

# AL-DA'IM

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## PENGANTAR EDITOR

Puji syukur ke hadirat Allah SWT atas limpahan rahmat-Nya sehingga Jurnal Manajemen Dakwah (Jurnal MD) Volume 3 Nomor 2 Tahun 2017 ini dapat diterbitkan. Sejak edisi sebelumnya Jurnal MD telah mengalami beberapa perubahan baik pada struktur tim editor, layout, serta kelengkapan tampilan dengan tujuan peningkatan kualitas jurnal. Pada edisi ini, Jurnal MD tersusun dari tujuh manuskrip hasil penelitian lapangan dan literer dari para penulis yang berasal dari beberapa perguruan tinggi baik dalam maupun luar negeri. Sebagai Jurnal yang mengkaji tentang manajemen dakwah (kombinasi ilmu dakwah dan manajemen), maka konten dari Jurnal MD edisi ini akan dimulai dari ilmu dakwah yang bersifat doktrinal.

Pada manuskrip yang pertama, Sawyer M. French dari The George Washington University mengemukakan bahwa dalam konteks budaya dan politik Amerika, dakwah yang terlalu vulgar akan menjadi kontraproduktif sehingga memerlukan analisis sosial budaya yang sesuai dan adaptif. Hal tersebut sesuai dengan hasil penelitian manuskrip kedua dari Cintami Fatmawati dari IAIN Pekalongan yang menjelaskan bahwa seorang pendakwah harus memiliki kepribadian yang baik dan gaya yang adaptif sehingga dapat memacu kesadaran mad'u untuk mencapai tujuan dakwah yang optimal. Setelah membahas dakwah yang bersifat doktrinal, maka selanjutnya jurnal ini beralih membahas dakwah yang lebih menekankan pada transformasi sosial umat.

Manuskrip ketiga karya Retnayu Prasetyanti dari STIA Lembaga Administrasi Negara Jakarta dan Dodi Faedlulloh dari Universitas 17 Agustus 1945 Jakarta menjelaskan bahwa jabatan telah menjadi komoditas yang selalu diperebutkan oleh manusia meski esensinya adalah amanah untuk melayani rakyat atau umat. Oleh karena itu manajemen pelayanan publik harus didasarkan pada semangat ketulusan dan religiusitas. Dakwah transformatif tidak hanya pada tataran birokrasi, tapi juga mencakup di sektor ekonomi. Manuskrip keempat karya Netta Agusti dari IAIN Imam Bonjol Padang mengemukakan bahwa asuransi syariah (takaful) mampu menetralsisir pertentangan konsep yang ada pada asuransi konvensional dimana risiko ditanggung oleh seluruh peserta asuransi dan hal ini menjadi ciri khas asuransi syariah.

Dakwah transformatif di berbagai lini kehidupan tersebut tentu tidak akan berjalan mulus tanpa disertai sumber daya manusia yang berkualitas dan motivasi kerja yang tinggi. Hal tersebut senada dengan manuskrip kelima dalam jurnal ini karya Andhika Wahyudiono dari Universitas 17 Agustus 1945 Banyuwangi yang menyatakan bahwa di Kecamatan Wongsorejo Banyuwangi, sumber daya manusia dan motivasi kerja berpengaruh signifikan terhadap dinamika kinerja baik secara parsial maupun simultan. Hal senada juga menjadi temuan utama manuskrip keenam karya Mukhamad Taufiq Setiawan dari Universitas Brawijaya Malang yang mengemukakan bahwa *tacit knowledge* dan *explicit knowledge* berpengaruh signifikan terhadap kinerja karyawan dan kebijakan dalam pemberian kompensasi di Hotel Zam Zam Kota Batu.

Kajian-kajian pada manuskrip pertama sampai keenam adalah suatu ikhtiar dalam upaya menganalisa problem-problem manajemen dakwah kontemporer. Salah satu tujuan akademisnya adalah sebagai landasan dalam pengembangan kurikulum manajemen dakwah. Sebagaimana manuskrip terakhir dalam jurnal ini yang ditulis oleh M. Rosyid Ridla, Bayu Mitra A. Kusuma, dan Munif Solikhan dari UIN Sunan Kalijaga yang mengemukakan bahwa untuk menghasilkan alumni yang berkompeten, salah satu strategi yang perlu dikedepankan adalah *mainstreaming* jurnal ilmiah karena saat ini menjadi poin yang sangat vital dalam menjaga kredibilitas institusi.

Pada penyajian tujuh manuskrip tersebut, redaksi menyadari bahwa masih terdapat berbagai ketidaksempurnaan ataupun kesalahan, sehingga saran dan kritik yang membangun sangat diharapkan untuk perbaikan dan penyempurnaan jurnal ini ke depannya. Akhirnya redaksi mengucapkan banyak terima kasih atas sumbangan hasil penelitian dari semua pihak yang turut berpartisipasi dalam penerbitan edisi ini. Redaksi juga mengapresiasi kepercayaan yang telah diberikan kepada Jurnal MD sebagai media publikasi ilmiah yang didedikasikan untuk pengembangan profesionalisme keilmuan manajemen dakwah. Selamat membaca.

Yogyakarta, Desember 2017

Atas Nama Tim Redaksi

Bayu Mitra A. Kusuma

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# THE INFLUENCE OF DA'I PERSONALITY AND DA'WAH BIL-HAL TOWARDS SPIRITUAL MOTIVATION OF MAD'U\*

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## Abstract

*A da'i must have a good personality when entering the field of da'wah so as to move or spur the mad'u to arise awareness in performing charity and that the goal of da'wah can be achieved. This study aims to explain effect of da'i personality and da'wah bil-hal towards spiritual motivation of mad'u. Its population is all mad'u and da'i in Boarding School of Bahrul Ulum of Pemalang Regency. The sample in this study is 77 mad'u which is divided into 35 people (45,5%) women and 42 people (54,5%) men. As for the entire population of da'i is used as a sample, which is 4 da'i. Sampling technique used is nonprobability sampling. The measuring tools used are personality scale, bil-hal da'wah scale, and spiritual motivation scale in the form of Likert. The data analysis used is Multiple Regression Analysis at 0.05 significance level. The results showed that there was a significant effect of da'i personality and da'wah bil-hal towards spiritual motivation of mad'u. The variables that show the most dominant positive tendencies and significantly influence the spiritual motivation of mad'u are the personality of extraversion, openness to experience, agreeableness, religious, education, organization and social.*

**Keywords:** *Da'i Personality, Da'wah Bil-Hal, Spiritual Motivation*

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\* The first version of this manuscript was presented in the International Da'wah Conference (iDACON) 2017 "Da'wah in 21st Century: Bridging Diversity, Enriching Humanity" which co-organized by Faculty of Da'wah and Communication UIN Sunan Kalijaga, American Institute for Indonesian Studies, Globethics.net, and CSEAS Kyoto University, (Yogyakarta, October 4, 2017).

## Abstrak

Seorang da'i harus memiliki kepribadian yang baik saat berdakwah sehingga dapat memacu mad'u untuk menimbulkan kesadaran dalam melakukan amal dan tujuan dakwah dapat tercapai. Penelitian ini bertujuan untuk menjelaskan pengaruh kepribadian da'i dan dakwah bil-hal terhadap motivasi spiritual mad'u. Populasi meliputi semua mad'u dan da'i di Pesantren Babrul Ulum Kabupaten Pemalang. Sampel dalam penelitian ini adalah 77 mad'u yang terbagi menjadi 35 orang (45,5%) wanita dan 42 orang (54,5%) pria. Sedangkan untuk seluruh populasi da'i digunakan sebagai sampel, yaitu 4 da'i. Teknik sampling yang digunakan adalah nonprobability sampling. Alat ukur yang digunakan adalah skala kepribadian, skala dakwah bil-hal, dan skala motivasi spiritual dalam model Likert. Analisis data yang digunakan adalah Analisis Regresi Berganda pada tingkat signifikansi 0,05. Hasil penelitian menunjukkan bahwa ada pengaruh signifikan antara kepribadian da'i dan da'wah bil-hal terhadap motivasi spiritual mad'u. Variabel yang menunjukkan kecenderungan positif paling dominan dan berpengaruh signifikan terhadap motivasi spiritual mad'u adalah kepribadian ekstraversi, keterbukaan terhadap pengalaman, kesesuaian, religius, pendidikan, organisasi dan sosial.

**Kata Kunci:** Kepribadian Da'i, Da'wah Bil-Hal, Motivasi Spiritual

## INTRODUCTION

Islam is a religion of da'wah, meaning religion that always encourages its adherents to always actively perform da'wah activities, even the advancement of the Islamic community is very dependent and closely related to the activities of da'wah,<sup>1</sup> The Qur'an mentions the activity of da'wah with *Absanul Qaul Wal Haal* (good speech and behavior).<sup>2</sup> Da'wah for Muslims is a duty that must be executed, as in the word of God in the Qur'an. And let some of you among the people calling for righteousness, enjoining the *ma'ruf* and preventing from *munkar*, they are the lucky ones (QS. Ali Imran: 104).<sup>3</sup> Referring from

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<sup>1</sup> Mubamad Masybur Amin, *Dakwah Islam dan Pesan Moral*, (Jakarta: Al Amin Press, 1997), p. 8.

<sup>2</sup> Didin Hafidbuddin, *Dakwah Aktual*, (Jakarta: Gema Insani, 1998), p. 76.

<sup>3</sup> Hasan Fuad, *Dasar-dasar Kependidikan*, (Jakarta: Rineka Cipta, 1997), p. 16.



the argument of the Qur'an, it can be concluded that every group or some group must have a concern with the environment in this case to uphold the charity ma'ruf and nahi munkar.

Da'wah is a duty for every Muslim, interpreter of da'wah (da'i) is one of the factors in da'wah activities that occupy a very important position in determining the success or failure of da'wah activities. As a da'i would want to achieve success in carrying out da'wah tasks. One form of success in the da'wah is the change of a person's psychic attitude, from not love of Islam to love, from not willing to do good deeds to do it, from love disobedience to hate and embedded in the soul of pleasure to the truth of Islamic teachings, from forget to God become the lovers of dhikr, and so on.<sup>4</sup> Da'wah has the intention to change the mental attitude of a mad'u (object of da'wah). Da'i must understand the psychological condition of mad'u, more importantly the da'i must be able to understand and control his psychological condition. In this case the Prophet SAW said in a very popular hadith "Who Who knows himself will undoubtedly he will know his Lord" from the words of the Prophet is clear that we as da'i before calling our brothers on virtue then it is required first call and recognize self. It is very important to do every da'i, because after all the people who become the object of da'wah will always pay attention and observe the personality of the da'i.

All behavior of a da'i will be used as a benchmark by the people. Da'i will play a leader in the community even though he has never been officially recognized as a leader. The emergence of da'i as leader is the emergence of gradually growing society recognition. Therefore, a da'i must always be aware that all his behavior is always turned into a benchmark by his community so he must have a good personality.<sup>5</sup> The success or failure of a da'wah activity is determined by the personality of da'i. Attitude full of belief that the da'wah delivered will be well received by the listener, the belief that what is delivered is the command of Allah SW'T, and the attitude of optimism and unyielding are the personality traits of a da'i. Personality da'i very closely related to the

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<sup>4</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, (Ciputat: Lentera Hati, 2000), pp. 162-164.

<sup>5</sup> Asmuni Syukir, *Dasar-Dasar Strategi Dakwah*, (Surabaya: Al-Ikhlash, 1983), p. 35.

success or success of da'wah activities. In carrying out da'wah activities many trials faced by missionaries. Therefore, the personality of a da'i plays an important role in the success of da'wah process.<sup>6</sup>

Often da'i conveys da'wah through studies and exemplifies through his personality is expected to change the spiritual motivation of mad'u from those who have rarely attended religious activities to be willing to follow what is preached to him. In the process of da'i activity or religious illumination, the fulfillment of the needs of human life is absolutely necessary to be considered, because without approaching the basic human motives, the message of dakwah impossible can affect the behavior of the object of da'wah or religious illumination as expected. In the practice of da'wah, the motive can be developed through giving the widest possible opportunity to people to actively perform tasks according to their ability with direction to things that are not contrary to social and moral norms.

Motivation in da'wah is an impulse in a person for his efforts to fulfill desire, purpose and purpose in inviting human beings in a wise way to the right way according to the command of Allah SWT for their benefit and happiness in the world and also in the afterlife. There are many factors that influence spiritual motivation of mad'u, among others: internal factors and external factors. Internal factor is a factor of within man itself that influences one's religious motivation. Internal factor is explained in one of the hadith which explains that human life is influenced by *hawabu*, *butunabu*, *furujabu*, that is upper belly, belly and lower abdomen. External factors are factors that influence religious motivation that comes from outside the human self. These factors include; the opposite sex, ancestry, precious possessions, transportation, livestock and agriculture.<sup>7</sup> The role of da'i as role model and da'wah with real action (da'wah bil-hal) becomes the most effective way. Called effective, because in da'wah bil-hal, mad'u as the target of da'wah placed

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<sup>6</sup> Djamaluddin Ancok and Fuad Nashori S., *Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995), p. 24.

<sup>7</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahannya* (Al Qur'an, surat Ali Imran ayat 14), (Semarang: Toha Putra, 1989), p. 78.

as the subject of da'wah, not as an object.<sup>8</sup> Methods by giving exemplary make mad'u interested to follow to what exemplified da'i. This method will give a thick impression because the senses (senses of birth), feelings and thoughts (inner sense) can be done at once.<sup>9</sup>

Research on One Day One Juz (ODOJ) Cilacap Community Strategy, conducted by Fitrotul Arisma, discusses how the community's real steps in making its members easy to memorize al-qur "an. In addition, Indah Setyaningrum's thesis, on Religious Activity Jama'ah Majelis Taklim Muslimat NU Purwokerto Selatan District. Describe the da'wah activities carried out by NU Muslims in Southern Purwokerto District, whether preaching orally to da'wah bil-hal, adjusting the dynamics that occurred in the area. The research conducted by Suisyanto (2002) that Da'wah Bi-Hal able to cultivate awareness and develop the ability of jama'ah by requiring various ability and practical expertise from various circles (da'i as missionary) and combined in the whole management.<sup>10</sup>

Based on the background of problems that have been described above, then the formulation of this research problem is as follows: (1) Is there a significant effect from the personality of da'i and da'w bil-hal towards spiritual motivation of mad'u; (2) Are there any significant effect from each aspect the personality of da'i (Neuriticism, Extraversion, Agreeableness, Openness and Conscientiousness) and the aspects of da'wah bil-hal (religious, economic, educational, organizational and social) towards spiritual motivation of mad'u; (3) How much contribution variable of da'i personality and da'wah bil-hal towards mad'u spiritual motivation. This study aims to determine the influence of da'i personality and da'wah bil-hal towards spiritual motivation of mad'u, as well as the contribution given by the personality of da'i and da'wah bil-hal towards spiritual motivation of mad'u. The theoretical benefits from the results this study is to increase scientific discourse for the discipline of da'wah, especially the da'wah psychology about the

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<sup>8</sup> Acep Aripudin, *Pengembangan Metode Dakwah*, (Jakarta: Rajawali Pers, 2011), p. 173.

<sup>9</sup> Samsul Munir Amin, *Ilmu Dakwah*, (Jakarta: Amzah, 2009), p. 104.

<sup>10</sup> Suisyanto, "Dakwah Bil-Hal (Suatu Upaya Menumbuhkan Kesadaran dan Mengembangkan Kemampuan Jama'ah)", *Jurnal Ilmu-Ilmu Agama*, Vol. 3 No. 2, (2002), pp. 182-192.

personality of da'i, da'wah bil-hal and spiritual motivation of mad'u. While the practical benefits from the results of this study is to provide information to the da'i, the boarding school bahrul ulum pemalang regency and the public about spiritual motivation of mad'u and da'i personality and da'wah bil-hal done by them.

This research uses quantitative approach with multiple regression analysis. The population of this research is all mad'u and da'i in boarding school bahrul ulum of Pemalang district. Sampling is done by accidental sampling, where the samples taken are mad'u which is limited to a specifics group. The sample in this study amounted to 77 mad'u, consisting of 42 people (54.5%) male and 35 (45.5%) women. Sampling technique with nonprobability sampling method, which means not all members of the population have the same opportunity to be the subject of research. The whole population of da'i is used as sample are 4. The data collection instrument in this study used Likert scale that has a range of very unsuitable (scale 1), not appropriate (scale 2), appropriate (scale 3) and strongly agree (scale 4). Instrument of data collection in this research use three scale, that is scale of da'i personality, scale of da'wah bil-hal, and scale of spiritual motivation. Ans then scale of Da'i Personality are using the International Personality Item Pool (IPIP) standard tool, developed by Lewis Goldberg (1992) and translated into Indonesian by the author consists of 100 statement items, covering five dimensions of neuroticism, extraversion, agreeableness, openness to experiences, and conscientiousness, where each dimension consists of 20 items. While scale of Da'wah Bil-Hal are using measuring tools based on aspects of da'wah bil-hal consisting of 50 statement items. This scale includes five aspects: religious, economic, educational, organizational and social in which each aspect consists of 10 items. And scale of Mad'u Spiritual Motivation is sing a measuring tool based on the aspects of spiritual motivation developed by Ansari which consists of 30 statement items. This scale consists of three aspects namely is aqidah motivation, worship motivation and muamalah motivation, where each aspect consists of 10 items. Instrument test is done through construct validity test by using CFA (Confirmatory Factor Analysis). Reliability value will be obtained at once when testing the validity by

using software assistance LISREL 8.30. Data analysis techniques used are analysis multiple regression techniques with the help of SPSS software 17.0.

## THE PERSONALITY OF DA'I

Theoretically, the meaning of personality can be interpreted as a pattern of certain traits and characteristics, which are relatively permanent and give influence, either consistency or individuality to one's behavior. In this case trait is a factor that causes differences between individuals in behavior, consistency of behavior over time, and behavioral stability in various situations. Therefore, nature is understood as something unique, it can be the same in some groups of human beings or attributes can be possessed by all humans, but the patterns or forms of traits in an individual are different.<sup>11</sup> Personality is a part of the soul that builds human existence into one unity, is not divided in functions, understanding personality means to understand me, self, self or understand the whole person.<sup>12</sup> Personality is the overall quality of a person visible from ways of doing, thinking, expressing opinions, attitudes, interests, philosophy of life and beliefs.<sup>13</sup> Meanwhile, psychologists view personality as a dynamic organization of the physical and psychical organs of the individual that make up a unique character in adjustment to the environment.<sup>14</sup> The word da'i comes from the Arabic form of *mudzakar* (male) which means the person who invites, if *muanas* (women) is called da'iyah.<sup>15</sup> While in a large dictionary of Indonesian, da'i is a person whose job preaches, preachers: through da'i activities da'i disseminate Islamic teachings.<sup>16</sup> In other words, da'i is a person who

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<sup>11</sup> Jess Feist and Gregory J. Feist, *Theories of Personality*, terj. Yudi Santoso, *Teori Kepribadian* (Yogyakarta: Pustaka Pelajar, 2008), p. 4.

<sup>12</sup> Alwisol, *Psikologi Kepribadian*, (Malang: UMM Press, 2009), p. 2.

<sup>13</sup> Sumadi Suryabrata, *Psikologi Kepribadian*, (Jakarta: Rajawali Pers, 2011), p. 35.

<sup>14</sup> Faizah and Lalu Muchsin Effendi, *Psikologi Dakwah*, (Jakarta: Kencana, 2009), p. 57.

<sup>15</sup> Enjang A. S. and Aliyudin, *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis*, (Bandung: Widya Padjadjaran, 2009), p. 73.

<sup>16</sup> Hasan Alwi et al., *Kamus Umum Bahasa Indonesia*, Edisi Ketiga, (Jakarta: Balai Pustaka, 2003), p. 78.

performs da'wah either through oral, written or deeds done individually, groups or organizations or institutions to practice the teachings of Islam or disseminate the teachings of Islam, as an effort change towards better conditions according to Islam.

Based on the description above can be conclude that the Personality of da'i is a way of thinking, emotion, and certain behaviors that characterize a da'i in inviting others (mad'u) to practice or spread the teachings of Islam as a change effort towards the better. The personality of da'i will be measured by using the big five personality theory. The personality of big five is the approach used in psychology to see the human personality through the traits arranged in the five personality dimensions that have been formed using factor analysis. The five dimensions of that trait are *Neuriticism*, *Extraversion*, *Agreeableness*, *Openness* dan *Conscientiousness*.<sup>17</sup> The dimensions of personality big five Costa and McCrae (2003) are as follows:<sup>18</sup>

*First*, Openness to experience (O). A personality dimension that tends to characterize is intellectually curious and tends to seek new experiences and explore new ideas. A person with high openness to experience can described as being creative, innovative, imaginative, reflective, and non-traditional. A person with low openness to experience can be characterized as a conventional, narrow, and non-analytical person. *Second*, *Conscientiousness* (C). usually described as a person who is well organize, timely and ambitious,<sup>19</sup> thinking before acting, following rules and norms, planned, organized and prioritized tasks. *Third*, *Extraversion* (E). describes the extent to which a person is assertive, dominant, energetic, active, active speaking, and enthusiastic.<sup>20</sup> The People who have high Extraversion scores tend to be cheerful, liking big people and groups. The lower extraversion prefers to spend more time alone and is

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<sup>17</sup> Howard S. Friedman and M. W. Schustack, *Kepribadian: Teori Klasik dan Riset Modern*, (Jakarta: Erlangga, 2008), p. 35.

<sup>18</sup> Zhao Hao and Scott E. Seibert, *The Big Five Personality Dimension and Entrepreneurial Status: A Meta Analytical Review*, (Washington: American Psychological Association, 2006), p. 231.

<sup>19</sup> Jess Feist and Gregory J. Feist, *Theories of Personality...*, p. 89.

<sup>20</sup> P. T. Costa and R. R. McCrae, *Revised NEO Personality Inventory (NEO-PI-R) and Neo Five-Factor Inventory (NEO-FFI)*, (Odessa: Psychological Assessment Resource, 1992).

categorized as unfriendly, reserved, and independent. *Fourth, Agreeableness (A)*. Measures one's interpersonal orientation. A person of high agreeableness can be characterized as a person who is trusting, forgiving, caring, altruistic, and gullible. A person who has the lowest agreeableness can be characterized as a manipulative, self-centered, suspicious, and cruel person.<sup>21</sup> *Last, Neuroticism (N)*. Represents individual differences in emotional adjustment and stability. A person whose high neuroticism tends to experience number of negative emotions including anxiety, hatred, depression, self-awareness, impulsivity, and vulnerability. People who score low on neuroticism can be categorized as confident, calm, not easily offended, and relaxed.

### THE CONCEPT OF DA'WAH BIL-HAL

Etymologically, da'wah bil-hal is a compound of the word two words of the word da'wah and al-Haal. The word da'wah means calling, calling. While the word al-Haal means circumstance. If the two words are linked, the da'wah bil thing means "calling, calling by using circumstances, or calling for, inviting with real deeds". Da'wah bil-hala is a da'wah with real deeds, where da'wah activity is done through exemplary and acts of real charity as did by Rasulullah SAW, proved that the first time arrived in Medina is done construction of Quba Mosque, unites the Anshor and Muhajirin in ukhuwah islamiyah etc.<sup>22</sup> Munir defines da'wah bil-hal is an activity of Islamic da'wah that is done with real action or real charity to the needs of recipients of da'wah. so that the real action is in accordance with what is needed by the recipients of da'wah. For example: da'wah by building a hospital for the needs of surrounding communities who need the existence of the hospital.<sup>23</sup> Implementing da'wah is not just centered in mosques, in discussion forums, teachings, and the like. Da'wah must be decentralized. He had to be downstairs, in slums, in hospitals, in theaters, in movie

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<sup>21</sup> J. M. Digman, "Personality Structure: Emergence of the Five-Factor Model", *Annual Review of Psychology Vol. 41*, (1990), pp. 417-440.

<sup>22</sup> Siti Muru'ah, *Metodologi Dakwah Kontemporer*, (Yogyakarta: Mitra Pustaka, 2000), p. 75.

<sup>23</sup> Samsul Munir Amin, *Ilmu Dakwah*. (Jakarta: Amzah, 2009), p. 178.

studios, in music, on ships, in airplanes, in trade centers, in employment, in factories, in places of skyscrapers, in banks, in court and so on.<sup>24</sup>

The activity of da'wah bil-hal covers several aspects, among others:<sup>25</sup> *First*, Religious. The religious aspect is one of the most important aspects of human life. Because, according to the nature of his birth, the ultimate a goal of the creation of man in the world is none other than to worship to Allah. The nature of human nature, when they are obedient and obedient to God's commands, they will always be close to Allah. When he is close to Allah, he will always feel the presence of God all times, he will feel that every behavior and movement are under supervision of Allah. *Second*, Economic. The economic aspect has an important role in human life in the world. With the ability of the economy, humans can meet all the needs of his life. The economic aspect is the most important aspect after the religious aspect. In the religious aspect also requires aspects of the economy, these two aspects can't be separated from each other. *Third*, Education. Human is a creature with the potential of thinking to distinguish between good and bad, between beneficial and endanger his life. To get the life of the world and the hereafter in a balanced way then Islam teaches its people the importance of a science. With the advancing civilization of the times, it is necessary to think the intellectual mindset of Muslims. So that later, Muslims will be able to accept, understand, and have readiness to deal with it.<sup>26</sup> *Fourth*, Organization. The organization is a group of people organized in groups, working together to achieve common goals.<sup>27</sup> *Last*, Social. The word social comes from the Latin word "*socius*" which means everything that is born, grows, and develops in the life together. The social aspect is the association of human life in the society which contains the values of

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<sup>24</sup> Andi Abdul Muis, *Komunikasi Islam*, (Bandung: Remaja Rosda Karya, 2001), p. 133.

<sup>25</sup> Fatikhatul Khoiriyati Fitri, "Dakwah Bil Hal Muslimat Nahdlatul Ulama (NU) di Kabupaten Kendal Periode 2006-2007: Tinjauan Manajemen Dakwah", *Skripsi*, (Semarang: IAIN Walisongo, 2008), p. 61.

<sup>26</sup> Ali Muhammad, *Strategi Penelitian Pendidikan*, (Jakarta: Angkasa, 1998), p. 238.

<sup>27</sup> Paul Preston and W. Z. Thomas, *Management for Supervisor*, (New Jersey: Prentice Hall, 1976), p. 97.



togetherness, fate, solidarity, and solidarity which is a unifying element.<sup>28</sup> Da'wah through social aspect can be realized by way of establishing or forming various means of community social life such as: schools, houses of worship, study parks, and various means of life are shown to meet the needs and improve the quality of life of Muslims.<sup>29</sup>

## SPIRITUAL MOTIVATION OF MAD'U

Motivation is a psychological process that enhances and directs behavior to achieve goals. Humans define a three-dimensional portfolio goal to measure themselves in three layers: material, intellectual and spiritual.<sup>30</sup> While according Ancok and Najati, Maslow divided the two classifications of motivation: primary motivation and spiritual motivation. Spiritual needs are needs that *fitriah* fulfillment depends on human perfection and individual maturity.<sup>31</sup> Spiritual motivation is a meaning "in relation to the spirit and holy", in Arabic and Persian, the term used for spirituality is *rubaniyyah* (arab) and *ma'naviyyah* (persi). The first term is derived from the word *rub*, while the second word is derived from the word *ma'na* which contains *bathin* condition, "intrinsic" as opposed to "the visible". Both terms are related to the higher level of reality than the material and the obligation. Of the several literal meanings, three things become clear from the notion of spiritual motivation, are: (1) reviving, without spirituality, organisms die in *jasadiyah* or psychology; (2) has a sacred status, so that its status is higher than the material (profane); (3) associated with God as the prime causa of life.<sup>32</sup>

Etymologically the word mad'u is derived from Arabic, derived from the form of *isim maf'ul* (word that indicates the object or target).

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<sup>28</sup> Agus Salim, *Perubahan Sosial: Sketsa Teori dan Refleksi Metodologi Kasus Indonesia*, (Yogyakarta: Tiara Wacana, 2002), p. 37.

<sup>29</sup> Abdullah, *Ilmu Dakwah*, (Bandung: Citapustaka Media, 2015), p. 43.

<sup>30</sup> Heri Pratikto, "Perilaku Konsumsi Berbasis Motivasi Spiritual Islami Guru-Guru Mata Pelajaran Ekonomi Pada SMA/MA", *Jurnal Ekonomi dan Bisnis*, Vol. 1 No. 1, (2010), p. 73.

<sup>31</sup> Muafi, "Pengaruh Motivasi Spiritual Karyawan Terhadap Kinerja Religius: Studi Empiris Di Kawasan Industri Rungkut Surabaya (SIER)", *Jurnal Siasa Bisnis* Vol. 8 No. 3, (2003), p. 2.

<sup>32</sup> Sanerya Hendrawan, *Spiritual Management*, (Bandung: Mizan Pustaka, 2009), p. 18.

According to terminology, mad'u is a person or group commonly referred to as pilgrims who are demanding religious teachings from a da'i, whether close or distant, Muslim or non-Muslim, male or female. Meanwhile, according to the term that mad'u is a man who became the target of da'wah or human recipients of da'wah, either as individuals or as a group, whether human beings who are Muslims or not, or in other words human a whole.<sup>33</sup> A da'i will make mad'u the object of his scientific transformation. Muhammad Abduh divided mad'u into three groups, namely:<sup>34</sup> (1) Clever scholars who love the truth, can think critically and quickly in response to the problem. (2) The layman, the average person who has not been able to think critically and deeply, and has not been able to capture the high notions. (3) Different classes with the second group, they are happy to discuss something but only in certain limits, and not able to discuss it in depth. The mad'u group in this study belongs to the laity. Based on the above explanation, the fulfillment of human needs in Islam is divided into physical needs (*lahiriyah*) and spiritual needs (*bathiniyah*), then human behavior is not only motivated to meet physical needs, but also human behavior is motivated to meet spiritual/spiritual needs. Spiritual motivation of mad'u is the drives that direct mad'u's behavior to meet spiritual needs.

Anshari A explains that the spiritual motivation of a Muslim is divided into three, that is:<sup>35</sup> (1) Aqidah Motivation. Aqidah motivation is a Muslim's belief in fundamental and dogmatic teachings. Aqidah motivation can be interpreted as an inner motivation arising from the strength of the aqidah. The contents of the faith dimension include faith in God, angels, apostles, God's book, heaven and hell, and qadha and qadar. (2) Worship Motivation. Motivation of worship is a divine order that governs the relationship or the need for a direct ritual between the servant of God and his Lord whose ordinances are specified in detail in the Qur'an and Sunnah of the Prophet, such as *shalat*, prayer, fasting and so forth. (3) Muamalah Motivation. Motivation of muamalah is a

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<sup>33</sup> M. Ali Aziz, *Ilmu Dakwah: Edisi Revisi*, (Jakarta: Kencana, 2004), p. 90.

<sup>34</sup> Muhammad Munir and Wahyu Ilaihi, *Manajemen Dakwah*, (Jakarta: Kencana, 2009), p. 23.

<sup>35</sup> Muafi, 'Pengaruh Motivasi Spiritual... p. 6.

divine order that regulates human relationships with humans and humans with objects or materials. Muamalah motivation can mean regulate human needs such as: primary needs (basic needs), secondary (pleasure) with the obligation to improve performance and the primary needs (luxury) that is prohibited by Islam.

## THE RELATION AND IT'S INFLUENCE

At the researchers tested the research hypothesis with multivariate regression analysis technique, the calculation using SPSS 17.0. The F test results are seen in the following table:

**Table 1. ANOVA Overall Influences IV on DV**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	51.344	19	2.439	3.653	0.000 <sup>a</sup>
	Residual	71.601	111	0.668		
	Total	122.944	129			

- Predictors: (Constant), *neuroticism, extraversion, agreeableness, openness to experiences, conscientiousness, religious, economic, education, organization and social*
- Dependent Variable: spiritual motivation

In the table above, the first column from the right can be known if the table is significant at 0.000 ( $p < 0.05$ ), then the null hypothesis ( $H_0$ ) is rejected. This means the major hypothesis which states that there is a significant influence of da'i personality and da'wah bil-hal towards the spiritual motivation of mad'u is accepted. Table R square can be sees as follows:

**Table 2. R Square**

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	0.744 <sup>a</sup>	0.581	0.434	0.81266745

- Predictors: (Constant), *neuroticism, extraversion, agreeableness, openness to experiences, conscientiousness, religious, economic, education, organization and social*
- Dependent Variable: spiritual motivation

From the table above we can see that the acquisition of R square is 0,581 or 58,1%, meaning that the variance proportion of mad'u spiritual motivation explained by all independent variable is 58,1%, while 41,9% is influenced by variable others outside of research.

Then the next step looks at the regression coefficients of each independent variable. If the value of  $t > 1.96$  and the value of significance ( $P < 0.05$ ), then the regression coefficient is significant which means that IV has a significant impact on spiritual motivation of mad'u. The following table of regression coefficients of each independent variable:

**Tabel 3. Coefficient of Regression**

Model		Unstandardized Coefficients		Unstandardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	26.661	8.179		2.936	0.006
	Religious	0.247	0.109	0.162	2.442	0.046
	Economic	0.028	0.119	0.024	0.437	0.663
	Education	0.216	0.099	0.137	2.111	0.016
	Organization	0.150	0.071	0.136	1.980	0.022
	Social	0.158	0.079	0.144	1,988	0.030
	Neuroticism	0.033	0.119	0.030	0.005	0.996
	Extraversion	0.238	0.130	0.173	2.613	0.048
	Agreeableness	0.166	0.088	0.156	1,990	0.032
	Openness	0.223	0.102	0.169	1,993	0.041
	Conscientiousness	0.094	0.134	0.072	1.358	0.177
	Sex	0.025	0.173	0.015	0.121	0.912

a. Dependent Variabel: Motivasi Spiritual Mad'u

Based on table 3 of the above regression coefficient, there are seven IV which have significant effect to DV namely: *First*, Extraversion Variable. In the table obtained regression coefficient of 0.238 with a value of  $t = 2.613$  ( $t > 1.96$ ) and  $p$  value = 0.048 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds "There is a significant influence of extraversion on acceptable spiritual motivation of mad'u. So, it can be concluded that extraversion has a positive and significant influence on spiritual motivation of mad'u. This means that the higher the extraversion, the higher the spiritual motivation of mad'u and statistically significant. *Second*, Agreeableness Variable. In the table obtained regression coefficient of 0.166 with a value of  $t = 1,990$  ( $t >$

1.96) and  $p$  value = 0.032 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds “There is a significant influence of agreeableness on acceptable spiritual motivation of mad’u. So, it can be concluded that agreeableness has a positive and significant influence on spiritual motivation of mad’u. This means that the higher the agreeableness, the higher the spiritual motivation of mad’u and statistically significant. *Third*, Openness to experience Variable. In the table obtained regression coefficient of 0.223 with a value of  $t = 1,993$  ( $t > 1.96$ ) and  $p$  value = 0.041 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds, there is a significant influence of *openness to experience* on acceptable spiritual motivation of mad’u. So, it can be concluded that *openness to experience* has a positive and significant influence on spiritual motivation of mad’u. This means that the higher the *openness to experience*, the higher the spiritual motivation of mad’u and statistically significant. *Fourth*, Religious Variable. In the table obtained regression coefficient of 0.247 with a value of  $t = 2,442$  ( $t > 1.96$ ) and  $p$  value = 0.046 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds, there is a significant influence of *religious* on acceptable spiritual motivation of mad’u. So, it can be concluded that *religious* has a positive and significant influence on spiritual motivation of mad’u. This means that the higher the *religious*, the higher the spiritual motivation of mad’u and statistically significant.

*Fourth*, Education Variable. In the table obtained regression coefficient of 0.216 with a value of  $t = 2,111$  ( $t > 1.96$ ) and  $p$  value = 0.016 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds, there is a significant influence of *education* on acceptable spiritual motivation of mad’u. So, it can be concluded that *education* has a positive and significant influence on spiritual motivation of mad’u. This means that the higher the *education*, the higher the spiritual motivation of mad’u and statistically significant. *Fifth*, Organization Variable. In the table obtained regression coefficient of 0.150 with a value of  $t = 1,980$  ( $t > 1.96$ ) and  $p$  value = 0.022 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds, there is a significant influence of *organization* on acceptable spiritual motivation of mad’u. So, it can be concluded that *organization* has a positive and

significant influence on spiritual motivation of mad'u. This means that the higher the *organization*, the higher the spiritual motivation of mad'u and statistically significant. *Sixth*, Social Variable. In the table obtained regression coefficient of 0.158 with a value of  $t = 1,988$  ( $t > 1.96$ ) and  $p$  value = 0.030 ( $p < 0.05$ ), because the value of  $t > 1.96$  and  $p$  value  $< 0.05$  then  $H_a$  which sounds, there is a significant influence of *social* on acceptable spiritual motivation of mad'u. So, it can be concluded that *social* has a positive and significant influence on spiritual motivation of mad'u. This means that the higher the *social*, the higher the spiritual motivation of mad'u and statistically significant.

The explanation of the above table will be described as follows: (1) Religious variables donate 8.5% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Religious by 8.5%; (2) Economic variables give a contribution of 1.5% on mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Economic at 1.5%; (3) Education variables contributed 8.2% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Education by 8.2%; (4) Organizational variables donate 7.8% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Organizational of 7.8%; (5) Social Variable contributes 8% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Social by 8%; (6) Variables Neuroticism contributes 0.1% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Neuroticism of 0.1%; (7) The Extraversion variable contributes 8.4% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is affected by Extraversion of 8.4%; (8) Agreeableness variable contributes 6.8% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Agreeableness of 6.8%; (9) Openness to Experience variables contributed 7.2% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by Openness to Experience by 7.2%; (10) Variables Conscientiousness contributes 0.9% to mad'u spiritual motivation. This means that the

variation of mad'u spiritual motivation is influenced by Conscientiousness of 0.9%; (11) The Sex Variable contributes 0.7% to mad'u spiritual motivation. This means that the variation of mad'u spiritual motivation is influenced by gender by 0.7%.

The proportion of all IV variance to DV is 58.1% or 0.581. This means that the variation of DV is influenced by IV of 58.1%, and 41.9% are influenced by variables outside this study. The main result in this research is found that research hypothesis (Ha) accepted because there is significant influence of personality of da'i and da'wah bil-hal to the spiritual motivation of mad'u. In accordance with the theory that a dai's duty is to move or spur the object of da'wah (mad'u) so arise awareness of bringing behavior change through proper da'wah strategy. The big five personality variables on da'i have significant influence on mad'u spiritual motivation, that is Extraversion dimension (0,048), Agreeableness (0,032), and Openness to Experience (0,041). While the da'wah bil-hal variables on mad'u spiritual motivation are trait Religious (0,046), Education (0,016), Social (0,030) and Organization (0,022). Literally da'wah bil-hal means convey the teachings of Islam with real *amaliyah* and not opponent bil-lisan but complement each other between the two. Da'wah bil-hal in pondok pesantren bahrul ulum of pemalang regency manifested by giving examples (practicum) significantly to mad'u relating to the improvement of the ideal life according to Islam. Method of da'wah bil-hal in pondok pesantren bahrul ulum of pemalang regency more emphasis on the invitation to mankind to be able to perform and receive da'wah together and practiced directly. Implementation of da'wah bil-hal done in pesantren bahrul ulum of pemalang district is as follows: (1) *Religious*: including religious activities (*majelis ta'lim*) conducted by bahrul ulum of Pemalang regency every morning ahad done in 4 areas namely Mulyoharjo, Taman Asri, Bojongbata and Beji with study materials containing aqidah, morals, economy Islamic and other religious; (2) *Economic*: da'wah bil-hal done by pondok pesantren bahrul ulum of Pemalang regency in the economic aspect is manifested in the activities of management of zakat, infaq, shadaqah and waqf (ZISWAF) pondok pesantren bahrul ulum; (3) *Education*: done by providing scholarship achievement from SD / MI, SLTP / MTS, SLTA

/ MA / SMK for individual who have high intelligence and motivation to continue to gain knowledge but hindered by economic factor; (4) *Organization*: da'wah bil-hal in the aspect of the organization, pondok pesantren bahrul ulum of pemalang regency provide training to employees, da'i candidates and da'iyah in pondok pesantren bahrul ulum of Pemalang regency to have the expertise in organizing; (5) *Social*: da'wah bil-hal in the social aspect in pondok pesantren bahrul ulum of Pemalang regency is divided into two groups, namely (1) Programmed activities (giving donation to orphans, the *dhua'fa* and victims of fire and natural disaster, health counseling, cleanliness of the mosque, founding *posko mudik*), (2) Unprogrammed activities: Conditional activities carried out due to a situation such as social and health activities for victims of natural disasters, the establishment of disaster relief posts.

## CONCLUDING REMARKS

Based on the results of data analysis and hypothesis testing, it can be obtained some conclusions as follows: (1) The research hypothesis ( $H_a$ ) is accepted because there is a significant the influence of da'i personality and da'wah bil-hal towards spiritual motivation of mad'u; (2) From 10 independent variables tested, only 7 independent variables have significant influence on spiritual motivation of mad'u, that is a religious, education, social, organization, extraversion, agreeableness, and openness to experiences which positively influence the spiritual motivation of mad'u; (3) Based on the proportion of variance from each independent variable to dependent variable, it is known that all independent variable contributed toward spiritual motivation of mad'u. Seen from the large contribution, religious is the largest variable of contribution to the spiritual motivation of mad'u. For further research is expected to review other factors that influence mad'u spiritual motivation such as physical and health conditions, interaction with da'i and fellow mad'u, social skills, family background, socioeconomic status of parents, achievement motivation, future orientations and other things not examined in this study so that it can enrich the results of research. Then to deepen the results of research, is expected to develop a measuring tool in accordance with the stages of development and socio-



cultural environment of the study population given the limited measurement the spiritual motivation of mad'u.

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