Persuasion Action Strategies in Da'wah Discourse on Social Media in the Global Communication Era

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Abstract

Creative and suggest speech partners. This study aimed to identify the persuasion action strategies in da'wah discourse on social media of Instagram. The approach of this study was descriptive qualitative. The data of this study was persuasion utterances in da'wah discourse on social media. The data collection employed documentation, transcription, and listening method and was followed by note-taking techniques. The data analysis of this study used the distributional method and markup reading technique. The results of this study showed that there are eleven persuasion strategies used by Ustadz Hanan Attaki in da'wah through social media of Instagram. The eleven strategies include (1) the use of Al-Qur'an, (2) directly persuasion (3) indirectly persuasion, (4) persuasion using repetition, (5) the use of stories, (6) the use of the figure of speech, (7) the use of hope, (8)) the use of analogy, (9) the use of Al-Hadith, (10) the use of expressiveness, and (11) the use of cause and effect. In the era of global communication, the realization of da'wah on social media can utilize persuasive language to influence speech partners so that the purpose of da'wah can be successful

Keywords: da'wah, instagram, persuasion, global communication

INTRODUCTION

In the era of global communication, da'wah is not bound by time and space. The development of da'wah goes so fast, and it is not limited to study spaces such as buildings and is not limited to any time to be done. This brings good things in which da'wah communication can also reach widely and even globally. As Islam (2019) stated, it can become an effective tool for the da'wah of Islam through the development of modern technology. This is reinforced by the findings of Qarni, Syahnan, Harahap, Nasution, and Fithriani (2019) that two factors influence the success of Ustad Abdul Somad's da'wah, first, verbal factors and second, nonverbal factors in the context of the study, namely the use of platforms in disseminating da'wah.

Through social media, da'wah can be said to be quite successful, especially for teenagers who are starting to enjoy participating in studies. This is following what Siagian, Mustari, and Ahmad (2016) have stated that audio and visual media such as television and social media have strong and persuasive messages. Moreover, social media is one of the successful strategies in conducting da'wah, such as youth hijrah, hijrah, youth *baper* (bring changes), and so on. This social media account emerges after the da'wah carried out through social media. The success of da'wah

through social media can be understood because teenagers in the era of global communication can be sure to have social media accounts so that indirectly da'wah on social media is aimed especially at teenagers.

One of the social media used in da'wah is Instagram. Through social media of Instagram, it can be used to disseminate information, develop existence, and da'wah in attractive packaging to attract public attention (Rahmanto & Satyawan, 2020). The Ustadz who preaches through social media and what teenagers love is Ustadz Hanan Attaki's Instagram account. This can be seen from the followers of Hanan Attaki's Instagram account, which reaches 8.2 million. Based on this case, the researcher is interested in conducting a study related to the persuasion strategy of Ustadz Hanan Attaki in da'wah through social media of Instagram.

Persuasion is a way for a speaker to affect a speech partner to want to follow what the speaker wants by using various methods, such as both spoken and written language, pictures, photos, videos, and so on. Persuasion is spoken or written words and visual devices play an important role in changing the mind, attitude, or behavior of the target (Fanani, Setiawan, Purwati, & Maisarah, 2020). Therefore, the means of persuasion are both written and spoken language and visual tools. However, in general, language is a key means of persuasion because it is a medium that allows more flexible and richer expression of arguments to convince users to adopt the desired behavior (Maimone, Guerini, Dragoni, Bailoni, & Eccher, 2018; Gadzhiyeva & Sager, 2017).

Persuasion is a person's attempt to influence others in terms of understanding, attitudes, and actions. In this connection, persuasion is also closely related to the ability of argumentation to convince others to change according to the persuasion message conveyed (Dutta, Das, & Chakraborty, 2020). Therefore, persuasion has a close relationship between speakers, writers, speech partners, or readers (Fanani, Setiawan, Purwati, Maisarah, & Qoyyimah, 2020). This has a close relationship because, in persuasion, there are speakers, conveyed messages, and speech partners who receive messages.

There are several ways to do to influence others. Anesa (2020) stated that in terms of influencing people's attitudes, it could be done through two ways of persuasion, first, persuasion which requires thought and exploration, and second, persuasion which focuses on the attraction of resources without logical elaboration. This shows that persuasion is not only related to the logical strength of the messages presented but also the source of information.

The success of persuasion can be influenced by various things, both from the information presented and outside the information. For example, emotional experiences (Appel, Schreiner, Haffmans, & Richter, 2019) consider the benefits of the information presented (Han, Chen, Liu, Luo, & Fan, 2018; Itzchakov, Uziel, & Wood, 2018). Therefore, in presenting persuasion messages, apart from using suggestive facilities, it is also necessary to consider the aspects of the usefulness of the information to the speech partners so that the persuasion message can be successful.

There are several ways to do to convey persuasion to readers or listeners. These ways include (1) direct persuasion, (2) indirect persuasion, (3) persuasion using the figure of speech, (4) persuasion using references, (5) persuasion using special criteria, (6) persuasion using analogy, and (7) persuasion using cause and effect (Sukarno, 2013). Musahadah and Triyono (2019) also added that some ways can be done to influence speech partners, including (1) directly, (2) indirectly, (3) Al-Hadith, prayer or hope, (4) stories, (5) expressions, (6) figure of speech, and (7) repetition.

Based on the description presented, the problem is, how are the persuasion strategies used in da'wah discourse on social media that make da'wah to be successful? Following these problems, this study aims to identify the persuasion strategies in da'wah discourse on social media.

METHODOLOGY

The approach of this study was descriptive qualitative (Graue, 2015; Tojo & Takagi, 2017; Zurqoni, Retnawati, Apino, & Anazifa, 2019). This approach aimed to produce a description or generalization of the theory of persuasion strategies in da'wah discourse on social media of Instagram. The data in this study were utterances that contained persuasion in da'wah discourse on Ustadz Hanan Attaki Official's Instagram social media. This study's data source was obtained from the da'wah discourse on social media of Instagram owned by Ustadz Hanan Attaki Official. The choice of the account was based on the fact that Ustadz Hanan Attaki especially spearheaded da'wah on social media. In addition to this, the reason for choosing the social media account of Ustadz Hanan Attaki was because the followers of Hanan Attaki's Instagram account were 8.2 million.
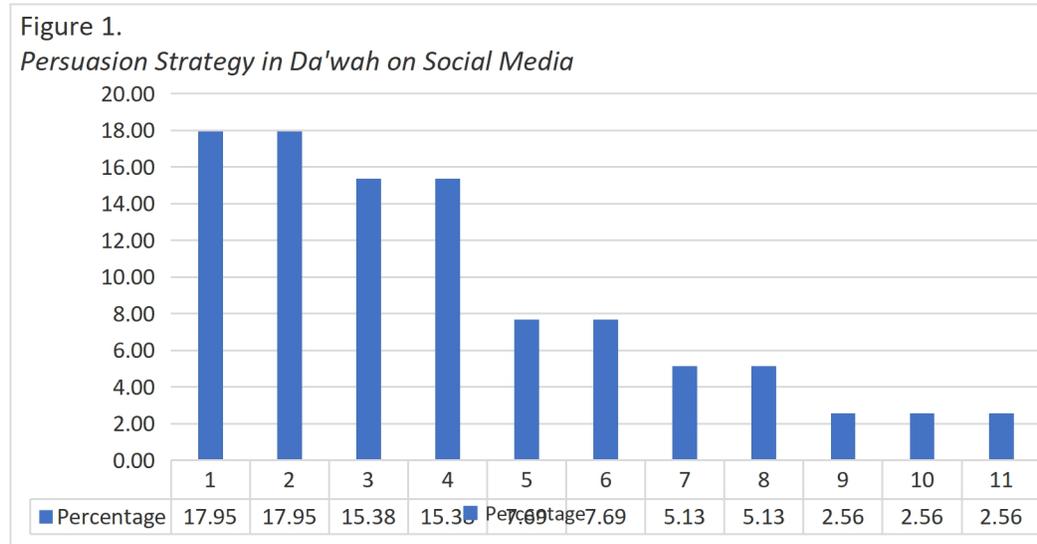
The data collection of this study employed documentation, transcription, and listening methods and followed by note-taking techniques. The documentation referred to in this study was a study video of Ustadz Hanan Attaki uploaded to his Instagram account. Then, the videos were downloaded and transcribed. The transcription method referred to in this study was an orthographic transcription, so that data was truly natural following the utterance of Ustadz Hanan Attaki. The next step was to do listening, which was to read the study transcriptions carefully and thoroughly to find preliminary data in the form of persuasion strategies on da'wah discourse on social media. After obtaining the initial data in the form of a persuasion strategy, the initial data was recorded according to the type of strategy found on the data card.

The data analysis of this study used the distributional method and markup reading technique (Sudaryanto, 2015). The use of the distributional method based on the data determinants in this study was part of the language itself. The use of the markup reading technique in this study aimed to find out directly certain lingual realities in da'wah discourse on social media.

RESULT AND DISCUSSION

The finding and discussion of this study focus on the persuasion strategy of da'wah discourse on social media of Instagram to influence speech partners, either in the form of carrying out the message content or receiving the da'wah message conveyed. The persuasion strategies in da'wah discourse on social media can be categorized into 11 strategies. The eleven strategies include (1) the use of Al-Qur'an, (2) direct persuasion, (3) indirect persuasion, (4) persuasion using repetition, (5) the use of stories, (6) the use of the figure of speech, (7) the use of hope, (8) the use of analogy, (9) the use of Al-Hadith, (10) the use of expressiveness, (11) the use of cause and effect. This can be seen in Figure 1 .

Figure 1.
Persuasion Strategy in Da'wah on Social Media

Percentage	1	2	3	4	5	6	7	8	9	10	11
	17.95	17.95	15.38	15.38	7.69	7.69	5.13	5.13	2.56	2.56	2.56

Description:

(1) The use of Al-Qur'an
(2) Directly persuasion
(3) Indirectly persuasion
(4) Persuasion using repetition
(5) The use of stories
(6) The use of the figure of speech
(7) The use of hope
(8) The use of analogy
(9) The use of Al-Hadith
(10) The use of expressiveness
(11) The use of cause and effect.

The Use of Al-Qur'an

The first da'wah persuasion strategy on social media is the use of Al-Qur'an. The use of Al-Qur'an as a da'wah strategy is the strategy most commonly found among other strategies. The Al-Qur'an and Al-Hadith are important things in Islam and the da'wah of Islam (Bawazir, Mahmud, & Molok, 2019). A document does not mean something manual like a book. This can be understood because the mission of Islam is to convey the Al-Qur'an. The following example data shows a persuasion strategy using Al- Al-Qur'an.

(1) *What are the characteristics of a godly person?* **Ali Imron 134, Allah SWT said "wal'adina 'aninas, wallahu yuhibul muhsinin.** *Godly people are "afina 'aninnas", people who forgive. Thus, forgiving people is a fortune.*

The example of data (1) begins with a question about the characteristics of a godly person. Furthermore, the question is answered using the Al-Qur'an Surah Ali Imron. In other **words**, the data is in conveying the speaker's invitation to follow and practice the meaning in verse. As for the meaning of this verse is to forgive those who wronged us. Forgiving is one of the characteristics of a godly person. The Al-Qur'an influences people through the mind and reaches the heart so that it is internalized and accepted in everyday life (Fathollahi & Kamely, 2012). The reasons behind the influence of the message of Al-Qur'an lies in the use of universal language that is easy to understand, strong words and phrases, and makes use of literary structures.

These data provide a picture of the reality that occurs in a society that most people find it difficult to apologize to people who have wronged us. This is contrary to pious people's nature, which is to forgive people who have wronged ourselves. The advice is intended to suggest the speech partner be forgiving.

Direct Persuasion

The direct strategy is a strategy used to convey the intentions directly. For example, the intention to rule, the sentence is directive. The following example data shows a da'wah discourse on social media using direct strategy.

*(2)   Keep **the eyes** is not just for men. Although God prioritizes men over women because usually the most difficult to maintain that view is men.*

The data (2) is a persuasion sentence using direct strategies to influence speech partners. The direct strategy in the sentence can be seen from the purpose conveyed, namely about keeping the eyes. The phrase to keep the eyes is a form of command because the word "keep" itself is a command sentence. Thus, it can be concluded that the sentence is a direct strategy in influencing speech partners to keep the eyes, especially regarding the opposite sex of men and women and vice versa.

Indirect Persuasion

The next persuasion strategy is carried out with an indirect strategy. It means that speakers convey messages indirectly, for example, intending to command by using news sentences or interrogative sentences. The following example data shows indirect persuasion in da'wah discourse on social media.

(3)   We may have bad times before, right? A lot of sins, being far away from Allah SWT, leaving prayers. Almost all of the big sins we have committed when we have moved/hijrah, we say like this. "this is a fortune, Ustadz! I used to be naughty. If not, I wouldn't have become what I am today.

The example of data (2) in delivering da'wah messages is carried out using an indirect strategy. This can be seen in the intent that the speaker wants to convey, namely, to be grateful for the opportunity. Everyone has the opportunity, whether in a good position or a bad position. When in a good position, then you shouldn't waste this opportunity. Still, on the contrary, when you have been in a bad situation, it becomes a lesson on how important it is to get opportunities for goodness. In other words, the persuasion is to be grateful for the opportunity.

Persuasion Using Repetition

Repetition is a word repeated in a discourse. In the context of this study is repetition in da'wah discourse on social media. The relation with the repetition of da'wah discourse on social media serves to put pressure on the sentence and also as a strategy to influence speech partners. Koch (2017) stated that repetition could stimulate speech partners' sensitivity to the persuasive message conveyed. The following example data shows the repetition in da'wah discourse on social media.

*(4)   Allah **knows,** where our fortune is saved. **Allah knows,** where we will spend the fortune. All written in a clear book. **Allah knows,** Allah guarantees, all human have been guaranteed their fortune.*

The data (4) is a da'wah discourse that uses repetition as a strategy to influence speech partners to receive the message conveyed. This is following what Sari, Sobarna, Sari Sujatna, & Darmayanti (2017) have stated that repetition can stimulate emotions and imagination and explore children's thoughts. This is also reinforced by findings (Spielvogel, Naderer, & Matthes, 2020) that repeated phrases are important, especially regarding children who are less prepared to detect persuasive messages than adults. The repetition in the discourse can be seen from the repetition of the phrase *Allah knows*, which emphasizes to the partner that Allah is omniscient about what has happened and something that has happened. This expression is a strategy to influence the partners that Allah knows everything, including fortune for his servants. Also, Allah guarantees the fortune of all creatures.

Persuasion Using Stories

The next persuasion strategy in da'wah discourse is to use stories and tales of the Prophets and Prophets' friends. The story of the Prophets and friends is a good story and even the best story, so it becomes important to preach by using historical stories. Also, the millennial generation will more easily accept historical stories as life lessons because the stories are presented straightforwardly. This is consistent with what Derin, Nursafira, Yudar, & Gowasa (2020) have stated that stories are known as powerful, persuasive tools. The following example data shows the persuasion strategies in da'wah discourse on social media.

(5)   *There is one of the coolest historical attitudes that we can imitate if we see a slander. The **Abu Ayyub Al-Ansari family** exemplifies the historical attitude. It is Kusnudzon's best perception of historical attitudes in addressing slander.* Compare *that person with us. Maybe we don't do that if we think it's impossible, especially if that person is more pious than us. No matter how strong the slander is. Iltamisu li aakhika alfa uszin "look for your brother a thousand reasons" nothing to lose. On the other hand, when we don't want to look for reasons directly to conclude and judge, judging is a loss. If it's true, then we give it back, if it's wrong, we slander. But if we look for a thousand reasons, if we're right. So we are among those who have tried to cover up disgrace, if we are wrong then we are among the safe people.*

The data (5) is a da'wah discourse persuasion on social media that uses story strategies to influence speech partners. The story used as the material is a friend of the Prophet, namely Abu Ayyub Al-Ashori. The Prophet's friends' stories are inspirational and can be used as a medium of persuasion. Because persuasion will work if speakers use statements that inspire speech partners (Gunawan, 2019). Content used as story material is related to the attitude when someone is getting slander. The meaning conveyed in this discourse is that when facing slander, we should not follow the slanderous narrative if we need to look for a thousand reasons that that person can't commit the slander he/she is accused of. Thus, when there is slander like that, it is not good to participate in spreading it, if it is true, then it will spread slander, and if it is wrong, then it also includes spreading the slander. Therefore, the persuasion conveyed in the discourse is that facing slander is not easy to justify the slander.

The Use of Figure of Speech

The next persuasion strategy is to use a figure of speech. The use of a figure of speech states that figurative language in their words as persuasion does not have a significant impact (Wu, Shen, Fan, & Mattila, 2017). The following example data shows the figure of speech strategy of persuasion.

(6)   *In this world, nothing can be obtained easily, because the nature of this world is a place for tiring. **The nature of the world is a place for people to grow crops not to reap the results**. Unlike the character in heaven.*

The data (6) is a discourse of persuasion using a figure of speech strategy. The figure of speech in the discourse is used to emphasize the nature of the world as a place to grow crops, namely a place to do business. There is a place to reap the rewards of future efforts in the world when in the hereafter. The function of a figure of speech in the discourse of persuasion is used to emphasize the essence of human life in the world.

Persuasion Using Hope

The next persuasion strategy in discourse is to us hope. The use of hope in da'wah discourse on social media serves to motivate both speakers and speech partners. The following example data shows the persuasion strategy using hope.

(7)   *Precisely by asking, we are learning the faith, friends. It is like, we are walking and take off, we say "bismillahi tawakaltu 'alallah", **O Allah, I hope I am safe, if in our language**. This is, learning to depend on Allah, who else we take refuge in, who else we depend on, who else we hope is part of faith.*

The data (7) is a da'wah discourse persuasion on social media using a hope or prayer strategy. This can be seen from the expression "***O Allah, I hope I am safe, if in our language***." This expression is a form of hope or prayer to God so that salvation is given. Through hopes and messages that raise expectations, it can be a strong motivator to influence changes in one's behavior (Chadwick, 2015). In other words, salvation can be obtained if Allah gives pleasure to his habituation.

Persuasion Using Analogy

The next persuasion strategy is to use an analogy. Analogy in persuasion is used to expand or deepen the meaning conveyed. The goal is to make speech partners can easily understand the meaning conveyed. The following example data shows persuasion using an analogy strategy.

(8)   If we confine when we have any problems, it means that we are back in the norm, we haven't met Allah for a long time, haven't miscalled Allah, haven't been private line Allah, haven't confided in Allah, haven't been DM. Allah misses him, how come he/she never DM me, how come he/she never miscall me. Even though it is online often, but how come he/she never been to me, who is it online with? Allah likes that with his servant.

The data (8) is a persuasion discourse in da'wah discourse that uses an analogy strategy. The analogy strategy in the da'wah discourse can be seen from the use of the words "confide, DM, miscall, private line, and online". This analogy is a social media analogy. The use of analogy as a da'wah persuasion strategy serves to facilitate the information conveyed. The speech partner certainly has social media because it is impossible to hear this information without having social media. The content of this information is related to always remembering Allah STW which is analogous to social media, only remembering when you are in need if you do not need it then you do not remember.

Persuasion Using Al-Hadith

The next strategy for da'wah persuasion discourse in social media is the use of Al-Hadith. The use of Al-Hadith as a da'wah strategy is a good strategy. This can be understood because basically, the da'wah of Islam is conveying the Al-Qur'an and Al-Hadith. Al-Hadith as bayan or explanation of the Al-Qur'an so that between the Al-Qur'an and the Al-Hadith is one package. The following example data shows a persuasion strategy using Al-Hadith.

(9)   Hence when the Prophet said "yufaqqihu fiddin". Who is the person Allah wants to give goodness, then Allah makes him the thigh of religion. The meaning of religious understanding in this Al-Hadith according to the scholars is that Allah made religion feel in his heart.

The data (9) is a da'wah persuasion discourse on social media with the use of Al-Hadith. Persuasion is that someone in religion should not only stop at religious knowledge but also have to be internalized in everyday life. People who understand religion are not people who just stop at a lot of knowledge about religion. This is following the data above "*yufaqqihu fiddin,*" which means that people whose religion feels in their heart. The use of Al-Hadith serves to support the arguments presented because the speakers know the big impact of using the Al-Qur'an and Al-Hadith in their persuasion discourse (N. Abu Rumman, 2019). If every religious person internalizes himself like that, the morals of the Indonesian nation will be good. Likewise, on the other hand, if religion is still merely knowledge, not much change will occur.

Persuasion Using Expressiveness

The next strategy of da'wah persuasion is to use expressiveness sentences. The use of expressiveness sentences in da'wah discourse is important, so that speech partners feel happy even though the information conveyed is heavy when done. This is a strategy so that speech partners in their perceptions can do things that are considered hard.

*(10)   Thus, take advantage of our opportunity if you are being wrongdoers to pray good things. **If you can't, that's fine for other people because you don't really want to.** At least for yourself, what's the harm. That's a real opportunity for us to pray and Allah grantees it.*

The data (10) is a da'wah discourse using an expressive language strategy. This can be seen from the language style used by the speakers. The use "***If you can't, that's fine for other** people because you don't want to.*" This expression is an expression that functions to build perceptions in the speech partner that praying well for those who wrongdoers ourselves is a noble thing. This is following what Gadzhiyeva & Sager (2017) have stated that the vowel expressions increase the meaning or power felt by speakers. If you can't do this noble thing because that person has wrongdoing yourself, then the least you can do is to give yourself good support. The persuasion is to treat other people as well as possible even if that person policies us.

Persuasion Using Cause and Effect Pattern

The next persuasion strategy is to use a cause and effect pattern. The use of cause and effect patterns in da'wah persuasion discourse will form speech partners that, when doing something, something good or bad is obtained. The use of cause and effect patterns aims to make speech partners more convincing. Here is an example of persuasion using a cause and effect strategy.

(11) *If our hearts are committed, it means that we believe in creatures more than in Allah. It will be stuck later, if you are stuck in despair,* **it is because his heart is bored with the effort.**

The data (11) is a persuasion discourse in da'wah discourse on social media using a cause and effect pattern strategy. This can be seen from the message delivered. The pattern of cause and effect in the discourse can be seen from the expression "*If our hearts are committed, it means that we believe in creatures more than in Allah.*" This expression is a cause *and* effect pattern, whereas a cause and effect pattern for people who endeavor with their hearts is a *baper* in making endeavors. This can be seen from the expression that you will get stuck later if you are stuck in despair because your heart is bored with effort. Persuasion with the use of argumentative content can increase the acceptance of the message conveyed. This is following what Dutta et al., (2020) have stated that persuasion has a close relationship with the ability of argumentation to convince others to change according to the persuasion message conveyed.

CONCLUSION

Based on the finding and discussion, it can be concluded that there are 11 strategies of persuasion in da'wah discourse on social media. The eleven strategies include (1) the use of Al-Qur'an, (2) directly persuasion (3) indirectly persuasion, (4) persuasion using repetition, (5) the use of stories, (6) the use of the figure of speech, (7) the use of hope, (8)) the use of analogy, (9) the use of Al-Hadith, (10) the use of expressiveness, (11) the use of cause and effect. These findings show that the success of da'wah is not only related to the knowledge possessed by the preacher. Language, especially, persuasion has a role in achieving the success of da'wah.

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