

# Discourse Structure of Dialogic Da'wah in the City of Surakarta

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**Abstract**—This article describes the structure of discourse that is formed from speech events in the discourse of dialogic da'wah (preaching). Data is obtained by nonparticipatory observation methods and record methods. Data analysis is based on the Birmingham School of Discourse Analysis theory. The findings include two transaction patterns and two exchange patterns. Two transaction patterns consist of informing transactions and eliciting transactions. The two patterns of exchanges are distinguished by a single exchange and complex exchange. In addition, information transactions are compiled from dai (preacher) information and elicitation transactions are arranged by mad'u elicitation.

**Keywords**— *dai, mad'u, transactions, elicitation, discourse structure*

## I. INTRODUCTION

Dialogic da'wah as a discourse certainly has a different discourse structure compared to other discourses. Researches that focus on the structure of discourse in the da'wah, especially the dialogic one, apparently have not been done much. The results of the conducted search show that the research that examines the structure of discourse can be found in the discourse of Friday sermons by Ma'ruf (1999) and Sadhono (2011). Meanwhile, Atmawati (2002 and 2009) also examined the structure of da'wah discourse but only studied the discourse of monologue preaching. The Fakhruddin (2000) research examines the conversation structure of the dialogic preaching discourse. The above explanation shows that the study of the structure of discourse on dialogic da'wah discourse (then abbreviated DDD) has not been done. In the meantime, the DDD study has alluded to question and answer strategies between dai and mad'u (Nugroho 2013), strategies of preacher's speaking (Nugroho 2014), politeness (2016), and speech acts (Nugroho 2016 and 2018).

If observed closely, DDD has a typical organizational structure or discourse structure. This particularity can be seen from the elements that make up the DDD structure. The DDD is not only composed of the elements of the lecture delivered by dai, but also composed of questions and answers. In other words, there are two elements that make up the DDD structure, namely the lecture element and the question and answer element.

However, this simple explanation becomes more interesting when it is associated with an approach that has been described by several linguists such as Cook (1997), Cutting (2008), and Archer et al (2012). For them, to explain the discourse structure an interaction can be assessed using two approaches, namely Birmingham School of Discourse Analysis and Conversational Analysis. The first approach is used for interactions where the element of speech is arranged by someone. The tendency of the first approach is to analyze the discourse structure in classroom discourse, trial discourse, and so on. Meanwhile, the second approach is used for interactions where the element of turn talking is not regulated by someone. In other words, participants are free to take turns talking. The second approach tends to be used to analyze ordinary conversations such as conversations on the telephone.

When carefully observed, DDD is an interaction that has different rules than ordinary conversation. In DDD, the turn taking rules for each participant are not as free as regular conversations. In other words, interactions on DDD have similarities with the interactions that occur in classroom discourse or trial discourse where someone arranging a turn taking of the interaction participants. Therefore, the approach used to describe the structure of discourse on the DDD is the Birmingham School of Discourse Analysis which was coined by Sinclair and Coulthard (1975). According to them, discourse consists of five levels, starting from the initial level, namely act, movement, exchange, transaction, and lesson. From these levels, only two will be discussed further, namely exchanges and transactions. The limitation is not only because the consideration of the explanation section in this article is limited, but also to make the discussion that will be conducted can be more focused and comprehensive. The level of act and move are not explained because the two levels require a rather long and detailed explanation so that there is not enough space to describe those in this article. In addition, the exchanges and transactions levels are able to represent the lecture and question and answer elements as explained above.

## II. LITERATURE REVIEW

### A. Birmingham School of Discourse Analysis

The Sinclair and Coulthard theories aim to explain interactions in the classroom. Sinclair and Coulthard (1975) argue that classroom conversation is a discourse that has a rank structure as in grammar. In grammar, rank structure includes sentences, clauses, phrases, and words, while in the discourse the rank structure includes lesson, transaction, exchange, move, and act. The following is a brief description of the subject contained in a discourse.

The first rank is act. The act is the lowest unit of discourse (Sinclair and Coulthard, 1975, p. 8). Act is the smallest interaction unit. In the classroom discourse there are three main acts, namely elicitation, directive, and informative. Besides these three acts, Sinclair and Coulthard (1975) also suggest that there are other acts in oral discourse, especially in classroom discourse namely marker, starter, check, prompt, clue, cue, bid, nomination, acknowledgment, reply, react, comment, accept, evaluate, silent stress, metastatement, conclusion, loop, and aside.

The second rank is move. According to Sinclair and Coulthard (1975), move consists of several acts and the move itself occupy the exchange structure. The move structure is described by the five classes embodied in two exchange classes, namely the boundary exchange and teaching exchange. The boundary exchange is realized by framing and focusing and the teaching exchange is realized in opening, answering and follow up.

The third rank of the discourse is exchange. Exchange is an interaction unit covering at least two queues produced by two different speakers (Archer et al, 2012, p. 63). The combination of exchanges creates a larger unit of interaction that is a transaction. In the exchange there are two main classes that are boundaries and teaching. Boundary exchange consists of two moves, namely framing and focusing. Meanwhile, in the teaching exchange there are five main classes, namely teacher elicit, teacher direct, teacher inform, pupil elicit, and pupil inform. In the context of da'wah, those terms become dai elicit, dai direct, dai inform, the mad'u elicit, and the mad'u inform.

The next rank is the transaction. In general, the transaction starts with an initial exchange and closes with the final exchange. Between the beginning and the end of the exchange there is a medial exchange. In the medial exchange of a transaction is usually chosen from three types of free exchange of teacher initiation, namely information, directive, and elicitation. The transaction has the structure stated in the exchange. Transactions are also distinguished on three types, namely informing transactions, directing transactions, and eliciting transactions.

The last rank, the highest in classroom discourse, is lesson. Lessons are organized into a series of transactions. For example, when the teacher decides to start presenting some information, then proceed to find out if the information has been understood by the student and used to do his job.

## III. METHOD

The data in this article is a lecture of dai and a series of questions and answers between dai and mad'u on DDD in Surakarta City. The lecture and question and answer series between dai and mad'u are elements that will compile and build a configuration of discourse structures at DDD. Data sources are dialogic da'wah held by Islamic organizations (Muhammadiyah and MTA) and non-Islamic groups, both located at home, in offices, or in mosques. The locations of dialogic da'wah used as data sources are PCM Banjarsari, PCM Jebres, PCM Bengawan City, MTA Branch 1, MTA Jebres 2 Branch, MTA Pasar Kliwon Branch, Alfajr Mosque, Alfurqon Mosque, Alhikmah Mosque, Majelis Asysyifa, Jamaah Haji Arofah 92, Jamaat Ibu Annikmah, UNS Rectorate Office, house of Prof. Dr. Moch. Fathoni, Dr., SP.JP (K).

The data in this paper are obtained by nonparticipatory observation methods. Observation is done by recording using a digital camera. After the data is collected, the next step is classification and data analysis. Data analysis using the theory of Birmingham School of Discourse Analysis (Sinclair and Coulthard 1975). The methods of presenting data are formal and informal methods as stated by Sudaryanto (1993).

## IV. RESULT AND DISCUSSION

### A. Result

As explained in the introduction, the analysis in this article is only limited to two ranking discourses, namely transactions and exchanges. The terms teacher and pupil are replaced by dai and mad'u. This paper begins with findings related to transaction in DDD and continues with findings related to interactions in DDD.

#### *Transactions on Dialogic Da'wah Discourse*

From the results of the classification and analysis of data on the DDD, two transaction patterns were found. The first pattern consists of information transactions and elicitation transactions. Meanwhile, the second pattern is formed by elicitation and information transactions. The first pattern means that transactions on the DDD begin with informing transactions. This informing transaction is formed from the contents of lectures of dai. After the informing transaction ends, the next transaction that appears is the eliciting transaction. The eliciting transaction is arranged in an exchange containing mad'u elicitation. In other words, eliciting transactions contain questions and answers between mad'u and dai. This first pattern is almost found in all dialogic da'wah, both

held by Islamic organizations and non-Islamic groups in the city of Surakarta. Meanwhile, the second pattern of transactions in DDD starts with eliciting transactions. The eliciting transaction is arranged in an exchange with mad'u's elicitation. After the eliciting transaction is complete, the next transaction is an informing transaction of dai inform. It means that the informing transaction contains the lecture delivered by dai. The following table illustrates the transaction patterns found in DDD in Surakarta city.

TABLE I. TRANSACTION PATTERN OF DIALOGIC DA'WAH DISCOURSE IN SURAKARTA

No	Transaction	Percentage
1	informing transaction + eliciting transaction	88 %
2	eliciting transaction + informing transaction	12 %
		100%

The table above shows that informing transactions tend to precede eliciting transactions. In other words, a dialogic da'wah tends to be preceded by a lecture delivered then followed by a question and answer session between mad'u and dai. In addition, the table above also shows that almost all locations that hold dialogic da'wah tend to use the first pattern. The second pattern was only found in two dialogic da'wah locations, namely in the MTA Jebres Branch and MTA Pasar Kliwon branch.

#### *Exchange on Dialogic Da'wah Discourse*

Exchange on the DDD can be seen when the dai giving speech and when question-answer session between mad'u and dai. If it occurs in the speech, the exchange is information. If it occurs during a question and answer session between mad'u and dai, the exchange is mad'u elicitation. The elimination of mad'u means mad'u raises questions and dai responds to them with answers. In mad'u elicitation, two patterns of exchange are found, namely a single exchange and a complex exchange. It is a single exchange because in question and answer session, the mad'u elicitation appeared only one. Meanwhile, it is called a complex exchange because of the mad'u elicitation appears more than one in question and answer session. Table 2 below illustrates the exchanges on DDD in Surakarta.

TABLE II. EXCHANGE PATTERN OF DIALOGIC DA'WAH DISCOURSE IN SURAKARTA

No	Exchange pattern	Percentage
1	Single exchange	20 %
2	Complex exchange	80 %
		100%

Table 2 above shows that complex exchanges occur more than a single exchange. In a single exchange, there is only one series of questions and answers. In contrast, on complex exchanges there are more than one series of questions and answers for each location of dialogic da'wah. The single exchange is only found in dialogic da'wah at the UNS Rector Office, Alfjr Mosque, Pengajian Haji Arofah 92, and in the House of Prof. Dr. Moch. Fathoni, Dr., SP.JP (K). The complex exchange are found in dialogic da'wah at PCM Jebres, PCM Banjarsari, PCM Bengawan City, MTA Jebres 1 Branch, MTA Jebres 2 Branch, MTA Pasar Kliwon, Alhikmah Mosque, Alfurqon Mosque, Majelis Asyisyifa, UNS Rector Office, Alfajr Mosque, Alfajr Mosque, Jamaah Ibu Annimah.

#### *B. Discussion*

The discourse of dialogic da'wah in the city of Surakarta can be said to be like a classroom discourse as research conducted by Sinclair and Coulthard. It is said to be similar because the two discourses have people with the same function, the teacher and dai and also students and mad'u. The teacher and dai are the person who transfer knowledge to students and mad'u. Therefore, any terms in classroom discourse can also be applied to DDD, even though the terms are modified according to the conditions at DDD.

Transactions and exchanges are rank discourses under the lesson. In classroom discourse, as stated by Sinclair and Coulthard (1975), transactions are in the form of informing transactions, directing transactions, and eliciting transactions. Conversely, on DDD transactions there is only informing transactions and eliciting transactions. In the first type, informing transactions, both in classroom discourse and at the DDD, which are delivered by the teacher and dai. Conversely there are differences in eliciting transactions. If in class discourse, more eliciting transactions that start are from the teachers, while the DDD tends to start with mad'u.

Meanwhile, in the exchange, student elicit or mad'u elicit are much dominated, especially in the question and answer section. Teacher/dai inform appears in the dai speaking. Regarding these two types of exchange, the exchange in the form of mad'u elicitation seems to have diversity than teacher information. This finding is different from Sinclair and Coulthard's theory which rise no diversity in student elicitation.

## V. CONCLUSION

Transactions and exchanges found on the DDD appear to be different from classroom discourse. Transactions on DDD only include informing transactions and eliciting transactions. Informing transactions is compiled from teacher information. Meanwhile, eliciting transactions was arranged by mad'u elicitation. This finding seems to be able to complement the shortcomings that exist in the theories of Sinclair and Coulthard.

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