

# Through applying propaganda rhetoric in speaking skill learning at senior high school

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**ABSTRACT:** Propaganda Rhetoric Learning is relevant with strengthening students' character at school. One of characters that can be strengthened is religious character. Religious character education can be seen either in general school or in religion-based school. Then, the purposes of writing this paper are (1) to describe propaganda rhetoric learning on speaking competency at a senior high school, (2) to describe the relevance of propaganda rhetoric learning in students' book of Indonesian Language and Literature. The interest toward Language Sciences and Culture 12<sup>th</sup> (Twelfth) Grade which is compatible with 2013 Curriculum. This research belongs to descriptive qualitative research. Data of this research are propaganda rhetoric utterances made by students. Data are collected by means of taking notes, selecting compatible data and taking notes on data cards. Data validation technique uses source and technique triangulation. Data are analyzed by means of analyzing participant's perspective with strategies which are interactive and adaptable. The results of this research are (1) 12th Grade 2013 Curriculum with the interest of Indonesian Language subject is speaking (formal and non-formal), teachers can give an assignment to speak in the form of propaganda (propaganda rhetoric), (2) Learning speaking is relevant with KD (Basic Competency) in 2013 curriculum.

## 1 INTRODUCTION

Education is believed to build the intelligence as well as the personality of the human to be better stage. However, what would happen if education is solely interested in intellectuals without building the character of their students? The result is moral damages and value violations. Ultimately, this kind of education will be like a robot, minded, but not characterized, empty soul.

The deterioration of the current behavior has been widely reported by some television stations even in newspapers. For example, exemplary problem of the officials who are said to be fond of swearing and mocking and even painful as shown by law expert of political communication Emrus Sihombing in [www.tribunnews.com/2015/03/26](http://www.tribunnews.com/2015/03/26) stated that "Ahok's ethics violation is more dangerous than corruption". When the corruption is the only material impact, the ethics that are being degenerated are mental, moral and behavioral. Related to the use of language in communicating, Ahok can be categorized as ignorant in ethics.

Therefore, Erikson (1968) reveals that national human character needs to be instilled from early

age (Muslich 2011). Early age is a critical period for one's educators. Added by Freud's failure to cultivate a good personality at an early age will create a problematic person in later years.

Indonesian learning will be one of the medium in instilling a self-respecting and virtuous nation. The Javanese proverb says that *Ajining diri sokho lathi* means that someone will be respected from what he talks about. It gives an overview of how important language and speaking activities are to bring generosity and wisdom. As Allah Almighty has said. "O you who believe! Keep your duty to Allah and fear him, and speak (always) the truth. He will direct you to do the righteous good deeds and will forgive you your sins. And whoever obeys Allah and His messenger (pbuh), he has indeed achieved a great achievement" (QS. Al Ahzab: 70-71).

In spite of these examples, there are negative phenomena in society, for instance, many who behave badly, from communicating with families to the community. Therefore, it is good if education is again paying attention to this. There is also in concern of secondary education that is constantly trying to instill character education through the learning process of several subjects.

For example, the basic competence of rhetoric is one of the indicators that can be raised the teaching of rhetoric of *dakwah-dakwah* (preaching). In this indicator the character that is expected to emerge is piety to Allah Swt. , self-conscious, respect to other human beings, environmental consciousness, and nationality manifested in thoughts, attitudes, feelings, words and deeds based on the norms of religion, law, ethics, culture, and customs.

Through the rhetoric of the transfer period experienced by the students, encourage students to cope with new demands and tasks of development. Claims and tasks of the student's progress arise because of changes that occur in some functional aspects of the individual, namely physical, psychological and social. If *dakwah* rhetoric is done, it means that students have been able to develop religious speaking skills or instill positive things on themselves and others that encourage the development of character intelligently. In the Quran it is explained that: "You are the best nation produced for mankind. You enjoy what is right and forbid what is wrong." (QS. Ali Imran: 110).

Giving *dakwah* (preaching of Islam) can be done in education domain aiming at reinforcing student's speaking competence. Through speaking competence in school in every level, *dakwah* can be an alternative way to improve speaking competence from elementary school, junior school senior high school to higher education. In senior high level school level, the term rhetoric has been introduced as part of speaking implementation in front public.

The relation between *dakwah* and speaking is stated by AL Quradawi (1995) *dakwah* is giving *fatwa* (guidance) by speaking to mankind using the language of its time (language which is easily understood, speaking rationally and avoiding difficult words, and stating the laws with general philosophy of Islam. *Dakwah* rhetoric can be said as religious preaching as the best medium to embed the concept of faith to Allah.

Through the 2013 curriculum of Senior High School on the subject of Indonesian Language and Literature major in Languages and Culture Studies for High School / Islamic Senior High School grade 12<sup>th</sup> with basic Competence 3.2: Applying the principles of rhetoric and public speaking techniques 4.1 Applying the principles of rhetoric and technique speaking in public can be expanded and sharpened with the ability to speak in the form of *dakwah*.

## 2 THEORY OF STUDY

### 2.1 *Dakwah's Rhetoric*

Literally *dakwah* is a masdar of *fi'il* (verb) *dakwah* has three original letters, namely *dal*, *'ain*, and *wawu*. From the three letters of this origin, there are several words with different meanings. These meanings are calling, inviting, pleading, asking, naming, sending, pushing, causing, bringing, praying, crying and mourning (Munawwir 1997).

Furthermore, *dakwah* is a solicitation activity in the form of verbal, written, behavioral, etc. that is consciously and planned in an effort to influence others individually and in groups in order to arise sense, awareness, attitude, appreciation, and experience in the learning religion, the message was conveyed without force Arifin (1993). *Dakwah's* rhetoric can be interpreted as a speech or lecture containing *dakwah* message, the call to God's path (*sabili rabbi*) in accordance to the understanding of *dakwah* in QS. An-Nahl: 125: "Call unto the way of the Lord with wisdom and fair exhortation, and reason with them in the better way.

*Dakwah's* rhetoric is a process of religious communication called *tabligh* or delivery of religious messages through various methods, media and includes religious materials generally so *tabligh* audiences can receive and understand the messages of the *tabligh*, either in direct feedback form (reject or accept) or response Direct (Muhtadi 2012).

*Dakwah* is also defined as willing to accept Islamic guidance by raising the level of faith and piety, to do deed what is right and forbid what is wrong (Sholeh 2010). Added by Al Quradawi (1995) that preaching is to give a fatwa (order) by speaking to people in its language (a language that is easy to understand by the fatwa recipients, speaking rationally and not exaggeratingly, not using terms that are difficult to understand and legal accompanied by wisdom and illat (legal reasons) in accordance with the general philosophy of the Islam.

*Dakwah's* rhetoric can be viewed as a religious speech as the best medium to tailor and instill the beliefs of believers to God as explained by Mohamad & Hamzah (2015).

One stone two birds to know what is contained in *dakwah* as other activities of speech contains among others, the opening (*muqodimah*), praise to Allah, blessing to the Prophet, the content, conclusion and closing. Similarly, the structure of the first sermon consists of the following components: (1) *mukadimah* (opening) consisting

of *hamdallah* (praise to God), the two sentences of the syahadat (testimony) and The blessing of the Prophet, (2) a call to the congregation to improve their *tagwa* (Islamic concept of God consciousness), (3) content / subject of the sermon which is supported with data, facts, analysis, quotation from The Qur'anic nash (texts) or Hadith (a collection of the Prophet's sayings and deeds), (4) a brief conclusion, (5) closing consisting of invocations and prayers (Saddhono 2011).

## 2.2 Character Education

Character education that is now being implemented in schools is a characterization system of character values for the school community that includes knowledge, awareness, or willingness, and actions to implement those values, both towards Allah, self, neighbor, environment, As well as nationality so as human being (Muslich 2011). The purpose of character education is to improve the quality of education and educational outcomes that lead to the achievement of the formation of the character and the noble character of the students in full, integrated, and balanced form.

Here are the 18 values in the education of the national version of the National Education Ministry continuously strived for the enhancement of student characters such as: Religious, Honest, Tolerance, Discipline, Hard Work, Creativity, Self-Reliance, Democratic, Curiosity, Nationalism, Love of homeland, Friendship / Communicative, Love of peace, Love reading, Environmental Care, Social Care, and Responsibility.

## 2.3 Speaking Skills in High School (*Enriching Language and Culture Sciences*)

Speaking Skills in Senior High School major in Languages and Culture cites Core Competencies or KI 4 Processing, Reasoning, and observing in the realm of concrete and abstract domains to develop Indonesian language and literature independently by using scientific methods in accordance with relevant scientific principles. Basic Competence 3.2: Applying the principle of rhetoric and public speaking techniques and 4.1 Applying rhetorical and public speaking techniques. The subject matter is: Principles of Rhetoric and Technical Speaking in Public

Furthermore, learning activities began observing activities: read the texts of rhetorical principles of public speaking and examined the descriptions related to rhetorical techniques of

public speaking. Asking questions about things related to the content of the material and videos, Exploring: search from sources of information about rhetorical principles and public speaking techniques Associating: discussing the principles of rhetoric and public speaking techniques, summarizing things most important in rhetoric and public speaking techniques, note and conclude input from other students, Communicate: write down group work reports on public speaking rhetoric principles, read out group work in front of the classroom, other students respond, practice speaking in the classroom by applying rhetorical principles and public speaking techniques.

## 3 METHODS

The research applied is descriptive qualitative research. Subjects studied were students of Year 12<sup>th</sup> (from a high school, namely IBB SMA MTA Surakarta, Indonesia). The data in this research was a rhetorical speech of students' *dakwah*. The data was collected by recording, selecting the appropriate data and recording on the data cards. Data validation technique used sources and techniques triangulation. Data analysis technique was by examining the perspective of participants with strategies which were interactive and flexible. Data compilation components including: (1) data reduction i.e. simplification of data performed through raw data organizing selections into meaningful information; (2) data display, i.e. to present the data clearly and easily in narrative form; and organized in sentence form (Suhadi & Susilo 2005).

## 4 DISCUSSION

### 4.1 *Dakwah's Rhetoric and Character Education*

The relationship between *dakwah* rhetoric and character education is that rhetoric is a kind of art / art that is achieved on the basis of natural talents and technical skills, while education through education is one of the tools to guide a person to be a wise person, especially religious education. With religious education it will form the noble character (*akhlakul karimah*) students so they can filter out which is good and bad in social relationships. It has a positive consequence that when students convey *dakwah* rhetoric, it is very influential to the character of their faith and piety that they become human beings who behave in every day. By preaching means that it has specifically given people a sense to behave well

and in a way that the *dakwah* is listened to by other friends so that logically another friend can behave well in accordance with the content of other friend's speech. This is in line with Al Quradhawi theory, that is giving *dakwah* is part of speaking implementation to other people to give guidance. Therefore, it is clear that with the practice of *dakwah* rhetoric will form the character of *ma'ruf* (noble) students. The rhetoric activities of the *dakwah* are contained in the 2013 Curriculum of Class 12<sup>th</sup> Indonesian Language and Literature major in Language and Culture Sciences that can be developed through the Basic Competence 4.1 Applying the principles of rhetoric and public speaking techniques. The application of the teacher can give the task to speak in the form of religious *dakwah* (*dakwah* rhetoric). The activity of speaking *dakwah* is believed to be able to improve students' speaking skills in public because by preaching the communication through the religious aspect can bridge the students in order to construct ideas, thought, diction, vocabulary and good sentence structure in support of speaking skills.

#### 4.2 Relevance of Learning *Dakwah* Rhetoric in the 2013 Curriculum

Speaking skills in Senior High School Language and Culture Science cites Core Competence or KI 4 Processing, reasoning, and serving in the realm of concrete and abstract to develop Indonesian language and literature independently by using scientific methods in accordance with relevant science principles. Basic Competence 4.1 Applying the principles of rhetoric and public speaking techniques. Through this competence students are motivated to be able to speak in public, in this case students are assigned to cite *dakwah* which is an indicator of rhetoric in public. The main subjects taught are: Principles of Rhetoric and Technical Speaking in Public.

Learning activities began observing activities: reading the texts of rhetorical principles in public speaking and examining descriptions relating to rhetorical techniques in public speaking. In this case students observe the prophecy video of religious figures. Asking questions about things related to the content of the material and the video, Exploring: seeking from various sources of information about rhetoric and preaching techniques in the forefront of its particular, Associating: discussing the principles of rhetoric and public speaking techniques, concluding the most important things in rhetoric and public speaking techniques, note and conclude input

from other students, Communicate writing a group work report on rhetoric principles in public with *dakwah* scripts, reading the work of a group in front of the classroom, other students responding, The practice of preaching in front of the class by applying rhetorical principles and public speaking techniques. Here are sample the topics raised by the students:

##### 1. Prayer

Students who preach about prayer, say that prayer is a pillar of religion, because by studying prayer since childhood trying to keep Islam upright on earth and will be more loved by Allah SWT. The character that emerged from this prayer *dakwah* is a student becoming a discipline, consistent in righteous path and has a clean nature because it distanced from the abominable and unjust deed.

##### 2. Fasting

Students preach about fasting and claim that by resisting hunger, God opens the eyes of our hearts to the less fortune people who need our help. The character that comes from this *dakwah* is the growth of self-esteem and sensitivity towards the environment, especially to help those in need.

##### 3. Gratitude

Students who preach about being grateful and expressing how grateful wholeheartedly, that is to realize and believe that all the gifts that are obtained are from God. The character that comes from this *dakwah* is the growth of gratitude in any condition and not to be disbelievers and tend to seek haram livelihood.

##### 4. Patience

To believe I that God tests us and gives us grace. Sometimes man cannot resist and cannot force God to grant mercy. The character that arises from this patient *dakwah* is always patient in the various examinations and not blaming the situation and God's destiny.

##### 5. Alms

With the alms we give to the beggars, the poor, and to those who in need with sincerity and willingness, then such acts will be capable. The character that emerged from this *dakwah* is a generous attitude.

From the students' activity in *dakwah* rhetoric, it can be concluded that this spoken learning is relevant to basic competency demands in the 2013 curriculum. Renewal can be developed is that public schools need to apply *dakwah* rhetoric as reinforcing speaking skills and for the religious character of the students to be formed naturally through learning.

## 5 CONCLUSION

The results of this study are (1) In Class 12<sup>th</sup> Curriculum 2013 Indonesian Language Lessons major in Languages and Culture Sciences is applying the principles of rhetoric and public speaking techniques. In this case the teacher can give the task to speak in the form of sermon (*dakwah* rhetoric), (2) this speaking lesson is relevant to the demands of basic competence in the 2013 curriculum, but not all schools apply speech or rhetoric with *dakwah* theme, only Islam-based schools have applied it in a dominant manner for example in SMA MTA Surakarta.

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