

Theatrical Clerics in Religious Ritual

Dr. H. Syaiful Rohim, M.Si

Lecturer of Political and Social Science
University of Muhammadiyah Prof. Dr. Hamka
Jakarta, Indonesia

Abstract

A wise man said that "you will never be a pious when you never feel loneliness", because loneliness can be used as an indicator of someone's level of piety. In loneliness, the awareness of God's existence can be felt, because in loneliness a person will not be affected by motives that come from the encouragement or motivation of the other persons' presence. Meanwhile someone's piety which is shown in the public, according to the author it is very difficult to assess the real of sincerity. There are thousands motives when someone do observance in the middle of the social communities. This research used a qualitative research method with phenomenological research tradition, in the terms of Lindlof (1995:27) it is called as an interpretive paradigm which is referred to the communication research with qualitative methods that perform the tradition of phenomenology, ethnomethodology, symbolic interaction, ethnography and cultural studies.

Keyword: dramaturgy, clerics

Introduction

Personality means "masked", therefore every person without exception, always wearing "a mask" no matter what happens. Especially in this day where physical appearance is often used as a measure to determine the level of a person's self-esteem, which is eventually determines the acceptance or rejection of a person in a group. With "masked" someone's identity of a person can be obscured, his true identity can be disguised, life becomes full of lies and hypocrisy.

In doing religious rituals, the implementation of worship is not always practiced individually, even some of them required to be done together with the involvement of many people and done in public spaces. In Islam for example, the five obligatory prayers, Taraweeh prayers, which of course is recommended to be done in congregation, or even Eid prayers and Friday prayers are required to be done together. In the Catholic Mass there is also Misa which is done together, as well as Protestant Christianity with her church service ritual.

All religion know ritual, because every religion has been thought about sacred things. One of the purpose in doing rituals is to maintenance and preservation of the sanctity. Beside that rituals is also an action that can strengthen the relation between the actor and the holy object, and reinforce the group solidarity that can make the feeling of safe and mentally strong. (Djamari, 1993:35)

Almost all of the people who do religious rituals motivated by the belief. The belief in the sacred is posing ritual. That is why ritual can be defined as behavior which is regulated tightly. It is conducted in accordance with the terms, which is different from daily behavior, in how to do it or its meaning. If it is done accordance with the terms, ritual is believed can bring blessing, because it believes can present something sacred.

In the sociology literature in our country, there are some terms that related to social institutions. The term of civil society is a translation from foreign term social institution. According to Koentjaraningrat social institution is a system of behavior and relationship which is centered on human activities to fulfil their specific needs in various communities. According to this definition, the institution is a system of behavior or norms to fulfill needs. Another equivalent suggested by social scientists are building the social (translation of soziale gebilde in german language). This term clearly describes the shape and composition of the social institution.

From the explanation above that the term of institution contains two meanings: the first is the institution which means the norm or system, the second is a building

Being a religious leader aside from doing the religion personally, but also get an additional task to do religious rites which is imposed with the capacity of social that he received in a social group. In Islam become a prayer leader is additional mandate that must be carried out when the people urge and appoint him to be a prayer leader. In the social, ritual practices actually there are no different from other social behaviors. Especially in the process of interaction and the perception of subjective meanings. When interacting, the behavior that he was played in religious ritual is supposed to be always in the frame "interaction order" to fulfill the "wholeness".

General image about ourselves, it is much like a collection of photos in a variety of situations (alone, with others, past and present). Self image is also the conclusion of our views in variety roles (as a child, students, staff and manager) or a view about our personalities that sense within us. To maintain self-image, Goffman said someone will always perform in public. The dramaturgies see a man as the actor in metaphorical stage who is playing the role (Littlejohn, 1999:166). In the social definition paradigm people behave accordance with the definition that he was made based on the social reality which is faced. And according to Goffman's interpretation the situation will always occur in people's lives, so that the roles which is shown is constantly changing. Self-image is the assumption that are embedded in the subconscious mind of a person about himself. Self image can be embedded in the unconscious mind by the influence of others, environmental influences, past experience or deliberately planted by the mind of conscious. There are self-images which are positive and constructive, some are negative and destructive. Positive self-image will bring someone to a successful and happy life of the Hereafter; otherwise a negative self-image will destroy someone's life and bring on the pain of living in the world and the Hereafter.

Negative self-image is the image and someone perception of himself which is negative. Negative self-image of a person is due to the impact of the environment, others or past experiences that made an impression on him. In the areas where the environment is often poor all parents embed negative thoughts to their son and daughter. When a child's tells his future goals or desires to his parents, then their parents said: "We are poor, destitute, we may not get what you wanted it. We did not deserve to get all of it. Just enough we live like this ". If the words of his parents who were repeatedly caught and embedded in the subconscious mind, the words automatically form the self image on his child. He has made an overview that that he is a poor, troubled and impoverished, it is impossible to achieve success or success in life. These limitations will become blueprint for his next life. He will not get the limitation. If there is someone give him venture capital, or asking him to do some businesses will always failed. Whatever they do business, the business will get destruction as long the negative self-image is still embedded in his subconscious mind. To achieve success in life she had to change his image, and this is not an easy job. Change the self image which has been embedded in a person requires persistent effort.

Positive self image is a respond or a person's perception of himself that is positif. In general since they child, their parents have give positive values into their minds. Not all people who live among poor people have a negative self-image. Among them there are parents who instilled positive values to their children by saying: "... You've got to win ... you must be rich you guys need to fix our situation ... you have to raise the stem submerged ..." and so on.

This is what led to the emergence of successful people from the farmers, laborers and poor people in villages and cities. People who have a positive self-image has a high spirit for life. He is confident and optimistic about what it aspired can be achieved. He was not afraid to fail or ridiculed in trying new things.

He felt himself excitedly, optimistic and confident at every done. He felt the environment and all the people on his side. He is not afraid to face a variety of obstacles and barriers. He believes that the victory is in his side. Positive self-image becomes the blueprint of life, as though the world is subject to him, he achieved success to success over the time. Problems and difficulties can never be defeated. This is the type of leader the world and the people who achieve success in all areas of life in this world. To change the negative self-image into a positive self-image is not an easy job, it takes a hard effort and really mean it. Most of the people since childhood has instilled a negative self-image into the subconscious mind. They are often hear saying: "Do not do it you'll fall later you sick you stupid, stupid you have no talent for it you can not possibly do you will not succeed ..." and others so on.

Negative utterance remark in the subconscious mind to form a negative self-image. To form a positive self-image, first negative self-image should be eliminated from the subconscious mind, and then replaced with a new, positive self-image.

Self is a dialectical product as a result of the dramatical interaction between actors and audience (Ritzer, 2003:298). For Goffman individual is not just only to take the role of another person to complete the self-image (Mulyana, 2004:110). Deddy Mulyana (2001: 7-8) in his book "An Introduction to Communication Studies", saying that the self concept is our view of who we are, and that only can be obtained through the information given by others to us. Human who never communicate with other human may not have the awareness that he is human. We realize that we are humans because of the people around us show us through their verbal and nonverbal behaviors that we are humans. Our self concept most commonly affected early by the family, and other persons around us. They are the so-called significant others. People outside of our family also give contributes to someone's self-concept as teachers, friends or even a television media. All expect us to play our roles. Ahead of our adulthood, we will have difficulties to separate who we are from what we are according to others and our self-concept is bound complex with the definition which is given to us.

But we have to remember that the behavior itself is a response that is active rather than a compulsion or command. This means that as a response, it is not immediately apply but it is must be accompanied by awareness and reflection to the variety of action alternatives that can be taken, as an opportunity or a chance to act. Human behavior is not absolutely determined by past events, but also committed intentionally (Littlejohn, 2002:271). So behavior does not mean all the activities and the movement of someone in giving response to their environment, but conscious behavior and aims - is termed by Weber (Mulyana, 2001:61) as a social act. Basically the mind (engender the action) is an internal conversation as a reflection of interaction that has occurred between a person with others (Littlejohn, 1999:272). It is reinforced by the assumption of Mead (Ritzer, 2004:272) that the whole social precedes the individual thinking both logically and temporary.

This research will be focused on gait and social behavior of Islamic religious leaders in communities and districts of Bayongbong Sukaresmi, Garut. Ritual which is used as object of research is the ritual of prayer (Shalat) and others religious rituals. As the informant, it will be chosen few people who used to be the prayer leader, muezzins and other religious leaders who were conducting religious ritual. Besides interview the researcher also observed to the social environment in which informants live to be able to observe their backstage.

Clerics as Social Actor

The term literally means those clerics who have knowledge. But in sociologically and spiritually clerics mean a lot, for example it is mentioned in the Qur'an that clerics are the ones with the capacity to bring their knowledge of God Almighty as his orientation (innama yakhsyallaha min 'ibadihil scholars). Later clerics also means that people with knowledge who have a concrete contribution to society.

The basic principle is embedded waratsatul al-ulama-Anbiya; 'clerics were the inheritors of the prophets. And we have to remember that the prophets in the history is not only the people who understand the science of religion but also directly involved in the processes of change in society. A prophet was always brave to fight and face the traditions that usually considered as common by society even if it is not good tradition.

So the clerics we can not simply reduced meaning as intelligent people, scholars, scientists, but also to the sociological aspect, the spiritual and the responsibility to make changes in society. If clerics were not able to make any changes for the community, in fact we still have a question about the quality of the clerics.

The leadership of clerics have strategic role both in the social and cultural systems. Clerics with religious knowledge of its local community is the main reference for solving various social problems in vertical and horizontal dimensions. In the history it is recorded that the clerics get gold achievement which is an integral force in the social and cultural construct

Like humans in general, clerics is individual creatures and at the same time also enacting the social functions. As social creature, clerics are making relationship and interacting with their social environment. In dealing with the environment, clerics do it consciously and voluntarily and in accordance with the motives and desires. Such these actions according to Weber's perspective called as social action. As the father of sociology, Weber is known as the concept (theory) its social action. According to Weber (in Walsh, 1972:15), social action are all human behavior when and in so far as the individual gives a subjective meaning to such behavior.

Furthermore, the pioneer of sociology from German in 1864 is saying that meaningful social action, so far based on a subjective meanings given by individuals.

When using Weber's social action perspective, a communication phenomenon which is done by clerics when they are doing religious rituals can be categorized as social action, because it is done with full of awareness by clerics. These things are to fulfil the other criteria of social action, "when the individual is orienting his or her acts to others besides the self" (Charon, 1979:127). For Weber (in Mulyana, 2001:61), human action basically meaningful, involves interpretation, thought, and intent. Social action is a deliberate act, which is intentional for others and for the actor's own, his thoughts actively in interpreting other people's behavior, communicating and interacting with each other.

Theatre of Clerics in Religious Ritual: Goffman's Dramaturgy's Theory

One of symbolic interaction theory is a dramaturgy's theory which is introduced by Erving Goffman. Goffman was born in Alberta, Canada on June 11, 1922. He completed his doctorate degree from the University of Chicago, so he often claimed as sociologists genre of Chicago. Goffman died in 1982, when he was at the climax of his popularity, as the figure of "adoration" in sociological theory (Ritzer, 2004:296).

As a concept (theory) which is inspired by the theory of symbolic interaction, Goffman's theory through his dramaturgy try to elaborate further more the assumptions (concept) of Mead in symbolic interaction theory. Goffman trying to see the symbolic interaction in terms of the micro-scope interpersonal communications, after the earlier theory of symbolic interaction which is dominated by the macro's viewpoint on human interaction.

Goffman's dramaturgy approach especially deals with the view that when humans interact with each other, he wants to manage the impression that he was expected to grow. Therefore, each person performing for others (Mulyana, 2001:107), so that this life according to Goffman are like a theater stage. By taking part in this theatrical analogy, Goffman talks about front stage and back stage (Ritze, 2004:298).

In dramaturgy's theory explains that human identity is unstable and every identity is part of self psychology. Human identity may change depending on the interaction with others. Here dramaturgy is in, how we take control of the interaction. In dramaturgy, social interaction interprets the same with theatrical performances. Man is an actor who seeks to combine personal characteristics and goals to others through "her own drama show". To reach the purpose, according to dramaturgy's concept, human will develop all behaviors that support the roles. As the drama show, the life of an actor in drama is also must prepare the completeness of the performance. The completeness is such as account the setting, costumes, using words (dialogues) and other non-verbal actions, it is certainly intended to leave a good impression on the opponent interaction and pave the road to reach the goal. Goffman said that the above action is called the term "impression management". Goffman also sees that there is a big difference when actors acting on stage ("front stage") and backstage ("back stage") drama of life. A condition of acting on the front stage is the presence of the audience (who see us) and we are in a part of the show. At that time we try to play our part as well as possible for the audience to understand the purpose of our behavior. Our behavior is constrained by the concepts of drama that aims to create a successful drama (see the elements on impression management above). Meanwhile, back stage is a situation where we are behind the stage, with the condition that there is no audience. So that we can behave freely without regard to plot the behavior of how we should bring.

Front stage refers to a social event that allow an individual styling or showing the formal role. They look like playing a role on a stage in front of audiences. Meanwhile the back stage, describe as a dressing rooms where the actors are relaxing and preparing to act in front of the stage, which is usually more natural (Mulyana, 2001:114).

In the context of the behavior of the clerics in religious rituals that will be researched in this study, their front stage is the situation of the clerics when they perform religious rituals in public. While her back stage is when clerics are at home or when they are not leading a religious rituals in public. This phenomenon will be used as an interesting reality to be observed and studied in this research

Research Method

This study used a qualitative research method with phenomenological research tradition, in terms of Lindlof (1995:27) it called as the interpretive paradigm refers to communication research with qualitative methods that perform the phenomenology tradition, ethnomethodology, symbolic interaction, ethnography and cultural studies. (Creswell, 1998: 14) said that qualitative research is a research which is the background, the place and time in naturally.

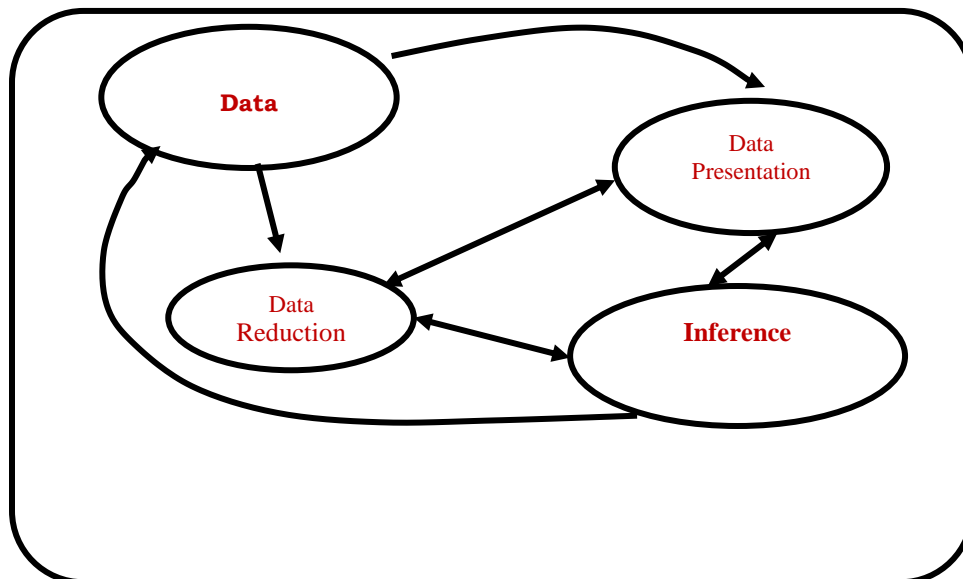
This paradigm also makes it possible to do a qualitative interpretation of the data research that has been acquired. Beside that this study will give a great opportunity in making alternative interpretations. Mulyana (2002) called this qualitative research as subjective perspective.

According to Lofland & Lofland (Moleong, 2003:112) the main data sources in qualitative research is the word and action, the rest is the additional data. It means that the words and actions of the subject is simply only on information which does not give any meaning before it is categorized and reduced. So the ability of researchers are collecting the data, it is not just catching the verbal information but

The data can be data orally, in written, actions, or artifacts which is gotten from resources. Words and actions of those who observed or interviewed are the main data sources and documented through written notes, taking photographs, or movies. While other data sources such as books, documents, newspapers, and so forth, also can not be ignored to complement constructing the reality.

Data analysis technique that is going to be used in this research follow the three stages of data analysis offered by Miles and Huberman namely data reduction, presentation (display) of data, and get the conclusions and verification, which is schemed as follows:

Components of Data Analysis: Interactive Model



Source: Matthew B. Miles & A. Michael Huberman, Qualitative Data Analysis, Translate by Tjetjep Rohendi, UI-Press, p.20.

As research subject (respondent), presented with the name, sex, age, and region of origin as provided in the following table:

Table Name, Sex, Age, Origin and Regional Response

No	Name	Sex	Age	Basic of Organization	Regional
1	Ust Ohan	M	48	NU	Sukaresmi
2	Ust Dading	M	59	NU	Sukaresmi
3	Ust Azis	M	37	Muhammadiyah	Bayongbong
4	Ust Wasmin	M	43	Muhammadiyah	Bayongbong
5	Ust Iman	M	56	NU	Sukaresmi
6	Ust Nandar	M	61	Muhammadiyah	Bayongbong

Results and Discussion

a. The Performace of Praying Moslem's priest

In Islam became a Moslem's priest (Imam) or leader of religious ritual is not as complicated as in other religions. To be a prayer leader, everyone can be a prayer leader but he must be able to read incantation prayer correctly. However, there is a priority for those who has some criterias, for example the fluent reading Quran, understand about Sunnah or the most pious, oldest than the other and the first live or migrate (Muslim), but in reality this rule is often ignored or it is not used.

The most well to be the prayer leader is the best in reading Quran, but in reality it is just considering the prominent figure or the oldness of the Moslem's priest. Become a prayer leader is an honor, for example if in miniatur government, a prayer leader is the leader in a State or the leader in a community. He gets a mandate to lead the way prayer from beginning to end. The role as a leader can not be avoided by someone who became Moslem's priests.

By all the authorities nowadays, kinds of leadership model which will be performed, it depends by the Moslem's priest. The typical differences from each of the Moslem's priest (Imam) who basically also from a different reading of the different situation which he played between them.

Based on interviews and observations, the researchers made a typology of each informant when he became an Moslem's priest:

1. Compromise-conditional's Moslem's priest (Imam)

In this category the style of a Moslem's priest (Imam) is come from the compromise and affirmation of the congregation's wishes. They think that when they are appointed as a Moslem's priest (Imam) he should not make any disappointment. Therefore, the leadership style when they are leading a pray is very conditional, both in terms of time and the choice of verses which is used in prayer. As one informant expressed by the following:

"As a Moslem's priest (Imam) I must susceptible and know the condition of the congregations, if the one who come are older man, I will read only short verses. It's pity, walking to the mosque is very hard to do for them, it will be worst if they must wait and standing for long" (ust aziz)

Here, a Moslem's priest (Imam) must also be required to know the taste of the congregation, which probably different from one place to another place. As one of the Moslem's priests which is also a hafidz and often fills the invitation to be a prayer leader especially Friday prayers and Taraweeh said:

"If an moslem's priest (Imam) in the area are mostly young people, fortuitously they like a long verses, but in the other mosque sometimes from the beginning they already said not for long .. sok nyarios tong lami-lami nya.. kitu "

In the way of dressing, they are also constantly adjusting, as well as wearing gloves, caps, prayer rugs, bring prayer bead also must be considered and adjusted with the conditions of the society and the habitual that is used by people around the mosque. Even the Moslem's priest (Imam) typology is also used to cross fiqh in order to satisfy the congregation. They sometimes use qunut, but in other places they do not use it.

2. Image-Sensational's Moslem's priest (Imam)

In writing this research is used the term image-sensational because a Moslem's priest (Imam) in carrying out their duties tend to show happiness and also show the superiority, sensations and excellence in leading the congregational prayer. For them leading the prayers mean a chance to show his intention, both in terms of memorization and the beauty of reading that they think can captivate the listener. As one of the informants, who also won the contest of qori in Garut district:

"abdi pami diulem janten janten, if I am invited to become a Moslem's priest, because people think that I am good in reading the verses and also be champion in reading the holy Qur'an and probably they are considering that I also good in memorizing." (Wasmin)

Another informant claimed that there is satisfaction than to keep on his memorizing. And as if to show the others that he is a good memorizing in Quran. As it is stated in the following:

"Oh no we're required to keep our memorizing Tadz, and I am also one of the main member of DKM so it is not good if only read short verses to give an example to others" (ust Nandar)

In dressing they tend to wear clothes that fit her image. And to keep the performance and social roles which is girded as a religious leader. In some cases they also refused to become Moslem's priests because they feel less fit when you're wearing socks and not wearing a cap.

3. Independent's Moslem's priest (Imam)

Contrast with the image Moslem's priest (Imam) category, the one who in this category do not have any potential to show his prowess and superiority when it became prayer leader. They tend to be ignorant of the congregation reality because of personal interests that usually conditionally, and they usually typically cool. Verses which are selected, clothes which is worn, long reading or short depends on the tastes of himself.

Indifferently behavior is also shown by the way they dress. Wearing Koko, caps and another attributes when it is used in prayer, is not to be a consideration and it is not the most important thing in prayer. As one of the main informants said:

"Kang aim, I don't really care with the clothes that I'm wearing, and then I go to the mosque, even though I become a prayer leader I think there is nothing to do with the way we pray, the most important is how I can pray correctly and if the congregation can't pray correctly because of my clothes, just blame the congregation. . why don't they pray correctly "(ust faith)

4. Ideal Literalist' Moslem's priest (Imam)

Moslem's priest (Imam) in this category tries to do pray based on the rules of hadith including in the congregation prayers. The choices of the length or the short verses which are read and even to the fiqh that is used based on the text that he beliefs. As informants (ust Iman), said:

"There are certain rules in praying, for example, if we read or choose verses should accordance with Muhammad's taught, for example I always read surah al a'la and al ghasyiyah if I become Friday prayer leader, if maghrib prayer I read Al-Kafirun and Al-Ikhlâs "

In dressing they are more concerned with neatness, clean, polite and of course close the genitals. For them wearing a cap, koko or other attribute is not a matter of principle. For him being a Moslem's priest (Imam) is a mandate and our pray will only be accepted by God when we have single hearted especially in praying. As the Prophet has taught us to pray so we are obliged to follow the teachings and deeds that we must be obeyed, especially when we pray.

b. The Propaganda and Social Adaptation Dai (Ustadz) Muhammadiyah-non Muhammadiyah

Humans as social beings would not be perfect if there are no help from others. So also with a Dai (Ustadz), Dai (Ustadz) as a transmitter of Islam messages are need the participation of other person. His message has a target, and the target is addressed to someone else. Without the participation of another person as the recipient of the messages, the communication propagation will not occur.

The phenomenon said that Dai (Ustadz) is a man who is very much appreciated and respected in life in the midst of society. Dai (Ustadz) as a reference of the attitude, behavior and action in social life. It means that a Dai (Ustadz) should not be violated his duties as a a Dai (Ustadz) if the behavior does not appropriate to Islamic norms. A Dai (Ustadz) must be able to adapt to their communities, because Rasul is a Dai (Ustadz) who is very capable of adapting to different cultures that exist in society. Rasul is a good social actors in Arab society during his life. As stated by Aziz (2004: 182) that Rasul as agents of social change. When remembering the history of the development of Islam in Indonesia, it is known that "Wali Songo" or Islamic leaders on the island of Java has been able to spread the taught of Islam to the entire community. They are not academics who study from one educational institution to another institution, but "Wali Songo's" behaviors imitate Rasul's life. The "Wali Songo" in his message to the Java community is able to adapt the culture of the community and take advantage of the culture in their proselytizing activities. The pattern of propagation which is done by "Wali Songo" is not old-fashioned if it is done today, because Islam actually cannot be separated from the culture of the community. Culture of the community was playing an important role in the development of Islam in the world.

Muhammadiyah sees that the mission has a wide meaning, namely an attempt to persuade a person or group of people (society) in order to embrace and practice the teachings of Islam into real life. Thus, the call can be mean the quality of human resource development, poverty alleviation to educate the public. Also, it can be mean the expansion of God's grace. It's just that in practice, the propaganda vision is not strongly animating the elements Muhammadiyah movement, such as in education.

Ahmadi's research suggests that the ideology of Muhammadiyah education programs have not been entirely successful, because it was stuck on pragmatism and routines, resulting in a lack of planting ideology of Muhammadiyah. If it sees from a Dai (Ustadz) Muhammadiyah propaganda communication phenomenon that became the problems in this study, since Muhammadiyah was founded by Ahmad Dahlan in 1912 until now, propaganda of Muhammadiyah which is played by the da'inya does not change significantly for the development of Islam to all Indonesian people. Dai (Ustadz) Muhammadiyah still seems exclusive in propaganda activities. Muhammadiyah leaders actually realize the root of this problem, but in practice Dai (Ustadz) Muhammadiyah is experienced various conflicts in his propaganda in the community.

Propaganda that may be done by the Muhammadiyah Dai (Ustadz) is gradually, first they can not directly blame someone, judge and conviction that religious behavior which is done by the public is a mistake and a sin. This is a pattern of propagation that are approximately fit, because it does not suitable with what Rasul was done when preaching to the people who heterogeneous.

The main goal is to return all Muhammadiyah deviations in the propagation process. These deviations often cause Islamic teachings intermingled with the custom in certain areas. Muhammadiyah movement characterized by the spirit of building the social order and public education is more advanced and educated (this is evidenced by the number of educational institutions owned by Muhammadiyah numbering in the thousands). Showing Islam is not just a personal religion and static, but dynamic and serves as a system of human life in all its aspects. However, it also shows a tendency to do something extreme.

The data that writers get on the field showed that Muhammadiyah Dai (Ustadz) on his propaganda activities in the community in a non-Muhammadiyah get some barriers. Thus encounter difficulties in achieving the success of his propaganda. The barriers are supposed to be made as a challenge for Dai (Ustadz) to look for a way out, not keep of from the barriers, especially away from it. Through variety of skills which is had by Muhammadiyah Dai (Ustadz), Muhammadiyah Dai (Ustadz) should already be able to do a variety of breakthroughs so that the challenge can get a solution that could answer the problem of Muhammadiyah Dai (Ustadz) propaganda in society. Besides, the things that become the contributing factor Muhammadiyah Dai (Ustadz) propaganda in the community of non-Muhammadiyah is also a challenge, so Muhammadiyah Dai (Ustadz) is motivated to attempt to develop their own potential in order to be a good role in the community.

In handling the various barriers and obstacles in his Muhammadiyah Dai (Ustadz) propaganda, the Dai (Ustadz) was supposed to be able to budge, humble from barriers and obstacles. It is not human beings as the subjects who must give in, but Muhammadiyah Dai (Ustadz) should be able to integrate perception in order to get the same meaning. Communication of propaganda will get effectiveness if the communication between Dai (Ustadz) and participants get the same meaning of what it is said. If a Dai (Ustadz) is getting far from the viewpoint and the experience of society religion and can't adapt well, Dai (Ustadz) will get difficulties in relationships and develop sense of sympathy for the participants of communication to the Dai (Ustadz). In the aspect of psychological approach, requiring Dai (Ustadz) as Dai (Ustadz) to adjust or formulate their propaganda messages to the framework of understanding and reference factors of participants' communication. Because if the messages which are delivered too far from the framework, it will make the communication did not reach the target, and cause a boomerang effect, it is the formation of certain attitudes from the communication participants that is the attitude that is contrary to what is suggested by its Dai (Ustadz).

In the process of communication which is done by Dai (Ustadz), there are so many things that must be considered to achieve successful communication. Propaganda as a distinctive form of communication, will involve a lot of psychological social factors from the participants' communication, and also considering the environment or the physical environment situation where the propaganda communication is done. Moreover, if we remembered that the characteristic of this propaganda communication is expressing (statement of fact) with wisdom or persuasive manner, then these considerations must be the founded by the preachers (mubaligh) who acted as messenger. Because of this persuasive, the process of communication is an evolutionary process, which is carried out gradually or incrementally. These things are explained in the Qur'an surah Al-Insyiqaq: 19, it is explaining that the propaganda communication process is done step by step to achieve the success of his preaching.

In the communication process of propaganda, sympathy factor has a big role. Because the one that can not be ignored in communication is first of all is to generate a stimulus that would provide a way in overlapping interest among the communication participants.

That's why someone must be able to conduct a process of empathy (plumbed, and approached the attitudes of others). Especially to know in which areas or what things that will become the attention and the sympathy of communication participants.

In the communication process of propaganda, how the participants will be sympathetic and motivated of the role of persuasive message carried by the Dai (Ustadz). When Dai (Ustadz) itself is not established a good relationship with his propaganda's target. Dai (Ustadz) should not stay away from what the barriers and obstacles in his propaganda activities. It is supposed to be done as a challenge in order to find a good solution. Muhammadiyah Dai (Ustadz) in their preaching activities should be able to adapt with people who are from different cultured. Muhammadiyah Dai (Ustadz) should be able to make the participant's communication become easier and happy. Because Rasul has been given guidance that explains in Al-Qaradawi that the proselytizing activities "make it easy and do not make it difficult" and "make it happy and do not make complicated". (2004: 187). The attitude, actions and behavior of Dai (Ustadz) in his preaching activities must be able to make the communication participant easier and happy as the target of propaganda. Do not escape and away from obstacles and barriers which is supposed to be faced with good willing to straighten out the mistakes that exist in society.

Measuring the Piety of Ritual and the Piety of Social

In this simple study, researcher will not presenting the informants in the quality of piety because it is not the authorities researchers as the assessors of the quality of a person's faith and piety, and will not disputed the normative aspects that become the behavior of religious leaders.

Beside the above reason, the researcher in this case has an assumption that it is so naive and bias when the symbolic aspects is became as measurement or parameter in measuring a person's level of religiosity. Mangunwijaya said that diversity will be different with religiosity. People may have religion but it doesn't mean that he became a religious man. Therefore it is not easy to say specifically and exactly which one that has a high level of religiosity and which one is not, because it has the dimensions of the problems are quite complex. Although in some ways religion is one of the main social problems but in the main application, appreciation is a matter of individual and local.

Conclusion

As a song that is quite popular in our ears that life is a stage. All of us play a role that is suitable with their individual needs and activities. The concept of itself and the concept of social sometimes far from the truth. Inconsistencies in the social reality is what Goffman offered as a theory and a qualified and well established to see at the reality of a person's activities and role in running their lives. It is the same with someone who plays as a religious figure. They are ordinary people who also possess a reasonable potential, self-image and existence to satisfy her instinctive.

References

- Creswell, John W. 1994. *Research design: Qualitative and Quantitative Approaches*. London-New Delhi: Sage Publications
- Charon, Joel M. 1979. *Symbolic Interaktionisme, an Introduction, an Interpretation, an Integration*. London: Prentice-Hall.inc
- Devito, Joseph A. 1997. *Komunikasi Antarmanusia: Kuliah Dasar*. Terjemahan Agus Maulana dari *Human Communication*. Jakarta: Professional Books
- Garna, Judistira K. 1999. *Metoda Penelitian : Pendekatan Kualitatif*. Bandung: Primaco Akademika.
- Littlejohn, W. Stephen. 1996. *Theories Of Human Communication*. Terjemahan BKU Komunikasi PPs Unpad Angkatan 1997. Bandung
- Mulyana, Deddy. 2000. *Ilmu Komunikasi Suatu Pengantar*. Bandung: Remaja Rosdakarya
- _____, 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Muhadjir, Noeng. 1996. *Metodologi Penelitian Kualitatif*. Edisi III. Jakarta: Rake Sarasin
- Moleong, Lexy J. 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Rakhmat, Jalaluddin. 1994. *Psikologi Komunikasi*. Bandung: Rosda Karya
- _____, 1984. *Metode Penelitian Komunikasi*. Bandung: Rosda Karya.
- _____, 1994. *Retorika Modern, Pendekatan Praktis*. Bandung: Rosdakarya
- Rogers, Everett M. 1983. *Difusion of Inovation*. Third Edition. New York: Free Press Mac. Millan Publishing