

THE RHETORIC OF PERSUASION OF USTADZ ABDUL SOMAD: DISCOURSE ANALYSIS IN THE MEDIA YOUTUBE

Yosi Zamzuardi¹ and Ermanto²

¹Universitas Negeri Padang, Padang, Indonesia, ✉ yosizamzuardi.11@gmail.com

²Universitas Negeri Padang, Padang, Indonesia, ✉ Ermanto@fbs.unp.ac.id

Abstract

Rhetoric is the art of speaking or language processing skills that can give an impression on the hearts and minds of those who listen. Religious lecture is an object of rhetoric that draws attention to research because in the religion there are many persuasive speeches. Focus of this research in this study is the persuasion techniques used by Ustadz Abdul Somad in religious lectures on the *Youtube* media. Research data was collected by downloading videos via *Youtube*, then transcribed into written text. The sentences that contain elements of persuasion are analyzed to identify persuasive techniques used by Ustadz to influence worshippers. The theory used is Aristotle's theory and is reinforced by Searle's illocutionary speech act theory. The method used in this study is descriptive qualitative with recording techniques as a method of data collection. Data that has been collected is then analyzed. The results of this study found that sentence techniques used by Ustadz Abdul Somad were: (1) direct persuasion, such as; (inversif sentence); (2) indirect persuasion, such as (declarative and interrogative); (3) the use of majas, such as: (rhetoric, metaphor, cynicism, tautology, hyperbole, sinism, simile, and anti-climax).

Keywords: *Rhetoric Persuasion, Ustadz Abdul Somad, Youtube media*

Introduction

This study discusses the text of lecture by Ustadz Abdul Somad in terms of language (linguistics), and not from a religious perspective. Lectures according to (KBBI: 2010) are the same as speeches conducted with the aim of giving advice or guidance to a number of people who act as listeners. Basically religious lectures contain advice / messages to carry out God's commands and stay away from His prohibitions. Religious lecture is a method used by a da'i or muballigh in conveying a message to the audience and inviting the audience to the right path, in accordance with the teachings of religion in order to increase devotion to Allah SWT for the happiness of the world and the hereafter. To achieve the objectives of the lecture, aUstadz tried to convince, and invited his congregation to do the teachings with good rhetoric. Therefore, a fine language technique is needed in order to persuade the congregation to achieve the desired goal.

Lecture activities are equated with giving public speeches with the aim of influencing the community to want to do what the speaker wants. Therefore the discourse in this text is categorized into persuasion discourse (persuasive discourse). Research related to rhetoric has been carried out both domestically and abroad. This is because these types of texts contain many elements to influence the opposite person Johanstone (2008, pp. 245-248). He concluded that one of the special characteristics of the persuasion discourse in written language is that it must generate trust in the reader.

In connection with delivering lectures, communication strategies can be used by means of rhetoric. Saputra (2011, p.4-5) mentions in his journal that there are three ways that an ustadz can do when delivering his lecture which is educating (educational rhetoric), remembrance (reminder rhetoric), and evoking understanding in the mind's mind (persuasive rhetoric) . Lecture rhetoric is not only having the ability to convey information to others about the science of religion, but also the efforts made to influence the congregation to do something that is desired, namely to fear (Ma'ruf, 1999: 12). The choice of vocabulary also has an important role in beretorics. The congregation who had already known about the contents of the lecture, but with good language could influence the congregation to do what Ustadz said. Pilgrims who hear lectures produce different attitudes because they have a more observant nature in refraining from vile and evil deeds.

Based on the urain, it can be concluded that persuasion rhetoric plays a very important role in achieving the goal of lecturing. In terms of influencing speech partners, Ohoiwutun (1997: 90) and Wijan&Rohmadi (2009: 301) have the same opinion in their journals, which emphasizes that activities to persuade others in a speech are very possible because a speech not only has meaning, but also has force or force. Regarding the impetus to speech to influence the speech partner, this article presents the results of research on various persuasion efforts carried out by Ustadz / khatib to influence worshipers which are manifested in various persuasion techniques.

The situation that is often encountered is the difference in interpretation of the language context by each speaker. The success of language lies in arguments in language that are able to influence many people (Reicher, S: 1996). Next, Koch.JW. (1998) assess that language influences someone to change and care for their health. Public opinion regarding health insurance when given to the government, the government changed dramatically in a short time. The structure of the message content is in accordance with the arguments expected by the elite by politics. Political rhetoric also builds reconciliation and apologizes to stolen generations. Martha (2001) in his research states that the use of rhetorical arguments that are flexible enough about practicality, equality, justice and progress in working to build a version of certain reconciliation can serve to maintain and legitimize existing inequalities between Indigenous and non-Indigenous peoples in Australia.

Furthermore, religious lectures can be aligned with sermons. According to HarunNasution (1999) sermons in terms of terms can be equated with lectures or speeches that contain an explanation of something or several problems that are conveyed by da'i before mad'u. Another definition of khitobah is an appeal or invitation to the path of truth or change a situation from the bad to good and from the good to perfect, both to the person and to the community (Quraish, 1995: 194). Persuasion is a way that can be used to persuade listeners to do good. KBBI (2010, p. 656) describes the ability to influence the persuasion and actions of others in subtle, prospective, and convincing ways. The rhetoric of persuasion in the lecture text is seen in the ways in which Ustadz influences the congregation so that they believe the teachings / advice conveyed by the preacher in the hope that they will apply it in daily life to achieve happiness in the world and in the hereafter.

Ronald (2007) explains that maintaining rhetoric is important for political processes and results. His assessment of the role of rhetoric. It may be more appropriate to advance how the language of rhetoric operates, and explain why it works, and identify the conditions of the main scope. Wahnun (2010) with the title "Persuasive Rhetoric of Sajrone Agama Rama UstadzahKharismaIngMedhiaYoutube" found the forms and techniques of persuasion rhetoric, namely 10 basic languages and 10 functions, namely anadiplosis, epizeuksis, simples, mesodiplosis, enapalipsis, tautotes, epiphora, epiphora, anitates, hyperbole, and simile. 10 rational functions of persuasion, namely news, declarations, reports, commands, narratives, previews, criticism, and consolation.

Charteris (2011) found a combination of rhetoric (classical) and critical metaphor. He described it as an approach to metaphorical analysis that aims to identify the intent and ideology that uses language as the underlying. Analysis of critical metaphors is not limited to metaphors, but also takes metonymy, that the main linguistic characteristics of political speech can persuade through a combination of effective metaphors and other rhetorical strategies. Similar research has been carried out by Sukarno (2013) with the title "Rhetoric of Persuasion as an Effort to Influence the Congregation in the text of the religious lecture". The results of the study show that the persuasion rhetoric in jumah sermon lectures is applied through a variety of techniques, such as direct, indirect, and usage techniques of persuasion.

From the above research it can be concluded that rhetoric is able to influence all levels of society from the low to the high class. Persuasion rhetoric is used in accordance with the objectives to be achieved, such as: to influence, invite, persuade, and motivate the community. The difference in this research with previous research is the object of research. In addition, there are also differences in the background of the cultural characteristics and language used. Ustadz Abdul Somad is aUstadz popular with the public. His attendance is always awaited by the congregation every time they hold a tausyiah. He always filled lectures in various regions and also opened a public lecture to broadcast his tausyiah. Besides that, in every lecture he always uploads it on youtube media, and has 5.1 million followers that are many on Instagram and other social media. Based on these problems, the title of this study is "Rhetoric of the Persuasion of Religious Lectures by Ustadz Abdul Somad on Youtube Media".

Method

The method used in this study is a qualitative method because it does not use numbers, but describes in words. This study uses language research methods. Language research methods are used in this study because the method that best matches the phenomenon used involves collecting and selecting data. This type

of research is descriptive, namely the presentation of data obtained based on the object of research. The object of this study was all the speeches of Ustadz Abdul Somad during the Grand Conference at EngkuPutri Square in Batam City with the title of "Welcoming the Awakening of the Ummah" on February 10, 2018 with a duration of 1.30 minutes. The selection of subjects for this study was based on the high popularity of Ustadz Abdul Somad in the community, and also had a large following of followers in his lectures. The sample is taken from the text content of Ustadz Abdul Somad's lecture which is classified as persuasion speech with a total of 170 data.

Furthermore, the research data was obtained using the referring method in data collection. Data is taken in the form of videos on *youtube* media, then researchers listen and translate the language as a whole. Data analysis techniques are the methods used to analyze existing data from research. The steps taken to analyze the data are as follows: (1) listening to the video lectures and then transcribing them into writing, (2) marking sentences belonging to the persuasion rhetoric, (3) classifying persuasive speech in the form of *peuasinya* techniques; (4) analyze the use of speech that is persuasive; (5) Summing up the results of the analysis.

Results and Discussion

The results of this study indicate the form of persuasion rhetoric used by Ustadz Abdul Somad in his lecture. Based on the results of the speech analysis found as many as 170 data. The results of this study found that sentence techniques used by Ustadz Abdul Somad were: (1) direct persuasion, such as; (imperative sentence); (2) indirect persuasion, such as (declarative and interrogative); (3) the use of *majas*, such as: (rhetoric, metaphor, cynicism, tautology, hyperbole, *liototes*, simile, and anti-climax). The following is stated in the form of a diagram and will be described based on these persuasion techniques.

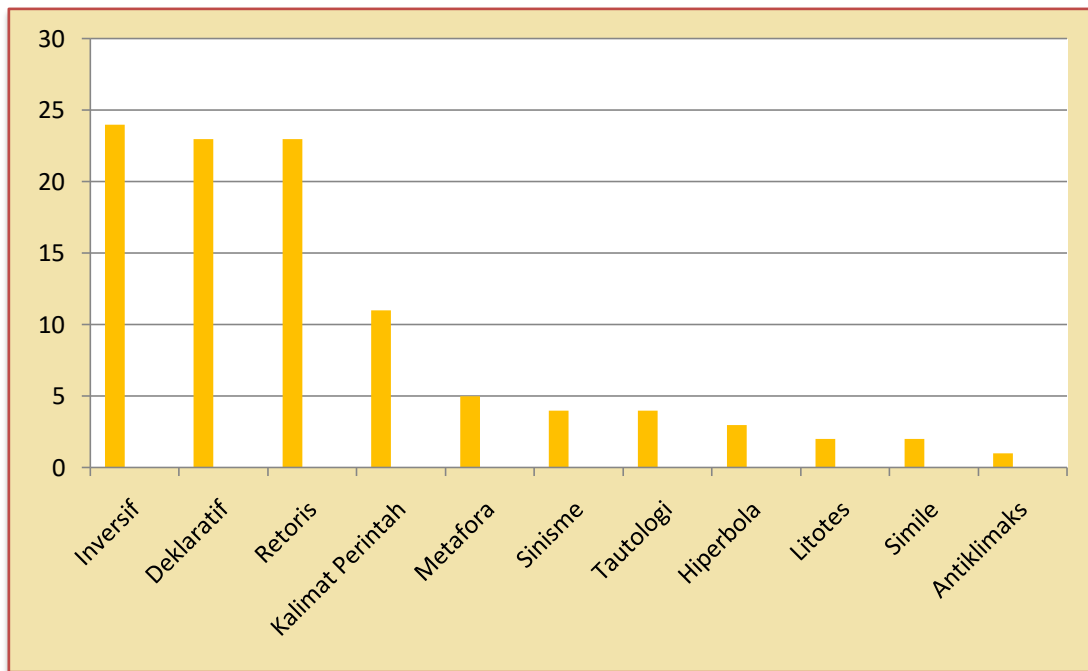


Diagram 1. Results of Data Analysis on Persuasion Rhetoric of Religious Lectures Ustadz Abdul Somad on *Youtube* Media

Direct Persuasion

The form of direct persuasion rhetoric is usually a command sentence (inversive mode). The inverse sentence found in Ustadz Abdul Somad's lecture was 11 data. Two of the examples of data taken in the lecture text categorized as a form of direct persuasion can be seen in the following data numbers.

- (1) ... our practice tonight broke up can not be brought to death, so tonight we start with bismillah.
- (2) If we have gathered together, don't fight.

In sentences with data number 1 and data number 2 there is an invitation sentence that is refined using the word then. In addition, refining the command using the greeting word mentions our words, as if not only leading to the congregation but also Ustad Abdul Somad carried away to do good. Ustadz Abdul Somad also

refined his language as if he were on the side of the listener at that time and called to do what was said by Ustadz. If someone feels that he has a position of independence, then he can be motivated to do according to what he delivered.

Similar to the research carried out by Misfardi (2014) he also found data on command sentences with information on citation data 15. Speakers invited the congregation related to the theme "In the Context of Night TasyakurWalimatulKhitan M. HabsilbnHanafi" Spiritual Wash " using inviting expressions such as in the phrase "let's reflect on the favors we receive" expressions of invitation with the "we" subject sentence patterns on the speech shows that those who will do the work are speakers and worshipers directly speaking to the congregation to invite worshipers to reflect on the pleasures that Allah SWT has given.

Indirect Persuasion Techniques

Indirect persuasion techniques are usually non-passive modes such as; declarative, and interrogative mode. This nonimperative modality can be interpreted as carrying a message so that the speech partner does something that is included in indirect speech actions (Wijana&Rohmadi, 2009: 2003). To be more clearly described as follows.

a. Declarative

Declarative is a statement that contains news in the form of news for listeners. Based on the results of 24 declarative sentence data analysis. Some examples of indirect speech acts that are used as persuasion rhetoric in Ustadz Abdul Somad's lecture can be seen in the following example sentence.

- (2) ... But God willing, every drop of our tears becomes a witness before God Almighty
- (3) ... But what is clear is the blessing because he is a busy event, because we are together because of the power of "lahaulawalakuata illahbillah"

Data number sentence (3) states and informs that indeed every tear drop that comes out is a witness before Allah. So that confirms that all actions above the world are accounted for in the hereafter, and no one runs away from God. Likewise, the sentence with data number (4) also provides information that everything that happens on this earth is the power and will of Allah. So that people who don't know the information when they know, they want to change and do God's commands.

This was also found in Misfardi's (2014) study which explained that In the data quotation 2 speakers gave affirmations to the pilgrims related to the theme "In the Context of Night TasyakurWalimatulKhitan M. HabsilbnHanafi" Spiritual Wash ". Speakers gave affirmation and sentenced from speeches he stated, the declarative verdict from the speech delivered by the speaker was marked by "Western women using the visible shirts, Panties! Why panties? First infidels ". In accordance with Searle's theory, it is used that verdict belongs to the declarative part; i.e. illocution which if its performance is successful will cause good correspondence between propositional content and reality. From that speech, speakers actually influence the congregation, especially women do not like imitating westerners who like to show their genitals, by verdicting and using the word "infidel", for worshipers who hear these words will feel embarrassed when they show their genitals, because it can be said to be the western group.

b. Interrogative

The interrogative sentence found in Ustadz Abdul Somad's lecture was 23 data. Interrogative sentence is a question sentence that needs answers, formally indicated by what words, who, how, and how. The interrogative sentence contained in Ustadz Abdul Somad's speech act is the following.

- (5) This gathering of crowded people is easy, what's that difficult?

The sentence uses interrogative sentences using what the word question. The sentence also has an easy or difficult answer alternative. Through this technique, pilgrims can answer directly in uniform answers. This makes the congregation stay focused and listen to the lecture.

Effective persuasion

In addition to the direct and indirect persuasion rhetoric techniques in the lectures of Ustadz Abdul Somad, there are many forms of proficient language styles. Proficient language style when lecturing can help someone to describe in more detail in conveying something. In the lecture, Ustadz Abdul Somad found 44 language-style languages. Here's the explanation.

a. Majas hyperbole

Majas Hyperbola is found in the results of 3 data analysis studies. This is illustrated in the sample data:

- (6) ... It's my life to give birth to you. It's the mothers of old. Ladies and gentlemen

now split, born. Split, born, born. Not all that.

In the sentence with data number 6, it describes the situation exaggerated. This can be seen when comparing between very difficult childbirth and needing a struggle as if it was dying. This creates a deep impression and attention to listeners that is so great a struggle and effort of a mother to give birth to a child into the world. This is the basis for Ustadz Abdul Somad so that the congregation is not so easy to fight against parents.

b. Majas Metafora

The Majas Metaphor found in the research analysis is 5 data with the following explanation.

(7) We do not want the assembly full of blessing to be the assembly of the carcass so we call *allahumasalialasayidinamuhammadwalaalisyaidinamuhammad*.

In sentences with data number 7, it is drawn to compare between assemblies full of blessings and corpses of carcasses. According to KBBI (2001), namely blemish, disability. This is identified with something that is not good, and bad. So when compared to the assembly of the carcass the congregation feels objection and wants to call Allah's asthma.

c. Cynicism

The cynicism progress found in the analysis of this study is 2 data with the following explanation.

(8) Every assembly if not called *salawat* in it, the assembly becomes *antanajifah* assembly carcass, rotten assembly, wrestle and smell.

In the data (8) above there is a cynicism that compares like "an assembly does not mention *salawat*, it is an assembly of carcasses". This is a direct allusion to people who do not say hello because these actions are wrong, and compared to innuendo with the bad ones. In accordance with the teachings of Islam, saying *salawat* is a great reward. Besides that, if living in the world many say *salawat*, on the day of his resurrection he gets intercession from the Prophet Muhammad.

d. Anti-climax Majas

The anticlimactic story found in the lecture of Ustadz Abdul Somad is as much as 1 data with the example of this example:

(9) The Mayor and all his devices, the Head of the Office, the Head of the Agency, the Head of Office, the Head of Section.

In the data (9) it shows the style of lecture which ranks from the height of the position to decrease to the head of the field. This is a characteristic of anti-climax training. The language he uses is neatly arranged according to the level of office in the government. So that when gathered in an assembly of various groups are not offended, because the greetings of respect are properly sorted.

e. Major rhetoric

The rhetoric Majas found 23 data in Ustadz Abdul Somad's lecture with examples of data as follows:

(10) No more slander, no curses. Why can one get together with one heart one feeling one intention? Which intention is not right then straighten.

The data with number 10 is one example of the rhetorical model used by Ustadz Somad in his lecture. He uses the Majas technique to ask without wanting an answer. The congregation is required to analogize that it is actually what makes it gathered in one assembly because of its clean intentions, and wants to study religion, and become a human being completely according to His command.

f. Majas Tautology

Majas tautology found in Ustadz Abdul Somak's lecture was 4 data with the following example:

(11) Every assembly if it is not called *salawat* in its place, the assembly becomes *antanajifah* of the body of the corpse, a rotten assembly, wrestling and smelling.

In the data with number 11 above there is a tautology forum. The emphasis of the sentence is on the word "assembly". Assembly is a gathering of many people in a place that discusses a problem. Ustadz Abdul Somad did not want the assembly that was present at the Tabligh Akbar event to not be blessed by Allah, he

invited to pray to Allah and the Prophet so that those present at the event got the blessings and blessings from Allah, and safaat from the Prophet Muhammad.

g. Majas simile

Majas simile contained in the lecture of Ustadz Abdul Somad as much as 2 data such as the following example:

- (12) When children come together, they are kind of ants. Even Israeli soldiers ride
bake

In the data with number 12 above shows that Ustadz Abdul Somad clearly compared two things clearly. Ustadz compares "batam children" like ants who live in groups and groups. The crowd and compactness that were present that night seemed as if the ants were enthusiastically welcoming the grand tabligh event in Batam. This created an impression, and an extraordinary atmosphere, because the assembly that was present at that time was increasingly enthusiastic to listen to the lectures of Ustadz Abdul Somad.

Conclusion

The results of this study indicate that the rhetoric is able to influence worshipers. Research on persuasion rhetoric in the field of religious lectures is important to study. Because language with rhetoric is capable of suggesting the congregation to increase faith, carry out God's commands, and stay away from His prohibitions. The goal Ustadz wants to achieve through his religious lecture is for the pilgrims to be motivated to do good and prevent morbidity in daily life so that they will achieve a happy life in the world and also in the hereafter. Submission of religious lectures using rhetorical techniques makes the audience motivated to do good. Religious lectures that are considered rigid and monotone are no longer considered as boring lectures when using the techniques of religious lecture persuasion rhetoric well.

The rhetorical technique used by Ustadz Abdul Somad during his religious lecture was: (1) direct persuasion, such as; (command / inverse sentence); (2) indirect, such as (declarative, and interrogative) persuasion; (3) the use of majas, such as: (rhetoric, metaphor, cynicism, tautology, hyperbole, litotes, simile, and anti-climax). The use of interrogative sentences is the data that is most commonly found in Ustadz lectures as many as 24 data. And the anticlimactic sentence is a little data found in the Ustadz lecture, which is 1 data.

Suggestions for the next researcher are to be able to examine more deeply the persuasion rhetoric in other speech activities, and also should use good rhetorical techniques when communicating in public so that the audience is interested in what is being conveyed. Thus, religious lectures not only function as information giving but also an effort to influence worshipers in life. These efforts can be carried out with various persuasion techniques, such as: persuasion with direct, indirect, and persuasive techniques with techniques using spoken language.

References

- Al-meragi, A.M. (1989). *TerjemahTafsir Al-Magari: Juz 19-21*. Semarang: Penerbit C.V. Toha Putra
- Charteris, Jonathan. 2011. *Politisi dan Retorika: Kekuatan Metafora Persuasif*. Basingstoke : Palgrave Macmillan.
- Johnstone, B. (2008). *Discourse Analysis*. Oxford: Blackwell Publishing.
- Kridalaksana.H. (1982). *KamusLinguistik*. Jakarta: PT Gramedia.
- Koch, J, W. 1998. *Retorika Politik dan Persuasi:flitik: Perubahan Struktur Preferensi Warga terhadap Asuransi Kesehatan Selama Debat Kebijakan*. Opini Publik Triwulan. Jstor.
- Ma'ruf, A. (1999). *Jenis kode dan fungsi kode dalam Wacana Ceramah Agama: Studi KasusEmpat Masjid Di Yogyakarta*. *Jurnal Humaniora, Buletin Fakultas Sastra UniversitasGadjahMada*, No. 11: 7-15.
- Martin, J.R. dan D. Rose. (2003). *Workingwit Discourse: Meaning Beyond the Clause*. London, New York: Continuum.
- Muhammad, A. 2008. *Misteri Sayyidatul Ayyam, Shalat Jum'at*. (Penerjemah: Hadian Rizani & Achmad Darwis), Yogyakarta: Pustaka Pelajar.
- Munandar, A.2001. *Analisis Struktur Retorika: Alternatif Pemahaman Koherensi Wacana Selebaran Partai Rakyat Demokratik*. *Jurnal Humaniora*, Vol. XIII, No. 2: 4-53.
- Nadar, FX. (2006). *Penolakan dalam Bahasa Inggris dan Bahasa Indonesia (Kajian Pragmatik tentang Realisasi Strategi Kesopanan Berbahasa)*. (Disertasi). Sekolah Pascasarjana UGM, Yogyakarta.
- Nasution, Harun. 1999. *Falsafah dan Mistisisme dalam Islam*. Jakarta: PT Bulan Bintang.

- Najjakh, Wahnan. 2000. Retorika Persuasif Sajrone Ceramah Agama Ustadzah Kharisma Yogi Noviana Medhia *Youtube* (Kajian Pragmatik). Pendidikan bahasa dan sastra daerah fbs, Universitas Negeri Surabaya.
- Ohoiwutun, P. (1997). *Sosiolinguistik: Memahami Bahasa dalam Konteks Masyarakat dan Kebudayaan*. Jakarta: Pustaka Makmur.
- Redaksi PM, (2012). *Sastra Indonesia Paling Lengkap*. Jakarta: Pustaka Makmur.
- Reicher, S, dan Hopkins, N. 1996. Konstruksi Kategori Mandiri dalam Retorika Politik: Sebuah Analisis terhadap Pidato Thatcher dan Kinnoek mengenai Mogok Kerja Para Penambang Inggris. *Jurnal Psikologi Sosial Eropa*. Wiley Online Library.
- Saputra, W. (2011). *Pengantar Ilmu Dakwah*. Jakarta: PT Raja Grafindo Perkasa.
- Sugono, D. (Ed). (2003). *Buku Praktis Bahasa Indonesia Jilid 1*. Jakarta: Pusat Bahasa, Depdiknas.
- Sunarto, A. (19887). *Khutbah Jumat Suara Mimbar*. Jakarta: Pustaka Amani.
- Tim Pustaka Phoenix. (2010). *Kamus Besar Bahasa Indonesia*. Jakarta: PT Media Pustaka Phoenix.
- Wijana, I Dewa Putu & Rohmadi. (2009). *Analisis Wacana Pragmatik, Kajian Teori dan Analisis*. Sural Yuma Pustaka.