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Turkish [Journal of Physiotherapy and Rehabilitation](#); 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44299 Migrants Ethnic Inter-Cultural Communication In the Delivery of Dakwah Messages In [the City of Bengkulu](#) Robeet Thadi1 State [Institute of Islamic Studies](#) (IAIN) Bengkulu, Indonesia <https://orcid.org/0000-0001-7183-1248> Hariya Toni2 State [Institute of Islamic Studies](#) (IAIN) Curup, Indonesia Rohimin 3 State [Institute of Islamic Studies](#) (IAIN) Bengkulu, Indonesia Ujang Mahadi 4 State [Institute of Islamic Studies](#) (IAIN) Bengkulu, Indonesia Robby Aditya Putra 5 State [Institute of Islamic Studies](#) (IAIN) Curup, Indonesia Dyah Noor Intan 6 Ratu Samban University , Indonesia Abstract This study aims to describe the communication process of ethnic da'i (moslem scholar preac)cmuat n e eleryof aahms th erblyannonval, and formulate the model of intercultural communication of ethnic immigrants in the delivery of 'wamesag BuC. he esa rch approach used is qualitative with a tradition of symbolic interactionism. There are 5 (five) research informants selected by purposive sampling.

Data collection through in-depth interviews, observations, and documentation studies. The results of the study of ethnic preachers in the delivery of mesagesdaahvlyusg guathatissmplundtande, yto igt, and can be understood in general by the congregation, nonverbal messages used by giving smiles to the congregation, shaking hands, eye contact , and dress modestly.

Second, the intercultural communication model carried out by ethnic migrants the "empathy" communication model, namely: [a] respecting the culture that is alive and embraced by the congregation; [b] appreciate the differences; [c] does not [discuss the issue of khilafiyah](#); [d] uses simple language as it [is easy to understand](#) and comprehend by the congregation; [e] using Indonesian language to make it easier for follower to

understand; [f] occasionally use / mimic a local language; and there is also a (her) da'wah to please some friends by using the language.

Keywords: Da'i (Pr), intercultural communication, migrants ethnic, da'wah messages
Introduction Basically, every human behavior and activity is communication, both verbal and nonverbal communication which contain intercultural dimensions. In many ways, intercultural relations and communication are reciprocal and influence each other. What we talk, how we think, and our thinking is influenced by culture. Culture will not live without communication and communication will not live without culture. In the process of communication, it involves several important elements, where each other influences each other (Fiske, 1982).

Intercultural interaction in an activities in society that involves various dimensions, social, economic, political and religious dimensions. In the religious dimension, Da'wah activity will involve interactions between Da'i as the subject of [Turkish Journal of Physiotherapy and Rehabilitation; 32\(3\) ISSN 2651-4451 | e-ISSN 2651-446X](#) [www.turkjphysiotherrehabil.org](#) 44300 Da'wah and Mad'u as the object of Da'wah. In the process, intercultural communication will occur. Intercultural da'wah is a study of the da'wah process within a society with diverse Indonesians.

hence of era 'wa how people live and age classes/mariadah themos and adth gugeu d'wa activities at emssa will be by Mad'u properly and correctly and also how a preacher can adjust to the dominant culture in which the person carries out his mission, because this will greatly affect the smoothness of the activities he undertakes (Neuzil, 2006).
Taintercultural interaction occurs, of course, is inevitable. Inter-city, inter-island migration that occurs in the country, making intercultural interaction in various fields of community life is a necessity, especially in big cities, even in small and remote cities the same thing applies, as well as in the city of Bengkulu. **Da'wah activities can be** done by anyone with various forms of activity. Da'wah knows no space and time, Da'wah must be done consciously and responsibly.

In **the city of Bengkulu, the** da'wah activities are mostly carried out by ethnic da'i migrants, namely those who come from outside Bengkulu Province, some from Central Java, East Java, West Java, West Sumatra, North Sumatra, and other areas. This is caused by the condition of Bengkulu City that is still lagging behind in various aspects of life, including the religious life of the community so that it gets the attention and priority of the preacher arrivals to carry out d'wa a Da'wah done by ethnic immigrants is relatively accepted and favored by the congregation (indigenous people). This is because their figures are simple, have deep religious knowledge, are adaptive to local wisdom, and respect the worshippers they face.

They were also used as role models and community leaders (Mahmuddin, 2018). An interesting uniqueness is that the ethnic Da'i migrants have cultural differences (both in terms of language, customs, education, background of life, and other differences) with the people of Bengkulu City as the audience who are the target of da'wah. But those who play a greater role in giving da'wah and building mental-spiritual community by making good reciprocal communication (Aini, 2017).

This means that the presence of immigrant ethnic preachers is quite significant in the society of Bengkulu City. Some relevant research: first, Raisa Alatas research on "Perspective of Intercultural Communication in Da'wah (Study of Da'wah Communication Between Hadramaut Arabs and Kaili Ethnics in Palu City of Central Sulawesi)" (Alatas, 2016). Second, Abdul Syukur's research, et al on "Empowering Da'wah in Facing Da'wah Challenges in the Middle of Pluralistic Indonesian Communities (Area Studies in Bandar Lampung City)" (Syukur et al., 2009).

Furthermore, Ujang Mahadi's research on "Da'wah Communication of Migrants Intercultural Communication Studies with Phenomenology Approach in Migrant Da'i in Islamic Da'wah in Bengkulu City" (Mahadi, 2012). [Turkish Journal of Physiotherapy and Rehabilitation; 32\(3\) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org](http://www.turkjphysiotherrehabil.org) 44301 Studies between communication and da'wah are mostly carried out by communication and da'wah scholar, where the focus of the study is on subjects adobs sruuh&Ksu, 1) ahtht packaged in Da'wah communication.

Raisa Alatas's research, looks at how the interaction between two drent na thic pindaha ileAdl yur t l., Lomoahoth mpweet rears d'wa ctivities n their participation in regional development is examined in phenomenology. Other research was conducted by Ujang Mahadi on the da'wah communication of migrants, both putting communication and da'wah as objects of study. The difference is, if the previous research is more on the phenomenon of migrant preachers in da'wah communication, this study is deeper in how **verbal and nonverbal messages** occurred in intercultural interaction, other differences in the model to be explored, if previous studies focus more on th 'wa communication model, this research wants to formulate a pre-intercultural communication model as a contribution to the study of cross- cural aho intrcultuah The methodology of the previous research on the qualitative approach used more descriptive methods, while phenomenology in this study uses the symbolic interactionism method. This perspective seeks to understand human behavior from the point of view of the subject.

Humans act only on the basis of their definition or interpretation of the objects around

them. The definitions they give to others, situations, objects, and even themselves determine their behavior. As the subject of da'wah, ethnic Da'i immigrants in interacting with Da'wah objects (mad'u) involve symbols of communication that may initially be different, then formulated to become common property (Masruroh & Kusuma, 2018). This is the basis of the importance of this research to formulate a communication model (Abdullah & Jasmi, 2016) of ethnic migrants in delivering messages of da'wah.

The purpose of this study is to describe and formulate an intercultural communication model conducted by ethnic migrants in delivering religious messages in Bengkulu City as an evaluation of communication activities included in the s tudf eral comnio andteral dah Research Methods This study uses a qualitative approach to the symbolic interactionism tradition, symbolic interaction theory in the context of this study can be a reference to explain the process and dynamics of interactions that take place between ethnic imigrandaadlol ele romtwodrencures.Ath d interactionism studies that generally explains the meaning of the life experiences of some people about a concept or phenomenon (Cresweel, 1998), this study also seeks to describe the life experiences of ethnic migrants as subjects of research in intractwithmd couities tsideits ltuo ahain e city of Bengkulu. Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44302 The determination and selection of informants through purposive sampling technique are based on the consideration of researchers, namely: (1) ethnic Da'i imigranwh mef u eP Begkuad 'wa ctivities in the city of Bengkulu; (2) They live in the area of Bengkulu City; (3) Its existence is recognized and accepted by the community; and (4) They are willing to receive, p oatio lloreserchetofow ed'wa ctivities rr out in the framework of observation, and are willing to explore their experiences cosciouillerrudahactivities the Bgku Data collection is divided into two according to the type of data, namely: primary data collection is conducted by: Observation and in-depth interviews (in- depth interviews).

Whereas secondary data was obtained from books, journals, newspapers, research reports, and other relevant sources, as well as sources from the internet. In analyzing the data, there are three main processes of activities carried out, both before, during and after data collection, namely data reduction, data presentation, and drawing conclusions / verification (Miles and Huberman, 1992). The data analysis technique used in this study is the Miles and Huberman analysis model.

To maintain the authenticity of research data, researchers refer to the use of data validity standards submitted by Sanafiah Faisal, namely: (1) credibility; (2) transferability; (3) dependability; and (4) affirmation or conformability (Faisal, 1990). Results And Discussion 1. Symbolic Interaction in Communication and Da'wah Studies The perspective of symbolic interactionism can briefly be based on three basic premises.

First, individuals respond to a symbolic situation. They respond to the environment, including physical objects (objects) and social objects (human behavior) based on the meaning contained in these environmental components for them, this is in accordance with research conducted by (Ma & Parihat, 2019) which states that a mission that good and successful is da'wah that understands the demographics of the population from various backgrounds. Individuals are seen as active in determining their own environment.

Second, meaning is a product of social interaction, because that meaning is not attached to objects, but is negotiated through the use of language. Third, the meaning interpreted by an individual can change from time to time, in line with changes in the situation found in social interactions (Mulyana, 2017). Some important concepts used in this model are self (self), other self (others), symbols, meanings, interpretations, and actions.

This interactional communication model is actually very difficult to describe in a diagrammatic model, because it is qualitative, non-systemic, and nonlinear. Verbal models are more suitable to be used to describe this model. 2. Informants As Data Sources There are five ethnic da'i migrants who become informants of this study, namely: HM. Syamlan, Lc (Java), Drs. H. Agus Aswadi (South Sumatra), Dr. H. Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44303 Dani Hamdani, M.Pd (West Java / Sunda), Drs. H. Rusli M. Daud (Aceh), and H. Ihsan Nasution, SH (North Sumatra / Medan).

Tabel 1. Profil Informan Penelitian No Name DoB Origin Education Occupation 1 H.M. Syamlan, Lc Lamongan, 23-07- 1969 Jawa Timur S1 Preacher/ the process of delivering the da'wah message are described as follows: a. The use of verbal In delivering da'wah messages to people of different cultures, the language used according to the informant's did not not have to use native languages / local residents, but using language that is easily understood by the jamaah, this is in line with research conducted by (Abdullah & Jasmi, 2016) which states that language is easily understood to be a decisive part in a da'wah.

Agus Aswadi stated: "In delivering the da'wah message, I use language that is easily understood by the jamaah, occasionally mixing regional languages that I understand. Moreover, the jamaah likes a funny analogy, usually I mix or insert some regional languages that make the congregation laugh ".1 asizes more on persuasive engagement and also become a medium in conveying Islamic values (Zulkefli Aini, 2018), namely advising the mad'ah when doing treatment (the Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X

language, identity background (Qarni et al., 2019) ,.

Dani Hamdani, in delivering da'wah activities **using language that is** simple and easily understood by the jamaah. He said:6 "In my da'wah activities I hold to the Prophet's hadith" khaatibinnaas biqadri uquulihim "(talk to people according to their level of thought). Submission of da'wah messages is not necessarily using native / regional languages, but young languages are understood. The imonthin ahis u e"art"of aaa ray for it.

Every creature has a knot, a chicken tied at the foot, buffalo tied at the nose, a goat where it is tied to the neck and if a human is tied to his heart. The way to bind a human heart is to pray for it ".8 Based on the statement of the informant above, it can be understood tht epss livegad'wa egevelly re ut y enmts ausimle language , understandable, easy to comprehended, and can be understood in general by the jamaah (Underwood, Kamhawi, & Nofal , 2013). There are also preachers who occasionally slip their regional languages into understanding. In addition, there are those who preach by combining spoken and written language or in a systematic way (Lubis, Yunus, Embi, Sulaiman, & Mahamod, 2010).

bhse ofonrbaege interal d'wa a As a da'wah communicator, ethnic migrant Da'i in **the city of Bengkulu**, in the process of delivering da ' wah messages in addition to using verbal language, also uses nonverbal language. Nonverbal communication is a pss commntio ed'wa egeanoconye y words or writing, but uses the gestures, body language, appearance, and behavior displayed during da'wah (Nejad, Yaghoubi, Doaei, & Rowshan, 2016). As swai nrs ovel ssas eimonin ahHe stated: "Actually, in addition to messages in the form of words and language, non-verbal messages in my opinion are stronger in their acceptance by the congregation, because they are more practical.

I always start the meeting with the congregation by throwing a smile and greeting the congregation when they arrive at the venue. " In addition to giving smiles and greeting the congregation when carrying ot 'wa ctivities,th blic e o y thic igranin Bengkulu City is very good. The non-verbal communication that he does when communicating / interacting with anyone in his observations is very good, such as when researchers conduct interviews with them, eye contact always occurs and is carried out.

Turkish **Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org** 44306 Besides eye contact, appearance is a form of non-verbal communication. Good appearance is an application in the use of good nonverbal communication. there are some people who look as they wish and there are also those who look very neat. Appearance is not only in self- concept but also

in nonverbal communication. Appearance is considered so important or very important by research informants.

in Bengkulu City, Ethnic immigrants Da'i interact with the community by showing ideal values through life style that to be emulated and followed, this picture is observed from the patterns of interaction of ethnic immigrant d'i, starting from the way of speaking politely, modest dress models and not overdoing it to a simple lifestyle (Mahmuddin, 2018). The appearance and manner of dress that the researcher observed as described above, was confirmed by the informant's statement. Ihsan Nasution stressed "I am not overdoing myself when I preach, I prefer a simple appearance, wearing a cap, proper clothing, and wearing a scarf, but more interesting is speaking politely to the people."

Ihsan Nasution's statement was corroborated by Rusli M. Daud's opinion that "symbols are important but our communication ethics or appearance must be in accordance with religious values, thus appearance is important but not a primary requirement, essentially ethics of courtesy". Dani Hamdani emphasized the importance of fashioning the "heart" and he explained that "real human clothing is" the heart ", because the heart becomes a light in human beings and lives.

If their hearts are good, clean and sincere, people will dress well and properly and according to the values and norms of politeness.¹² As for M. Syamlan, in da'wah always wear simple clothes but still polite and aesthetic. He did not show luxury in appearance, nor did he show that he was a former official because he had been a vice governor of Bengkulu for a period. He is principled that life is da'wah. Reserche'obrvanan oastaen nb en tht eaeace(especially hs) sebd'i d'haddily e are more like simple clothes. The clot hs se y awynd'wa re e same as the clothes used by the jamaah. In general, they wear koko clothes, sarong, and kopiyah.

In essence, the clothes worn are polite, appropriate, and not excessive. The above statement affirms us that the nonverbal communication used benimigranin ahainth o enlu, mre focused on paying attention to the congregation (Mahmuddin, 2018) by smiling, shaking hands, eye contact and modest clothing. Verbal language is the main means of expressing **our thoughts, feelings, and** intentions. Verbal language uses words that represent various aspects of our individual reality (Mulyana, 2017a).

Communication of ethnic immigrant da'i in delivering messages of d'wa rbaulana at is simple, understandable, easy to **Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44307** comprehended, and can be understood in general by the jamaah. There are adawh ccaaslipthir al guge into understanding. In addition, there are those who preach by

combining spoken and written languages. Nonverbal language or code commonly called sign language or the language of silence (silent language) (Mulyana, 2017a). According to Larry A. Samovar and Richard E.

Porter, (Mulyana, 2017a), nonverbal communication includes all stimuli (except verbal stimuli) in a setting of communication produced by individuals and the use of the environment by individuals, which is rated as potential messages for senders or recipients. Verbal messages are usually more commonly used to explain something that is factual-descriptive-rational. However, to express something very affective and personal, we usually rely on nonverbal messages. Affection of a husband to his wife would be more meaningful if expressed with a smile, gaze, or touch rather than with mere words (Mulyana, 2017a). Nonverbal messages such as smiles to the jamaah, shaking hands, and making eye contact.

Apart from that, Da'i ethics were dressing in simple clothes. The clothes used by da'i when delivering preaching are simple. In general, they wear koko clothes, sarong, and kopiyah. In essence, the clothes worn are polite, appropriate, and not excessive. The meaning of nonverbal language is strongly influenced by the socio-cultural system of the people who use it. For example, ethnic Da'i immigrants give a "smile" to the congregation. A smile by the people of Bengkulu City is interpreted as an act that shows "hospitality and happiness". Likewise, the "handshake" by the people of Bengkulu City is interpreted as a sign of "acceptance and friendship".

The "eye contact" when carrying out da'wah is interpreted as a sign of "giving attention and sincerity" (Nejad et al., 2016). Based on the analysis as explained above, it can be concluded that the da'wah message is clear and understandable, so that it does not confuse worshippers and worshippers can follow, receive, and understand. Intercultural Communication Model Performed by Da'i Ethnic Entrants in Delivering Da'wah Messages in Bengkulu City Intercultural communication studies need to be studied for at least two important reasons: (1) Humans are ethnocentric.

Human perception is subjective. Ethnocentric is using a cultural standard of its own to measure other cultures. Stereotype is a false generalization of a group of people by ignoring their individual characteristics. Stereotype can lead to self-fulfilling prophecy, which is an event that takes place based on predictions (with) that it will indeed happen, (2) Communication meets human needs. Effective communication makes people happier, healthier and more successful at work (including as entrepreneurs, managers, business people, executives, and so on).¹³ Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X

www.turkjphysiotherrehabil.org 44308 Based on research conducted to 5 (five) informants through observations and in-depth interviews in the field, the intercultural communication model developed by d'i in erin ahmsas th ofBnlu conceptually can be described as follows: first, Agus Aswadi came from Sumatra South, in delivering the message of da'wah always appreciate the culture that lives and is embraced by its congregation. He appreciated the differences and preached by using language understood by his congregation.

Secondly, Rusli M. Daud came from Aceh, in his da'wah he never mentioned the culture of his jamaah and did not also use Acehnese culture. In delivering d'wa issue, he never discussed the issue of khilafiyah because it would cause problems for his congregation. Third, Ihsan Nasution came from North Sumatra, in delivering his da'wah using Indonesian so that his congregants could easily understand, occasionally he mimicked local languages that he happened to be able to. He highly respects the culture of his congregation. Fourth, Syamlan came from Java, in dliveg is ahhu doen aaofh jamaah could udendthedahmegeconye. uedhhetenu audience (jama ' ah) so that he did not use language that would make it difficult for his jamaah to accept his da'wah.

And fifth, Dani Hamdani comes from West Ja, dliveg emssa 'wa sing plana at is easily digested by the congregation. If he preaches in the community of West Ja tee us Sase dliveg tessa of 'wa. Based on the statement of the informant as explained above, the intercultural communication model carried out by mt a in delivering d'wa ariatothe jamaah is with the "empathy" communication model, namely: (1) respecting the culture that is alive and embraced by the congregation (Masruroh & Kusuma, 2018), (2) respecting differences (Aini, 2017), (3) not discussing the problem of khilafiyah, (4) using simple language so that it is easily understood and understood by the audiences, (5) using Indonesian so that the jamaah can easily be understood, (6) occasionally mimics local languages that he happens to understand, and (7) there is also a pcheifdahin ecommnwh o comes from his area he uses local languages.

The formulation of intercultural communication models carried out by ethnic migrants da in Da'wah activities can be represented as follows: [Turkish Journal of Physiotherapy and Rehabilitation](http://www.turkjphysiotherrehabil.org); 32(3) ISSN 2651-4451 | e-ISSN 2651-446X

www.turkjphysiotherrehabil.org 44309 Image 1. Intercultural Communication Model Competence accepting differences Intercultural communication occurs when the message producer is a member of a culture and the recipient of the message is a member of another culture (Mulyana and Rahmat, 2003).

In this study, communication occurred between ethnic da'i migrants from various regions (East Java, West Java, Muara Rupil-South Sumatra, South Tapanuli-North

Sumatra, and Banda Aceh) with the people of Bengkulu City. Intercultural communication research focuses attention on how different cultures interact with the communication process; how communication components interact with cultural components (Mulyana and Rahmat, 2003). The values embraced by the people of Bengkulu City will influence the way they give meaning to the da'wah messages conveyed by ethnic migrants.

Therefore, ethnic immigrants must understand the culture of the congregational community where *teege d'wa* is alive. The intercultural communication model carried out by ethnic migrants in *diveg awa ariatothecogregats th* "empathy" communication model, namely: (1) respecting the culture that lives and is followed by the jamaah; (2) respect the differences; (3) does not discuss the issue of khilafiyah; (4) using simple language so that it is easily understood and understood by the congregation; Culture personality Perception toward Relasi Inter personal relation Perception towards Culture personality Perception toward Relasi Inter personal relation Perception towards di C B A Accomodative communication strategy ? uncertainty ? anxiety Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44310 (5) using Indonesian so that the jamaah can easily understand; (6) occasionally using / mimicking local languages that he happens to understand; and (7) *eis Iso 'i 'wa th wd opwh me romh area* he uses the local language.

Empathic communication or communication with empathy means communication based on awareness to understand with feeling, care and attention to the communicant or whoever the friends we are talking to. In empathic communication means that as communicators we try to show our empathy to other people, friends, or communicants (in this case, the audience, listeners, or viewers), whoever they are with all backgrounds of life and culture. Empathic communication also means being sensitive to any response or signal that arises from the audience or the interlocutor who receives our communication message, both verbal and nonverbal.

Therefore, empathic communication is "communicating with a deep sense of heart". A person who is successful in empathic communication is someone who is able to grow and strengthen people's sense of self-worth. Keywords that can be used as guidelines in empathic communication are understanding, caring, respecting, and caring for others (Ibrahim, 2004). Schramm¹⁴, stated four conditions for intercultural communication to work effectively. First, we must respect other members of culture as humans; second, we must respect other cultures as they are, not as we wish; third, respecting the rights of other cultural members to act differently from the other ways we act; and fourth, competent cross-cultural communicators must learn to enjoy life with people from other cultures.

Schramm further stated that the effectiveness of communication depends, among other things, on the situation and social relations between the communicator and the communicant, especially in the scope of reference (frame of reference) and the breadth of experience between them. Based on the results of research and discussion, the following conclusion is reached: first, the orally delivered messages to the people of Bengkulu City can be well received and the communication runs effectively, because they have applied the principles of intercultural communication with empathy communication model.

Conclusion Based on the results of research and discussion, the following conclusions can be drawn: first, the Ethnic Entrants in Submitting the Message Da'wah verbally using language that is simple, understandable, easy to comprehend, and can be understood in general by the congregation. There are also preachers who occasionally slip their regional languages into understanding. In addition, there are those who preach by combining spoken and written languages. The nonverbal messages to the congregation, shaking hands, and eye contact. Besides that, dress modestly. Turkish Journal of Physiotherapy and Rehabilitation; 32(3) ISSN 2651-4451 | e-ISSN 2651-446X www.turkjphysiotherrehabil.org 44311 Second, the intercultural communication model carried out by immigrant entrepreneurs using the "empathy" communication model, namely: [a] respecting the culture that is alive and embraced by the congregation; [b] appreciate the differences; [c] does not discuss the issue of khilafiyah; [d] uses simple language so that it is easily understood and understood by the congregation; [e] use Indonesian to make it easier for pilgrims to understand; [f] occasionally use / mimic a local language when appropriate; and this is for those people who come from his area he uses the local language.

Suggestions that researchers recommend relating to the results of this study are as follows: The preachers should do da'wah with a cultural approach and respect for culture that develops in the community. The Da'wah ethnic communication style of immigrants as the results of this study can be used as a reference. Further research on ethnic communication style in Bengkulu City can still be done and developed with a different approach, for example the "dramaturgy" approach to see the front stage of the drama. References Abdullah, M. N., & Jasmi, K. A. (2016). Communication Style towards Student by Excellent Islamic Education Lecturers in Teaching Education Institute of Malaysia.

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