CHAPTER 3

METHOD OF THE STUDY

3.1. Research Approach

This study focuses on finding out how the members of Islamic congregation (*jama'ah pengajian*) decode *da'i* and *dakwah* in *Da'i Muda Pilihan AnTV*, highlighted on the members' social background, in particular occupation. The best way to understand their decoding towards the program is consequently by giving them huge opportunities to share their feeling and opinion about the program. Thus, the most suitable approach to reach the aim of the study is by using qualitative method so that the viewers can reveal themselves as producers of meanings and texts. Corresponding to Purvis's statement related with the relationship between decoding and qualitative method:

> Qualitative research is frequently interested in people's relationships to the media, asking questions about how audiences interpret or decode media output and considering how far the media is instrumental (or not) in shaping ideas and behaviour. Although audiences are central to qualitative diand quantitative research, qualitative methods will want to understand the interpretations, readings and meanings of media output

which audiences make. Terms such as 'audience reception', 'ethnography', 'case study' and 'decoding' are linked to qualitative research. . . Qualitative research will analyse media messages as a whole and will ask how audiences construct meanings (Purvis 10).

This study applies the qualitative methods with *Da'i Muda Pilihan AnTV* as the object of the study. As quoted in Faisal (2008, p. 255), Dabbs states that "quality is the essential character or nature of something; quantity is the amount. Quality is the what; quantity is the how much, qualitative refers to the meaning . . . while quantitative assumes the meaning and refers to a measure of it". Therefore, qualitative research focuses on the meaning and description of the data, and sometimes elucidates them in words rather than in numbers. As a consequence, the qualitative methods are used in this study because the problems are vague, too complex and dynamic in order that those are impossible to be elucidated by the quantitative methods

3.2. Population

The writer mainly focuses on the members of *Masjid Al Akbar Surabaya* (MAS) congregation as the population of this study. MAS congregation is regularly held on the main room of the mosque twice in a day, after dawn and sunset prayer (*ba'da subuh dan maghrib*), with various interesting topics and preachers. To become member of MAS congregation does not need any either formal registration or certain

uniform to participate. Besides, there is also a system of *SMS Gateway* to update information of MAS events. Thus, many people participate in MAS congregation because of easiness and flexibility it offers, depending both on topic they like and time they have.

There are some justifications why the writer chooses the members of Islamic congregation (*jama'ah pengajian*) as the population. The first reason is because they are regularly involved in *dakwah* activity by attending their congregation daily, weekly or monthly so that they, at least, know or have their own conceptions about *dakwah* and *da'i*. By having their own conceptions about *dakwah* and *da'i*, they are expected to have comparative understandings between *dakwah* and *da'i* in their congregation and in *Da'i Muda Pilihan AnTV*. The second reason is based on the assumption that *Da'i Muda Pilihan AnTV* is directed to all people with various background of *dakwah* knowledge, unrestricted to those having comprehensive *dakwah* knowledge and involved in the *dakwah* practices such as *da'i* or the students of Islamic institutions. The third reason is because of the variety of occupations it covers, starting from housewife to assistant midwife. However, the consequence of choosing the members of Islamic congregation as the informants is that the writer may miss some valuable insights from those not being the member of Islamic congregation.

Meanwhile, the selection of *Masjid Al Akbar Surabaya* (MAS) as the location of this research is also because of several reason. First, MAS is the second largest

mosque in Indonesia following *Masjid Istiqlal* in Jakarta so that MAS has the biggest number of congregation members in Surabaya compared to other mosques. When the writer attended MAS *ba'da maghrib* congregation three times, the number of members attending the congregation was approximately 30-35 people per day. Second, MAS is located in Surabaya, the second most populated cities in Indonesia after Jakarta with 3,0241,321 people in 2011 (Dispendukcapil 2012). Based on this fact, it is expected that it can represent the decoding of members of Islamic congregations in Surabaya. Third, MAS is located on the border between Surabaya and Sidoarjo so that people from various occupations join with the congregation. Therefore, by conducting this research in *Masjid Al Akbar Surabaya* (MAS), it is expected that the population of the decoding of members of Islamic congregation in Surabaya will be represented.

3.3. Sample

The writer deems it necessary to give clear understanding about the sample before explaining more about the sample of this research.

> Sample is a part of quantity and characteristics of the population. If the population is big and the researcher is limited to research all in the population because of the limited funds and time, thus the researcher is able to take sample from the population. The conclusion taken from the sample can also be applied in the population.

Therefore, sample taken from the population must be representative (Sugiyono 81).

The sample of the population in this research is 7 members of *Masjid Al Akbar Surabaya* (MAS) congregation with various kinds of occupation. The occupations are: housewife, university student, assistant midwife, stock broker and entrepreneur. The main reason why the writer focuses on the occupation of the respondents is that, according to Parkin and Hall (cited in Fiske 1987), occupation is the most influential factor in producing socially motivated differences of reading because it is prime definer of class.

This research uses purposive sampling in which the writer has certain criteria in selecting the respondents in order to reach the objective of the study that is to know how the members of Islamic congregation (*jama'ah pengajian*) decode *da'i* and *dakwah* in *Da'i Muda Pilihan AnTV* and redefine the concept of *da'i* and *dakwah.* In the process of selecting respondents, the quantity of sample cannot be determined before. As asserted by Lincoln and Guba in Sugiyono (2008, p. 220) that if the purpose is to maximize information, then sampling is terminated when no new information is forth-coming from newly sampled units; this redundancy is the primary criterion. Thus, the writer stops sampling if the data reaches saturated points or redundant.

As a result, these criteria must be fulfilled to become the respondents of this research. First, the respondent must have already watched *Da'i Muda Pilihan AnTV*, at least once. So, when the writer showed the program before conducting interview, their experience and understanding towards *Da'i Muda Pilihan AnTV* would be reproduced. Second, the respondent must regularly attend the congregation, at least monthly, because they must have their own conceptions about *da'i* and *dakwah*. Thus, the writer is able to find the redefinition of concept of *da'i* and *dakwah* from their decoding towards *Da'i Muda Pilihan AnTV*.

3.4. Technique of Data Collection

Technique of data collection in this study was performed by conducting semi-structured, in-depth interview with purposive sampling to 7 Islamic congregation members of *Masjid Al Akbar Surabaya* (MAS) with various kinds of occupation. The writer chose in-depth interview because, as Meyer states (2008, p. 76), this method is particularly useful for establishing nuanced comparisons among individual cultural consumers and it also ensures that all participants receive equal attention and time to tell their story. The writer considered and prioritized the variety of the informants' social backgrounds in terms of occupation to obtain richer, more complex data.

In the process of interview, the writer included questions related to *dakwah* and *dai* in *Da'i Muda Pilihan AnTV*, the differences between *dakwah* and *dai* in DMPA and in their congregation (*pengajian*), and their expectations towards the program. There were three procedures that the writer applied in conducting interview:

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First, the writer had already known 2 relatives who regularly attend MAS congregation. Then, the writer asked their permission for interview and afterward arranged time and location for interview. Second, the writer asked and texted some relatives whether they regularly attend MAS congregation or not. If so, the writer asked and texted them to arrange time and location for interview. Third, the writer attended MAS congregation and asked the permission for interview after the end of the congregation.

The writer provided 30-45 minutes for each interview and showed three videos consisting of 2-5 minutes for each video before starting interview, aimed at (re)producing their understanding towards *dai* and *dakwah* in *Da'i Muda Pilihan AnTV*. During the process of interview, the writer always noted important points of each question asked in a piece of paper and recorded the interview by using the writer's mobile phone. All data collected from the informants were obtained in Bahasa. Two respondents were not recorded in the mobile phone because of the technical errors of the writer's mobile phone. First, the battery ran out before conducting interview. Second, the writer failed to press 'record' and realized after the interview. However, those technical problems did not give any major obstacles for the writer in doing this research. The writer used the note and recording as the prime data with which the writer worked. The writer also ensured that the informants' identity and information would be safe and secure by only using the initial in order that they will not be worried.

3.5. Technique of Data Analysis

According to Miles and Huberman, as quoted by Sugiyono (2008, p. 246), there are several stages in analyzing the data that are commonly performed in the qualitative research, namely *data reduction, data display,* and *conclusion drawing/verification.*

1. Data Reduction

   The researcher collects all essential information related with the problem of the study, and afterward categorizes those data appropriate to the topic of the study.

2. Data Display

   Those collected and categorized data are systematically arranged in order that the researcher is able to observe and analyze the important components of displayed data.

3. Conclusion Drawing/Verification

   In this stage, the researcher seeks to interpret the data in accordance with the context of the problem and the purpose of the study. Of those interpretations, the researcher will obtain the conclusion to answer the statement of the problem.

From the common stages of analyzing the data in the qualitative research as explained above, the writer adopted similar ways to analyze the data collected in a framework of Hall's decoding and also adapted Ang's haters-ironists-lovers and

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Puryanti's haters-ambivalents-lovers. Firstly, the writer gathered and transcribed all data recorded from in-depth interview conducted with 7 members of *Masjid Al Akbar Surabaya* (MAS) congregation (*jama'ah pengajian*). Then, the writer categorized the data based on Hall's dominant-oppositional-negotiated decoding. Secondly, those collected and categorized data were arranged systematically so that the writer was able to analyze the important parts of the displayed data. Finally, the writer interpreted the data to categorize the informants by adapting Hall's, Ang's and Puryanti's categorization of the viewers in order to find the conclusion from the statement of the problem on how the Islamic congregation members (*jama'ah pengajian*) decode *da'i* and *dakwah* in *Da'i Muda Pilihan AnTV* and redefine the concept of *da'i* and *dakwah*.