PREACHING BILL HIKMAH IN A PLURAL CONTEXT: STUDY OF JURGEN HABERMAS'S COMMUNICATION PARADIGM

Muhamad Abdul Manan [1] Mahmudi [2] Abdul Muis [3] Abudzar Al Ghifari [4*],

[1,2,3] Universitas Ibrahimy Situbondo, Indonesia
[3] Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

email: manamanis@gmail.com

*Corresponding Author: Muhamad Abdul Manan

Abstract: This article explores the concept *"Preaching Bill Hikmah"* (wisdom-based preaching) in the context of pluralism through Jürgen Habermas' communication paradigm. This article discusses the importance of ethical communication in da'wah, emphasizing the need for integrity on both the part of the preachers and their audiences. This article explains how Habermas's notion of communicative action can provide a framework for building interreligious dialogue, promoting tolerance and understanding. Reinforcing the idea of pluralism, this study highlights the importance of creating space for interfaith dialogue and emphasizes the need to unite various interpretations of Islam to counter radicalism and increase community cohesion. This research uses a descriptive qualitative research method with a literature study approach. The results of this research show that Jürgen Habermas's communication paradigm, especially the concept *communicative action*, can be adapted in the context of da'wah to encourage inclusive, tolerant and ethical dialogue. This allows da'wah to become a unifying tool in a pluralistic society, where wisdom-based communication can reduce potential conflict, fight the spread of radicalism, and strengthen social harmony.

Keywords: *Dakwah bil Hikmah, Pluralism, Jürgen Habermas, Communicative Action, Interreligious Dialogue, Ethical Communication.*

How to Cite: *Preaching Bill Hikmah* In A Plural Context: Study Of Jurgen Habermas's Communication Paradigm *(Progresif),*Vol 12 No 2 (Issue)

INTRODUCTION

A form of invitation to reflect on claims about eternal happiness or torment, as well as about misery, virtue and evil, therefore the mission of da'wah must be carried out with full integrity by both the subject and the object of da'wah (Fatihah, 2018). Da'wah is an effort that must be made to transform the condition of society from what was previously less good, to become better (Abdullah, 2019). The aim of da'wah is change in the people, in all sectors, but the important point of da'wah in Islam is the ethical sector of community behavior which is basically abstract or invisible. Then, from these changes, material things can be improvised in the form of real changes that occur in society. Ontologically, the meaning of da'wah was initially understood as God's command as stated in the Qur'an, da'wah can be realized as a

necessity of life if it is carried out well. And if da'wah is interpreted as a necessity of life, then da'wah can become an activity of every Muslim at any time, and wherever they are (Khotimah, 2016)

One of the things that we can reflect in the implementation of da'wah is the Prophet's da'wah pattern, which is the most successful form in historical review, in a period of 23 years succeeded in changing the socio-theological order of the jahiliyah society which was previously a backward society (*backward society*) to become a civilized society, namely civil society (*civil society*) based on Islamic values (Syamsuddin, 2009). Therefore, da'wah must be carried out with sincerity and through correct rules through a common vision in preaching so that it can be accepted by society. The object of da'wah must feel free from repressive actions, both verbal and vocal, as well as destructive values that tend to anarchy. (Fatihah, 2018).

Etymologically, the word da'wah is a loan word originating from Arabic (دعا – يدعو – دعوة) which means calling, summoning, inviting, inviting (Yunus, 1990). The word preaching in etymology is sometimes used in the sense of inviting to goodness whose subject is Allah, the Prophets and Messengers, and people who believe and do good deeds. It can also be interpreted as a call to evil whose subject is the devil, and infidels, hypocrites and others. As for the terminological meaning of da'wah as presented by experts, among others, it is what Shaykh Abdullah Ba'lawy al-Haddad said, according to him, da'wah is inviting, leading, and guiding people who have lost their way from the true religious path to be redirected to obedience to God , believe in him and prevent from what is the opposite of these two things in the form of disobedience, and disbelief (Al Haddad, 1980)

However, the journey of da'wah is not as easy as imagined, but instead faces many problems that should be resolved together. As an example of the obstacles to contemporary da'wah that cover the lives of Muslims, the first is *Radicalism* And *Extremism* in Islam, the second is the internal division of Muslims. Then when viewed from his preaching *per se* (itself) da'wah problems can be classified into two groups, namely internal and external problems. One of the internal problems in da'wah is the internal condition of the preacher himself (Wulur, 2016)

In the process of preaching, preachers must pay attention to communication methods and know the condition of the individual or group that is the object of preaching, so it is very important for a preacher to understand the science of communication before he preaches. Communication according to Everett M. Rogers as quoted by Hafied Cangara is the process of an idea or ideas whose source comes from the informant to the recipient with the aim of changing attitudes or behavior. (Cangara, 2010), while according to Abul Fatah Al Bayanuni the science of da'wah is an important foundation and rule in conveying information related to science and Islam to Muslims (Bayanuni, 2000). Da'wah and communication science have a very close relationship, especially in terms of conveying religious information to mankind, although experts have recently differentiated these two things based on their basic concept, da'wah is a narrative action with the aim of inviting, exhorting, indoctrinating, while communication is an action. which is declarative in nature with the aim of exchanging information between individuals and each other, we can conclude that da'wah has a more specific meaning than communication (Andrian, 2020). Da'wah within the framework of the communication process has many connections both in terms of elements and methods, in Arabic communication can be interpreted as *tabligh* or convey a religious message and the main component is da'wah communication (Fauzi & Librianti, 2021).

Communication ethics in preaching must also be considered in order to realize a shared vision between the subject and object of preaching. Ethics can be interpreted as a science that explains the meaning of good and bad and explains what humans should do, states the goals that humans should aim for in their actions and shows the way. what they should do (Amin,

*Muhamad Abdul Manan[1] Muhmudi[2] Abdul Muis[3] Abudzar Al Ghifari[4] *,*

1995). The basic demands of ethics are demands to adapt to the social environment of society and to fulfill the obligations that have been determined by that social environment (Gunadi, 2017). From the two definitions above, it can be concluded that communication ethics is the character or decency that determines whether or not the method of conveying messages to other people is correct or not in order to change attitudes, statements, opinions, both verbally and indirectly.

Jurgen Habermas, a philosopher and sociologist who comes from Germany and is the heir to the Frankfurt school, tries to offer an idea about communication that can be applied in the da'wah sector. Habermas speculates that individuals born among humans are discursive individuals, which means individuals who are able to reflect on themselves through dialogue or communication with others. As a reformer of the Frankfurt school he offered a new paradigm regarding the critical theory project, this paradigm was the communication paradigm. Rationality is emphasized in this paradigm, rationality can be defined as "communicative action oriented towards achieving agreement or consensus with other people" (Kirom, 2020). This article aims to elaborate on Jurgen Habermas's philosophical thinking with the teachings of da'wah in Islam through a communication approach which is the main component of da'wah itself and is also the main idea of Jurgen Habermas regarding the communication paradigm.

M. Ridho Syabibi in his dissertation entitled "*DISCOURSE OF THE PRIBUMIZATION OF ISLAM IN THE CULTURAL Preaching of ABDURRAHMAN WAHID: JURGEN HABERMAS' PERSPECTIVE*" , also took Habermas' communicative paradigm approach which was then implemented in the cultural preaching of Abdurrahman Wahid (Gus Dur), which according to the author, Gus Dur carried out an indigenization of Islam that was relevant to Jurgen Habermas' communicative ratio. Gus Dur wanted to discuss Islamic cosmopolity with Indonesian locality, so that Indonesian Muslims would not lose their Indonesian culture without reducing the monotheism that existed within them. Based on previous research, the author wants to offer a new discourse regarding what preachers should do based on Jurgen Habermas' communication paradigm which is then elaborated with Islamic ethical values in their application in the da'wah sector. This is different from previous research which focuses more on the figure of Gus Dur in an effort to apply Jurgen Habermas' communicative paradigm in the da'wah sector.

METHOD

This research uses a qualitative descriptive research method, this research is one where the findings are not obtained from statistical data or other forms or calculations (Strauss & Corbin, 2009) by taking a library approach in collecting data by understanding the theories from various literature (Zed, 2004). The primary data used in this research is Jurgen Habermas' work entitled *The Teory Of Communicative Action*, which is then supplemented with secondary data originating from literature on communication theories in the form of journals, books and dissertations on Jurgen Habermas. Technical analysis in collecting data, namely the author carried out a literature study (*literature research*) especially regarding writings that examine the values of da'wah in Islam and the study of communication from a philosophical perspective, which produces a theory about da'wah in a wise manner with a philosophical approach, and is expected to be a theoretical solution to the problems that occur in the field of da'wah.

RESULTS AND DISCUSSION

Biography of Jurgen Habermas

Jurgen Habermas is the world's leading and most influential philosopher and sociologist from Germany. By elaborating on various conflicting thoughts of philosophical figures as he combines continental and Anglo-American intellectual traditions, he has also been involved with the philosophical dialectics of various thoughts whose views are in conflict with each other, such as Immanuel Kant, Michael Foucalt, John Rawls, and Jacques Derrida. (Kirom, 2020).

He was born in 1929 in Dusseldorf, Germany. In his childhood he experienced two events that *First* cleft lip surgery which made him increasingly aware that he had a series of traumatic experiences regarding the interdependence of humans on each other, then that *second*, he was once a victim of bullying at school because his cleft lip made it difficult for him to communicate. Based on these two experiences, he emphasized the superiority of writing over oral (Hardiman, 2015). His teenage years were filled with two major events, namely World War II and living under a nationalist-socialist regime became a bitter experience, and led him to provide an explanation of democracy through his political thought (liberative democracy).

His epistemic exploration (read: activity) began when he began his studies in philosophy at the Universities of Gottingen and Bonn. Apart from that, he also studied German literature and history and took courses in economics and psychology (Bertens, 2002), in 1956 it merged with *Institute for Social Research* under the leadership of Theodor Adorno who was also a leading philosopher and teacher than Habermas. Habermas was 27 years old when he began his career as Adorno's assistant in 1958-1959. He also received a Ph.D degree in 1954 which coincided with his age of 27 (Hardiman, 2009) after successfully defending his dissertation with the title *the absolute and the history* (The Absolute and History) which was later published in the form of a book in 1954 which discusses the opposition between the absolute and history in the words of Joseph Schelling (Leave, 2014). Busy in *Institute for Social Research* and as Adorno's assistant did not prevent him from obtaining a post-doctoral degree from the University of Marburg (Maula, 2002).

His closeness to Adorno makes him considered the heir to the Frankfurt School with its critical theory. This theory developed in the 1920s, figures who contributed ideas to this theory, including Karl Korsch, George Lukacs, Antonio Gramsci and so on, then this thought developed into a new branch of thought, namely the critical theory of society which was developed by these figures. such as Max Horkheimer, Theodor Adorno (who was Habermas' teacher) and Herbert Marcuse, members of this group called the Frankfurt School which was later institutionalized into a research institute in Frankfurt (*The Frankfurt School*) founded by Felix Weil in 1923 (Luthfiyah, 2018).

Habermas with his research and innovation on philosophy and social sciences, which made the school fertile, he is also considered the heir and reformer of the Frankfurt school, even though he cannot be said to be the heir of the Frankfurt school (Sudrajat, 1988) However, it is more precisely said to be the second generation Frankfurt school. A British intellectual who has also been involved in Habermas's thoughts, Thomas Mc Carthy, said that Habermas is a leading intellectual figure in the academic atmosphere in Germany today. There is almost no one involved in the social sciences and humanities who does not share Habermas's thoughts. The breadth of his knowledge is not limited. in philosophy but rather psychology, political science, and sociology. The framework of thinking is built holistically, by elaborating various thoughts in a unified perspective originating from a vision of humanity that stretches from Karl Marx to Immanuel Kant (Fauzi, 2003)

In the 1960s, Habermas was very popular and prominent among students because he was considered a special group (*Socialist German Student Bud*) but when their actions were

full of violence, Habermas did not hesitate to criticize them completely (Kirom, 2020), he considered the movement to be a fake revolutionary movement carried out by the German Socialist Student Group in repeated extortions and *conterproductive* (Santoso & Wisarja, 2006) as a result of this confrontation Habermas resigned from the University of Frankfurt and accepted an offer from *Max Planck Institute for research into the living conditions of the scientific and technical world* (Max-Planck Institute for Research on Living Conditions of the Scientific-Technical World) located in Bavaria as a researcher, since 1971-1981 Jurgen Habermas partnered with O.F von Weizsacker, and became director of the institution. At this institution he spent his time for intellectual activities (Bertens, 2002)

Genealogy of Critical Theory: from Marx to Habermas

Habermas' thinking was influenced by his predecessors in the Frankfurt school, namely Max Horkheimer and Theodor Adorno regarding critical theory. Frankfurt school thinkers made critical social reflections on post-industrial society and the concept of rationality which shapes and influences people's actions, the basis of which came from the thoughts of Karl Marx. The Frankfurt School was influenced by the failure of the workers' revolution in Western Europe and had implications for the power of Nazism in Germany, therefore they tried to select and develop Marx's thoughts which Marx himself never thought so, one form of improvisation was Adorno's reformulation of Marxism, they offered one of the analyzes of the dialectic of enlightenment, which functions to explain how positivism has become a mythology (Arabi, 2010).

Modernism in the view of Adorno and Horkheimer is an instrumental reason that seeks to escape from the world of myth and return to the world of meaning that it never reached. So Horkheimer in particular hints at something that is ultimately central to the critique of instrumental reason which has implications for the reification (objectification) of humans, he argues that the new forms of domination in historical times find their own ideological justification in claims about technical efficiency. (Beilharz, 2002). The point that is the core of Frankfurt's criticism of positivism is about the view of human beings that are not viewed as objects (things), and do not adhere to *the single methode* which applies in all fields of science, this is considered for all realities which are basically plural. The reification of the social world which is a product of positivism is the object of Frankfurt's criticism, which from this view can give rise to conservatism that is unresponsive to socio-societal dynamics. The Frankfurt School views the position of humans as actors who determine structural change, not as structures that are forced to change (Ritzer, 2002).

Even though he is considered the heir to the Frankfurt School and is part of it *Institute for Social Research* (Institute for Social Research) in Frankfurt, Habermas has an independent view. The article he wrote in 1975 sparked a dispute with Horkheimer as head of the institute. Habermas urges critical thinking and practical action but Horkeimer worries that such thinking could undermine the funding of institutes in general. The article was finally published but without the institute's help. Max Horkheimer said of Habermas, "He may have a good or even brilliant career as a writer in the future, but he will only cause great damage to the institute" (Wiggershaus, 1994).

Furthermore, which includes a form of improvisation on Marx's thinking, namely Habermas's criticism of Marx's view of production as a historical movement of the development of society *output* of his ideas is the creation of a classless society, a society without property rights, and the dictatorship of the proletariat, which Marx thought was based on his criticism of capitalism which according to him widened the distinctive gap between the rich (*borjouis*) and the poor (*proletarian*). According to him, class struggle needs to be realized in order to form a proletarian dictatorship government order, this dictatorship is a form of transition and an effort to eliminate social classes in society. According to Habermas, the view he once idolized

(Marxism) is an item that is outdated and requires a reinterpretation of it. Habermas' style of Marxism is a little difficult, more similar to Althusser's Marxism which has implications for his very different ideological theory (Ricoeur, 2006).

Habermas considers that in Marx's work there is a framework for distinguishing between action and science. He saw a clear distinction between the forces of production and the relations of production. The phenomena of domination and violence, concealment of ideology and various political efforts occur in the production relations sector. Awareness of the need to distinguish between instrumental and communicative action is crucial to explaining Marx's analysis of dominance, antagonism, and liberation. This awareness is what is lacking in Marxism (Umar, 2011).

The goal that Habermas wants to achieve is to return critical theory to its beginning, namely as a liberator of humans from modern technocratic manipulation. However, theory is not the main factor in human liberation. Liberation is also not a moral demand, but rather a form of action (*practice*) which does not only focus on the space of contemplation, in the sense that theory does not only explain, consider and regulate. Theory must also be a changer in the social order that alienates humans from the results of their own work (Arobi, 2010). So according to him theory does not only move in the abstract realm, but also in the practical realm.

Habermas saw weaknesses in his predecessor's concept of meaning *practice* as work and also interpret rationalization as conquest, power which they call "*subject-centered ratio*" (Hardiman, 1993) or what is better known as the work paradigm. The ideas derived from Marx are not relevant according to current developments, but are only transformed from the perspective of community rights (Maliki, 2003). Horkheimer, for example, did not find any systematic efforts in finding and developing political-economic criticism that was more relevant in his thinking. He only refers to Marx's concepts regarding class division, exploitation, surplus value, and others.

Habermas distinguishes between work and communication, the relationship that occurs when working is subject to object (human-nature), while communication is a symmetrical and reciprocal relationship. Communication occurs in equality between subjects. Based on this distinction, Habermas changes the communication paradigm that produces results *practice* emancipatory, as communicative dialogues and transformed into communicative actions in the socio-social realm.

Communicative Paradigm as a Humanization Effort

Praxis in the theory of communicative action has very clear distinctions. Praxis in Jurgen Habermas' sense is not limited to "work" alone, but also to acts of communication. Because the realm of praxis is not only implemented by conquering nature by working but also in "intersubjective interaction" by communicating (Sudrajat, 1998). According to Habermas, ideal communication is communication that contains the experience of freedom (Suseno, 1992). This concept of praxis is the background to the emergence of communicative action. Habermas classifies communication into three forms. *First*, the instrumental ratio that will produce instrumental action. *Second*, strategic ratio actions that originate from work (work paradigm). *Third*, the act of communicative ratio, is a derivation of communication praxis (Habermas, 1991). The difference between instrumental ratios and strategic ratios lies in the social reality in strategic ratios (*Zweckrationales handels*) which is oriented to social reality.

In this case, Habermas divides claims to truth into three, each of which has a relationship to the classification of communication above. The first is *Truth* (truth claim) is the basis of instrumental ratio objectivity, which *second* is *Rightness* (claim of accuracy) which moves in intersubjectivity which talks about consensus between communicators. Then the last one is *Sincerity* (honesty) which is a form of validity of the subjective world (Habermas, 1987). The success of the communication process is based on the reality referred to in the communication

process, for example the communication process has the potential to fail if the subject uses instrumental actions on other communication subjects, which leads to *reification* (objectification of the subject of communication).

Definitively, communication action is an action that is influenced by rules originating from the consensus of the communication subject (Habermas, 1991), success in communication is based on reciprocal relationships between communication participants. In the communication paradigm, concepts can be found *understanding* (reciprocal relationship) which is the essence of Habermas' thinking, which makes it possible for communication participants to convey suggestions and criticism between participants in order to obtain intersubjective validation (Habermas, 2007). Absolute value will not be found in this paradigm, the validity of a claim is found in a corrective review. This awareness is what leads us to communicative understanding.

Norms, customs, laws and social rules are the product of a process of mutual understanding between elements of society, this is the result of the egalitarianization of subjects in communication relations. Each participant is required to go beyond individual subjectivity and move towards communal intersubjectivity, which is based on the mutuality of belief and rationality and mutual understanding of meaning (Habermas, 2007). Ratio becomes emancipatory when it runs in balance and in accordance with its axis, work ratio or instrumental ratio functions as a component of technical control over objective nature, while communicative ratio moves in the realm of public discussion without any domination.

Then this communicative action spread into a large theory about human communication *what should happen* (what should happen), this theory includes three major theories, namely Speech Acts, Communicative Actions, and Public Space. Speech acts look at the form of individual action in the context of communication, then Communicative Action focuses on the role of individuals who speak (ethically) in forming consensus (intersubjective) in society so that a communicative society can give birth to a space for discussion without repression called Public Space (Public Space).*public sphere*) (Daryono, 2016).

According to Habermas, religion also has the potential to become a public space, considering that so far rational communication actions have always been focused on modern, secular society, because Habermas sees the potential of modern society to produce communicative actions. In reality, modern society has become individualistic creatures imprisoned by social media and *cyber society* (Habermas, 2006). According to Habermas, religion can be a good place for discussion when religious communities (*religion society*) can adapt themselves to secularistic reasoning. The way to do this is by opening up space for communicative action in acts of religious practice, so that religious rituals are not based on dogma alone, but become communicative actions that are emancipatory in nature. Which does not only focus on faith alone but goes further into the realm of humanity. Religion also becomes its own dialectical space for its adherents, resulting in the emergence of modernization in religion with a communicative action approach.

Communication Paradigm in Plurality of Da'wah

Moderated da'wah aims to provide opportunities for each individual or group to provide their own interpretation of religious practice (Islam), so that Islam can no longer be seen singularly, but rather as plural (Rahmawati, 2021). This discourse is also a follow-up to Habermas' hypothesis about religion, which he considers to have potential for the realization of communicative action. Da'wah also aims to create what is called civil society (*civil society*) in the context of a monocultural society. Monoculturalism is an expression used to describe the diversity of societies and cultural policies (Sholihah & Syafi'i, 2022). There are many ways to implement moderate da'wah for the sake of creating a civilized society, one of which is by taking a communicative approach in the context of da'wah. There are several points in applying

the theory of communicative action in the context of preaching to monocultural society, including:

Interfaith Dialogue Space

Based on monoculturalism, divisions between religious communities are something that has the potential to occur, one of the causes is the high sense of fanaticism that each religious community has, so the answer to the problem above is the creation of an Interfaith Dialogue Space, which allows the creation of intersubjective consensus within it. Interfaith dialogue also aims to create a harmonious, tolerant, inclusive and mutually respectful life between religious adherents (Joy, 2020). In its application, religious creatures are considered discursive creatures, namely creatures that can reflect on themselves through dialogue or communication with each other (Kirom, 2020), which *output* rather than the dialogue process, it is an intersubjective consensus between religious adherents.

The application of "Interfaith Space" in the context of multicultural da'wah can be exemplified by a religious figure who maintains his speech acts (*speech act*) in preaching which means preaching gently both towards his group and outside his group. Then, in implementing communicative actions, a preacher should know what is the intersubjective consensus between religions, and be able to communicate with parties outside the religion if it is felt that there is no consensus discussing this matter, with the aim that a preacher can respect the norms resulting from the consensus. If the above circuit can run according to its axis, a public space will be created (*public sphere*) which according to Habermas is "*as a domain of uncoered conversation oriented toward a pragmatic accord*" (Habermas, 1991) in an inter-religious forum that is free from repression and domination within it, each religion is free to express its opinions with intersubjective objectives that operate in the realm of inter-religious agreement.

Islam as a Public Space

The pluralistic dimension in Indonesia is not only limited to religious plurality but is also found in the intra-religious dimension. The diversity of types of groups in religion can be clearly felt, as in Islam as the majority religion in Indonesia. Islamic groups in Indonesia have many different forms based on the different ideologies that each of them adheres to, for example what is usually designated as the interpretation of the traditionalist group in Indonesia is Nahdhatul Ulama', and what is usually designated as the interpretation of the modernist group is Muhammadiyah as the representation. from the modernist group in Indonesia (Madjid, 2008).

Furthermore, pluralism in Indonesia does not only talk about modernist and traditionalist groups, but also groups that base their distinctive characteristics on their views on politics and the foundations of the state, for example Hizbut Tahrir which relatively views the need to implement a caliphate system in Indonesia, and PKS (Muslim Brotherhood) whose views are considered more democratic regarding the application of sharia law. The role of communicative action is also deemed necessary to avoid internal religious conflicts.

In reality, the Islamic religion always assumes absolutes, so that it considers religion to be God's revelation which is free from human intervention in it, so that sometimes religious dogma is used as an instrument of reification by individual religious leaders, where the impact of this reification is the birth of theistic (religious) individuals.) who are radical and often impose their perspectives in the public sphere. They do not see religious dogma itself and there is a humanist dimension in trying to understand religion, this is proven by the many schools of thought in Islam and when religion is said to be *nir-* human intervention in it, it can be confirmed that religion is absurd (Madjid, 2000). Interventions in understanding religion carried out by humans can be classified as a side of religious subjectivity that still contains dialogue.

In Habermas' paradigm, religious groups can be classified as communication subjects or communicators, then they dialogue with each other to produce an intersubjective consensus which views Islam as having two complementary components, namely *ushul* (fundamental

basis) which became the fundamental principle in religion and then *lost'* (branch) which is a place of breadth that allows for differences within it. The point of agreement is at *ushul* (basic principles) where each religious group is expected not to violate the basic principles on which the consensus is based. That is the series in building a public space in Islam that is free of repression from any party.

CONCLUSION

Based on the analysis presented in the discussion, it can be concluded that regarding the factors that influence improving teacher performance, it can be concluded that teacher performance is not only the result of academic aspects alone, but involves social and emotional dimensions. Teacher performance covers various aspects, such as teaching ability, classroom management, interaction with students, assessment, and contribution to curriculum development and the school environment. Factors that influence teacher performance, such as effectiveness and efficiency, authority and responsibility, discipline, initiative, ability and expertise, knowledge, work design, personality, motivation, leadership, leadership style, organizational culture, job satisfaction, and work environment, all of them have a significant role in shaping the quality of teacher performance. Furthermore, the role of school principals' communication management in improving teacher performance is crucial. Effective communication management from school principals can help create a positive work environment, support teacher professional growth, and encourage better performance. Open, clear and continuous communication is the key to creating harmonious working relationships in the educational environment. Thus, the main conclusion is that the principal's communication management has a strategic role in shaping the factors that influence teacher performance. By creating a supportive and motivating work environment, school principals can make a positive contribution to improving the quality of education in schools. Furthermore, the implementation of good communication management is the key to achieving the desired educational goals and providing a positive impact for all parties involved in the educational process..

ACKNOWLEDGMENT

Muhamad Abdul Manan[1] Muhmudi[2] Abdul Muis[3] Abudzar Al Ghifari[4] *,

REFERENCES

Abdullah, M. Q. (2019). *PENGANTAR ILMU DAKWAH.* Pasuruan: CV. PENERBIT QIARA MEDIA.

Al Bayanuni, M. A. (2000). *Al Madkhal Ilaa Ilmi Da'wah.* Beirut: Mu'asassah Ar Risalah.

Al Haddad, A. B. (1980). *An Nashaih Ad Diniyah Wal Washoya Al Imaniyah.* Beirut: Darul Hawi.

Amin, A. (1995). *Etika: Ilmu Akhlak.* Jakarta: Bulan Bintang .

Andrian, B. (2020). KOMUNIKASI DAKWAH DALAM TINJAUAN SOSIOLOGI KOMUNIKASI. *Tasâmuh, Volume 18, No. 2.*

Arobi, I. (2010). *ETIKA DISKURSUS JURGEN HABERMAS (Studi Analisis dalam Konteks Sosio-kultural Masyarakat Indonesia).* Surabaya: Fakultas Ushuludin IAIN Surabaya.

Beilharz, P. (2002). *Teori-teori sosial: observasi kritis terhadap para filosof terkemuka.* Yogyakarta: Pustaka Pelajar.

Bertens, K. (2002). *Filsafat Barat Kontemporer Inggris-Jerman.* Jakarta: PT Gramedia Pustaka Utama.

Cangara, H. (2010). *Pengantar Ilmu Komunikasi.* Jakarta: Rajawali.

Corbin, J., & Strauss, A. (2009). *Dasar-dasar penelitian kulitatif : tata langkah dan teknik-teknik teoritisasi data.* Yogyakarta: Pustaka Pelajar.

Daryono, A. (2016). *TINDAKAN KOMUNNIKATIF PADA RITUAL KEAGAMAAN (Analisis Kualitatif pada Ritual Waqiahan di Desa Doropayung, Juwana, Pati, Jawa Tengah).* Yogyakarta: Fakultas Ilmu Sosial dan Humaniora UIN Yogyakarta.

Fatihah, S. R. (2018). KONSEP ETIKA DALAM DAKWAH. *JURNAL ILMU DAKWAH, Vol. 38, No.2, Juli – Desember.*

Fauzi, F. N., & Librianti, E. O. (2021). KONTRIBUSI ILMU KOMUNIKASI PADA ILMU DAKWAH. *Ath-Thariq, Vol. 05, No. 01.*

Fauzi, I. A. (2003). *Seri Tokoh Filsafat; Jürgen Habermas.* Jakarta: Teraju.

Gunadi, I. (2017). *KONSEP ETIKA MENURUT FRANZ MAGNIS SUSENO.* Lampung: FAKULTAS USHULUDDIN UNIVERSITAS ISLAM NEGERI AR-RANIRY LAMPUNG.

Habermas, J. (1987). *Philosopical Discoure of Modernity.* Massachusetts: MIT Press.

Habermas, J. (1991). *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society.* Massachusetts: MIT Press.

Habermas, J. (2007). *Teori Tindakan Komunikatif I : Rasio dan Rasionalisasi Masyarakat .* Yogyakarta: Kerasi Wacana.

Habermas, J., & Ratzinger, J. (2006). *Dialectics of Secularization: On Reason and Religion.* San Fransisco: Ignatius Press.

Hardiman, F. B. (1993). *Menuju masyarakat komunikatif.* Yogyakarta: Kanisius.

Hardiman, F. B. (2015). *Seni Memahami Hermeneutik dari Schleiermacher sampai Derrida.* 2015: Kanisius.

Ichwayudi, B. (2020). DIALOG LINTAS AGAMA DAN UPAYA MENANGKAL POTENSI RADIKALISME DI KALANGAN PEMUDA. *Empirisma, Jurnal Pemikiran dan Kebudayaan Islam Vol. 29 No. 1.*

Iwan. (2014). MENELAAH TEORI KRITIS JÜRGEN HABERMAS. *Jurnal Edueksos.*

Khotimah, K. (2016). EPISTEMOLOGI ILMU DAKWAH KONTEMPORER. *KOMUNIKA, Vol. 10, No. 1.*

*Muhamad Abdul Manan[1] Muhmudi[2] Abdul Muis[3] Abudzar Al Ghifari[4] *,*

Kirom, S. (2020). HABERMAS'S THEORY OF COMMUNICATIVE ACTION IN THE PERSPECTIVE OF HUMAN PHILOSOPHY. *Jurnal Yaqzhan, Vol. 6 No. 2*.

Luthfiyah. (2018). KRITIK MODERNITAS MENUJU PENCERAHAN: PERSPEKTIF TEORI KRITIS MAZHAB FRANKFURT. *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan, Vol. 2 No 1*.

Madjid, N. (2000). *Islam: Doktrin & Peradaban.* Jakarta: Paramadina.

Madjid, N. (2008). *Tradisi islam : Peran dan fungsinya dalam pembangunan di Indonesia.* Jakarta: Paramadina.

Maliki, Z. (2003). *Narasi Agung; Tiga Teori sosial hegemonik.* Surabaya: Penerbit LPAM.

Maula, M. (2002). Teori Kritis Civil Society. *Gerbang, Vol 5*.

Rahmawati, F. (2021). Konsep Dakwah Moderat: Tinjauan Ummatan Wasathan dalam Al-Qur'an Surat Al-Baqarah:143. *Jurnal STUDIA QURANIKA Vol. 6, No. 1, Juli*.

Ricoeur, P. (2006). *Hermeneutika Ilmu Sosial. Terjemahan oleh Inyiak Riduan Munzir . 2006.* Yogyakarta: Kerasi Wacana.

Ritzer, G. (2002). *Sosiologi ilmu pengetahuan berparadigma ganda.* Jakarta: PT. Raja Grafindo Persada.

RS, S. (2009). STRATEGI DAN ETIKA DAKWAH RASULULLAH SAW. *Jurnal Ilmu Dakwah Vol. 4 No. 14*.

Santoso, L., & Wisarja, I. K. (2006). *Epistemologi Kiri.* Yogyakarta: Ar Ruzz Media.

Sholihah, A., & Syafi'i, I. (2022). Civil Society dan Multikulturalisme dalam Pendidikan Islam. *Indonesian Journal of Sociology, Education, and Development (IJSED) Vol. 4 Issue 2 Juli-Desember*.

Sudrajat, A. (1998). Jurgen habermas : teori kritis dengan paradigma komunikasi. *Prodi Ilmu Sejarah FISE UNY* .

Suseno, F. M. (1992). *Filsafat sebagai ilmu kritis Franz Magnis-Suseno.* Yogyakarta: Kanisius.

Umar, F. A. (2011). MENGUAK KRITIK IDEOLOGI SOSIAL HABERMAS. *INOVASI, Volume 8, Nomor 2*.

Wiggershaus, R. (1994). *The Frankfurt School: Its History, Theories, and Political Significance.* Massachusetts: MIT Press.

Wulur, M. (2016). PROBLEMATIKA DAKWAH DI INDONESIA. *MIMBAR , Volume 2 Nomor 1,*.

Yunus, M. (1990). *Kamus Arab-Indonesia.* Jakarta: Hidakarya Agung.

Zed, M. (2004). *Metode Penelitian Kepustakaan.* Jakarta: Yayasan Obor Indonesia.