



**PERSUASIVE COMMUNICATION TECHNIQUES  
(Study of Dakwah Prof. Moh Ali Aziz at Al Akbar TV Channel)**

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<b>Submission</b>	<b>Revision</b>	<b>Publication</b>
<b>July, 27<sup>th</sup> 2023</b>	<b>August, 29<sup>th</sup> 2023</b>	<b>October, 08<sup>th</sup> 2023</b>

***Abstract***

*This article will discuss the Persuasive Komunikasi carried out by Ali Aziz when he delivered his sermon material at the Al Akbar Mosque in Surabaya. Persuasive sermons are lecture techniques to invite Mad'u to do good deeds using command sentences but refined. Usually, this type of sermon uses a psychological approach to mad'u. This persuasive sermon is often used by preachers when giving lectures. Because it is an easy way to get closer to mad'u. So that the lecture material delivered can be quickly understood. This research uses a content analysis approach in videos uploaded by the Al Akbar TV admin under the auspices and management of the Al Akbar Mosque Surabaya. The results of this research use various persuasive communication techniques: first, the pay-off technique. Second Integration Technique. Third, the Aroushing Technique, and Fourth, the Persuasive Communication Technique*

**Keywords:** *Dakwah, Persuasive, Persuasive Communication*

**Abstrak**

Artikel ini akan membahas tentang Komunikasi Porsuasif yang dilakukan oleh Ali Aziz ketika dia menyampaikan materi khotbahnya di Masjid Al Akbar Surabaya. Komunikasi persuasif merupakan teknik ceramah untuk mengajak mad'u berbuat kebaikan dengan kalimat-kalimat perintah namun diperhalus. Biasanya komunikasi jenis ini menggunakan pendekatan kepada mad'u secara psikologis. Komunikasi persuasif ini sering digunakan oleh para pendakwah dalam melakukan ceramah. Karena merupakan salah satu cara mudah untuk mendekati diri kepada mad'u. Sehingga materi ceramah yang disampaikan dapat dengan cepat dipahami.. Penelitian ini menggunakan pendekatan analisis konten yang ada pada video yang telah diupload oleh admin Al Akbar TV yang berada dibawah naungan dan Kepeengurusan Masjid Al Akbar Surabaya. Hasil dari penelitian ini dai menggunakan berbagai teknik komunikasi persuasif : pertama Teknik pay-off. Kedua Teknik Integrasi. Ketiga, Teknik Aroushing dan yang Keempat Teknik Komunikasi Persuasif icing.

**Kata Kunci:** Dakwah, Persuasif, Komunikasi Persuasif,

## INTRODUCTION

Humans and communication are two things that have a very close relationship. Humans as social beings need others to survive and find out many things in the world. Also, communication is one of these social forms so that humans understand what is conveyed and meant by others. One example of human connection with communication is that humans need the guidance of others to get good teaching about Amar Ma'ruf Nahi Munkar. What is amar ma'ruf nahi munkar? Amar ma'ruf nahi munkar is to invite one to practice good and prevent all bad forbidden by Allah SWT. This is very important so that people understand what is good and bad for provision for themselves both in this world and the hereafter.

The guidance of Amar Ma'ruf Nahi Munkar is usually obtained from recitation events or reading literature that is closely related to religious science. It can also be by reading and understanding the content of the Qur'an and the hadith of the Prophet Muhammad SAW. So that humans are well able to understand what are the commandments and prohibitions of Allah SWT so that they can obey them. For this time, we will take the example of the guidance of Amar Ma'ruf Nahi Munkar through da'wah. Da'wah is usually often found and listened to anywhere. Because along with the times, the more diverse da'wah media used by da'is. Before doing da'wah, a da'i must have prepared the right strategy or speaking technique. This is so that mad'u is able to understand and practice the content of da'wah that has been delivered.

Da'wah is one way of spreading Islam. According to Shaykh Ahli Mahfudz, da'wah is to invite people into goodness to get guidance from Allah SWT. It is to call upon them goodness and forbid bad habits in order to be happy in this world and hereafter<sup>1</sup>. People who are doing da'wah are called preachers or da'i. While those who listen or receive da'wah are mad'u.

When doing da'wah, a da'i must be able to perform communication techniques. Communication is a speech or lecture delivered by the da'i to mad'u which aims to convey the teachings of Islam through oral media.<sup>2</sup> While communication techniques are a way of delivering speeches or lectures that are correct and aim so that the content of da'wah can be well received by mad'u. There are various types of communication techniques when viewed in terms of purpose; First, informative techniques used by preachers to provide various information about religious messages. Second, Persuasive Techniques This technique is used by practitioners to change the attitudes, views and opinions of communicants about the object of certain objects. Third Recreative Communication Technique, this technique is used by lecturers to provide entertainment to communicants so that they get pleasure.

One of the techniques that must be mastered by a da'i is persuasive communication techniques. Persuasiveness is a process of fulfilling or influencing someone's opinions, actions, or attitudes by using a person's psychological state so that he acts as we want. This type of communication has the purpose of motivating the person being spoken to. Motivation in this case is defined as strength, encouragement, encouragement, pressure and psychological mechanisms, and so on. There is also another sense that says if Persuasiveness is the ability to influence the thoughts or perceptions and actions of others in subtle and convincing ways.

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<sup>1</sup> A. Ilyas Ismail and Prio Hotman, "The Philosophy of Da'wah (Engineering to Build Religion and Civilization) Islam," in *Kencana Prenada Media Group, Jakarta*, 2011, 306, [www.prenadamedia.com](http://www.prenadamedia.com).

<sup>2</sup> "Erin Derostiani Hermawan, 'Khitobah Walimah as Tablighi Model' Descriptive Study of Khitobah Ustadz Jumdia on the Momentum of Aqiqah in Cileunca Village, West Bandung Regency. Keywords (Khitobah, Walimah, Aqiqah)," n.d.

Persuasive communication techniques themselves use a way to base on the personal consciousness of each individual and avoid all coercion. By conveying a message like this refers to the suitability of the condition as well as the background of the communicant. In persuasive communication itself, there will also be *feedback* in the form of questions and answers about social change.<sup>3</sup>

Devito revealed that the success of changing attitudes or beliefs when inviting listeners to do something depends on the principles of persuasion. The principles of persuasion include<sup>4</sup>: First, the principle of selective exposure is that listeners follow the law of selective exposure, namely: listeners will actively seek supporting information related to their opinions and behavior. In addition, listeners themselves will avoid information that contradicts their opinions and behaviors. Persuasion will succeed if the listener or audience participates actively in the implementation of persuasive communication. Third, the Principle of Inoculation presents various cons and arguments and explains weaknesses so as to enable the listener or audience to defend themselves against attacks on their beliefs. Fourth, the principle of the magnitude of change is reviewed with the greater and importance of change in the audience, the more difficult the task. Persuasion is used because it is most effective in directing small changes for long periods of time.

From the two understandings above, it can be concluded that persuasive communication techniques are methods and methods used by da'i to influence and convince mad'u so that they can understand and follow what he conveys. This persuasive communication technique is also called persuasion or seduction techniques. Usually this technique is often used by da'i when delivering da'wah. The goal is for mad'u to understand and follow the material being taught.

This persuasive communication technique usually influences mad'u with a psychological approach, so that they can do or follow things according to their own will. It is also possible for a preacher to teach Islam using data and psychological facts so that they themselves find consciousness and truth and make their behavior directed to accept it.

When conducting persuasive communication, a da'i must establish or create a good atmosphere for his mad'u. This is so that the message of da'wah and the invitation conveyed can be accepted. If the relationship between the da'i and mad'u has been tied and has a positive attitude, then the creation of mad'u awareness to follow the teachings of Islam, then the persuasive communication carried out by the da'i has been successful. Therefore, in the implementation of persuasive communication, a da'i must have high credibility. The point of this is that the da'i is not only capable or has extensive knowledge of Islam and a good personality, but also has interpersonal skills to facilitate the da'i in approaching mad'u.<sup>5</sup>

## RESEARCH METHODS

In writing this article, researchers use a descriptive approach and the type of research is qualitative. First, researchers will observe and analyze the persuasive communication model carried out by Moh. Ali Aziz when he communicated Friday at the Al Akbar Mosque Surabaya which was then by the Admin of the Al Akbar TV youtube channel on live streaming. Then the researcher describes all the facts and will later produce descriptive data in the form of written or spoken words from the observations. Results of this analysis It is expected to be able to become reference materials

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<sup>3</sup> M Nasor, "Communication Techniques in Social Change," *Ijtima'iyya* 6, no. 1 (2013): 77–78.

<sup>4</sup> A. Devito Joseph, "Communication Between People," in *South Tangerang: Karisma Publishing Group*, 2010, 387.

<sup>5</sup> Halimatus Sakdiah, "The Urgency of Interpersonal Skills in Persuasive Da'wah," *Journal of Da'wah Science* 35, no. 1 (2017): 1–14, <https://doi.org/10.21580/jid.v35.1.1230>.

and teaching materials Everyone in understands what persuasive communication is. And understand how Ali Aziz used this communication technique in conveying the message of da'wah.

## DISCUSSION

Moh. Ali Aziz himself is known as a very friendly and disciplined figure in the eyes of students, family, and society. His name is familiar to the listeners of lectures in Surabaya. In the eyes of the people, Moh. Ali Aziz was a preacher who was strict and polite when preaching. His da'wah is also easy to understand and resonate within. Therefore mad'u was able to understand quickly the meaning of the da'wah he delivered.

Al Akbar TV Channel

The existence of *YouTube* as a means and medium of da'wah has been widely used by preachers in Indonesia. The use of *YouTube* as a da'wah medium has many benefits and advantages, such as making it easier for many people to receive and listen to messages of religious teachings, making da'is creative and competing to make interesting da'wah strategies, and being able to reach mad'u from various circles. Preaching through *YouTube* is also considered efficient because there is no need to spend physical energy such as traveling between one assembly and another.

As time goes by, more and more media are done when doing da'wah. One of them is using social media as a means to convey and spread messages of religious teachings. Of the many media used for preaching, *YouTube* is most often used by da'is to upload their lectures.

*YouTube channels* about da'wah are also of various types. There are da'is who create channels to share the content of their own da'wah messages, but there are also groups of da'is who form *channels* and upload each of their videos there. Then the content is increasingly diverse. One of the many da'wah content on *YouTube* is to reveal footage or full lectures of a da'i somewhere to be shared with his *subscribers*. This is what the Al Akbar TV channel does.

Al Akbar TV is a youtube channel that contains da'i studies and lectures at the Al Akbar Mosque Surabaya. On this channel there is a lot of interesting content general studies, Wednesday night studies, Friday communication, and others. Based on the description on youtube, Al Akbar TV is a da'wah channel to broadcast Friday communication, the Pledge of Converts, and other innovative da'wah programs at the Al Akbar National Mosque Surabaya. Al Akbar TV was initiated on the night of 27 Ramadan 1438 H which was attended by more than 30 qiyamul lail worshippers. Al Akbar TV has the principle of affirming Islam Rahmatan Lil Aalamiin.

### The meaning of Dakwah

Da'wah comes from the Arabic word *da'a* which means to call, invite, or call. Meanwhile, according to Asep Muhidin, da'wah is an activity that seeks to invite or call mankind to be in the way of Allah SWT so that they are in accordance with nature and compassion integrally, and is carried out either through oral or written activities. It can also be through reason and action as an effort to teach the values of goodness and truth in accordance with the basis of Islam.<sup>6</sup>

Another definition of da'wah is an activity to call upon people about the values of the teachings of goodness so that they stay in the way of Allah SWT and leave everything prohibition – Prohibition

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<sup>6</sup> Asep Muhiddin, "Dakwah In The Perspective of the Qur'an: Critical Studies on Vision, Mission And Insight," In *Bandung : Media Library*, 2002, 19.

أَدْخِ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ - ١٢٥

*Meaning: Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, it is your Lord, He who knows better who is lost in His ways, and He knows better who is instructed. (Qs. 16 : 125)*

In this verse Allah Almighty commands mankind to preach in a good way. That is by providing teaching and guidance not loudly and harshly, but preaching full of wisdom. Because in fact da'wah itself must embrace people slowly into goodness and return them to the path of Allah SWT, and must not be coercive.

Da'wah itself is also defined as an effort or effort of a da'i in creating a conducive atmosphere so that there is a change in thoughts, attitudes, beliefs, behaviors, both individuals and groups to change in a more Islamic direction.<sup>7</sup> In other words, it means that da'wah must be carried out by taking various optimal approaches to mad'u so that they can receive the material and teachings conveyed. If there is a debate or resistance later, then as a da'i must argue in a good way and not be violent as Allah SWT has said in Surah An Nahl verse 125. In the surah explained there are 3 methods carried out in preaching.

First, is da'wah al hikmah which can also be referred to as an activity in calling and inviting in a wise way in accordance with the teachings of the Qur'an. That is why this da'wah is known as wise da'wah. Where the da'i always pays attention to the situation, situation, and condition of mad'u when doing da'wah. Because basically the suitability of the da'wah method used with the conditions of mad'u itself plays an important role in the delivery of a da'wah message. Because a da'wah can be said to be successful if mad'u can understand and understand the message of da'wah conveyed.

Second, Da'wah Al Mauidzatil Hasanah is da'wah that provides lessons and advice well. And spoken in soft, heartfelt, and affectionate language. In this type of da'wah method a da'i is forbidden to be emotional or say rudely to his mad'u. In fact, a da'i in this method must act as a guide as well as a close friend in order to embrace and always provide guidance to mad'u.

Third, Wajadilhum Billatithiya Ahsan is a method of da'wah that is carried out by inviting discussion and debate between da'i and mad'u. When doing this type of da'wah method, it must be done with mutual respect and must not offend each other. This type of da'wah is usually done to mad'u who have high intellectual thinking power.

## **Understanding Persuasive Communication**

Communication is a speech or lecture delivered by the da'i to mad'u to call and convey the teachings of Islam through oral media. Ontologically, communication has the meaning of an effort to spread the teachings of Islam which in the process involves various elements of da'wah such as da'i, mad'u, messages, methods, media, in a certain space and time and aims to build Muslims who have moral personalities.<sup>8</sup>

According to experts, one of them, Nasution suggests that communication is a lecture or speech whose explanations contain various answers to a problem and presented by someone in

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<sup>7</sup> Samsinar S and Aisyah Nur A. Rusnali, "Komunikasi Antar Manusia," in *STAIN Watampone*, 2017, 1–194.

<sup>8</sup> Aang Ridwan, "Variety of Khitobah Ta'tsiriyyah; An Ontological Study," *Journal of Da'wah Science* 5, no. 17 (2011): 197–232.

front of a group of people.<sup>9</sup> From the explanations of communication above, a conclusion can be drawn, namely that communication is the delivery of Islamic religious teachings carried out through oral media in a speech or lecture and delivered in front of the general public.

While persuasion comes from the English "persuasion" *which means seduction or persuasion*<sup>10</sup>. Persuasion is a technique used to influence humans using facts and data in the environment both sociologically and psychologically.<sup>11</sup> The purpose of this persuasion technique is to invite mad'u to follow the da'i's desire to understand and accept the teachings of Islam conveyed. From the understanding of communication and persuasion above, an understanding of persuasive communication can be drawn. Persuasive communication is a speech or lecture delivered by the da'i through oral media and is carried out by persuasion so that the mad'u can follow what the wishes and intentions of the da'wah teachings.

This type of communication will be effective if the message conveyed by the da'i is in accordance with the needs of the mad'u. It should be emphasized again that persuasion also does not use coercion. Because persuasion itself is convincing to people by utilizing their psychological condition. So that slowly later mad'u can accept and follow the teachings of da'wah that have been called for by the da'i. In addition to the use of an interesting language style, the appearance of da'i also contributes when facing mad'u. In persuasive communication, there are also at least two things that must be achieved. That is to change the attitude and convince mad'u about the teachings of Islam conveyed, and motivate mad'u to do and accept the message of da'wah.<sup>12</sup> Onong Uchjana Effendy in his book entitled *Communication Dynamics* mentions the techniques used when persuasion.<sup>13</sup>

First: Association technique is the presentation of ideas or communication ideas by uniting actual and interesting objects. Both integration techniques are the ability to blend in with communicants so that later they can feel the same fate and feelings. This type of technique can be done both verbally and non-verbally<sup>14</sup>. Third, there are *pay off idea* and *fear arousing* techniques, which are types of efforts by someone to persuade by giving gifts or expectations to their communicants. Fourth, there is the icing technique which usually strings or composes communication messages beautifully so that they can attract the attention of communicants. This is so that communicants feel motivated and interested in the message of da'wah conveyed<sup>15</sup>.

In persuasion communication techniques, there are also several techniques that are usually used as markers or special characteristics when delivering da'wah messages. The markers or

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<sup>9</sup> Enjang As and Aliyudin, "Fundamentals of Da'wah, Philosophical Approach and Practice," *Journal of Da'wah Science* 05, no. 17 (2011): 8.

<sup>10</sup> Philosophy of Policy Concepts, "Philosophy And Basic Concepts of Persuasive Communication," n.d., 1–41.

<sup>11</sup> Kelaut, Dia and Sri Wahyuni, "Buya Yahya's Persuasive Communication Techniques in the Lecture 'What and How is Hijra?'" *Reality: Journal of Islamic Research and Culture* 19, no. 1 (2022): 66–83, <https://doi.org/10.30762/realita.v19i1.3411>.

<sup>12</sup> Dia and Wahyuni.

<sup>13</sup> Effendy and Onong Uchjana, *Dynamics of Communication, Bandung : PT. Remaja Rosdakarya*, 2008.

<sup>14</sup> Juliadi, Hafied Cangara, and Tuti Bahfiarti, "Semiotics of Non-Verbal Communication Symbols of Jamaah An-Nadzir in Disseminating Islamic Ideology in Gowa Regency," *KAREBA: Journal of Communication Science* 7, no. 1 (2018): 150–57.

<sup>15</sup> Erwan Komara, "Persuasive Communication of Dr. Zakir Naik's Da'wah," *Buana Komunikasi : Journal of Communication Science Research and Studies* 01 , no. 02 (2021): 27–41.

characteristics include<sup>16</sup>: Direct persuasion techniques and lingual markers usually use the words "I order", "Come on", "Back I invite and remind", "Let", "Save ourselves to return to Allah SWT. Next there is the technique of indirect persuasion with lingual markers of intent or meaning of quotations from khatib. Then persuasion techniques use references and references and have lingual markers "As in the Qur'an and the sayings of the Prophet Muhammad SAW", "According to Ulama", "Dialogue between the Prophet Muhammad SAW and his companions and is in the hadith"

Next, there is the technique of persuasion using analogies and lingual marker characteristics, usually using objects or other living things as parables. Lastly, persuasion techniques use prayer or hope. The lingual markers are usually the words "hopefully", "I hope", "hopefully"

### **Ali Aziz's Persuasive Communication Analysis**

In this journal article, the author will discuss and analyze the persuasive communication delivered by Ali Aziz at Masjid Al Akbar. Through the Al Akbar TV youtube channel, the author chose a da'wah video entitled B3 (Budek, Mute, Buta). This video is Ali Aziz's Friday communication and was uploaded on May 13, 2022.

The rhetorical style of language delivered by Ali Aziz has a firm impression and touches the mad'u's heart. This is evidenced by the change in his voice when delivering a da'wah material that is considered important and is considered to be able to get closer to the psychology of pilgrims. Considering persuasive communication itself is a lecture carried out by a da'i by doing persuasion techniques. The use of acronyms in the title B3 is Ali Aziz's first step to make it easier for the audience to be easily remembered.<sup>17</sup>

As the opening of the lecture, Ali Aziz greeted his worshippers first and aimed to find out the character and personality of a group of people to whom he would give a message of da'wah. After that, he immediately explained that the topic of Friday communication that he was going to deliver was taken from Surah Al Baqarah verses 18 and 171. The reason why he chose these two verses is because they contain summun (deaf), bukmun (mute), and umyun (blind). In the above verses, Ali Aziz affirms that it is impossible for an infidel to return to the truth. The technique used by him at the opening of the Friday communication is to use the technique of integration, and is the ability of the da'i to blend in with the mad'u with the aim that they have the same feelings, hearts, and thoughts. In addition, he also uses persuasive communication techniques that use references and references.<sup>18</sup>

As discussed earlier, Ali Aziz began to change his tone of voice to be rather loud when conveying the core topic of da'wah discussion. This change in voice style is intended to approach the psychology of his worshippers so that the material he conveys can tap their hearts. One of them is when he revealed about the details of summun, bukmun, umyun, which are often done by Muslims.

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<sup>16</sup> Analysis of Rhetoric, Friday Sermon, and D I Masjid, "INTRODUCTION Rhetoric means the art of good speech, which is achieved on the basis of natural talent (talent) and technical skill (Ars, Techne). Rhetoric is defined as the art of speaking well, which is used in the communication process ant," 2020.

<sup>17</sup> Rhetoric, Jumat, and mosque.

<sup>18</sup> Siti Aisyah Hajar and Muhammad Syukron Anshori, "Farah Qoonita's Persuasive Communication Strategy in Delivering Dakwah Through New Media," *Axiology : Journal of Education And Social Sciences* 1, no. 2 (2021): 62–66, <https://doi.org/10.47134/aksiologi.v1i2.12>.

On the other hand, Ali Aziz used direct persuasive communication techniques and icing techniques in delivering his da'wah message. He repeatedly said the words "come" and "I order" which are lingual markers in direct persuasion techniques. Then on the icing technique, he described and compiled in detail the signs of people who have *summun*, *bukmun*, and *umyun*<sup>19</sup>.

*Summun* is usually characterized by listening to the *adhan* but pretending not to understand then procrastinating the prayer until the next time. Biologically he can hear, but conscience cannot accept the call from Allah Almighty. He then continued that the *budek* (*summun*) could not take advice. It is precisely if his advice does not match his lust, it will be resisted. The *budeg* person also couldn't hear complaints from others as well and he was like living in the forest like a silent human. And he was completely deaf from all lines of truth.

For mute people (*bukmun*) is characterized by not being able to pray and *dhikr*. Biologically he can speak fluently, but does not want to recite prayers or *dhikr*. Then mute people are also stingy, unwilling to say thank you to people. Even though the Prophet taught to be a person who is grateful to Allah SWT and must thank people. If someone does not want to do these 2 things, it means that he does not want to thank Allah SWT. Mute people are stingy with knowledge and only want to be carried to death by themselves

While the blind (*umyun*) is marked one, that is, does not want to read the Qur'an and the books that regulate life. So that his life is only oriented to the world. Prof. Ali emphasized that if people understand there is worship, there are deeds, there are actions, which are images of the world and are good at relating the afterlife. Blind people are not good at seeing natural events anyway. The blind man could not tell what was haram and what was lawful. So there is a lot of corruption rampant in this country. And can not distinguish their own partner or not, so there is often news of infidelity

The description of these three things has the aim that the hearts of pilgrims can be touched and knocked in their hearts about the dangers of any 3B, so that later it can make them avoid these qualities. Then also the purpose of persuasive communication is used to influence the psychology of Friday communication worshippers at Al Akbar Mosque to immediately return to the path of truth, namely the way of Allah SWT so as not to get *summun*, *bukmun*, and *umyun*.

At the end of the lecture, Prof. Ali Aziz used persuasive communication techniques of prayer or hope, pay off ideas and fear arousing to the Friday communication congregation of Masjid Al Akbar Surabaya. He gave advice to take care and connect our eyes, mouth, ears, and hearts to Allah Almighty and his messenger. So that these senses are not only biologically useful, but also conscience. If it is connected biologically and conscience, it can make the human heart, ears, and mouth open in listening to religious advice. In addition, he also prayed with his worshippers to get light and blessings to their senses so that they could always remember Allah SWT and cleanse the diseases in the heart.<sup>20</sup>

## CONCLUSION

Based on the researcher's analysis of persuasive communication conducted by Ali Aziz, several conclusions can be drawn. Ali Aziz uses integration techniques that aim to blend in and

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<sup>19</sup> Fathur Rohman, "DAKWAH BI AL-KITABAH (Analysis of Persuasive Communication In The Islamic Novel of Anak Rantau)," *Ath Thariq Journal of Dakwah And Communication* 04, no. 01 (2020): 20–43.

<sup>20</sup> Yusri Wahidah and Muhammad Fatikhun, "Development of Public Speaking Skills through Khitobah Activities at the Asaasunnajah Islamic Boarding School Cilacap Kesugihan," *Hujjah : Scientific Journal of Islamic Communication and Broadcasting* 6, no. 2 (2022): 108–22.



know the characteristics of his pilgrims. The reason why using this technique is so that the message of da'wah conveyed can be conveyed perfectly into the mad'u's heart. Because persuasive communication is communication that influences and persuades mad'u psychologically to follow the teachings and religious messages of the da'i. Ali Aziz also uses several persuasive communication techniques such as, direct persuasive communication techniques, references, and prayers or hopes. By using the above techniques, the persuasion communication put forward can vary and vary in type. Ali Aziz also uses persuasive communication techniques such as pay off ideas, fear arousing, integration, and icing which aim to make the message of da'wah conveyed well and touch the mad'u's heart.

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