



## **Persuasive *Dawah* Strategies for Inmates on State Detention Centers in East Java**

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### **Abstract**

This article is the results of the study conducted in three detention centers in Jember, Bondowoso, and Situbondo. The focus of the study is how preachers use some techniques of rhetoric to persuade the assisted residents to fear Allah. This is of importance looking at the fact that assisted residents need religious messages while they are in the detention centers. The data of the study was collected by recording the religious talks delivered by the preachers and conducting the observation. The spoken data was transcribed into written, spoken texts. The preachers' utterances were sorted out to find the utterances



containing persuasive elements. Then they were analyzed as the basis of identifying the techniques which were used by the preachers to persuade the assisted residents. The results of the study reported that there was persuasive rhetoric in religious talks at those three detention centers. That persuasive rhetoric was applied using different techniques: direct and indirect persuasion, figurative language, references, story, and the use of cause and effect techniques.

[Artikel ini merupakan hasil penelitian yang dilakukan di tiga rumah tahanan di Jember, Bondowoso, dan Situbondo. Pokok bahasannya yaitu bagaimana penceramah agama menggunakan teknik-teknik retorika untuk mempengaruhi warga binaan supaya bertakwa kepada Allah. Hal tersebut sangat penting bagi orang yang sedang ditahan karena mereka sangat membutuhkan siraman siraman agama. Data penelitian ini diperoleh dengan cara merekam suara penceramah dan juga dilakukan observari. Data lisan yang direkam kemudian ditranskripsikan ke dalam teks tulis lisan. Ungkapan ungkapan penceramah agama dipilah-pilah untuk menemukan ungkapan ungkapan yang mengandung unsur unsur persuasi. Selanjutnya mereka dianalisis atas dasar teknik-teknik yang digunakan oleh para penceramah untuk memengaruhi warga negara binaan. Hasil penelitian ini menunjukkan bahwa terdapat retorika persuasi dalam ceramah agama di tiga rumah tahanan tersebut. Retorika persuasi yang ditemukan digunakan dengan berbagai macam teknik antara lain persuasi langsung dan tidak langsung, menggunakan majas, menggunakan acuan, menggunakan cerita dan menggunakan hubungan sebab akibat.

Keywords: persuasive dakwah; detention centers; techniques of rhetoric; inmates citizen

## Introduction

Religion is one of the central driving forces in human existence, but so far, the religious discourse has received relatively little attention.<sup>1</sup> This article reports the result of the study related to a preaching discourse or Islamic religious discourse (IRD), which is analyzed from the linguistic point of view, not from the religious perspective.

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<sup>1</sup> Eun-Young Julia Kim, "Persuasive Strategies in a Chauvinistic Religious Discourse: The Case of Women's Ordination," *Cadaad Journal* 8, no.1 (2016): 58-83, <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1096&context=pubs>.



Generally speaking, IRD should consist of religious advice to fear Allah. In other words, IRD is a suggestion to conduct a good deed and avoid a bad one, which is a religious term is called *amar makruf nahi mungkar*.<sup>2</sup> The final goal of every IRD is to achieve a happy life both in the world and hereafter.<sup>3</sup> To achieve this goal, the religious speakers (*da'i*) should convince listeners over some deeds or actions based on the Islam lessons.<sup>4</sup> That is why they should prepare a systematic, logical, and strategic speech in order to achieve the desired goal.

The activities of giving religious talks can be delivered in a public place with heterogeneous listeners or in a specific area with specific hearers. The main goal of all IRD is to influence listeners in the order they follow what religious speakers or preachers want them to do. According to Johnstone, IRD can be categorized into persuasive discourse because this kind of discourse usually consists of elements that can persuade the listeners. He said that one of the characteristics of spoken persuasive language is the use of imperative sentences, which sometimes deviates from the rule of writing text.<sup>5</sup> For instance, the use of the imperative sentence as the title of the text so that the hearers or readers could understand the writer's messages before reading the whole text.<sup>6</sup>

Related to the rhetoric or communication strategy in delivering religious talks, Saputra points out that there are three things that should be taken into consideration by a preacher. They are educational rhetoric,

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<sup>2</sup> QS. Ali Imron/3: 104

<sup>3</sup> Achmad Sunarto, *Khutbah Jumat Suara Mimbar* (Jakarta: Pustaka Amani, 1987), 158.

<sup>4</sup> C. Holland Taylor, "Maneuver in the narrative space: Lessons from Islam Nusantara," last modified January 1, 2018, <http://sr.sgpp.ac.id/post/maneuver-in-the-narrative-space-lessons-from-islam-nusantara>.

<sup>5</sup> Barbara Johnstone, *Discourse Analysis* (Oxford: Blackwell Publishing, 2008), 208-248.

<sup>6</sup> Aris Munandar, "Analisis Struktur Retorika: Alternatif Pemahaman Koherensi Selebaran Partai Rakyat Demokratik," *Jurnal Humaniora* 13, no. 2 (2001): 150-163. <http://portalgaruda.fti.unissula.ac.id/index.php?ref=browse&mod=viewarticle&article=3155>.



reminding rhetoric, and persuasive rhetoric.<sup>7</sup> All of those three will go to one rhetoric only that is persuasive rhetoric, because the main point of all religious talks is to convince or persuade the listeners to fear Allah. In other words, the final goal of the IRD is to influence the heaters' minds and attitudes to follow what the preacher wants, that is, to fear Allah.<sup>8</sup> Of these three types of rhetoric, persuasive rhetoric plays a very important role in achieving the goal of religious talks. In short, persuasive discourse (PD) is the process of influencing the hearers by applying a psychological approach so that the listeners do not realize that they do good deeds because they follow what the preacher wants.<sup>9</sup>

In relation to the effort or activities to persuade listeners or readers, Ohoiwutun believes that the activities of persuading or influencing someone can be done because an utterance might not only contain meaning but also contains power.<sup>10</sup> This current article discusses the results of the study related to the speech power of the utterances to persuade the listeners as the efforts of the preachers to ask the assisted residents in three detention centers in Jember, Bondowoso, and Situbondo, to fear Allah.

Related to persuasion, Tim Pustaka Phoenix points out that persuasion is an ability to influence or persuade someone's perception and attitude by applying a very polite, prospective, and convincing way.<sup>11</sup> Thus, what is meant by persuasive rhetoric in PD is a technique used by preachers in persuading or influencing listeners so that they believe the messages delivered by the preachers. By doing so, it is expected that the listeners could apply what they got from the preachers

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<sup>7</sup> Wahidin Saputra, *Pengantar Ilmu Dakwah* (Jakarta: PT Raja Grafindo Penasa, 2011), 4-5.

<sup>8</sup> Ahmad Ma'ruf, "Jenis Kode dan Fungsi Kode dalam Wacana Khotbah Jumat: Studi Kasus Empat Masjid di Yogyakarta," *Jurnal Humaniora* 11, no.2 (1999): 7-15, <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/636>.

<sup>9</sup> Ahmad Mubarak, *Psikologi Dakwah* (Malang: Madani Press, 2014), 246.

<sup>10</sup> Paul Ohoiwutun, *Sosiolinguistik: Memahami Bahasa dalam Konteks Masyarakat dan Kebudayaan*, (Jakarta: Kesaint Blanc., 1997), 90.

<sup>11</sup> Tim Pustaka Phoenix, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Media, 2010), 656.



in their everyday life. More specifically, persuasion in this study is aiming at helping assisted residents in those three detention centers to become good people, especially when they are free one day. To do so, the preachers apply some techniques of persuasion to persuade them.<sup>12</sup> The techniques applied by the preachers in delivering their religious talks to persuade listeners in those detention centers become the focus of this short article.

## **Methods**

This research is qualitative in that the data are the transcription of the religious speech delivered by the preachers.<sup>13</sup> in three detention centers in Jember, Bondowoso dan Situbondo. The data of the study were collected by recording those religious talks which were delivered by the preachers in those detention centers. The results of the recording, which was an audio recording, were transcribed into written, oral texts<sup>14</sup> called *teks ceramah* (TC) or ‘speech text’.<sup>15</sup> The first *teks ceramah* (TC1) was taken and recorded in Jember, on August 22, 2020. The second *teks ceramah*, (TC2) was recorded in Bondowoso, on September 5, 2020 and the final *teks ceramah*, (TC3) was recorded in Situbondo, on September 19, 2020. The data, which consist of persuasive elements, were analyzed by classifying them based on some techniques which were used by the preachers. The aims of the study were to find out and

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<sup>12</sup> Cipto Wardoyo, et al., “Theolinguistic Study of Directive Speech Acts Performed by Islamic Preacher in Friday Sermon in Bandung Indonesia,” <http://digilib.uinsgd.ac.id/31299/1/PDF%20Prosiding%20Internasional%20Ija.pdf>.

<sup>13</sup> Ruth Conrad and Roland Hardenberg, “Religious Speech as Resource: A Research Report,” *International Journal of Practical Theology* 24, no.1 (2020): 165-195, <https://www.degruyter.com/document/doi/10.1515/ijpt-2020-0041/html?lang=en>.

<sup>14</sup> Jennifer L. Matheson , The Voice Transcription Technique: Use of Voice Recognition Software to Transcribe Digital Interview Data in Qualitative Research, *The Qualitative* 2, no.4 (January 2004): 547-560, <https://nsuworks.nova.edu/tqr/vol12/iss4/1/>.

<sup>15</sup> Svend Brinkmann and Steinar Kvale, “Transcribing Interviews,” last modified December 20, 2019, <https://methods.sagepub.com/book/doing-interviews-2e/i556.xml>.



describe some persuasive techniques<sup>16</sup> used by the preachers in persuading and influencing the listeners to achieve the goal of the religious talks.<sup>17</sup>

## Results

The results of the research are presented in the form of the following table. They are transcriptions of the preachers' speeches recorded in three detention centers. The data taken are only those related to the persuasive dakwah. That is why not all data are presented in this article.

Table. 1 The Results of Recording Dakwah

Data	Written Dakwah Text
1,2	(1) <i>"...Marilah kita bersyukur kepada Allah karena hari ini kita banyak mendapat nikmat (let us thank to The Almighty Allah because today we are given so much blessings..." (TC1)</i> (2) <i>"...come on, please do not waste your time while we are living here (detention house); use up your time by getting closer to The Almighty Allah" (TC3).</i>
3,4,5	(3) <i>...tanpa kasih sayangMu, kami akan termasuk orang yang merugi ... (TC1)</i> (...without Your Love and Affection, we will be the loser ones...) (TC1) (4) <i>...jika panjenengan bersabar dalam arti yang benar,</i>

<sup>16</sup> Alfian et al., "Persuasive Strategies Used by Dr. Zakir Naik in his Speech in Oxford Union with Theme Islam and the 21st Century," *English Language, Linguistics, Literature, And Education Journal* 1, no.1 (September 2019): 32-44, <http://repository.uinjambi.ac.id/576/2/Jurnal%20Ellture%202019.pdf>.

<sup>17</sup> Desi Erawati, "The Role of Islamic Preachers in Social Construction of Society of Palangkaraya Central Kalimantan Province (Review of the Islamic Religious Speech Materials)," *Journal of Humanities and Social Science (IOSR-JHSS)* 21, no.11 (November 2016): 58-64, <https://core.ac.uk/download/pdf/148402866.pdf>.



	<p><i>maka Allah akan angkat derajat panjenengan... (TC2)</i>                  (...if you are patient in the true sense, then Allah will uplift your rank...)</p> <p><i>5)... hidup di rumah tahanan ini adalah peluang emas untuk mendekatkan diri kepada Allah SWT... (TC3)</i>                  (living in this detention house is the golden chance to get closer to The Almighty Allah).</p>
6	<p><i>(6)...jadi bagi orang mukmin dunia ini adalah neraka dan bagi orang tidak beriman dunia adalah sorga ... (TC2)</i> (...so for religious people/mukmin, this word is a hell, and for irreligious people, this word is a heaven)</p>
7	<p><i>(7)...kita ini hanyalah ciptaan Allah yang penuh dengan dosa (TC1)</i> (...we are God's creatures who are full of sin...) (TC1)</p>
8,9	<p><i>(8) ... ya Tuhan kami, kami telah menganiaya kami sendiri, dan jika Engkau tidak mengampuni kami dan memberi rahmat kepada kami, niscaya kami termasuk orang-orang yang merugi... (TC1)</i>                  (Oh God, we have persecuted ourselves, and if you do not forgive and bless us, undoubtedly, we are people of losers...) (TC1)</p> <p><i>(9) ... kami tidak ada apa-apanya tanpa pertolongan Allah ... (TC1)</i> (...we are nothing without your help...) (TC1)</p>
10,11	<p><i>(10) siapa yang patut disembah, patut diagungkan... (TC1)</i> (...who should be worshipped, exalted...) (TC1)</p> <p><i>(11) panjenengan kenal kan dengan presiden Soekarno, presiden pertama Indonesia yang sangat terkenal bukan hanya di Indonesia tetapi di dunia ... (TC3)</i>                  (...you know the former president, Sukarno, don't you? He is the first Indonesian president who was not only well-known in Indonesia, but around the globe...) (TC3)</p>
12,13	<p><i>(12) ... setiap yang bernafas pasti mengalami</i></p>



	<p><i>kematian... sungguh Aku akan menguji kalian dengan kesenangan dan kesusahan ... (TC2)</i>                  (...every soul shall a taste of death. And We test you by evil and by good. By way of trial. To Us must be return) (TC2)</p> <p>(13) <i>amal yang akan dihisab paling awal adalah shalat, kalau shalatnya diterima maka diterimalah seluruh amalnya dan apabila shlatnya ditolak maka ditolak seluruh amalnya ... (TC3)</i>                  (...the religious practice that will be reckoned at the earliest is your <i>shalat</i> (prayers), if the prayers are accepted then all deeds are also accepted, and if the prayers are rejected then all deeds are also rejected...)                  (TC3)</p>
<p>14,15</p>	<p>(14)...<i>panjengan di sini jangan pernah berkecil hati, Presiden Soekarno misalnya, presiden yang sangat terkenal bukan hanya di Indonesia bahkan di dunia, beliau kenyang dengan kehidupan penjara, dibuang ke Digul, dibuang ke pulau Buru, dipenjara di Sukamiskin, begitu dijalani hidup di rumah tahanan, itu terjadi ketika sedang memperjuangkan kemerdekaan Indonesia...pada akhirnya menjadi Presiden pertama di negara kita tercinta ini... (TC2)</i> you, here, should not be discouraged, President Soekarno for example, a very famous president not only in Indonesia but even in the world, he was put into jail more than one, exiled to Digul, exiled to Buru Island, imprisoned in Sukamiskin, once lived in a detention center, it happened while fighting for Indonesian independence ... at the end he became the First President in our beloved country ... (TC2)</p> <p>(15) ... <i>tujuh tahun lalu saya oleh dokter, setelah dilakukan biopsi, dinyatakan kena kanker getah bening, mendengar kata getah bening saja sudah merupakan bom bagi saya. Saya menyerahkan semuanya kepada Allah</i></p>





	<p>dengan berpikir positif bahwa kalau Allah mencintai hambanya, maka akan diujinya dia. ....saat mendengar kata kanker getah bening, rasanya saya seperti tidak punya darah dan badan menjadi kurus drastis. Kata dokter, kurus drastis bukan karena penyakitnya tetapi karena pikiran stressnya. Akhirnya berobat ke Surabaya dengan cara kemoterapi yaitu dimasuki obat dengan jalan diinfus. Biasanya obat dimasukkan pukul 12.00 dan akan selesai pada pukul 23.00. Saat kemoterapi bisa juga sambil menonton TV atau membaca buku. Dampak kemoterapi akan tersa setelah dua sampai tiga hari paska kemo. Alhamdulillah, ternyata Allah memberikan kesembuhan setelah saya menjalani serangkaian usaha dengan berobat kepada ahlinya. Saya kemoterapi setiap 21 hari selama sembilan kali kemoterapi, jadi sekitar enam bulan ... (TC3)</p> <p>seven years ago the doctor gave me a biopsy and was declared to have lymph cancer, hearing the word lymph alone was a bomb for me. I surrender everything to Allah with the positive thinking that if Allah loves his servant, then he will test him. ....When I heard the word lymph cancer, it felt like I had no blood and my body became emaciated. The doctor said that his drastic skinny was not due to my illness because of my stressful thoughts. Finally, I went to Surabaya by means of chemotherapy, namely by entering the drug by infusion. Usually the drug is entered at 12.00 and will be finished at 23.00. During chemotherapy, I can also watch TV or read books. The impact of chemotherapy will be felt after two to three days after chemo. Alhamdulillah, it turns out that Allah gave me healing after I went through a series of attempts by seeking treatment from the experts. I did chemotherapy every 21 days for nine times of chemotherapy, so about six months ... (TC3)</p>
16	(16)...penjara itu ada dua, ada penjara dunia dan ada



	<p><i>penjara aherat (TC3)</i>                  there are two prisons, they a world prison and the hereafter prison (TC3)</p>
17,18	<p>(17) ...<i>jadilah orang orang beriman, maka Allah akan memberikan hidayahNya...</i> (TC1) (be a believer, then Allah will give His guidance ...) (TC1)                  (18)... <i>apabila kita menjaga shalat limat waktu, Allah akan menjaga kita ... (TC3) ... if we keep our prayers five times a day, Allah will take care of us ... (TC3)</i></p>

## Discussion

### Direct Persuasion

One of the functions of persuasion is to present ideas as well as to procure one’s arguments with the intention to convince others.<sup>18</sup> The persuasion technique which is easy to recognize in the religious sermon is by paying attention to the sentence pattern used. The sentence pattern which is used in the direct persuasive technique is the imperative sentence. The use of imperative sentences is softened by the use of the word *marilah (come on)*, *mari (please)*, or *sebaiknya (it is better)*. The word *kita (we or us)* that refers to the speaker and the hearer in TC is often used for the purpose of politeness. Polite expression is needed in conveying TC; moreover, the IRD is being conveyed to the detention dwellers in the detention house. In general, TC uses direct persuasion in the form of inviting utterances. This can be understood because, in principle, every IRD always asks the audience to fear Allah by doing all of His Commandments and refraining from His Warnings. Several invitations as forms of direct persuasion in TC can be seen from the following data.

(1) “...*Marilah kita bersyukur kepada Allah karena hari ini kita*

<sup>18</sup> Martin Adam, “Persuasion in Religious Discourse: Enhancing Credibility in Sermon Titles and Openings,” *Discourse and Interactions* 10, no. 2 (2017): 5-25, <https://journals.muni.cz/discourse-and-interaction/article/view/11502>.



*banak mendapat nikmat (let us thank to The Almighty Allah because today we are given so much blessings...)* (TC1)

(2) *"...mari, jangan sia siakan waktu selama njenengan ada di tempat ini, teruslah menggunakan waktu untuk dekat kapada Allah (come on, please do not waste your time while we are living here (detention house) use up your time by getting closer to The Almighty Allah"* (TC3).

In data (1) and data (2), there are inviting sentence patterns that are polished by expressions such as *'mari'* (*please*), and *'marilah'* (*come on*). The invitation of *'mari kita bersyukur ke hadirat Allah SWT...'*(TC1) shows the invitation which is not only directed to the audience but to the speaker as well, by the use of the word *'kita'* (*us*). This urge is the direct invitation or direct persuasion which is followed by showing proofs of the immense blessings from Allah to us, *...Allah telah memberikan berbagai macam nikmat kepada kita antara lain kita telah dijadikan sebagai manusia... sebagai makhluk ciptaanNya yang paling sempurna* (TC1) (*Allah has given us so much blessings to us, among other is that we are created as human being...His most perfect creation* (TC1). In this context, the preacher urges the detainees that we are created by Allah as the best creation, compared to other creations such as animals and plants. In data (1), the type of persuasion used by the preacher is to uplift the heart of the detainees that even though at the moment they are in a severe test, they are the best creation.<sup>19</sup>

Data (2) presents direct persuasion in that the audience does not waste time during the retention period. The preacher urges the detainees to spend time in the detention house by doing all the positive things, especially getting closer to Allah. The preacher provides examples of famous public figures spending time in jail by doing positive things. In (TC1), for example, *...Buya Hamka pernah di penjara, tetapi beliau di penjara bukan leha leha tetapi malah menyelesaikan kitab Tafsir yang terkenal sampai sekarang... (Buya Hamka was ever jailed, but he was not doing nothing in the prison, but he wrote a spectacular the Holy Quran Interpretation, which is famous till today...)*. In this IRD, the

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<sup>19</sup> QS At-Tiin



preacher tries to provide a real-life example by telling how Buya Hamka, a famous religious scholar and an Indonesian writer, used time in prison.

### Indirect Persuasion

Indirect persuasion is a technique of persuasion that uses non-imperative sentences, declarative and interrogative sentences. Although most of the sentences used in TC are in the form of direct persuasion, there are utterances that are not direct. These are non-imperative sentences, according to Wijaya and Rohmadi<sup>20</sup> can be interpreted as messages which are conveyed in indirect utterances. The interpretation can be different from one audience to the other because they have different experiences and education. Nadar argued that different comprehension of a certain indirect utterance depends on the context.<sup>21</sup> Some examples of indirect utterances which are used as persuasive rhetoric on TC can be seen in the following data.

(3) ... *tanpa kasih sayangMu, kami akan termasuk orang yang merugi ... (TC1)*

(...without Your Love and Affection, we will be the loser ones...)

(4) ...*jika panjenengan bersabar dalam arti yang benar, maka Allah akan mengangkat derajat panjenengan... (TC2)*

(...if you are patient in the true sense, then Allah will uplift your rank...)

(5) ...*hidup di rumah tahanan ini adalah peluang emas untuk mendekatkan diri kepada Allah SWT... (TC3)*

(living in this detention house is the golden chance to get closer to The Almighty Allah).

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<sup>20</sup> I Dewa Putu Wijaya and Rohmadi, *Analisis Wacana Pragmatik, Kajian Teori dan Analisis* (Surakarta: Yuma Pustaka, 2009), 300.

<sup>21</sup> Fransiscus Nadar, "Penolakan dalam Bahasa Inggris dan Bahasa Indonesia (Kajian Pragmatik tentang Realisasi Strategi Kesopanan Berbahasa)," (Ph.D diss., UGM, 2006)



Grammatically in these three data, data (3), (4), and (5), there is no imperative command because the utterance is non-imperative. However, if they are seen semantically, all three data contain the sense that the audience is urged to do something indirectly. Data (3), for example, the audience is requested to be aware that Allah is God that is full of love and affection. The data states that we are not a loser because of the love and affection of Allah. In the same manner, in data (4), the audience is not requested to be patient directly; instead, they are given the example that indirectly requests them to be patient. The expression “...if you are patient in the true sense, then Allah will uplift your rank...” in fact, is the same as “please be patient, then Allah will uplift your rank...” The audience is asked to face the test from Allah, in the sense that while becoming the dwellers of the prison, they are asked to utilize the time as well as possible. Data (5) shows the indirect persuasion that the detainees are asked to use their time wisely during the period of detention. “...living in this detention house is the golden chance to get closer to Allah...” (data 5).

### **Persuasive Technique Using Figures of Speech**

A figure of speech is a language style carried out to deliver a message imaginatively or figuratively. It is aimed at making the readers or hearers get a particular effect of its use. Commonly, a figure of speech has other meaning than its literal one, or it is called figurative meaning or connotative meaning, which is emotionally oriented. Kridalaksana attests that figure of speech is employed to create a given effect that arises an impression imaginatively towards the readers or hearers.<sup>22</sup>

As a preacher, a language style appears to be a significant tool to crucially master. Mastering some language styles is intended to visualize the message or make the message more vivid. Employing more language styles or figures of speech brings a hope that the IRD conveyed has a good effect on the interlocutors or the hearers. Besides, mastering figures of speech will embellish the language use, will clarify the straightforward meaning, and will harden the exact message.

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<sup>22</sup> Harimukti Kridalaksana, *Kamus Linguistik*, (Jakarta: PT Gramedia, 1982), 254.



Therefore, the intention of a speech is completely understood. When the intention of speech is completely understood by the interlocutors or hearers, consequently, it gives the power to drive them to do or follow what is impliedly delivered.<sup>23</sup>

There are some types of figures of speech employed by some preachers when they are conveying a religious sermon that is paradox, personification, hyperbole<sup>24</sup>, litotes, cynicism, climax, and anti-climax, a tautology.<sup>25</sup> Some of them are explored based on TC linked with rhetorical persuasion. The paradox is a figure of speech that asserts the contrary of two statements of two conditions. The second statement or condition implies the opposite of the first statement or condition. Contradicting them is purposefully set to suggest a visual picture to emphasize the effect on the interlocutors. The stronger the effect, the easier the delivered message and rhetorical persuasion conveyed to them. Therefore, the purpose of delivering a religious sermon is actualized. Here is an example of a paradox used by the preacher.

(6) ... jadi bagi orang mukmin dunia ini adalah neraka dan bagi orang tidak beriman dunia adalah sorga ... (TC2) (...so for religious people/*mukmin*, this word is a hell, and for irreligious people, this word is a heaven)

Data (6) above shows some opposite words mentioned by the preacher, namely *mukmin* (having have) and “tidak beriman” (having no faith), as well as hell and heaven. Both contrasted couples of words

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<sup>23</sup> Salah Mohammed Salih and Maghdid M. Braim, “A Textual Analysis of Hyperbole and Litotes in Selected English Political Speeches,” last modified January 2, 2014, [https://www.researchgate.net/publication/342591059\\_A\\_Textual\\_Analysis\\_of\\_Hyperbole\\_and\\_Litotes\\_in\\_Selected\\_English\\_Political\\_Speeches](https://www.researchgate.net/publication/342591059_A_Textual_Analysis_of_Hyperbole_and_Litotes_in_Selected_English_Political_Speeches).

<sup>24</sup> Brent Pollard, “Is Hyperbole a Sin?,” last modified March 12, 2021, <https://preacherpollard.com/2021/03/12/is-hyperbole-a-sin/>.

<sup>25</sup> Kyle Butt, “Hyperbole: A Common Biblical Figure of Speech,” last modified February 12, 2008, <https://apologeticspress.org/hyperbole-a-common-biblical-figure-of-speech-2407/>.



are expected to have a powerful effect. Referring to audiences, the two groups of people are religious and irreligious people paired that are two places where they are living now. The first place, which is for religious people, is hell which is the place of distress. On the contrary, the second place is for faithful people in heaven, which is the place of comfort. This paradox is quoted from the message of Prophet Muhammad SAW, who equated the word with hell for faithful people, and heaven for unfaithful people. Impliedly, the intended meaning of the first statement is that those faithful people who live in this world should follow and obey the rules written on *habits* and the Holy Quran.

Therefore, they are bound by the rules, which sometimes cause distress; conversely, the intended meaning of the second statement is that those unfaithful people who live in this world are free to do anything under their own responsibilities, which may be thought of as comfort. Finally, what has been delivered by the preacher is framed on a figure of speech that does not show literal meaning. The actual statement whose meaning is literally translated is that those faithful people should equally believe that the world and the hereafter should be heaven. This statement should be the guidance and be a prayer as it is written in the Holy Quran: "...Give unto us in the world that which is good and in the Hereafter that which is good, and guard us against the doom of Fire."<sup>26</sup>

The following figure of speech utilized by the preachers is hyperbole. Hyperbole is a figure of speech that exaggerates reality to an extreme. It is clearly directed to create an unfavorable and horrible impression of a statement or condition.<sup>27</sup> Thus, when it works, the readers or hearers will strongly be affected. An example of hyperbole is "darahnya mengalir menganak sungai" (his/her blood flows like the river flow). That utterance is used to describe someone injured seriously, for example, in a traffic accident whose blood comes out in very large quantities, and it is figuratively portrayed as flowing over the river. Literally, this expression is an exaggerative statement since it is

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<sup>26</sup> QS Al Baqarah: 201

<sup>27</sup> Redaksi PM, *Sastra Indonesia Paling Lengkap* (Jakarta: Pustaka Makmur, 2012), 32.



impossible to see blood flowing like a river stream. The following data comprises hyperbole.

(7) *kita ini hanyalah ciptaan Allah yang penuh dengan dosa*  
(TC1) (...we are God's creatures who are full of sin...) (TC1)

The above data represents a figure of speech, hyperbole, utilized by the preacher to vividly picture us as God's creatures who are full of sin. That utterance is obviously an overstatement that is completely different from its actual condition. In fact, lying on *the hadiths* of the Prophet Muhammad SAW, it is mentioned that "every human being has ever committed a sin and the best person ever is those who ask for forgiveness or repent" (the Prophet's *hadiths*). The expression "we are full of sins" has an exaggerated sense to create an influential effect on the audience.

The other figure of speech employed by the preacher is litotes, the opposite of hyperbole. Litotes is an understatement in which a positive statement is expressed by negating its opposite, especially towards the speaker.<sup>28</sup> One of the commonly heard examples is "silakan mampir ke gubukku" (please stop by in my hut). The word "hut" is intentionally chosen to understate reality. The implied meaning within litotes is frequently uttered when people are saying their prayer. They usually underestimate themselves and praise Allah, the Almighty. This act is logically understood because those who beg others should praise the giver. The following data are examples of litotes uttered by the preacher.

(8)... *ya Tuhan kami, kami telah menganiaya kami sendiri, dan jika Engkau tidak mengampuni kami dan memberi rahmat kepada kami, niscaya kami termasuk orang-orang yang merugi...* (TC1)  
(Oh God, we have persecuted ourselves, and if you do not forgive and bless us, undoubtedly, we are people of losers...) (TC1)

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<sup>28</sup> PM, 32.





(9)... *kami tidak ada apa adanya tanpa pertolongan Allah ...*  
(TC1) (...we are nothing without your help...) (TC1)

Data (8) and (9) above are categorized as litotes since the speakers underestimate themselves when saying their prayers through the understatements "...we have persecuted ourselves..." (8) and "...we are nothing..." (9). The first understatement (8) was the prayer of the Prophet Adam when he got a lot of remorse for their action of eating the fruit from the forbidden tree in the Garden of Eden. This way of underestimating ourselves is a way of begging God to let Him grant our wish. Finally, Adam's wish was granted, and God turned to Adam in mercy and consoled him. The next understatement (9) is verbally uttered by the preacher to affect the convicts in the detention house as a reminder that we are nothing without God's help. From the analysis, the two figures of speech, hyperbole, and litotes, are frequently employed to thrust a sense of meaningful message towards the convicts as the interlocutors.<sup>29</sup>

The coming figure of speech that is repeatedly used is a rhetorical one. This specific figure of speech is accomplished through questions (interrogative mode) whose answers are, in fact, within those questions.<sup>30</sup> The questions formulated do not need to answer. In IRD, oftentimes, the preachers give questions, and the answers have been acknowledged, for example: Who is the most merciful one other than God? That figure of speech in the form of a question does not need an answer since it has its answer. Here are the examples of rhetorical figures of speech in the transcribed religious sermons.

(10)...*siapa yang patut disembah, patut diagungkan...* (TC1)  
(...who should be worshipped, exalted...) (TC1)

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<sup>29</sup> Jan Kosecki, "Metaphors of The Body in The Fiction of J.M. Coetzee," Ph.D. diss. (UK, Royal Holloway, University of London, 2013), <https://core.ac.uk/download/pdf/28903169.pdf>.

<sup>30</sup> PM, 38.



(11)... *panjenengan kenal kan dengan presiden Soekarno, presiden pertama Indonesia yang sangat terkenal bukan hanya di Indonesia tetapi di dunia ...* (TC3)

(...you know the former President, Sukarno, don't you? He is the first Indonesian President who was not only well-known in Indonesia but around the globe...) (TC3)

The above questions, as formulated in data (10) and (11), are not really asked for the detention dwellers to dig the answers. For Muslims, the question in data (10) is comprehensively understood and does not require any answer because every Muslim does know that only Allah the Almighty should be worshipped and exalted. The preacher accentuates that figure of speech to urge and recollect the audiences, again and again, to remember that only Allah should be worshipped. Besides, data (10) is a reminder that a person's faith may rise and fall uncertainly; therefore, habitual reminders will keep it stable; otherwise, it tends to grow progressively less. Similarly, datum (11) is formulated in the frame of rhetorical technique whose answer has been available. In the beginning, data (11) is preceded with a question "...you know the former president, Sukarno, don't you?" which then the answer "...He is the first Indonesian president who was not only famous in Indonesia but also around the globe..." Further, this data (11) is articulated to reminisce the greatness of the late President Sukarno, who had been prisoned in some penitentiaries in the past colonial era. This analogy is delivered to fortify the prisoners or convicts that they are not the most slumped people by bringing back into mind that even the great person has ever lived in prison. Finally, it is expected that the implied message may persuade the prisoners to create a better life.

### **Persuasive Technique Using References**

An unavoidable thing when a preacher is delivering IRD is using references. It turns into a must that a preacher bases the religious sermons on references. The suggested references are the Holy Quran and *hadiths* of the Prophet Muhammad SAW, which consist of stories



about all prophets, God's commands, and prohibitions. Muhammad declares that both references, the Holy Quran and *hadiths* are trustworthy sources that preachers may lay their sermons on since Islamic teachings are based on them.<sup>31</sup> Other than the Holy Quran and *hadiths*, the preachers may refer to some experts' opinions or statements. Since they are experts, their opinions or statements are usually the result of a liable experiment or are able to be accounted for. Thus, they are also considered to be references for preachers to refer to. In the following discussion, the two persuasive expressions, data (12) and (13), are based on the Holy Quran and *hadith*.

(12)...*setiap yang bernafas pasti mengalami kematian... sungguh Aku akan menguji kalian dengan kesenangan dan kesusahan ...*  
(TC2)

(...every soul shall a taste of death. And We test you by evil and by good. By way of trial. To Us must ye return) (TC2)

(13)... *amal yang akan dihisab paling awal adalah shalat, kalau shalatnya diterima maka diterimalah seluruh amalnya dan apabila shalatnya ditolak maka ditolak seluruh amalnya ...*  
(TC3)

(...the religious practice that will be reckoned at the earliest is your *shalat* (prayers), if the prayers are accepted, then all deeds are also accepted, and if the prayers are rejected, then all deeds are also rejected...) (TC3)

Both above data (12) and (13) are quoted from the Holy Quran and *hadith*. Data (12) is the words of God written in *surah Al Anbiya* 21 - 35, while data (13) is quoted from *hadiths* of the Prophet Muhammad SAW in terms of doing *shalat* (prayers). Further, datum (12) is delivered to show a warning that every creature with a soul will die. The preacher explicitly emphasizes that we are not living in the eternal world since we are going to leave this world by experiencing death. Death is something true and real. Further, still in the same

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<sup>31</sup> A. Muhammad, *Misten Sayyidatul Awam, Salat Jum'at*, trans. by Hadian Rizani and Achmad Darwis (Yogyakarta: Pustaka Pelajar, 2008), 122-124.



surah, it is stated that "...And We test you by good and evil as a trial..." The preacher wants to remind the detention dwellers that living in this world is like experiencing a test from Allah. Happiness and sadness are such tests given by God. Nowadays, detention dwellers are tested to experience sadness.

The next data, data (13) quoted from *hadiths* of the Prophet Muhammad SAW, affirms that the key to the success of all our religious practices is *shalat* (prayers). If the prayers are accepted, other religious practices such as pilgrimage, fasting, and zakat are also accepted. Conversely, if the prayers are rejected, other religious practices are also rejected. Therefore, *shalat* (prayers) is the most important religious practice among others, and it is one of the Five Pillars of Islam. Finally, it can be summed up that using both trustworthy references as the basis of delivering religious sermons can urge the prisoners to be closer to God. Additionally, through rhetorical persuasion, it is hoped that the prisoners will be better people, especially when they have been released from prison by doing religious practices wholeheartedly.

### **Persuasive Technique Using Stories**

In giving lectures, to influence listeners or speech partners, speakers often use stories. The stories of the prophets and their companions, both told in the *hadiths* and in the Koran, are often used as materials for stories when the speaker delivers their speech. Besides, speakers often also tell the history of famous figures to become role models in our lives. The following data are examples of stories conveyed by speakers in conveying their IRD.

(14) . ... *panjang di sini jangan pernah berkecil hati, Presiden Soekarno misalnya, presiden yang sangat terkenal bukan hanya di Indonesia bahkan di dunia, beliau kenyang dengan kehidupan penjara, dibuang ke Digul, dibuang ke pulau Buru, dipenjara di Sukamiskin, begitu dijalani hidup di rumah tahanan, itu terjadi ketika sedang memperjuangkan kemerdekaan Indonesia...pada akhirnya menjadi Presiden Pertama di negara kita tercinta ini...*



(TC2)

(you, here, should not be discouraged, President Soekarno, for example, a very famous president not only in Indonesia but even in the world, was put into jail more than one, exiled to Digul, exiled to Buru Island, imprisoned in Sukamiskin, once lived in a detention center, it happened while fighting for Indonesian independence .... at the end, he became the First President in our beloved country ... (TC2)

(15)..... *tujuh tahun lalu saya oleh dokter, setelah dilakukan biopsi, dinyatakan kena kanker getah bening, mendengar kata getah bening saja sudah merupakan bom bagi saya. Saya menyerahkan semuanya kepada Allah dengan berpikir positif bahwa kalau Allah mencintai hambanya, maka akan diujinya dia. ....saat mendengar kata kanker Getah bening, rasanya saya seperti tidak punya darah dan badan menjadi kurus drastis. Kata dokter kurus drastisnya bukan karena penyakitnya tetapi karena pikiran stressnya. Akhirnya berobat ke Surabaya dengan cara kemoterapi yaitu dimasuki obat dengan jalan di infus. Biasanya obat dimasukkan pukul 12.00 dan akan selesai pada pukul 23.00. Saat kemoterapi bisa juga sambil menonton TV atau membaca buku. Dampak kemoterapi akan terasa setelah dua sampai tiga hari pasca kemo. Alhamdulillah, ternyata Allah memberikan kesembuhan setelah saya menjalani serangkaian usaha dengan berobat kepada ahlinya. Saya kemoterapi setiap 21 hari selama sembilan kali (9x) kemoterapi, jadi sekitar enam bulan ... (TC3)*

seven (7) years ago the doctor gave me a biopsy and was declared to have lymph cancer, hearing the word lymph alone was a bomb for me. I surrender everything to Allah with the positive thinking that if Allah loves his servant, then he will test him. .... When I heard the word lymph cancer, it felt like I had no blood and my body became emaciated. The doctor said that his drastic skinny was not due to my illness because of my stressful thoughts. Finally, I went to Surabaya by means of chemotherapy, namely by entering the drug by infusion. Usually the drug is entered at 12.00 and will be finished at 23.00. During chemotherapy, I can also watch TV or read books. The impact of chemotherapy will



be felt after two to three days after chemo. Alhamdulillah, it turns out that Allah gave me healing after I went through a series of attempts by seeking treatment from the experts. I did chemotherapy every 21 days for nine times of chemotherapy, so about six months ... (TC3)

In the two stories above, it is illustrated that what the speaker wants to convey is a story about the trials faced by the late Soekarno before becoming President and the personal experience of the speaker who had received a sick test from Allah. The first story, data (14), is intended to make the inmates realize that the persons in the detention house could become obedient persons when they are free. He gave an example that Soekarno had been imprisoned by the Dutch many times and lived with great courage. In the end, he had sweet fruit, namely becoming the first president in our beloved country. The speaker wants to convey that life in a detention house is not the end of everything. Therefore, the assisted residents must remain enthusiastic in facing this test. In the second story, data (15), the speaker wanted to make sure that the test could come to anyone. He shared his own experience of how he had undergone and experienced serious illness, namely lymph cancer; at that time, it was quickly recognized and handled by the experts with the pleasure of Allah. The speaker wants to convey two things, namely that in facing God's trials, we must try to overcome them, and the rest of submission to Allah is the key. In the story, there is a message that nothing is impossible in this life if God wills. Thus, the assisted residents are expected to be able to have a more positive attitude when facing the test of being temporarily assisted.

### **Persuasive Technique Using Analogy**

Figurative language or analogy is a language that compares or associates two objects or two different things in an attempt to expand the meaning of words to have certain effects.<sup>32</sup> Often, speakers analogize concepts that are more abstract in nature to concepts that are

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<sup>32</sup> Kridalaksana, 85.



more concrete. The purpose of analogizing something is meant to make something easier to understand. The following data is an example of how the preacher makes an analogy.

(16)..... *penjara itu ada dua, ada penjara dunia dan ada penjara akherat (TC3)*

(there are two prisons, they a world prison and the hereafter prison) (TC3)

In this data, data (16) analogizes two types of prisons, namely world prison and hereafter one. The first prison is what the inmates now inhabit; it is temporary and not for long. One day, these assisted residents will breathe the air of freedom. In this italicized speech, the speaker makes an analogy of life outside the detention house; when the inmates come out, is an air of freedom. On the other hand, the speaker also analogized that the hereafter prison for those of us who do not obey Allah is eternal, and the punishment is far greater than that of the world prison.

### **Persuasive Technique Using Syllogisms**

Another persuasion strategy often used by lecturers is the use of language forms with causal syllogisms. In this syllogism, there are two things that need to be considered; namely, one situation will lead to another. Two or more clauses usually exist in a causal relationship, namely the main clause and the explanatory clause. The main clause is a result caused by an explanatory clause. To connect the two clauses, conjunctions such as then, cause, therefore, thus, or other sentence patterns can be replaced by a causal relationship.<sup>33</sup> Examples of persuasion using a causal relationship can be seen in the following TC.

(17) ... *jadilah orang orang beriman, maka Allah akan memberikan hidayahNya...* (TC1)

(...be a believer, then Allah will give His guidance ...) (TC1)

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<sup>33</sup> Johnstone, 246.



(18) ... *apabila kita menjaga shalat lima waktu, Allah akan menjaga kita ... (TC3) ...*  
(...if we keep our prayers five times a day, Allah will take care of us ...) (TC3)

Data (17) and (18) represent persuasion using a causal relationship. Data (17) explains that Allah will give His guidance to those who believe. This means that guidance given by Allah is the result of one's faith. When a person has true faith, Allah will certainly give His blessings. So, the cause of someone getting God's guidance on the data is true faith (then Allah will give His guidance / main clause) on the data is true faith (be a believer / explanatory clause). Like data (17), data (18) is also a persuasion using a causal relationship. Allah will take care of all of us (main clause) if we keep the five daily prayers (explanatory clause) that Allah commands us. This kind of cause and effect is very often expressed by the preacher in conveying his messages of religion.

## Conclusion

The result of this study indicates that all rhetorical techniques used by preachers in delivering religious messages always lead to persuasion rhetoric, namely rhetoric that aims to influence speech partners to be more devoted to Allah by carrying out everything that is ordered and staying away from everything that is prohibited. It is more apparent that the goal to be achieved is to make the inmates carry out praiseworthy deeds and to avoid reprehensible acts of immorality while in detention, especially after they return to society. Efforts to influence the assisted residents in detention centers are carried out by preachers with various persuasion techniques, which include direct persuasion, indirect persuasion, persuasion using figures of speech, persuasion using references, persuasion using story techniques, persuasion using analogies, persuasion using causal relationships.





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