

# RHETORIC KNOWLEDGE AND PERSONAL REPUTATION OF DAI IN FASILITATING MAD'U RECEIVING DA'WAH MESSAGES

**Andi Dian Fitriana<sup>1</sup>**

*State Islamic Institute (IAIN) Parepare,  
Jl. Amal Bakti no.18 Parepare, Indonesia  
adianfitriana@iainpare.ac.id*

**Nurhikmah<sup>2</sup>**

*State Islamic Institute (IAIN) Parepare,  
Jl. Amal Bakti no.18 Parepare, Indonesia  
adianfitriana@iainpare.ac.id*

**Siti Nurasisah<sup>3</sup>**

*State Islamic Institute (IAIN) Parepare,  
Jl. Amal Bakti no.18 Parepare, Indonesia  
adianfitriana@iainpare.ac.id*

**Muhammad Sahid<sup>4</sup>**

*Alauddin State Islamic University of Makassar  
Jl.HM Yasin Limpo no 36 Gowa, Indonesia  
muhammad.sahid@uin-alauddin.ac.id*

Article received February 04<sup>th</sup>, 2022; Article revised March 31<sup>th</sup>, 2022; Article approved May 30<sup>th</sup>, 2022

## **Abstract**

*Da'wah is one of the many communication processes. In this context, a Dai acts as a communicator in delivering messages to mad'u (audience). Rhetoric is a communication strategy used to achieve the success of a message delivery process. It indirectly forms a person's reputation in the public eyes. A strong rhetorical aspect is, of course, can build a personal reputation to become a "top of mind" in the minds of the community and get recognition for its existence. This paper aims to provide an overview of the importance of knowledge of rhetorical techniques and the Dai's reputation in building, creating, and maintaining one's reputation as a messenger of da'wah. The approach used is a case study with data collection techniques with interviews, observations, and literature studies in the scientific articles, books, and similar research results. This study concludes that the success of delivering da'wah messages related to rhetorical techniques to maintain personal reputation is determined by indicators such as more interactive rhetorical techniques and the suitability of da'wah with mad'u needs. Meanwhile, personal reputation efforts can be carried out with indicators such as time discipline, paying attention to appearance both when performing and in daily life, as well as an educational background that is appropriate in the eyes of the public.*

**Keywords:** *Dai, Da'wah, Communication, Reputation, Rhetoric*

## **INTRODUCTION**

Communication activities are a process of delivering messages that involve several elements such as sender, message, receiver, media, response, and context. In communication, the message sender is also known as the communicator. As

one of the ongoing communication process elements, the communicator acts as a source or transmitter of messages sent to the recipient/communicant. The communication process can occur anywhere and anytime. It is carried out by anyone, one of which is in the context of da'wah. Da'wah activities are

among the many communication processes involving a Dai (preacher) who acts as a communicator in delivering messages to mad'u (audiences).

Expertise in the rhetorical aspect is no less important and must be possessed by a Dai as a messenger of da'wah. A Dai can use the rhetorical aspect to influence someone to follow what he wants by relying on his abilities. Rhetoric is a communication strategy used to achieve the success of a message delivery process. It indirectly forms a person's reputation in the public eyes. A strong rhetorical aspect is, of course, able to build a personal reputation to become a "top of mind" in the minds of the public and get recognition for its existence.

It signals that Dai is a message communicator (the da'wah message) as an important communicator to build a personal reputation. A Dai becomes a communicator who must take into account his credibility. Because someone who has high credibility is those who have competence in their field, have a sincere soul, are virtuous, and have a good status in society, although not high. A Dai is required to have credibility in supporting his reputation as a messenger of da'wah.

Personal reputation increases a person's 'selling' value for the expertise possessed. The importance of building a reputation for a Dai is to support the acceptance of the content of the da'wah message that he conveys. The building of trust and credibility of the Dai in the minds of the audience (mad'u) is one of the reasons it is crucial to building the personality reputation of Dai as a messenger of da'wah, which will easily influence his mad'u for the message conveyed through his da'wah activities.

Fatoni & Mugni explained that:

"The personal Branding of a Dai can determine how a person or group of communicants/mad'u/muztami (who receive da'wah messages) are influenced and believe in the messages conveyed by a communicator/da'i so that it will increase the effectiveness of da'wah" (Fatoni & Mugni, 2018).

The question regarding the recommendation of the preacher's name, which was carried out by the community and

addressed to the Ministry of Religion of the Republic of Indonesia, became something that could not be heeded. The news reported by detiknews.com (18/05/2018) contains 200 lecturer names recommended by the Ministry of Religion. This news is one of the causes of the Dai's reputation as a da'wah messenger in society is needed. Lukman Hakim Saifudin, as Minister of Religion, said that the names of the recommended muballigh (preachers) were muballigh who had three criteria; qualified religious knowledge, high national commitment, and a good reputation.

Several previous studies are similar to those conducted by Supriannur (2018), "Retorika Dakwah Mendongeng Kak Awam Melalui Youtube". Other research is still related to the rhetoric carried out by Puspa Chika Steviasari (2020), "Retorika Dakwah Ustadz Abdul Somad (Analisis Wacana Terhadap Youtube Ustadz Abdul Somad)". This study shows that the rhetoric used by relevant research is the rhetoric of da'wah. Ustadz Abdul Somad uses various da'wah rhetorical techniques in persuading the audience or his mad'u. In addition, the researcher's analysis also discusses the da'wah rhetorical techniques used by a Dai in persuading the audience. The difference between the two studies and this research is that the previous research examined one of the preachers by storytelling using the YouTube application by relying on a discourse analysis approach. In contrast, this study used a case study approach.

Another study related to the personal reputation and self-image of Dai is conducted by Selly Oktaviani (2019), "Citra Diri Seorang Da'i di Media Sosial". Such study claims a significant relationship, namely the cultivation of a Dai's self-image. It is different from this research since this study focused on the Dai's efforts to maintain his reputation and his rhetoric to the mad'u directly.

Some of the descriptions above are the researcher's reasons for taking the topic of the importance of mastery and knowledge of rhetorical techniques and personal reputation for Dai candidates in facilitating the mad'u to receive their da'wah messages. Similar previous studies provide an overview of the location or position of this research compared to other previous studies. Researchers hope

that this paper can benefit and contribute both practically and theoretically as well as a reference in continuing similar research in the future..

## **Literature Review**

### **Da'wah and Dai Communication**

Da'wah is an activity to invite people to goodness or make people better, commonly called amar ma'ruf nahi munkar. Da'wah is not only carried out by Kiai. However, every human being must preach, even if it is only one verse. Da'wah activities are not merely preaching on the pulpit. Inviting someone to goodness is also da'wah. In terms of language, Da'wah is a masdar form of yad'u which means to call, invite, encourage, or beg for good things (Pimay, 2006:2). Meanwhile, in terminology, there are many definitions of da'wah, including the process of how humans can realize the values of Islamic teachings.

In essence, Islamic da'wah implements Islamic principles, which are human activities for Islam to enter into someone who makes humans behave well (Widjaja, 2000: 68). The concept of da'wah etymologically can also be interpreted as a process where we think well so that we have character or role models for society. Thus the concept is the primary thing that becomes an important factor in doing something. Islamic da'wah determines the strength of Islam. Islam cannot be victorious like the prophetic period without the congregation's actions. Therefore, that is why da'wah is very important, and even some scholars say that the law is obligatory (Zaidan, 1979: 98). Along with that, M. Natsir argued that the position of da'wah determines the future of Islam. The ups and downs of Islam depend on how Muslims practice the da'wah method in Islam.

### **Rhetoric**

Rhetoric is a discipline that studies how to talk to everyone. Speaking also has an art of speaking to make the public or audience accept what is said by the speaker or communicator. Speaking rhetoric is also part of the public speaker, which is used to attract the attention of others or the audience. Rhetoric is the science of speaking in front of the audience, said Aristotle, conveying messages or information that can influence

the audience. Etymologically, rhetoric comes from the Greek, "rhetrike" which means one's ability in the art world, namely the art of speaking. In his book, Aristotle "Rhetoric", said that rhetoric is an art of speaking or the ability to communicate using language that is easy to understand or effective.

According to Hedrikus (in Sulisyarini & Zainal, 2020), rhetoric is classified into three types; Development of Speech Techniques, Monologic, and Dialogic. The purpose of rhetoric is to influence, persuade, and convince others through communicator rhetorical techniques. Rhetoric is not only concerned with the art of speaking but also with language. And the choice of words issued by the speaker must also be considered. The speaking technique issued by a speaker is the speaker's effort so that the message recipient truly believes the message conveyed by the communicator. From a neat and clear speech, it is hoped that the information we share can be understood and digested by listeners. The function of rhetoric is that the speaker who will convey his communication message first can understand the condition of his interlocutor or communicant. The main function of rhetoric is to regulate the speaker's decisions by providing the correct language. The speaker must also understand the logic of the interlocutor or communicant. Logic is defined as a psyche. The interlocutor must have a good mentality to receive messages sensibly and reasonably.

### **Self-Image and Reputation**

According to Frank Jeffkins (Nova, 2011: 298), image is defined as an individual's impression of something that appears as a result of knowledge and experience. Meanwhile, according to Onong Uchjana Effendy in Firsan Nova's book, an image is defined as, first, a picture that resembles a fact, such as living and non-living things recorded through a photo camera, television, or film. Second, the appearance of an object reflected by a mirror. And third, the representation of something, be it a person, an institution, or an object containing a certain impression.

There are three crucial points in image theory, which are the process of image

formation, reliable sources, and object impressions. The object's belief in the source of information provides the basis for accepting or rejecting information. Objects include individuals and companies consisting of a group of people in which information is received at any time. Sources of information can come from the company directly or from other parties indirectly.

## RESEARCH METHOD

The method used in this research is qualitative with a case study approach, which works to examine more deeply and understand an event or problem that has occurred according to the research title. The research subjects were preachers or Dai, registered as Dai recommended by the Ministry of Religion of Parepare City. The criteria as research subjects (Dai) are Muballiqli from Parepare, the age range from 25-40 years, and have been preaching for at least five years. Thus, it was determined that the subjects of this study were six Dai.

The data sources in this study are divided into primary and secondary data sources. The researcher collected data through in-depth interviews and observations with Dai when conducting da'wah activities. Secondary data is available data, usually arranged in the document, for example, regarding the demographic data of an area and so on. Secondary data is also complementary data to primary data obtained from literature books, journals, and other information related to the research problems in Parepare City.

The data analysis stage is very decisive because the rules governing the research object must have been obtained. Miles and Huberman's data analysis activities suggest three stages that must be done: data reduction, data exposure, and drawing conclusions.

Data reduction is an activity to summarize, choose the main aspects, focus on the critical things, and look for themes and patterns. The reduction stage aims to examine the overall data collected from the field. Data Exposure embraces the data presentation techniques in qualitative research, which are in various forms, such as tables and graphs. The data display function is to facilitate and understand what is happening and plan further

work based on what has been understood. Drawing Miles and Huberman In Rasyid (2000) revealed that Data verification and conclusion drawing is an attempt to interpret the data displayed by involving the researcher's understanding. At this stage, an assessment is made of the conclusions that have been drawn with comparative data on certain theories; carry out the member check process or a re-checking process, starting from the implementation of the pre-survey (orientation), interviews, observations, and documentation. Then make general conclusions to be reported as the research results.

## DISCUSSION

### The Urgency of Understanding Rhetoric Techniques in Da'wah

Rhetoric is the art of speaking, which must be possessed by a speaker, just like a Dai. Rhetoric is critical to understand because it is the main thing in communication. The main purpose of rhetoric, which is stated in the journal Sumiroh (2018), Pengaruh Mata Kuliah Retorika Dakwah Terhadap Kemampuan Berbicara Mahasiswa, that the main purpose of rhetoric is the occurrence of communication that can influence the audience. Rhetoric is critical to know and apply to public speakers, including a Dai. The mastery of rhetoric by a Dai will be one of the success factors in delivering a da'wah message.

In addition to rhetoric knowledge, the no less important point is the exercise activity and reading some references or texts related to the content of a Dai's da'wah message. These activities include breathing exercises, pronunciation, articulation, intonation, re-enriching da'wah references, etc. As a public speaker, Dai requires breathing exercises, pronunciation exercises, and reading books before preaching in carrying out da'wah activities. According to Hedrikus (in Sulisyarini & Zainal, 2020), the type of rhetoric is "The development of speaking techniques is very important for a communicator, such as practicing pronunciation and breathing". This type of rhetoric is a technique that Dai does before carrying out da'wah activities.

The above implies that preparing before carrying out da'wah activities is essential. Many experiences do not make a preparation forgotten. Another point that also greatly influences the rhetoric of a Dai and mad'u's interest in conveying his da'wah message is the beauty of reciting the holy verses of the Qur'an. Some Dai consider that the beauty of chanting the holy verses of the Qur'an is one of the arts that became Dai's attraction in conveying his da'wah message. Practicing pronunciation and breathing aims to avoid mispronunciation or other mistakes when doing da'wah. In addition to the training process, Dai also reads books before performing da'wah. It seeks to prevent mistakes in delivering da'wah, as well as a preparation made by Dai.

In carrying out da'wah, Dai also try to make mad'u not bored with the da'wah contents. The Dai usually perform the rhythmic technique of sound by beautifying the chanting of the holy verses of the Qur'an and sholawat so that mad'u are not bored. According to Hedrikus (in Sulistriyani, 2020), one of the rhetoric types is a voice-building technique that is a part of communication rhetoric which is a Dai's technique in breaking the atmosphere so that it is not bored with beautiful rhythms.

Each Dai has its own characteristics through the use or style of his language when preaching, in Indonesian or the local language. According to Littlejohn (2019), in the law of rhetoric, "Style is the choice of standard language or the choice of words". As a Dai, choosing a particular language is necessary to convey the da'wah message to the public or mad'u. The Dai's decision to understand the characteristics of his mad'u is one of the supports for the message delivery of da'wah. The use of language and dialect that adapts to the society they preach is a wise decision and should be owned by the Dai. Aristotle (in W Little John) explained that the elements of rhetoric are the speaker or communicator must be able to speak and convey messages that the communicant easily understands. This convenience depends on the condition of the mad'u. If the minority mad'u are Buginese, Dai also adjusts the language when preaching. Vice versa, if mad'u are not Buginese or Dai is preaching outside of the

Buginese, then a Dai is intelligent in conveying his da'wah.

The mad'u language style is very important, but the characteristics of being a Dai are no less important. The Dai's characteristic is one of the rhetorical communication techniques, such as language style, da'wah content, and their interactiveness with mad'u. The book of Jalaluddin Rahmat (2015) (on the Psychology of Communication) states that "message appeals consist of 4, namely an appeal to fear, a rational appeal, a channel, and an appeal to reward".

The style of language in rhetoric is an essential aspect of communication. The style of language is the language style of logic and monologic. A monologue is the style of language used by Dai when da'wah, lecturing in one direction, such as sermons and Ramadan da'wah. In comparison, dialogue is Dai's language style by interacting and dialogue with the public or mad'u. According to Hedrikus (in Sulisyarini & Zainal, 2020), types of rhetoric include monologic and dialogic, which are the language styles used by speakers when speaking, including Dai. This dialogic style is one of the rhetoric types that Dai uses to increase the focus of his audience. This dialogic style can also make Dai and mad'u more interactive.

### **Personal Reputation Management**

Style of dress becomes a significant aspect and needs to be considered, especially for a speaker or public figure, because the first thing seen by the audience is the style of dress. In preaching, the Dai needs to maintain his dress style when preaching because it is included in the technique of maintaining one's reputation. Frank Jefkin (2003) explained the type of image, "This image must be owned by a public figure. A good image can be displayed anytime and anywhere".

An indicator of a person's reputation can be seen from the style of dress or dress they show in public. The study results reveal that some Dai consider the importance of a dress style that adapts to the environment as a technique to maintain reputation. Some informants believed that the clothes used in daily life were crucial and influenced the reputation as a da'wah interpreter.

Strengthening the characteristics of oneself through the style of dress will make a Dai become top of mind in the minds of mad'u or his audience.

".....Like when I go out for sports because my hobby is playing badminton, I wear long pants. We have to take care of everything because we don't know that there must be a lot of our mad'u out there. Because everyday clothes affect the reputation of a Dai, everything is judged by the community" (Taufiq Interview, 2021).

"For me personally, the robe and the turban have become my trademark, and that's enough" (Haeruddin Interview, 2021).

Apart from dress techniques, another thing that is considered to maintain a Dai's reputation is excellent and open interaction between Dai and his mad'u. This will give the impression of mad'u towards a low profile of Dai. Thus, the Dai's self-image is maintained, and the Dai may be invited back to preach in the same place. It is proven based on the results of interviews that reveal:

"When I finish, don't forget to discuss with them. You shouldn't have got an envelope and then come down from the pulpit and go straight home" (Taufiq Interview, 2021).

This statement proves that the interaction carried out by a Dai will indirectly give a good impression to the mad'u. Such attitude is believed to be an effort to establish closeness to make mad'u feel comfortable communicating with the Dai.

"If I wear a robe, a suit, and a turban. What I change is a skullcap. I usually wear the habib skullcap, the national skullcap, or a suit with a robe inside. When I don't wear one of those clothes, especially a suit or a robe, it disturbs my concentration, and I don't have confidence." (Suhardi Interview, 2021)

Another thing that can determine the reputation of a Dai is the importance of a Dai's background influencing the impression, trust, and acceptance of mad'u.

"In general, some pilgrims say that Dai is from a Pondok (Islamic boarding school) or not. It is usually different. The Dai could be from a high knowledge pondok, but his communication is not. Maybe, the Dai who is not from the pondok is good in

communication, but his knowledge is medium" (Basit Interview, 2021).

The background includes educational, family, and scientific background. Several Dai revealed that when a Dai has a good background or track record in society, it becomes a strong indicator that people like and accept his da'wah. It is in line with Fitriana's article (2021) regarding the scientific suitability and background of a public speaker, "A lecturer who is at least a graduate of a master's degree can be said to be someone who is an expert in that field. So that they already have an "entry ticket" to carry out the teaching process of certain subjects which are of course in accordance with the knowledge they have" (Fitriana et al., 2021).

"Yes, of course, it is very influential because it often appears in people's conversations like agato je ero baru toba to je ero (he's a person who has just repented); using such language is certainly very influential" (Haeruddin Interview, 2021).

Maintaining a reputation, especially a Dai, is not easy. You have to carry out an activity to give trust to mad'u or the public. In Selnes' research (1993) about reputation indicators, one of which is "Maintaining a reputation for the company is very necessary to give a good impression to consumers".

"It affects, for example, the child of the deceased, Anre Gurutta Sanusi Baco, even though, for example, the speaker or the material presented is ordinary, but it greatly affects the trust level of the congregation." (Suhardi Interview, 2021)

Some of the expressions above prove that a person's background determines the audience's acceptance. It will directly affect the reputation of a Dai. The assessment of Dai, who came from Islamic boarding schools, with Dai, who did not come from Islamic boarding schools, experienced different assessments by mad'u or the audience. The blood of the descendants of the great Kiyai, Anregurutta, or whatever they are called, is also one of the reasons why mad'u accept the da'wah of a Dai. A Dai must be careful in his behavior, especially if he has had a "black" experience. Even the background of the previous dark life of a Dai will greatly influence mad'u's assessment of

the da'wah delivered and the character of the Dai.

In preaching, besides having the characteristics of various clothes, the Dai also has different and diverse backgrounds or origins. It has a significant influence on maintaining the Dai's reputation. In this case, there are 4 ways the mad'u judge the Dai. The Dai is judged by the reputation that precedes him. It means that when the reputation of the Dai has sounded bad in the past, it will continue to stick, and vice versa. It also could affect the trust level of mad'u. A Dai who has studied at a pesantren certainly has a different way of preaching from a Dai who does not come from a pesantren or boarding school. In addition, a Dai who has a background in communication science, of course, has different communication techniques. A Dai who has a family background as a da'wah interpreter can support the level of trust from mad'u.

## CLOSING

The importance of understanding rhetorical techniques in da'wah can refer to the main purpose of rhetoric so that a Dai can influence his audience from the religious messages he conveys. Rhetoric is essential to know and apply to public speakers, including a Dai candidate. The mastery of rhetoric by a Dai will be one of the success factors in delivering a da'wah message. There are several indicators of the success of delivering da'wah messages in terms of rhetorical aspects. These include understanding science and rhetorical techniques, practicing da'wah, reading references, and using language and da'wah materials that are understood and meet the needs of mad'u, which are different in each location.

One's reputation is built by various techniques, particularly paying attention to the Dai's dress style both on the podium and in everyday life. In addition, another factor is the interaction with mad'u. Also, the background of the life and education of a Dai will affect the acceptance of the audience or mad'u on the positive reputation of a Dai.

## ACKNOWLEDGEMENT

We would like to thank those who were directly or indirectly involved in

completing this research and article. To the Ministry of Religion of the Republic of Indonesia through Litapdimas, who has provided research assistance and scientific publications to us. The research informants consisted of the Ministry of Religion of the Parepare City and several Dai who became muballigh in the regional city of Parepare. In addition, we would like to express our deepest gratitude to the Al Qalam Journal Editorial Team for being willing to publish our article.

## REFERENCES

- Fatoni, U., & Mugni, A. (2018). Peran Kelompok Rujukan Dalam Peningkatan Popularitas Muballigh. *Jurnal Al Bayan*, 4(1).
- Fitriana, A. D., Mutmainnah, I., & Halifah, S. (2021). Penyelenggaraan Tridharma Perguruan Tinggi sesuai Bidang Keilmuan Sebagai Upaya Personal Branding Dosen Pengarang. *KOMUNIDA: Media Komunikasi Dan Dakwah*, 11(2), 195–215.
- Jefkins, F. (2003). *Public Relations Edisi Kelima Terjemahan Daniel Yadin*. In Jakarta: Erlangga.
- Littlejohn, S. W., & Foss, K. A. (2019). Teori Komunikasi Edisi 9. In *Teori Komunikasi Edisi 9 (Issue 1)*.
- Nova, F. (2011). *Crisis Public Relations Bagaimana PR Menangani Krisis Perusahaan*. Raja Grafindo Persada.
- Oktaviani, S. (2019). Citra Diri Seorang Da'i Di Media Sosial. *Jurnal Mediakita: Jurnal Komunikasi Dan Penyiaran Islam*, 3(2).
- Rakhmat, J. (2015). *Psikologi Komunikasi*. Remaja Rosdakarya.
- Rasyid, H. (2000). *Metode Penelitian Kualitatif Bidang Ilmu Sosial Agama*. STAIN Pontianak.
- Selnes, F. (1993). An Examination of the Effect of Product Performance on Brand Reputation, Satisfaction and Loyalty. *European Journal of Marketing*, 27(9). <https://doi.org/10.1108/03090569310043179>
- Steviasari, P. C. (2020). Retorika Dakwah Ustadz Abdul Somad (Analisis Wacana Terhadap Youtube Ustadz Abdul

- Somad. Universitas Islam Negeri Raden Intan.
- Sulisyarini, D., & Zainal, A. G. (2020). Buku Ajar Retorika. In CV. AA. Rizky.
- Sumiroh. (2018). Pengaruh Mata Kuliah Retorika Terhadap Kemampuan Berbicara Mahasiswa. Universitas Islam Negeri SMH.
- Supriannur. (2018). Retorika Dakwah Mendongeng Kak Awam Melalui Youtube. Universitas Islam Negeri Antasari Banjarmasin.
- Surya, Sintha Devi & Novita Delima. (2009). Personal Branding Dalam Pemilihan Kepala Daerah.
- Widjaja, H. A. W. (2000). Ilmu Komunikasi Pengantar Studi. PT Rineka Cipta.
- Yunitasari, Cindy dan Edwin Japariato. (2013) Analisa Faktor-faktor Pembentuk Personal Branding dari CYN. Jurnal Manajemen Pemasaran Petra, Vol.1, No.1. Universitas Kristen Petra, Surabaya.