



Narrative Paradigm in *Da'wah* Text within the Realm of Persuasive Approach

Hairus Salikin¹, Indah Wahyuningsih², Agung Tri Wahyuningsih^{3*}

^{1,2,3} Center for Language and Culture (CLC) Research Group, English Department, Universitas Jember, Indonesia

ABSTRACT: This research aims at revealing persuasive messages that are conveyed through narratives constructed by the preachers. Employing the theory of persuasion, narrative paradigm proposed by Fisher, this research analyzed three transcribed *da'wah* texts that are originally have been researched by Hairus, et al from different tools of persuasion. The analysis results that there have been found ten narratives within the three sources of *da'wah* texts, comprising six narratives from *da'wah* text (DT) 1, one narrative from DT 2, and three from DT 3. In each DT, the story about the first president of Indonesia, Soekarno, is found. Other narratives' themes are about the prophet Yusuf, Umar bin Khottob, King Fir'aun, Indonesian *alim* Buya Hamka, and unnamed characters. They are all assumed to be "good reasons" in the narratives because their story presents narrative probability and fidelity that the theory requires. Additionally, the foremost persuasive message is embracing *iman*, which is then followed by ridding them of their worries about being poor either in wealth and social power, because God will save one's life based on their worship and their practices of good deeds.

KEYWORDS: *da'wah*, *iman*, narrative paradigm, persuasion

INTRODUCTION

Da'wah is derived from Arabic, دعوة [ˈdæʕwæ] which means invitation. *Da'wah* is sometimes also spelled *dâwah*, *daawa*, *dawah*, *daawah* or *dakwah* which literally means "issuing a summons" or making an invitation. The purpose of *da'wah* is to invite and encourage people to embrace *iman* (Islamic faith) and actively engage in its practice [1]. Although some Muslims consider it as missionary action, *da'wah* is regarded as universal invitation within the faith, and is not aimed at conversion of non-Muslims. *Da'wah* shares and explains the meaning of the Qur'an, and demonstrates how Islam works for the believers [2]. Doing *da'wah* needs three parties, the preacher (the executor of *da'wah* or commonly called *da'i*), the intended recipients or audience, and the language as tool to instill the religious values based on the Qur'an [3]. Since the language is used to invite or encourage, and to instill the religious values, *da'wah* in this context is an attractive-persuasive strategy. Thus, the language used should be as attractive as possible to advocate good behavior and to prevent evil or to embrace *iman* [4].

Language as a system of linguistic communication, either spoken or written might have various functions. A language may serve expressive utterances that convey the speaker's feelings, directive utterances that attempt to get someone to do something, referential utterances that serves information, metalinguistic utterances that explain the language (word or concept) itself, poetic utterances that present aesthetic features of language, and phatic utterances that show solidarity and empathy with others. A language delivering in various utterances or narration may access more than one function [5]. An intention of language usage that coincides with its functions might be initially set to create discourse that guides speaker to carefully and deliberately choose the language code. Likewise, language used in *da'wah* as an attractive-persuasive strategy may function, not only for referential function but also directive function. Sometimes within *da'wah* text, some utterances are made aesthetically to express the preacher's feeling and to touch hearers' emotional state.

Some scholars concern their research with *da'wah* from multifaceted subjects of discourse. Ibrahim & Riyadi [6] looked into the concepts and principles of *da'wah* in the frame of Islamic community development. Their study resulted that the concepts of *da'wah* in Islamic community development needed competent *da'i* to be the most decent role model, and presented the social issues comprising economy, technology, and their developments. Additionally, the principles of *da'wah* accommodated *ukhuwah* (brotherhood and sisterhood), *ta'awun* (helping each other), justice, participation, and equality. Both concepts and principles empowered Islamic community. Yuliasih [7] examined the need of managerial procedures or planning in conducting *da'wah*.



Employing the organized plan including theme of *da'wah*, targeted audience, personnel, place, etc., the goals of *da'wah* for inviting Muslims to embrace *iman* would be effectively conveyed. Further, along with time runs, in this modern or contemporary era, *da'wah* gives more particular prominence on social issues connected to the Islamic teachings. Nawafi [8] investigated Islamic spirituality in contemporary era that grew together with the technological advances. In his study, *da'i* should not meet in person with audience because *da'i* did *da'wah* through social media platforms. Social media platforms helped audiences to choose their need of specific themes of Islamic teachings they wanted to. However, this one-way communication might also cause recondite spirituality. Therefore, two-way communication in doing *da'wah* is still substantially needed. Further, Karimullah [9] and Karimulah, et al [10] closely examined method of *da'wah* and religious approach to address social issues and to build social awareness. Karumullah mentioned that the felicitous method of *da'wah* was humanist *da'wah*, since it was not only focused on religious aspects, but it also constituted societal move into more humane and Islamic-ethos oriented. Additionally, humanist *da'wah* also engendered inclusive and tolerant environment. Further, Karimullah, et al closely examined *da'wah* for social justice through religious approach. This approach was rooted on Islamic values. Islamic values instilled in *da'wah* were linked to issues of social justice which resulted that *da'wah* must be perceived as an integral part of serious attempt to overcoming challenges. *Da'wah* could possibly transform society's paradigm with the foundation of religious teachings to overcome challenges and to create social justice.

This research brings *da'wah* to a focus of discussion specified to transcribed *da'wah* texts within the realm of persuasive approach. This subject of discourse is singled out since *da'wah* is primarily aimed at persuading targeted audience to upgrade their *iman* though leaving bad deeds and doing good acts. Thus, *da'wah* might be supposed as a persuasive strategy in this mode of communication. Some scientific inquiries raising *da'wah* as persuasive strategy are done by the following scholars. Mubasyaroh [11] on her study affirmed that *da'wah* done for inviting audience to possess better behaviors might follow principles of delivering speech written in Al Qur'an, namely *qaulan layyinan* (speak gently), *qaulan sadidan* (speak honestly), *qaulan masyuran* (speak simply and wisely). These principles should be followed by the supporting ethics considered by *da'i*, to wit, readiness, seriousness, sincerity, trust, calmness, and skillfulness in selecting and absorbing information. Kusmanto, et al [12] diligently looked into persuasive strategies used by Ustadz Hanan Attaki in his social media. The result presented that the eleven strategies by Ustadz Hanan Attaki were the use of Al Qur'an, the use of Hadith, direct persuasion, indirect persuasion, repetition, figures of speech, hope, analogy, expressiveness, and cause-effect. Hairus, et al [13] elaborating persuasive strategy for inmates on state detention concluded that there were persuasive elements in the transcribed *da'wah*. They were direct and indirect persuasion, figurative language, references, story, and cause-effect.

All the aforementioned researches are used as the basis of this current investigation. Although this research uses the same transcribed *da'wah* texts as it was used by Hairus, et al [13], this research is claimed to be the novel investigation because the theoretical framework employed has never been applied in this same object. All the concepts and principles in *da'wah* detailed by the previous scholars provide views on the purposes of doing this religious action. Further, the persuasive strategies unfolded by some researchers give the see-through gap between this research and the prior ones. Hence, this research is worth to conduct.

THEORETICAL FRAMEWORK

A. PERSUASION

Human beings as social creatures need to keep their life alive through doing communication. Communication commands power to build community, to break society, or to ruin its social structure. An interaction of people to create communication is basically grounded by its particular purposes, such as delivering facts, asking for information, persuading others, or unravelling conflicts. This given purpose will determine the choice of language or language code that is used that generates tactics. Tactics refer to methods or arranged patterns to achieve an end. One of the tactics is persuasion. Simons cited by Dainton & Zelle [14] stated that persuasion was commonly defined as "human communication that is designed to influence others by modifying their beliefs, values, or attitudes." Persuasion does not occur unexpectedly, but it does happen on the intended plan. Mulholland [15] affirmed that persuasion was different from propaganda. People might see persuasion as the misuse of powerful tactics and the act of indecorous influence over others. This assumption was more applicably assigned to propaganda. Propaganda employed craftily veiled tactics and held outright imposition of its wishes towards others. Thus, when it met its defiance, it augmented pressure on others to take what propaganda had



set. Unlike propaganda, persuasion gave more extent of possibility over the pressure for others to be affected. Persuasion sought assuredly the purposes and commanded people to carry out. When persuasion encountered its opposition, it would be withdrawn.

Although persuasion is perceived as impactful power that might work for all aspects of life, but neither can it easily change people's preconceived judgement or opinion, alter long-lived behavior, nor convert one's belief that has been consigned for long period. Persuasion exerts influence for one's attitudes [15]. Dainton & Zelle [14] quoted Simons' avouchment that "attitude is a relatively enduring predisposition to respond favorably or unfavorably toward something." Since attitude is not fixed, it is malleable. Therefore, persuasion works for altering one's attitude which then influence the behavior.

Persuasion as one of communication tactics are modelled into four theories [14]. They are social judgement theory, the Elaboration Likelihood Model (ELM), Cognitive Dissonance Theory (CDT), and the narrative paradigm. Social judgement theory is proposed by Sheriff and associates in around 1961. It concentrates on people's assessment of persuasive messages which can be studies through mapping individual's attitude about a certain topic. This mapping works to know how one's ego involve within the chosen topic. When one's ego embraces the topic, he or she considers it important, therefore the person usually takes an intense position. Since the certain topic is personalized, it is regarded central to sense of self, and thus it is called that the person is **ego-involved**. To do persuasion on this realm should consider the preceding attitude. Elaboration Likelihood Model (ELM) is the next theory of persuasion that was proffered by Petty and Cacioppo in 1986. This theory views that persuasion is initially seen as a cognitive event. People as the targeted subjects operate mental process of motivation and reasoning to receive or refuse persuasive messages. ELM postulates two methods or called as "route" comprising the **central route** and **peripheral route**. The central route, also named as elaborated route, encompass wealth of information, rational arguments, and evidence to support a particular conclusion. Those information, arguments, and evidence will be processed as the cognitive event together with people's motivation and ability to digest the messages. Without any interest in the information or without ability to comprehend arguments, this route will not work. Therefore, this centrally routed messages consume more time for recipients. Unlike central route, peripheral route is centered on recipients' emotional involvement. It goes to be more superficial means; thus, it does not take too much time to do. ELM foretells that when the recipients are unmotivated or unable to process an elaborated message, the persuaders may switch to touch their emotion. Besides ELM, other persuasion theory is Cognitive Dissonance Theory (CDT). Tendered by Festinger in 1957, this theory relies on the premise that people will "feel so uneasy with holding contradictory beliefs and actions that they make every attempt to minimize the discomfort". It means that when one's habit is incongruent with his/her belief, it causes dissonance to exist. Because dissonance leads to discomfort, the person eagerly tries to change this discomfort to revive a balance between thought and action through **schemata** (cognitive structures for organizing new information). The example given is that when a person is trying to eat frog's legs for the very first time. This person tries to accept people's claim that frog's legs taste just like chicken. This act is an attempt to balance the information of taste through schemata for relating both taste of chicken and frog's legs. The last theory is narrative paradigm. This theory was brought forward for notice by Fisher in about 1984. Narrative paradigm emphasizes the efficacy of narration (storytelling) to persuade people. Although this theory basically is subjective theoretical orientation, Fisher does believe that human beings are storytelling creatures, thus persuasive messages should not always be rational facts. Narration with "good reasons" will persuade recipients' convincingly. The following discussion presents this persuasion theory in detail.

B. NARRATIVE PARADIGM

Narrative paradigm [16] sets out that **narration** in persuasive messages is not claimed to be true or false, but this fictional composition presents symbolic actions or deeds that contains values or meanings as persuasive messages to interpret. From narrative view, the creative and imaginative events are adapted into rhetorical fictions which hold persuasive force rather than fantasy. Thus, within narrative world, the sequence of stories has relevance with the real world. Further, Fisher [16] clarifies that the word **paradigm** refers to a representation or a mental image that shapes a component of experience (of human communication) and that directs to understand the nature and the functions of that experience. To sum up, narrative paradigm is seen as dialectical synthesis of the argumentative as persuasive theme and the literary as aesthetic theme. The two elements are woven to constitute 'logical' messages through arousing values, emotions, and aesthetic preferences that shape one's belief and action.

Narrative paradigm is constructed based on the following axioms [16].

1. Humans are storytellers



2. The paradigmatic model of human decision-making and communication is “good reasons” which vary in form among communication situations, genre, and media
3. The production of practice of good reasons is ruled by matters of history, biography, culture, character along with the kind of forces
4. Rationality is determined by the nature of persons as narrative beings, which can be identified through:
 - a. people’s awareness of **narrative probability** (what constitutes a coherent story)
 - b. people’s habit of testing **narrative fidelity** (whether stories they experience ring true with the stories they know to be true in their lives)
5. The world is a set of stories which must be chosen among to live the good life is a process of continual recreation.

Fisher [16] adds the additional remarks on his discussion about narrative paradigm. The first remark is reconceiving public and social knowledge in the realm of narrative paradigm. By reconceiving public-social knowledge, it will be the identifiable entities in the discourse of citizenry. When the entities are adapted into stories and are told, they share commonalities, thus it reforms the notion of “public”. The second remark is related to the communal identity or related to what makes a story better than another. A story is considered good when it fulfills two features coming to mind: formal and substantive. Formal features indicate narrative probability – whether the narrative satisfies the demand of coherence theory of truth, and substantive features connects to narrative fidelity – whether it is true according to the doctrine of correspondence.

METHODOLOGY

This research is other thorough study of Hairus, et al. This research examines the coequal transcribed texts of *da’wah* conducted in state prisons located in Jember, Bondowoso, and Situbondo regions (East Java, Indonesia). The three *da’wah* texts were collected from three locations, where each location produced one *da’wah* text. Each *da’wah* text is coded with DT, and in each DT the transcription is separated into several paragraphs and they are coded sequentially with roman numerals (I, II, III, and so on). The lines in each paragraph is given Latin numbers (1,2,3,4, and so on). The quotation to analyze is given the sequence of number, such as DT 1, I, 3-8 which indicates *da’wah* text 1, paragraph 1, line number 3 until 8. The complete *da’wah* texts can be accessed through the following link <https://drive.google.com/file/d/1w8qH-LwfUEIY8yTiiZG1qP9zLUeYY0-/view?usp=sharing>. Since the data are in the form of narration, this study falls under qualitative research. This is in line with Denscombe’s [17] avouchment that qualitative research takes words, either spoken or written, and or visual images to observe. Qualitative research does not include numbers as the material to analyze. Although this research does not have images to collect as data, this research does not have numbers to examine, hence this qualitative descriptive method is best to apply.

RESULT AND DISCUSSION

A. RESULT

This research results that among three *da’wah* text, there have been found ten narratives. Those narratives are composed based on two sources, religious and nonreligious. The number of narratives taken from nonreligious source are more than taken from religious because the narratives are closely related to the real world of audience or recipients, thus it creates rationality through narrative probability. This narrative probability constitutes coherent stories that are logic and understandable. Not only nonreligious sources bring the stories into good reasons, but religious sources also fulfil the features of substantive. The inserted narratives connect to narrative fidelity that presents the true and believed story in the Islamic teachings. The following table presents the numbers and sources of inserted narratives.

Table I. Numbers of Inserted Narratives within *Da’wah* Texts and Their Sources

DA’WAH TEXT	NO	PARAGRAPH	LINES	NARRATIVE SOURCES	
				RELIGIOUS	NONRELIGIOUS
1	1	V	1-7		√
	2	VI	1-7		√
	3	XII	2-8	√	



	4	XIV	1-10	√
	5	XVI	1-4	√
	6	XXIII	1-5	√
2	1	VIII	3-8	√
	1	XV	2-6	√
	2	XIX	1-5	√
3		XXII	1-6	
	3	XXIII	1-7	√
		XXIV	1-8	
TOTAL	10		4	6

B. DISCUSSION

Da'wah text 1 has more on inserted narratives than the other two, because they were delivered by different preacher, and each preacher had its own style of da'wah. The first data taken from da'wah text 1 can be seen below.

Ada seseorang yang diberi nikmat harta sehingga mempunyai perusahaan lebih dari 200 anak perusahaan, sehingga hartanya banyak sekali, sehingga dia dapat julukan konglomerat. Seorang konglomerat itu jika uangnya ditumpuk satu ruang ini tidak akan cukup. Konglomerat itu kaya sekali. Apabila dia mati apakah hartanya dapat memberi manfaat kepada dia? Tidak. Jadi dia menjadi seorang yang kaya raya hanya dia nikmati di dunia saja, sementara hidup kita di dunia ini hanya sementara. (DT 1, V, 1-7)

(There was a man, known as the wealth. He had 200 subsidiary companies. He had a lot of money that could not be stored in a room because of its huge numbers of that cash. Therefore, we can imagine how rich this person was. However, when this person died, the stored money could not do anything, and could not accompany him in his burial ground. The treasure owned by the wealth could only be enjoyed or used in this world. We do not live eternally in this world)

On the above narrative, the preacher narrated a story about a wealthy who died. His wealth was not the one that helped or accompanied him the burial ground. Therefore, having a lot of money in this world does not guarantee of a happy afterlife. This narrative uses a universal individual, and not a definite character. It was chosen to portray a universal happening that might occur in recipients' real community. Additionally, this narrative was tightly linked to the representation of prisoners who became the audience. The preacher produced a practice of good reason by narrating a fictitious character with implied forceful message that being prisoners (with the consequence of losing job and losing money) might still have a hope to reach a happy afterlife.

Seseorang yang tampan dia nikmati ketampanannya sampai umur 50 tahun saja. Dan pada umur 50 tahun sudah mulai keriput, kemudian wajahnya menjadi jelek. Jika umurnya panjang dia menjadi jompo karena sudah tua, sudah tidak ada nikmat lagi. Maka seseorang yang diberikan oleh Allah pangkat, jabatan presiden misalnya, kampanye terus menerus, sehingga terpilih menjadi presiden misalnya, jabatannya hanya 5 tahun saja. Kemudian jabatannya diganti oleh orang lain. Tetapi nikmat Islam ini tidak akan terlepas sampai orang tersebut meninggal dunia. (DT 1, VI, 1-7)

(Good-looking people will be proud of his good looks until 50. When he reaches 50, the skin starts to wrinkle, and the handsomeness or beauty starts to disappear. He becomes decrepit old man who cannot enjoy any convenience. This fact is similar to the possession of position. The example is a position of a president. The elected president wins the election because of the very intense campaign. The president will only carry out this trustworthy position for 5 years. After 5 years, others will take over this position. Unlike appearance and position, being Muslim is a grace or a mercy from God. This grace or mercy will never detach from us, although we die)



The narrative above is continuation of the previous narrative that depicts money as one's property. Besides money, appearance and position are also properties attached to human in this world. However, those properties are not something to possess without changing or to own everlastingly. All belongings are temporarily owned, except *iman* instilled in obedient Muslims. This Islamic teaching is narrated to give substantive feature that corresponds to real "logic" reason and religious dogma. Thus, this narrative meets the fidelity.

Kita lihat Umar bin Khottob Rodhiallahuan. Pada masa awal kehidupannya beliau ini menjadi seorang preman, bahkan beliau ini tega membunuh anaknya sendiri. Yaitu seorang anak perempuan. Tetapi pada akhir kehidupannya beliau masuk Islam kemudian beliau menjadi kholifah. Menjadi orang yang terpancang, orang terdepan, bahkan baginda Rosululloh SAW bersabda 'Andaikan ada nabi lagi setelah aku, niscaya ia adalah Umar.' (DT 1, XII, 2-8) (Let's take a look Umar bin Khottob Rodhiallahuan. On his early life, he was thug. He killed his own daughter. However, at the end of his life, he converted to Islam and became a caliph. He was a prominent person. The Prophet Muhammad even asserted that "If there would be another prophet, Umar were to be")

Unlike the first two previous narratives, the third data of this research was taken from religious source. The definite name was mentioned as the role model. The piece of story taken from the caliph Umar's biography is a good reason for building rationality because it offers narrative probability and fidelity. This is credited to narrative probability because the story is easy to understand and has certain point to elaborate, namely the change of behavior. This change of behavior resembles the purpose of *da'wah*, therefore by presenting a narration that primarily relates to recipients' real life gives a message that there are still opportunities to be good. Being good as it is in *iman* will be given heaven. This is the principle believed in Islam.

Seperti waliyulloh nabi Yusuf alaihis salam. Beliau pernah menjadi budak, menjadi budak belian yang diperjual-belikan di pasar. Beliau ini seorang nabi, pada masa mudanya diculik oleh saudaranya, kemudian di masukkan ke dalam sumur, difitnah dan mau dibunuh. Tetapi karena tidak tega, jadi di masukkan ke dalam sumur. Kemudian ditolong oleh seorang saudagar dan diperjual-belikan di pasar. Pada akhirnya dia hidup menjadi seorang pemuda yang gagah, yang sangat tampan. Kemudian dia mendapat fitnah. Dia dihukum, dipenjara. Seorang nabi dipenjara, dan pada akhir hayatnya dia menjadi raja bahkan dia menjadi perdana menteri di Mesir. Jadi yang awalnya di penjara, keluar dari penjara malah menjadi perdana menteri dan menjadi seorang nabi, ini karena beriman kepada Allah SWT. (DT 1, XIV, 1-10)

(It was the Prophet Yusuf who was being a slave. He was traded in a market. When he was young, he was rid of by his siblings. His siblings wanted him to die, and threw him into a well. He was found by caravan people and sold to the highest bidder. Prophet Yusuf also experienced of being slandered by his mistress. Not only was he slandered, he also was sent to prison for his innocence. As the time went, Yusuf finally was bestowed to be the King. The Prophet Yusuf underwent bad lifetime, including imprisonment, but he could be a king, a prime minister, and even a prophet because of his *iman* to Allah.)

Bahkan ada seorang nabi yang pernah menjadi narapidana, yaitu nabi Yusuf AS. Nabi Allah, kekasih Allah beliau itu berada di penjara selama 7 tahun. Begitu keluar dari penjara malah menjadi raja. Bukan hanya menjadi nabi, tetapi malah menjadi raja di Mesir. (DT 3, XV, 2-6)

(Even there was a prophet who was imprisoned, namely the Prophet Yusuf. He was sent to jail for 7 years. After releasing from jail, he was not only a prophet but was also crowned as a king of Egypt.)

The story about Prophet Yusuf is commonly acknowledged by Muslims. In this research, the narrative of prophet Yusuf were found in DT 1 and DT 3). The *da'wah* that was conducted in a prison provided story that was adjustably narrated. The preacher gave emphasis on the life story of Prophet Yusuf who suffered from many conflicts, including imprisonment. This part of story has narrative probability that reflects the recipients' or audience real condition. Additionally, the narrative was ended by the good fortune because of the Prophet's *iman* to God. This persuasive message is set to raise prisoners' motivation to embrace *iman*, as it is believed that God will give rewards for them who keep *iman* and do good. This stories presents good reasons because this religious history holds promising forces that may work in prisoners' mind to have a good life.

Presiden Soekarno pernah dipenjara di LP Sukamiskin di Bandung, di penjara Banceuy. Pernah juga dibuang di Digul. Beliau mengalami masa perjuangan yang sulit. Tetapi keluar dari penjara beliau malah menjadi presiden.



Mudah- mudahan bapak-bapak yang di sini seperti itu juga ya. (DT 1, XVI, 1-4)

The (late) president Soekarno had ever been sent to jail in a penitentiary in a village named Sukamiskin and also in Banceuy whose both were located in Bandung (West Java, Indonesia). He was also exiled to Digul (a remote area in Saouth Papua, Indonesia). He experienced extremely hard times of struggles. Notwithstanding his difficult struggles, he was elected to be the first president of Indonesia. "I hope you will also be the same" (having good life after releasing from prison).

The above narrative is another portrayal of the definitely well-known character, the first (late) president of Indonesia. His life story has been known and have been written into a biography that anyone can read. The preacher took part of his life story as the reminder that although president Soekarno had ever lived in prison, he could bring Indonesia into its independence. He gave Indonesian people happiness and freedom. The preacher hoped that the prisoners might also experience good success and great luck. This narrative links the real condition of audience anyhow, so that the audience do not need to worry about the next phase of their life. The story about president Soekarno is about to dominate the data. In *da'wah* text 2 and *da'wah* text 3, this narrative is also inserted. Here are the same narratives found in the other two *da'wah* texts.

Panjenengan kenal dengan presiden Soekarno? Ya, Presiden Soekarno itu kenyang dengan pengalaman penjara. Beliau pernah dipenjara di LP Sukamiskin, di penjara Banceuy, kemudian dibuang di Digul. Tetapi setelah melewati masa2 yang sulit, beliau malah menjadi presiden pertama di Indonesia. Mudah-mudahan panjenengan juga begitu (DT 2, VIII, 3-8)

(Do you know our first president, Soekarno? He was full of experiencing imprisonment. He had ever been sent to Sukamiskin detention and Banceuy detention, and had been exiled to Digul. After struggling with the ultimately difficult times, he finally became the first president of Indonesia. "I hope you will also be the same" (having good life after releasing from prison).

Panjenengan kan hanya di sini, kalau pak Karno itu ketika memperjuangkan Indonesia dari penjajah Belanda dimasukkan penjara berkali-kali. Keluar dari penjara menjadi presiden, orang yang dimuliakan. Mudah-mudahan panjenengan keluar dari sini menjadi seorang ulama. (DT 3, XIX, 1-5)

(You are staying only in this place, but our first president, Pak Karno was sent to several jails. He had fought for Indonesia's independence from Dutch. After releasing from jails, he became our president, and people respected and adored him. "I hope you will be an *alim* (or respected people, like the first president of Indonesia) after leaving this detention")

Both narratives (DT 2 and DT 3) exactly have the same person to narrate. The first president of Indonesia was chosen to use as the role model of successful person who had ever experienced jails for many times. This fact builds the narrative fidelity because the *da'wah* was delivered in jail. The story resembles audience's situation; therefore, it creates rationality and good reasons.

Jaman dulu ada seorang ulama, namanya Buya Hamka. Buya Hamka ini pernah dipenjara oleh pemerintah pada waktu itu. Tetapi ketika beliau dipenjara, beliau ini bukannya berleha-leha dan berpangku tangan. Beliau tidak tinggal diam di penjara. Beliau ini malah mengarang kitab tafsir yang sangat terkenal, yaitu tafsir Al-Azhar. Sampai sekarang kitab itu masih dipakai. (DT 1, XXIII, 1-5)

(There was an Indonesian *alim* and philosopher, named Buya Hamka. He was sent to jail because he was close to the party that was assumed to do political rebellion. During imprisoned, Buya Hamka composed a profound notable work called Al-Azhar Exegesis which are nowadays still being the recommended source).

The preacher still depicts and relates the story of a popular person with prison. The other famous character was Buya Hamka. He was not only an *alim*, but also philosopher, writer, lecturer, politician, as well as journalist. Hamka was prisoned because he was assumed to be affiliated with Masyumi Party that was against other parties. He was also accused of planning a coup. When he was in jail, he wrote a remarkable work, namely Al Azhar that is now still being a very recommended reference. The narrative about Buya Hamka was focused on the result of his work that he did during staying in jail. The message implied within this narrative is that although people are sent to jail, they can still so many good things that people may use as a remembrance. This is a good story because it is coherent with audience who are now still serving a period in detention. This history also brings fidelity because it is true and people may confirm its authenticity.



Contohnya Fira'un, Qorun, Haman, dan Namrud. Demikian juga kaum Samud, Kaum Aad, kaumnya nabi Nuh AS. Mereka adalah orang-orang hebat orang-orang besar. Bahkan mereka adalah raja-raja terbesar di bumi. Tetapi gara-gara mereka membuat satu kesalahan saja, mereka menjadi orang yang gagal hidupnya. (DT 3, XXII, 1-6)
(The examples were Fir'aun, Qorun, Haman, Namrud, the Samud people, the Aad people, and the people of the prophet Noah. They were great people, and even great kings in this universe, but they made mistakes; therefore, they fell into ruin).

Kesalahan mereka adalah menolak agama; menolak beriman kepada Allah SWT. Maka mereka hancur dihadapan Allah SWT. Contohnya Fira'un. Fira'un ini raja penguasa di negara Mesir, dan beliau ini memiliki bala tentara 100 ribu sampai jutaan. Mempunyai kerajaan, bahkan sungai Nil mengalir di bawahnya. Karena besarnya kekuasaan, dia ini sampai mengatakan bahwa dia adalah tuhan. Dia mengatakanc "Anna robbukumul a'la" (Akulah tuhan yang paling tinggi). (DT 3, XXIII, 1-7)

(Their mistake was that rejecting Islam; they did not want to worship Allah (God), thus, they fell into decay. The King Fir'aun, sovereign of Egypt and commander of hundreds or even millions of armies, avowed that he was the God. The King Fir'aun who ruled a big kingdom with beautifully famous Nil river even condemned as "Anna robbukumul a'la" (I am the only Almighty God).

Oleh Allah SWT maka dikirimlah nabi Musa AS, untuk mengajak Fira'un beriman kepada Allah SWT. Dia menolak untuk beriman. Akhirnya raja yang dholim ini oleh Allah SWT ditenggelamkan ke laut Merah. Dia dimatikan bersama bala tentaranya. Kemudian kerajaannya menjadi hancur. Dan kisah Fir'aun ini diceritakan di dalam Al Qur'an untuk dijadikan pelajaran bagi seluruh manusia, bahwa harta, kerajaan dan bala tentara tidak mampu membantu dirinya dari azab Allah SWT. (DT 3, XXIV, 1-8)

(Allah (God) sent the prophet Musa to invite Fir'aun to worship Allah, but he rejected to do. Finally, Allah drowned this despotic king and his armies into the red sea, and destroyed his kingdom. The story of Fir'aun has been told and written in Al Qur'an to be the lesson to learn that the wealth, kingdom, and even armies could not help Fir'aun from God' wrath).

The above narratives, consisting of 3 separated paragraphs found in DT 3, are the course of story. On the first part (paragraph XXII), the preacher gave example of great people who did mistake. The following part (paragraph XXIII) told about their mistakes, and the last part (paragraph XXIV) showed the consequence of doing the mistake. This course of narrative is the longest among other data since it tells the detail of the religious story. The story presents proper and definite names, but the only one name was taken as example to narrate in detail, King Fir'aun. The narrative of King Fir'aun has been already spread all over the world, therefore it is believed that the audience have already known about it. This familiar narrative would build probability as well as fidelity to generate rationality that makes this story has good reason to tell. The persuasive message is constructed and adverted explicitly to the audience that the wealth, the kingdom (or properties we own), and even armies (or people around us) could not stop God's wrath. For that reason, the audience should not be discouraged by the fact that they are now still doing the punishment period. They should raise from this adversity and make their life better by embracing *iman* and worship God.

CONCLUSION

Staying in a detention or a prison for serving a sentence is not easy. The detainees share the small cell with 4 to 5 people. When they do activities outside the cell or move to other rooms, they should be accompanied and be under guards' control. They do not allow to have a phone call freely and could not access anything easily. They are completely isolated from outside world. Therefore, it begets a stressful and frustrated condition. Other than that, the purpose of undergoing punishment period relies on correcting behavior, and changing as well as reforming good attitude or behavior before they get back their feet to society. Thus, some ways to alter detainees' or prisoners' attitude are conducted, and one of them is *da'wah*. *Da'wah* that are done based on Muslim religious approach are carried out in many detentions or prisons in Indonesia. Within the realm of persuasion, *da'wah* is believed to be best way to alter attitude or behavior.

Da'wah in this research were conducted in 3 detentions in East Jawa, Indonesia. This regular religious activity is routinely scheduled and some preachers are invited to give *da'wah*. Some prison officers reported that some ex-prisoners work as farmers or sellers.



Although they do not do their job in a huge number of production, but they become good people, and they stop committing crimes. Even some ex-prisoners join *da'wah* community and do *da'wah* in some detentions or prisons. This study analyzed three *da'wah* texts from the perspective of narrative paradigm. The narration inserted in *da'wah* texts are examined to reveal its persuasive messages. The result presents that among three *da'wah* text, there are ten narratives whose sources are from religious and non-religious references. The highest number of narrative is found in *da'wah* text 1 (6 data), and the least number is found in *da'wah* text 2 with only 1 data. In *da'wah* text 2, there are 3 data. Surprisingly, the narrative whose theme is about the first president of Indonesia, Soekarno is found in every *da'wah* text, while the narrative whose theme is about the prophet Yusuf is found in two *da'wah* texts (DT 1 and DT 3). Further, the most detail narrative covering the name of the character, his bad deed, and its consequence is found in *da'wah* text 3, about the King Fir'aun. Other themes of data are variously picked up, such as the wealth (unnamed character), Umar bin Khottob, and Buya Hamka (the *alim*).

All narratives put into the above *da'wah* bring about persuasive messages. The most prominent persuasive message is about raising motivation. Living in a detention or prisoner is very stressful and being a detainee or prisoner is also worrying, especially the life after imprisonment. Therefore, the religiously persuasive messages given are about being good after doing bad, because God will accept one's repentance along with the good behavior. Besides, they should not worry of being poor financially or of being poor in properties, but they should worry of being poor in *iman*. They should embrace *iman* because it can save them in life, like the story of the (late) president Soekarno, Buya Hamka, the prophet Yusuf, and Umar bin Khottob.

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