

CHAPTER I

INTRODUCTION

This part deals with some subchapters, there are background of the study, statement of the problems, objective the study, significances of the study, and scope and limitation of the study. They are necessary to be explained since they describe this study generally.

1.1 Background of the Study

In everyday life, people are not only using language to convey the intended meaning of their utterances but also to persuade. Penfield and Wicker (1985:271) stated that people use language daily to persuade. It means that persuasion is used to influence that related to circumstance. The context will be determining what kind the persuasion is exact to deliver the message. In addition, as stated by Halmari & Virtanen (2005) persuasion is defined as those linguistic choice that aim at changing behavior of others or strengthening the existing beliefs and behaviors of those who already agree, the beliefs and behaviors of persuaders included.

Persuasion usually is used by the religious oratory especially the daee (Angelia, 2008). Many daee in Indonesia, such as alm ustadz Jefri Al-Bukhori, Ustadz Yusuf Mansyur, Ustadz Muhammad Nur Maulana, and ustadz Abdullah Gymnastiar, have been famous performance through the persuasion (Bobby, 2015). The magnitude of their ability in delivering persuasive speeches is able to

motivate their people to protect their followers. However, a communication can be effective if the daee has a good capability in choosing the appropriate language to deliver the message. Rarely, people need to change their thinking and attitudes to reach certain goal. It is really needed by daee who speaks and influences the public. For example, daees, pastors, teachers, monks and the other religious oratories. In this study the author just wants to analyze the language spoken by the daee. As the orator, they have to master about the materials of sermon and the language that they use to deliver the message of the dawah.

Since in religious need, language is managed by religious figure to make the followers believe their lessons and adopt certain point of view of attitude. Therefore, when the people hear dawah, automatically people assumptions about something can change. After hearing a dawah, sometimes the people realize that the way the people life so far is not really appropriate with God's command.

The way the religious oratories deliver their sermons is really helping us to comprehend the sermons. In this case, the religious oratory indirectly persuade people to change the opinions and attitudes. Regarding this, the aim of persuasion is to show how the daee can change people's opinion and attitude through his or her language. Ethninger et al (1982:23) suggest that persuasive speeches are designed to alter people's believe about or attitude toward phenomenon, process of person.

Considering the succes of religious oratory the author chooses the dawah from Mufti Ismail Musa Menk. It because he has been actively engaged in

teaching, lecturing country wide, running of Islamic educational institutes for the under privileged as well as the orphans, construction of Masjid and Madaris, relief work and coordinated dawah country wide (Anonymous, 2009). Considering the fact that Mufti Ismail Musa Menk is a trusted daee in some country. Besides that the dawah by him is clear understandable, so that it can easy to influence to the hearer to believe him.

Considering of the success of Mufti Menk as religious oratory to persuade people. The author is interesting to analyse the dawah because two reasons. The first, the dawah were spoken speeches not written one. In this case, no matter how persuasive the writing is not being read. It will only be able to persuade people if there are people who need to read it. therefore, the daee are supposed to be more effective than the written speeches. Second, the daee is live performances. There are many people attend to his place and hear his dawah. The author thinks that daee of live performance prepare his self maximally before deliver his dawah.

This study concerns with the application of persuasive strategies that are spoken by Mufti Ismail Musa Menk. Rhetoric theory is the appropriate theory used as a frame of this study since persuasive are parts of rhetoric terms. According to Aristotle (1992:3), rhetoric is defined as the faculty of delivering as possible means of persuasion in reference to any subject whatever. Thus, the writer assumes that religious speech, in this case dawah, use more rhetoric or persuasion than other speeches. The author provides an example of Mufti Ismail Musa Menk's dawah.

“there is a boy in my community, and **i have** good relation some of the youth you know. Young people, he is very young boy, 10-12. A young boy, little bit mischievous. So told him, together with some other his brothers, i need you to have an A4 paper and you write the following words. And you must check how many times you used them in your house. What are the words? ‘jazzakumullahukhair’ one of the words ‘please’, ‘thank you’, and the words like this. So every weeks you must come to show me that list and i used that 5 times in this week. I used 6 times this week. The idea to develop the young children and you can give a price, eventhough he has not working to me but because he comes to masjid and he respect me, we try to help them.”

(source: by Mufti Ismail Musa Menk, 2013)

The example above Mufti Ismail Musa Menk stated that he has a contribution with environment around him. He has a good relation with some of teenager in masjid near him with ask the boy to do good habit such as saying gratefull and saying polite words at home. In other words he tries to give his idea to develop the children character. In example he shows, it refers to ethos mode that it is especially significant for relational messages designed to establish goodwill and built relationships. The utterance above Mufti Ismail Musa Menk stated that he has contribution with enviroentment around him. It is what makes the study of persuasion interesting. The audience may not realize that they are being persuader since the daee does not have to use coercion or understanding word in persuasion.

Understanding persuasion process is very complex. Persuasion expect to cause people to do things to other without respect for these people, their needs or their truth. Persuasion is communication process of getting someone to do something by influential him that there is a logical and reasonable thing to do. It needs stimuli from persuader to get respons from the hearer. Therefore, it is

important to know the intended meaning of what he actually want to say through his dawah. Finally, in this study, the author tries to analyze persuasion strategies in Mufti Ismail Musa Menk dawah

1.2 Statement of the Problems

In order to get clear analyses about persuasive strategies in Mufti Ismail Musa Menk dawah, the study is formulated as the following question:

1. What persuasion strategies are found in Mufti Ismail Musa Menk's dawah?
2. What are mode of persuasion used by Mufti Ismail Musa Menk to persuade the hearer?

1.3 Objective of the Study

The objective this study are:

1. To explain what persuasion strategies that can be found in Mufti Ismail Musa Menk's dawah.
2. To explain what mode of persuasion are used to persuade the hearer.

1.4 Significance of the Study

The study discusses the persuasion strategies which is found in Mufti Ismail Musa Menk dawah. Theoretically, it is expected that the readers would to get an understanding about the issue of persuasion strategies. Practically, this study would be a guideline for the other writers interested in analyzing the similar topic. The strategy of persuasion is simply an art to speaking because its reason is to affect other people's thought and behavior.

1.5 Scope and Limitation

The scope of this research is a study on discourse analysis; the specific is about persuasion strategy. This research is limited on analyzing two of Mufti Ismail Musa Menk's dawah. They are: the first; Remark at general dawah on Travelling Light "want your marriage to the T? Watch the Ts", March 26th, 2013. The second, remark at general dawah "Valentines day-14th February", February 10th, 2016. Meanwhile, the data are the utterances which suggested strategy of persuasion.