

CULTIP AND CENTER COMMUNICATION PLANNING MODEL IN DA'WAH PERSPECTIVE

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Abstrak

Komunikasi merupakan proses penyampaian informasi dari seseorang kepada orang lain melalui media tertentu. Dalam kegiatan komunikasi terdapat perencanaan yang diperlukan agar proses komunikasi berjalan dengan baik dan tercapainya tujuan dari komunikasi tersebut. Perencanaan komunikasi ini juga terdapat dalam kegiatan dakwah, oleh karena itu peneliti ingin melihat bagaimana perencanaan komunikasi dalam persepektif dakwah. Penelitian ini merupakan penelitian kualitatif deskriptif dengan berbasis penelitian kajian pustaka didasarkan pada artiekl jurnal, buku-buku yang berkaitan dengan masalah yang peneliti teliti dengan teori Cultip dan Center. Hasil penelitian ini mengungkapkan bahwa teori model perencanaan komunikasi Cultip dan Center dapat diaplikasikan dalam kegiatan dakwah. 1) Pemantauan sikap dan perilaku mad'u. 2) Apa yang harus diubah, dilakukan atau dikatakan. 3) Siapa yang akan melakukan dan memberitahukan program ini, serta kapan, dimana dan bagaimana. 4) Bagaimana hasil dari apa yang telah dilakukan atau disampaikan oleh da'i. Hal ini berguna untuk keberlangsungan kegiatan dakwah agar dakwah berjalan baik dan diterima oleh masyarakat

Kata Kunci: Perencanaa; Komunikasi; Dakwah

Abstract

Communication is the process of conveying information from a person to others through certain media. In communication activities, there is planning that is needed so that the communication process runs well and the achievement of the objectives of the communication. This communication planning is also found in proselytizing activities, therefore researchers want to see how communication planning in perceptive proselytizing. This research is a descriptive qualitative research based on literature review research based on journal artiecls, books related to problems that researchers research with Cultip theory and the Center. The results of this study revealed that the theory of the Cultip and Center communication planning model can be applied in proselytizing activities. 1) Monitoring of mad'u attitudes and behavior. 2) What to change, do or say. 3) Who will perform and inform the program, as well as when, where and how. 4) How is the result of what has been

done or delivered by the da'i. This is useful for the continuity of proselytizing activities so that proselytizing runs well and is accepted by the community.

Keywords: *Planning; Communication; Da'wah*

INTRODUCTION

In life communication is inseparable between human beings, because human beings coexist with communication, both verbal and non-verbal. According to Everett M. Rogers, communication is the process by which an idea is transferred from the freelance source of a receiver or more with the intention of changing their behavior. According to Crl L Hovland, communication is the process that allows a person (communicant) to convey stimuli (usually in the form of verbal symbols) to change the behavior of others (*communicate*). Whereas according to Horral Laswall, a good way to describe communication is to answer questions (*who say what in which channel to whom with what effect? Or who says what by what channel to whom with influence how?*)¹ Therefore, communication is the process of conveying a message from the communicator to the communicant either directly or through a specific medium.

In communication there is also the necessary planning so that what is delivered corresponds to what is expected by the communicant. Because communication planning is basically an operational planning, because it concerns the implementation of programs to achieve a predetermined goal. Planning will be approached more from a management aspect whereas the concept of communication will be seen as a process of disseminating and exchanging information.

Meanwhile, according to Keufman, planning is a process to determine where to go by identifying what conditions must be met to get to the place in the most efficient and effective way, in other words, planning as a specification of the goals to be achieved including the ways that will be used to achieve these goals.

Communication planning comes from the word planning and communication which can be defined as the process of implementing communication policies. In this kaita, there are two basic concepts that have differences, but are interrelated, namely planning and communication. Planning is seen from the management aspect, while communication is seen as the process of disseminating messages or exchanging information. Thus, in the context of organizing communication programs such as marketing, campaigns, imaging or empowerment and cooperation activities, it must be guided by the policies that have been prepared. This is done in anticipation of the possibility of planning that is drawn up not in accordance with the policies that have

¹ Wahyu Ila'hi, *Komunikasi Dakwah*, Cet-2 (Bandung: PT Remaja Rosdakarya, 2013), h. 23.

been outlined. Planning is defined as a process to determine the final result to be achieved at the beginning of the activity.²

It is understood that the purpose of communication planning is a process to influence the audience by optimizing all communication resources by establishing communication policies to be carried out. Meanwhile, the audience is not only people who are outside the organization, but precisely the most important thing in the communication planning process is to target the internal audience of an organization. Because, people who are inside the organization are symbols that can affect the image of the organization. The behavior of a member of an organization when he is outside the organization will be viewed by outsiders as a reflection of the organization in which a person develops.³

Cultip and the Center created a model of *the public relations* process which at that time was not yet referred to as a communication planning model. But the steps taken in the process are basically communication planning. Communication planning does not only apply to communication, but in proselytizing activities there is also planning. This planning aims to make the proselytizing delivered better and accepted by the community. Therefore, researchers want to see how communication planning is in a proselytizing perspective.

METHOD

In this research process, researchers use descriptive qualitative research based on library research. One of the research-based literature research is this research. An activity or series of activities based on literature research includes reading journal articles, books on the problem being researched by researchers, and taking notes when processing research materials. and comparing the latest findings from the study with previous studies, researchers also read some of those studies. In the data collection technique, researchers try to find some journal articles, books related to the problem that the researcher researched.

² Mutia Dewi and M. Masri Hadiwijaya, "Perencanaan Komunikasi Pemerintah Kota Palembang Dalam Kampanye Program Palembang EMAS (Elok, Madani, Aman, Sejahtera)," *Jurnal Komunikasi* 10, no. 2 (April 2016), h. 3.

³ Ainur Ropik, "Perencanaan Komunikasi Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial Dan Ilmu Politik UIN Raden Fatah Palembang," *Intizar* 23, no. 2 (2017), h. 3.

RESULTS AND DISCUSSION

Communication Planning

Communication planning comes from two words. Planning and communication. Communication is the process of conveying information, ideas, emotions, skills, etc. through the use of symbols, such as words, images, numbers, and others. Communication is also a mechanism that gives rise to knowledge and the development of human relationships, all the emblems of the common mind, the means to broadcast it in space and record in time.⁴

Communication planning involves making decisions, controlling and determining the logical allocation of communication resources. Communication planning as an interpretation of three elements, namely development and public policies, communication infrastructure systems and technology. Communication planning is caused by the existence of three components that become one integrated system, namely elements of development and infrastructure policies that are accelerated by the existence of technology. Communication planning uses elements of communication that include sources, messages, media, target goals and effects (a change). Good planning requires several stages in its application so that it can achieve the intended goals, namely audience analysis, goal setting, media selection, media design and evaluation.⁵

According to Waterston, planning is a conscious, organized, and continuous effort to choose the best alternative to achieve certain goals.⁶ According to Robin Mehall Communication planning is a written document that describes what to do that relates to communication in the achievement of goals, in what way it can be done so that those goals can be achieved, and to whom the communication program is addressed, with equipment and in and over a period of time some time it is biased to be achieved, how to measure (evaluate) the results obtained from the program⁷. Communication planning can be used as an initial picture of what to do in achieving certain goals.

Da'wah

According to Toha Yahya Omar, the definition of proselytizing in general is a science that contains ways or guidelines on how to attract human attention to adhere to, approve, carry out a certain idea, opinion or work. The definition of proselytizing according to Islam is to invite the people in a wise way to the right path according to

⁴ Suryanto Suryanto, *Pengantar Ilmu Komunikasi* (Bandung: CV Pustaka Setia, 2015), h. 76.

⁵ Nurjanah Nurjanah, "Perencanaan Komunikasi Dalam Pengembangan Potensi Pariwisata Kabupaten Bengkalis," *Jurnal Dakwah Risalah* 29, no. 2 (Desember 2018), h. 13.

⁶ Hafied Cangara, *Perencanaan Dan Strategi Komunikasi* (Jakarta: PT Rajagrafindo Persada, 2013), h. 43.

⁷ Hafied Cangara, *Pengantar Ilmu Komunikasi Edisi Revisi* (Jakarta: PT Rajagrafindo Persada, 2010), h. 51.

God's warning for their benefit and happiness in the world and the hereafter. Meanwhile, according to Ahmad Ghalwasy, proselytizing as knowledge that can provide all kinds of efforts refers to the delivery of Islamic teachings to all human beings which include akidah, sharia, and morals.⁸ According to Ibn Taimiyah, proselytizing is inviting a person to have faith in Allah and in what His Apostles bring by justifying what they preach and following what they commad⁹. It can be concluded that proselytizing is a teaching or invitation to the good way in accordance with God's provisions that include daily activities.

In proselytizing activities there are several components or elements that must be present, namely:¹⁰

1. Da'i

A da'i is a person who performs proselytizing both orally and in writing, either individually or in groups. In general, every Muslim has an obligation to proselytize. Meanwhile, specifically, those who take special expertise in the field of Islam are called ulama.

2. Mad'u

Mad'u is a human being who becomes a partner of proselytizing or is subjected to proselytizing or a human being who is the recipient of proselytizing.

3. Proselytizing materials or messages

The material or message of proselytizing is the content of the message conveyed by the da'i to the mad'u. basically the message of proselytizing is the teaching of Islam itself.

4. Da'wah media

Tools used to convey proselytizing or Islamic teachings, such as (oral, written, painting, audio-visual, and morals).

5. The effect of proselytizing

This is a feedback from the reaction of the proselytizing process in the form of cognitive effects, affective effects, and behavioral effects.

6. Proselytizing methods

These are the methods used by da'i to convey the message of proselytizing to achieve the purpose of proselytizing. As with wisdom, mauidhah hasanah, and mujadalah.

⁸ Wahyu Ilaihi, *Komunikasi Dakwah*, Cet-2 (Bandung: PT Remaja Rosdakarya, 2013), h. 24.

⁹ Muhammad Ivan Alfian, "Dakwah Fardiyah," *At Tabsyir* 3, no. 1 (2015), h. 4.

¹⁰ Wahyu Ilaihi, *Komunikasi Dakwah*, Cet-2 (Bandung: PT Remaja Rosdakarya, 2013), h. 45.

Cutlip and Center Communication Planning Model

A good model is one that is able to exhibit the same traits or characters. Can show the relationship between one element and another and its existence can be shown in real terms. A model can be said to be perfect if it can describe all aspects contained in the actual object or system. Nonetheless, models as well as definitions and theories, are generally never perfect and final. Even when the model has been widely accepted, there are new nuances that emerge from the phenomena that have been modeled. So that a new model was developed again, and so on.

The communication planning model provides a strong framework for organizations to thrive. Whether a public or private organization. The communication planning model should be seen as an important foundation for success. For public organizations, how to make the organization meet the expectations of society. For a private organization, whether it has been in its business ventures for a long time or is just starting to carry out its activities, how to bring itself closer to customers. As mentioned by Middleton, the implications of communication in organizational theory concern patterns of implementation of tasks and functions¹¹.

Dr. Phil. Astrid S. Susanto has introduced the communication planning created by Cutlip and the Center. Although this model is a model of the *public relations* process and has not yet been referred to as communication planning, the steps taken in the process are basically communication planning.¹²

Four main processes according to Scoot M. Cutlip and Allen H. Center regarding stating that the communication planning process is the basis or reference for implementation, namely:¹³

1. Discovery of facts

This first step involves assessing and monitoring knowledge, opinions, attitudes, and behaviors related to organizational actions and policies. This step determines "What is going on now?"

2. Planning

The information collected in the first step is used to make decisions regarding the public, goals, communication actions and strategies, tactics and objectives of the program. This second step replies, "We have studied this situation based on what, what to change, do or say".

¹¹ Purba Budiman, Iskandar Eddy, and Suardi Suardi, "Model Perencanaan Komunikasi Pemerintah Kecamatan Padang Tualang Dalam Pemberdayaan Ekonomi Kerakyatan," *Jurnal Warta* 61 (July 2019), h. 2.

¹² Hafied Cangara, *Perencanaan Dan Strategi Komunikasi*, h. 84.

¹³ Rosady Ruslan, *Manajemen Public Relations & Media Komunikasi* (Jakarta: Raja Grasindo Persada, 2010).

3. Communication

The third step involves the implementation of a program of actions and communications that have been designed to achieve specific goals for each public to achieve the program objectives. The question in this step is, "Who will perform and tell you about this program, as well as when, where, and how".

4. Evaluation

The final stage of the process involves the readiness of the assessment, implementation, and results of the program. Adjustments have been made since the program was implemented, based on evaluation feedback on how the program was successful or not. Programs can be resumed or terminated based on the question "How are we working on or how have we been working on".

Application of Cultip and Center Communication Planning Model in Da'wah Activities

Religious activities in proselytizing activities do not only focus on one area of worship practice, but also have other development variants such as education, economy, social, culture, and include fields related to communication.

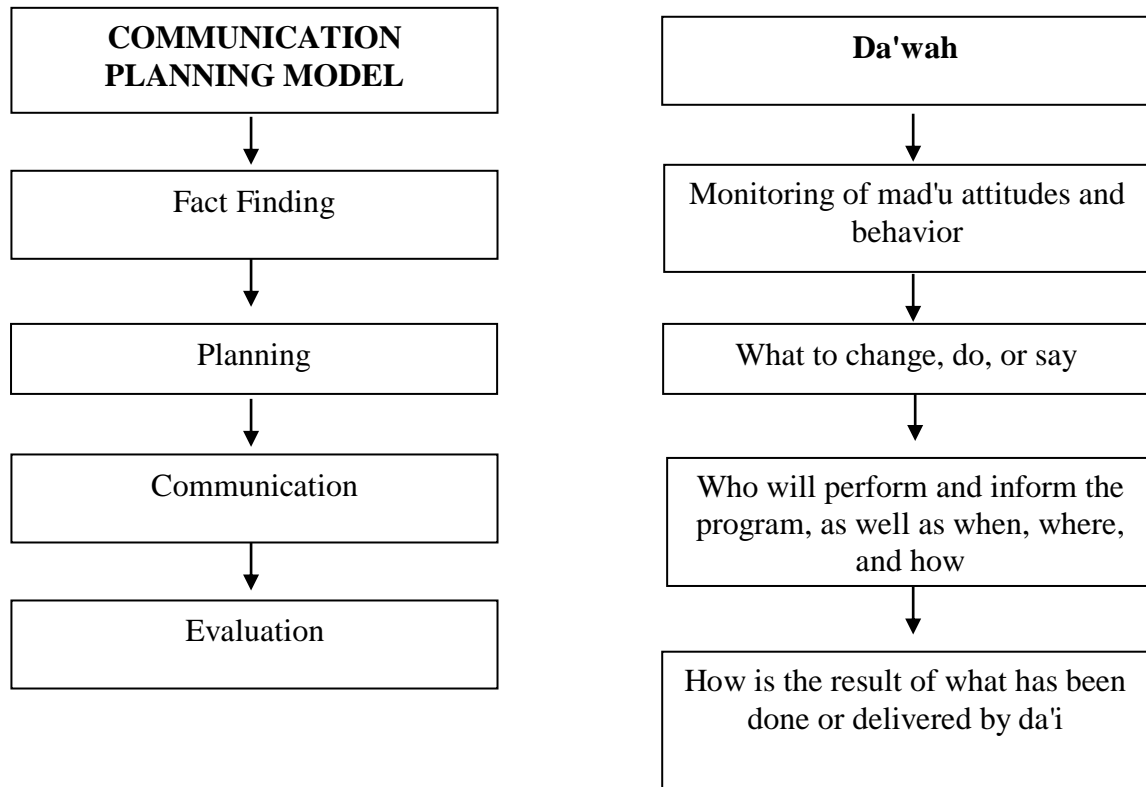
The practice of *public relations* in religious proselytizing has indeed been found in Islamic culture since the 14th century, this is evidenced by the spread of new messages, thoughts, and religions in the era of the Prophet Muhammad Sallallahu 'alaihi wasalam. Communication and Public Relations are used in shaping public opinion, persuading people and convincing them to embrace a new religion with new principles, rules and ways of life.¹⁴

As a strategic sector development, Public Relations in Islamic Da'wah certainly has the potential to benefit in the variety of proselytizing paths by focusing on the spread value of Islam. As Quraish Shihab explained the concept of proselytizing in the form of an invitation or call to the path of conversion through an effort to change the situation to a better and perfect one, both towards the individual and the community. The realization of proselytizing must be seen more broadly with the implementation of Islamic teachings more thoroughly in various aspects of life.¹⁵

¹⁴ Ikbal Sharif, "The Islamic Roots of Modern Public Relations And Corporate Social Responsibility" 9, no. 1 (2015), h. 5.

¹⁵ M. Quraish Shihab, *Membumikan Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, 2nd ed., Cet-2 (Bandung: Mizan, 2013), h. 76.

Communication Planning In Da'wah



Source : Author's Thoughts

From the picture above, we can understand that a da'i must monitor the attitude and behavior of mad'u by finding the facts in the field. When data is found, then da'i can choose what to do, what to change or say by da'i to mad'u so that what is conveyed is well received by mad'u. After that, the da'i must also know the time to deliver the proselytizing, when, where and how to convey the proselytizing well. In the end, after delivering the message of proselytizing, there is an evaluation of how the results and feedback from mad'u on what has been conveyed by da'i.

When viewed from the mad'u side of the young age, it can be explained that:

1. Monitoring of mad'u attitudes and behavior
When proselytizing da'i must first see who the target is or who will be the recipient of his proselytizing (mad'u). If it is young people, they must know what their attitudes and behaviors are so that the proselytizing delivered is carried out properly. Therefore preliminary observations are important to see the mad'u side.
2. What to change, do or say
When the da'i already knows that the target of his proselytizing is young people, then da'i must know what he should do or do. Like using words

that are modern, slang. As ustadz Hanan Attaki did who delivered proselytizing using words that are easy for young people to understand. So that it can attract young people to preach.

3. Who will perform and inform the program, as well as when, where and how

For this reason, da'i must also pay attention to the place and time of preaching. As well as how and what the da'i should do so that the proselytizing delivered to young people can be well received.

4. How is the result of what has been done or delivered by the da'i

After the proselytizing is delivered, the da'i will conduct an assessment of the results of his proselytizing as an evaluation, whether his proselytizing is accepted or not, whether the proselytizing goes smoothly or not, whether the impact or effect of what is conveyed by the da'i.

In addition, the use of communication is also very influential in proselytizing activities. When a da'i utilizes a form of communication, then in fact that form of mass communication takes a position that takes precedence over group communication and interpersonal communication. The form of mass communication in the form of print media will be very helpful for the implementation of good proselytizing. Because the form of mass communication according to Devito is one way of educating (persuading) through teaching values, opinions, and rules that are considered correct to viewers or readers.¹⁶

CONCLUSION

A good model is one that is able to exhibit the same traits or characters. Can show the relationship between one element and another and its existence can be shown in real terms. A model can be said to be perfect if it can describe all aspects contained in the actual object or system.

Dr. Phil. Astrid S. Susanto has introduced the communication planning created by Cutlip and the Center. Although this model is a *public relations* process model and has not yet been referred to as communication planning, the steps taken in the process are basically communication planning. Namely: fact-finding, planning, communication, and evaluation that can be applied in proselytizing activities.

For this reason, researchers hope that this research can be developed by examining several preachers or da'i who convey their proselytizing in this modern era using the Cutlip and Center theory, especially in ustadz which is very popular with young people.

¹⁶ H. M. Kholili Kholili, *Sebuah Model Komunikasi Dakwah - Dakwah Ramah Untuk Semua, Communicate the Islam with Friendly for All (CIFA)* (Yogyakarta: CV Adi Karya Mandiri, 2022), h. 86.

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