Communication Psychology in the Frame of Da'wah: Urgency and Theory

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Abstract
The role of communication psychology is certainly very important in providing advice and input related to the problems of each individual, including a preacher in delivering his da'wah message to mad'u. When preaching a da'i needs to understand the psychological condition of the object of da'wah (mad'u) as well as himself as a communicator so that the messages conveyed take place effectively in achieving the desired goal. This study aims to understand and analyze the psychology of communication in the frame of da'wah by describing urgency. In addition, it analyzes the theories of communication psychology in da'wah. This research uses library research methods and data collection techniques using documentation. The results showed that the psychology of communication in the process of da'wah is very important, because without the psychology of communication a da'i cannot convey the message of da'wah effectively and maximally. Some of the psychological theories of da'wah communication contained in these findings include persuasion theory, planned action theory, elaboration of likelihood model (ELM), systematic heuristic theory, cognitive response theory, cognitive dissonance theory, and learning theory.

Keywords: Urgency of Communication Psychology, Da'wah, Psychology Theory of Da'wah Communication

Abstrak
Peran psikologi komunikasi tentunya sangat penting dalam memberikan saran dan masukan terkait permasalahan tiap individu tak terkecuali seorang pendakwah dalam menyampaikan pesan dakwahnya kepada mad'u. Ketika berdakwah seorang da'i perlu memahami kondisi psikologis objek dakwah (mad'u) begitu pun dirinya sendiri sebagai komunikator agar pesan-pesan yang disampaikan berlangsung secara efektif dalam mencapai tujuan yang diinginkan. Penelitian ini bertujuan untuk memahami dan menganalisis psikologi komunikasi dalam berkaitan dakwah dengan mendeskripsikan urgensi. Selain itu, menganalisis teori-teori psikologi komunikasi dalam dakwah. Penelitian ini menggunakan metode penelitian kepustakaan (library research) dan teknik pengumpulan data menggunakan dokumentasi. Hasil penelitian menunjukkan bahwa psikologi komunikasi dalam proses dakwah sangat penting, karena tanpa adanya psikologi komunikasi seorang da'i tidak dapat menyampaikan pesan dakwah dengan efektif dan maksimal. Beberapa teori psikologi komunikasi dakwah yang termuat dalam temuan ini meliputi teori persuasi, planned action theory, elaboration of likelihood model (ELM), systematic heuristic theory, teori respon kognitif, teori kognitif disonansi, dan learning theory.

Kata kunci: Urgensi Psikologi Komunikasi, Dakwah, Teori Psikologi Komunikasi Dakwah
INTRODUCTION

One of the important concepts of the Islamic religion that is very influential for individuals and Muslims is da'wah. Da'wah is a series of activities aimed at calling out, inviting, conveying religious treatises to others in the hope that there will be a change from someone from bad to good, from less good to better, and from not knowing to knowing. Humans are creatures that have common sense or psychology where psychology is certainly very influential on the growth of the human being himself, the good psychology of a person will make him calmer in carrying out various kinds of activities and dealing with problems that exist in life including in preaching.

Good psychology will produce good behavior, decision-making, and communication, of course this is very much needed by a preacher. This is why the psychology of communication is very important for the success of a da'i or preacher. In social interaction, of course, good communication is needed to convey a message or information, communication in general aims to provide knowledge to others. In communication there are several things that must be fulfilled among them are source, message, media, receiver, effect and reciprocity (Cangara, 2014: 36). In communication psychology, the focus is on communicators as individual beings with characteristics that are different from other individuals.

Traits Communication psychology represents patterns or ways of thinking, feeling, and behaving that remain relatively unchanged in the various situations they encounter. Traits are often used to predict behavior. In this case, a person's behavior is determined by a combination of the traits that the person has and the factors that exist (Putri, 2019: 58). A preacher can of course use psychology in preaching, it can even be said to be mandatory because preaching is one of the communication processes using the psychology of communication. A communicator when using communication psychology in preaching, of course, the da'i message delivered by the da'i will be more easily accepted and digested by mad'u.

The nature of man as a personal being endowed with a soul and as a social being is the cause of the need for communication psychology in order to achieve a success achieved in preaching. Based on the narrative above, it can be explained that a da'i in preaching needs communication psychology, because preaching will be more easily successful when a da'i is able to give an impression to mad'u according to his psychological condition at that time. Based on the results of research by (Yanti, 2017: 246) said that a da'i at Fajar Ikhlas mosque has not used the psychology of communication in his da'wah, so that the da'wah message delivered is less effective.

In a research result by Wahid which suggests that the process of da'wah activities carried out at TPA As-Syifa has become more effective because it has applied communication psychology in its da'wah, the delivery of da'wah has become easier for mad'u to understand and digest (Wahid, 2021: 115). Based on this research, it becomes a reason for a da'i to apply communication psychology in his da'wah, but to strengthen the argumentation of this research, the researcher adds the results of research from Suardi which says that an educator has the responsibility for good and effective communication during the learning process, which in turn the educator is required to be able to communicate well so that learning always runs effectively (Suardi, 2023: 113).

This is of course directly connected to the da'wah process, which itself can be categorized as a learning process because there is information conveyed to communicants. Good communication psychology in an Islamic education would be nice if it pays attention to psychological aspects, content, targets, anticipated impacts, supporters, appropriate delivery methods, has more than one goal and is integrated with the supervision system (Muttaqin, 2018: 303). Good and successful da'wah occurs when mad'u are able to understand every message contained in the da'wah that da'i convey. Therefore, researchers chose to conduct research on da'i who in delivering their messages also apply communication psychology to
themselves, of course, in order to achieve the success of da'wah that has been desired since the da'wah began.

The results of research from Anisah who said that the psychology of communication affects communication behavior, forms of confinement, facilities, and polarization of communication which in Islam has also been taught how to deliver good messages to anyone. So in the delivery of da'wah, communication psychology is certainly indispensable (Anisah, 2022: 1705). To make a da'wah process as expected, a da'i must have personality criteria that are viewed positively by Islamic teachings and society. The characteristics of a da'i are indeed very many and varied and very difficult to formulate. But at least the Qur'an and Sunnah of the Prophet as well as the behavior of the companions and scholars can be used as rules (Lalu & Faizah, 2006: 257).

Based on some of the arguments above, it becomes a reason for researchers to want to analyze psychology in the frame of da'wah, thus the author adds references so that this research is more urgent. The reference in the literature refers to a research work (Salim, 2018: 92) which examines the role and function of a da'i in the perspective of da'wah psychology. Cahyo's research analyzes the implementation of communication psychology in the frame of da'wah delivery (Cahyo, 2023: 149). As well as research from Markarma which explains about effective da'wah communication in the perspective of the Qur'an (Markarma, 2019: 127). Research by Novinggi which describes sensation and perception in communication psychology (Novinggi, 2019: 40). Some of this literature has differences in the research objectives that the author wants to achieve. In the literature above, there is a void from the research objectives to be analyzed. The purpose of the study is to analyze the psychology of communication in the perspective of da'wah.

OVERVIEW

COMMUNICATION PSYCHOLOGY

Psychology is a science that focuses on studying the soul and its symptoms (Amin, 2013: 208). Communication psychology has a very broad scope that includes all forms of energy, sound waves, and signs between locations, systems, or organisms (Rakhmat, 2011: 76). Researchers quoted the results of research from Putri who said that by using communication psychology a counseling guidance teacher can better control and understand the situation of students so that they can be more open and change attitudes towards a more positive direction (Putri, 2019: 52). Communication psychology has many broad meanings, ranging from the delivery of energy, sound waves, and signs between place systems or organisms. This, when compared to intercultural communication, certainly has the same purpose, namely trying to find out how the condition of mad'u (Sumaryanto & Ibrahim, 2023: 25).

Psychology can also help da'i to predict the condition of mad'u (Hidayat, 2019: 172). Psychology also states that communication acts as the delivery of energy from the sensory organs to the brain, on events and information processing. Psychology also examines human consciousness and experience, especially directing its attention to human behavior and trying to deduce the process of consciousness that causes behavior to each individual. If sociology sees communication in social interactions, then philosophy sees it in human relationships with other realities, while psychology looks at the behavior of individual communicants. A communicator must be able to master the psychology of communication in order to influence or understand the condition of the communicant (Ibrahim dan Riyadi, 2023: 3).

THE NATURE OF DA'WAH

Regarding the word da'wah, it is certainly familiar to every Muslim, where da'wah is an obligation for every Muslim (Ibrahim dan Riyadi, 2023: 3). The word da'wah is also in Arabic when viewed from the
Da’wah is an effort by da’i to make people aware so that they can run the wheels of life based on the right guidance (Soebahar & Ghoni, 2019: 130).

The results of research from Muhaemin say that the position and existence of da’wah is very important in the formation of individuals who are virtuous, morally good, and Islamic civilization. In the past environment, no matter how great the changes, da’wah is still needed (Muhaemin, 2017: 341). Da’wah must be carried out in a more planned, systematic, and technological manner even in situations like this. Thus da’wah serves as a means of solving human problems, because da’wah is a means of conveying information on Islamic teachings, in which it contains and functions as education, criticism, and social control (Munir, 2019). The urgency of Islamic da’wah does not lie in the truth of Islamic teachings. To examine the truth of Islamic teachings, we can compare the world before and after the arrival of Islamic preaching. In addition, we can also prove the content of the Qur’an and al-sunnah with the reality of human life. As individuals and society (Aziz, 2019: 98).

RESEARCH METHODS

The research method used in this research is a type of qualitative research with a library research approach because this research uses secondary data. To get data from the literature, of course, various efforts are made in depth with the process of reading and interpreting back until then the results can be interpreted in accordance with the author’s needs. The main focus of this research is how the psychology of communication can be a bridge for the running of da’wah so that the da’wah carried out will run more effectively, because this research uses secondary data as the main research material.

The data collected by the author is known as secondary data (Dimyati, 2013: 40), or indirectly, and can use intermediary media (Ramadhani & bina, 2021: 19). Qualitative research is a type of research that describes the results of certain research or research findings using narrative in sentence form (Thabrani, 2019: 169). Qualitative research also aims to explain an event or incident based on data collected by researchers; to achieve this goal, the data or information collected is studied thoroughly (Kriyantono, 2014: 56). Research reports in qualitative research types also use sentences or descriptions as stories (Gunawan, 2013: 213) and do not use statistics or sections to explain research reports (Rasimin, 2019: 75).

In particular, literature studies prioritize research by collecting information through secondary data or data collection techniques through documentation. Documentation is a data collection technique by quoting data through various books, journals, theses, dissertations, and others that discuss research
subjects (Sadiah, 2015: 91). Documentation is also a result of previous research. In addition, documents can be in the form of pictures, archives, and so on (Abdussamad, 2021: 149). Based on the type of research used to carry out the process of analyzing the influence of communication psychology on the success of da’wah, researchers will definitely take steps such as identifying data, reducing data, presenting data, and drawing conclusions. Thus, this research report will be more accurate and in accordance with the research objectives.

RESULTS AND DISCUSSION
COMMUNICATION PSYCHOLOGY IN A DA’WAH PERSPECTIVE

We can see how big the role of communication psychology is in the involvement between people, Psychology plays a role where humans will gain virtue in life by controlling their hearts. So that it can lead life in a better direction, control its behavior and maintain its relationship with fellow humans and with God (Ghafur, 2018). Communication psychology is an important element in human life, because it plays a role in understanding the character of each individual not only in social interactions but also in the context of human mental health. The results of research from Nurhariza and Mumtahanah said that communication psychology has a significant impact to help improve a person’s public speaking, especially in the communication process, anxiety management, and the use of effective communication strategies (Nurharizah & Mumtahanah, 2023: 168).

The results of Kohar’s research also show that some Hajj service officers in Saudi Arabia have not applied the psychology of communication in their services, resulting in discomfort with Hajj services in Saudi Arabia. Meanwhile, the psychology of communication is inseparable from one’s behavior in communicating both verbally and nonverbally (Kohar, 2023: 50). Islam has regulated how to communicate well in preaching such as qaulan sadidan where preachers must use the right words in communication. The second point is qaulan balighan where a da’i communicates according to the level or capacity of the mad’u. The third point is qaulan maisuran, which is conveying messages with polite words. The fourth point qaulan layyinan is communicating with gentle words. The fifth point is qaulan kariman, communicating with good and noble speech in preaching so as to create a sense of love for Islam.

Then the last is qaulan ma’rufan where conveying messages with full honesty without anything being covered. The phenomenon of the problem found is that many preachers do not implement Islamic communication psychology properly when preaching, such as the case of Habib Bahar Bin Smith, whose preaching in Palembang in 2016 caused controversy because he was considered insulting the president until Habib Bahar was reported by a number of parties to the police. Likewise, the case of Habib Rizieq Shihab who preaches by delivering messages that are sarcastic and contain hate speech which is certainly contrary to the way of communicating that has been taught by Islam where we as messengers should be qaulan maisuran or communicate with good speech polite and polite.

Work in Rustandi his research that took place in the community of Majelis Remaja dan Pengajar Islam (MERAPI) suggests that communication psychology involves two forms of group communication. First, small group communication that occurs between communication between community administrators, usually this communication is carried out face to face or with the media. Second, large group communication occurs between communication between administrators and community members, this communication is mostly done face to face. Third, organizational, public, and mass communication which not only involves community administrators and members but also MERAPI community sympathizers who are active in several tabligh akbar activities, online studies, live streaming and developing da’wah relationships (Rustandi, 2020: 301).
The same discussion about the psychology of communication in the frame of da'wah in a research by Liana and Wan says that the psychology of communication plays a very important role for the success of Islamic education. Including how psychological teachers and students themselves so that good communication will be created for each individual when receiving the message conveyed (Liana & Wan, 2023: 69). He psychology of da'wah communication focuses on the appeal of messages conveyed by communicators by utilizing communication media and by paying attention to the psychological power of communicants, such as sensation, perception, memory, thinking, attitudes, and motives so that da'wah communication is able to cause pleasure, closeness, and friendship in various da'wah communication settings (Ma'rif, 2015: 42). Based on this, it means that the science of psychology when collaborated with the science of da'wah can help a da'i to convey his Islamic message to mad'u. Thus, psychological science is very much needed by a da'i (Romadhonah dan Ibrahim, 2023: 82).

**PSYCHOLOGICAL THEORY OF COMMUNICATION IN DA’WAH**

**Persuasion Theory**

Persuasion is a way for a communicator to persuade, seduce and influence communicants to follow their wishes naturally without coercion and violence and orders from the communicator. There is a point of view regarding persuasion, namely the drive-motive paradigm which assumes that a series of persuasion messages can be an aspect to encourage people. In 1940 the discussion of persuasion had begun to be studied. The discussion of persuasion is influenced by human thought and behavior which is located in the paradigm in the cognitive position. Because the reality is that human attitudes and behavior are in the form of non-free variables, while communication in the form of messages is a free and unlimited variable (Ma’arif, 2015: 70).

The early history of the emergence of this persuasion theory in the 1940s was put forward by researchers from Yale University, United States. Their research focused on the credibility that affects the reception of a message so that it is more directed at the source, message, media, and reception characteristics. Thus the research found interest in narrowing down the source and reception of messages. The results of research from Yale University, United States have undergone changes every time and situation, such as being reduced to only 4 components, namely attentional evaluation, comprehension, and anticipation, an explanation of evaluation is certainly a factor of acceptance. If a person is motivated, he will pay attention to the message, exert energy to understand it, and anticipate the potential of each message to predict which attitudes and behaviors are worth giving (Ma’arif, 2015: 71).

**Planned Action Theory**

This theory was formulated by Azjen and Fishbein. The Theory of Planned Action is an attempt to determine the factors that determine the consistency of attitudes and behavior. The assumption is that moving according to and in line with one's knowledge desires based on rational management of the surrounding environment, the benefits will have an impact on actions and how others will feel from changes in attitudes and behavior (Ma’arif, 2015: 80). The theory of planned action is that a person's behavior can be predicted from the intention to move or act. Meanwhile, intentions can be known through two variables, including a person's attitude that focuses on behavior can be predicted through the framework of expectations and values. A person's attitude towards behavior and subjective social norms. The subjective social value can be predicted through the shadow of expectations from others that are reinforced by motivation (Heath & Jennings, 2000).
Elaboration of Likelihood Model (ELM)

The distinctive feature of the Elaboration of Likelihood Model Theory is as an elaboration possibility model which means that messages or information will be cognitively processed by communicants because they are actively involved in the process of evaluating the messages they get (Aaker & Myers, 1987: 255). This theory is that information or messages reach communicants through two paths, namely the peripheral route and the central route. The peripheral route of persuasion is the processing of information that does not perfectly involve cognitive gait, while the central route is the processing of information carefully and carefully on the feasibility of the topic received. The central route can occur when the subject is motivated to process and has the ability to do so (Ma’arif, 2015: 82).

Factors that have a role as information or message managers are Need for Cognition (NFC) which was first formulated by Cohen and developed by Cacioppo and Petty. NFC has an understanding as a person's pleasure and enjoyment to think deeply. Therefore, when someone has high NFC, they will tend to be motivated through the central pathway, think about important ideas and analyze arguments. Meanwhile, someone who has low NFC will focus more on thinking factors from outside the person, such as whether the communicator is interesting or not. In addition, the NFC development scale aims to find out personal factors (Ma’arif, 2015: 83).

According to Miller, EFC begins to be assumed with the fact that individuals are motivated to stick with an attitude. In addition, individuals are not always interested and able to process messages or information properly and precisely to get the result or purpose of the information. When the process of receiving messages is carried out properly then included in the high cognitive category that uses the central pathway, but when the process of receiving messages is not done carefully and effectively then it is included in the low cognitive category that uses the peripheral pathway (Miller, 2002: 118).

Systematic Heuristic Theory

Systematic Heuristic Theory is opposite to the concept of heuristics which provides an understanding that the information received by a person will be selected, stored, and become the basis for further information processing. Heuristics is a process that runs regularly and takes place systematically. Newly obtained information will be filtered, crosschecked and verified by previous information already owned by the communicant. This theory is usually often used to practice a new condition that is already known by communicants based on information they have previously obtained (Ma’arif, 2015: 89-90). This heuristic theory has several types, including cognitive heuristic, the simulation heuristic, the availability heuristic, and anchoring heuristic (Aaker & Myers, 1987: 42-45).

The cognitive heuristic is a shortcut or instant in upgrading old information with new. The simulation heuristic can be used for a wide variety of purposes such as causality, prediction, and affectionate response. The availability heuristic is a process of information or messages based on a preexisting review, either through attitude or behavior. The anchoring heuristic is an understanding that limits a person by what is done and by the understanding possessed by a communicant (Ma’arif, 2015: 91-93).

Cognitive Response Theory

Cognitive Response Theory seeks to understand people's thoughts that are evoked by messages to respond to persuasive communication through attitudes and the process of change. This theory assumes that a person acts on various aspects of a certain position with positive thoughts or negative thoughts, then these thoughts will determine the individual's choice to support or not. This theory says that attitude change will occur when persuasive messages are delivered through and use the argumentation process and the process of generating arguments (Ma’arif, 2015: 76).
Some of the arguments raised in responding to communication is not perfect if without other aspects of communication, therefore the expansion of Mutz's concept of cognitive response model is a complement to this cognitive response theory because it is interconnected between persuasion research, psychological integration research, and spiral of silence model. The concept of cognitive response developed rapidly and gave birth to a model based on the understanding that people want to have the right attitudes and beliefs. A person will process the information that comes to them. This concept is referred to as the Elaboration Reward Model (Ma’arif, 2015: 77).

The relationship between attitudes and behavior greatly influences the message conveyed by the communicator, thus not all information that enters the communicator can be immediately accepted and give birth to action. Communicants will think according to the information that already exists. With this explanation, this theory relates to the analysis of the human ability to process rational information and strengthen the understanding of communicants. this ability is needed in interpersonal communication, subjective thoughts, and social realities that arise from interactions (Ma’arif, 2015: 78). Attitudes are more easily accepted by communicants from their memories and may be turned on and influence behavioral processes (Aaker & Myers, 1987).

According to Ma’arif attitude is a mental condition that forms a person’s readiness and ability to behave positively or negatively towards something. The attitude consists of three characteristics, namely: attitudes can be learned, meaning that someone is not born directly with an attitude that has been formed. Then attitudes have objects and respond. And attitudes have intensity (Ma’arif 2015: 78). According to Littlejohn and Karen, there are five aspects that can clarify one’s understanding of attitudes, namely, attitudes are mental and mental conditions, well organized, attitudes are conditions or situations of readiness to respond, seek certain channels or patterns of behavior, and through experience so that the results are maximum (Littlejohn dan Karen 2016: 167).

**Cognitive Dissonance Theory**

In 1957, Cognitive Dissonance Theory was first formulated by Leon Festinger. Cognitive Dissonance Theory stems from the idea that a person who has two inconsistent beliefs. This theory will motivate someone to eliminate inconsistencies in beliefs. The formulator of this theory takes action by trying to bridge the gap in himself and change his behavior by changing his beliefs. A behavior and attitude are expected to be in line with the knowledge a person has so that his actions are always in accordance with his knowledge. When there is a mismatch, someone will definitely seek the truth with arguments. Attitude change can occur in three ways, namely by internalization, identification and fear. Attitude change can also occur when the communicator conveys a message to the communicant and the communicant's attitude can be shaped by the communicator when the message delivered is based on an understanding that is in line with existing attitudes (Ma’arif, 2015: 74).

The freedom to accept or reject messages will be influenced by the level of trust and judgment and perception between the listener and the communicator. When there is no trust and similarity of values, the communicator will reject or be neutral and not give any comments on the message conveyed, however, when there is trust and similarity of values or perceptions, the communicator will accept the message from the communicator. In addition, when communicators are educated and intelligent and communicators can convey messages well, contextually and effectively, the message will be well received by communicators (Ma’arif, 2015: 74).

The delivery of messages unintentionally can usually change the attitude of the communicant than the delivery of messages intentionally or planned by the communicator. When the da’wah message that is conveyed is directly felt by the communicant, it will be more favored by the communicant than those
that are not directly felt by the benefits. Usually communicants prefer to receive messages that match their character and only receive messages that are in line with their attitudes (Ma’arif, 2015: 75). The personality factor that exists in communicants greatly affects changes in their attitude towards the messages they receive, therefore a communicator must have a variety of knowledge such as the Psychology of da’wah communication in order to change the attitude of communicants and the messages conveyed can be received properly.

Learning Theory
According to Ma’arif learning theory was first formulated by Carl L Hovland, Greenwald, Petty, and Cacioppo, especially those related to Cognitive Response Theory. Cognitive Response Theory is applied to persuasive communication in its three contexts, such as classrooms, courts, and proselytizing. Learning Theory is applied to persuasive communication in da’wah, because da’wah acts as a context for persuasive communication. Research from Yale University brings together Learning Theory with persuasion and then states that persuasion must have four elements in the order of communication that must be considered, namely the source of information, the content of the message, the recipient of the message, and the way of delivering the message. Cognitively oriented theories are those that focus on central processes such as attitudes, ideas, and expectations to explain behavior. Learning Theory pays attention to the struggle of persuasive communication on audience attitudes, which is equated with the hierarchy of influence model (Ma’arif, 2015: 72).

The hierarchy of influence model is used to see the differences in influence that occur as a result of the different characteristics of the audience in processing communication messages. In addition, the hierarchy of influence model can also be detected through the stages of listening, learning, feeling, understanding, and then interest in doing. Learning Theory focuses on attitudes with its various components consisting of cognition which includes awareness and understanding, affection which includes beliefs and desire to act. Cognitive Response Theory states that attitude change when responding to messages will take place through a process of argumentation and generating counter-arguments. Cognitive-oriented theories study more about concept formation, thinking, and building knowledge (Ma’arif, 2015: 73).

CONCLUSION
Based on the principles of communication psychology, the role of a da’i is to invite towards goodness by delivering messages that are clear and can be understood by the listener. The psychology of da’wah is defined as a science that studies human behavior which is a reflection of his psychological life to be invited to the experience of Islamic teachings for the welfare of human life in this world and in the hereafter. The urgency of communication psychology in the perspective of da’wah focuses on the delivery of da’wah messages carried out by da’i to mad'u by focusing on how to communicate which includes how the psychological power of mad'u such as sensation, perception, memory, thinking attitudes and motives so that da’wah can be conveyed more effectively. After knowing the nature of communication psychology, a da’i should study and apply how the theories of communication psychology are as a method of preaching.

Theories contained in the psychology of communication in the perspective of da’wah such as persuasion theory, planned action theory, elaboration of likelihood model (ELM), systematic heuristic theory, cognitive response theory, cognitive dissonance theory, and learning theory. Based on some of these theories, of course, using the right theory can provide maximum and satisfying results, so that the message conveyed can be accepted by mad'u and provide changes in their behavior. This research has limitations because it only discusses the urgency of communication psychology in a da’wah perspective.
In addition, this study also analyzes the theories contained in the psychology of da'wah communication. Based on this, this research still has shortcomings. Therefore, researchers recommend that future researchers perfect this research by adding to the studies discussed and applying the theories that have been described in future research, so as to be able to answer all the problems that occur widely.

**REFERENCE**


