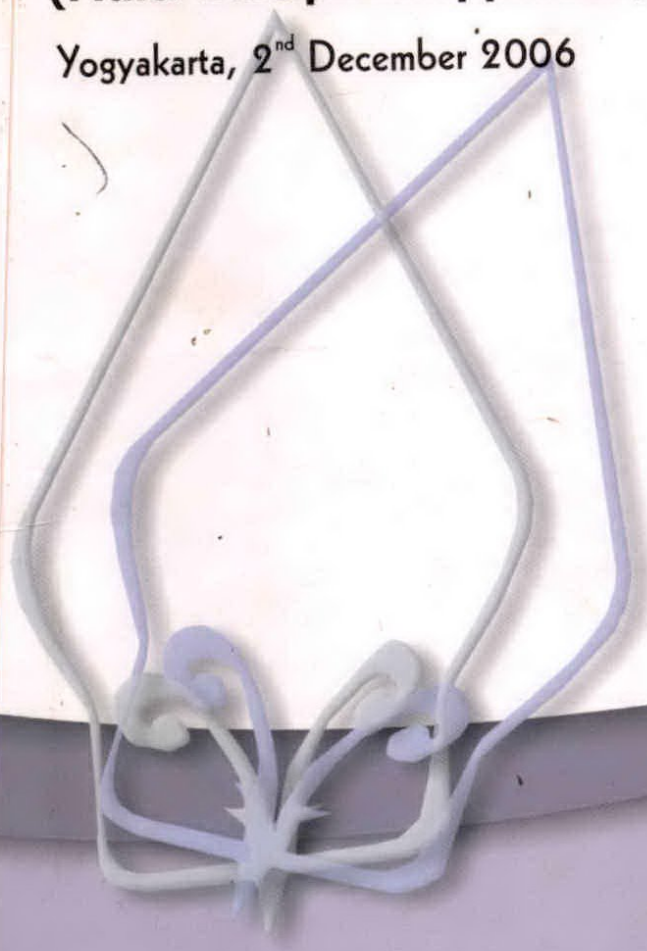


Proceeding

International Joint Seminar

**Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)**

Yogyakarta, 2nd December 2006



Organized by:



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Universitas
Muhammadiyah
Yogyakarta



International
Islamic
University
Malaysia



Education and
Cultural Attache
Embassy of The Republic
Indonesia in Malaysia

**MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)**

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadiyah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori

Rector, UMY

**MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmer bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.

This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Iddid

Rector, IIUM

**MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR**

Assalamu 'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadiyah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a successful program with unforgettable memories.*

*Wabillahit Taufiq Wal Hidayah
Wassalamu 'alaikum warahmatullahi wabarakatuh.*

M.Imran Hanafi

Education and Cultural Attache, Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Wan Rafei Abdul Rahman
Dean, Centre For Postgraduate Studies

**MESSAGE FROM THE ACTIVE
PRESIDENT OF POSTGRADUATE STUDENTS'**

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS), my gratitude and appreciation to our beloved Dean of Studies, the Embassy of Indonesia in Kuala Lumpur, Muhammadiyah Yogyakarta and the organizing committee of IIUM and the Universitas Muhammadiyah Yogyakarta for their huge success. Postgraduate Students' Society (PGSS) under the supervision of the Center for Postgraduate Studies (CPG) is pleased to host this event.

As I strongly believe that the initial stages of unity are the key to building the new generation, who will represent the future more, such programs, not only achieve the mission of our universities but to achieve the global mission and vision. Therefore, I believe today, we have to have understanding and then only we can appreciate our diverse cultures and acknowledge the different strengths and weaknesses through knowledge in this age of information. I am sure this joint seminar will initiate unity among the future leaders along with integrating them.

Thank you,

Mohd Nabi Habibi

Active President Postgraduate Students' Society (PGSS)

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and *as guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah

Programme Director

Todi Kurniawan

Co-Programme Director

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Persuasive Communication in Preaching (Case Study Abdullah Gymnastiar and Ja'far Umar Thalib)

Twediana Budi Hapsari
University of Muhammadiyah Yogyakarta

Abstract

Preaching is a persuasive communication, aimed at achieving the goals of strengthening or changing the receivers attitude and believe, and motivating the receiver to do something. To achieve those goals, it is necessary to look at the factors that influence the persuasive communication such as: the characters of communicator, message, the use of medium and the learning pattern to the audience. Changes of belief, attitude and behavior of the receiver also become variables that require consideration. This study is based on the theoretical model, namely the Rhetorical Sensitivity Theory from Donald Darnell and Wayne Brockriede, about three basic types of communicators: noble selves, rhetorical reflectors and rhetorical sensitives. The model applies to two public figures: Abdullah Gymnastiar and Ja'far Umar Thalib, who are found to having the characteristics of rhetorical sensitives and noble selves, respectively.

Abdullah Gymnastiar (well known as Aa' Gym), a fabulous preacher in Indonesia with his distinctive Heart Management (Manajemen Qolbu), has a capability in monitoring the situation during delivery of the preaching, addressing an appropriate person to communicate for a certain situation, playing as an effective communicator and making a lot of adjustment. His dominant character of dramatic, animated, impressive, attentive, open and friendly, make his every presentations looks attractive. His very simple message makes his audience easy to understand, with his unique acronyms such as 3A {Aku aman bagimu (I am safe for you), Aku menyenangkan bagimu (I make you happy), and aku bermanfaat bagimu (I am useful for you)}. On the other hand, Ja'far Umar Thalib or well known with his army-like follower group of Laskar Jihad Ahlus Sunnah wal Jama'ah, which can be mobilized to a battle such as Ambon several time ago. His concept of preaching is at-tasfiyyah or the pure Islamic teaching by returning back to that of the Rasulullah and khulafaur rasyidin era, as he finds deviation in the current Islamic teaching. His dominant and contentious character makes him like a single fighter in his environment, with tendency of monotony in preaching delivery, and reading a book than making eye contact with the audience.

Keywords: *Preaching, Persuasive Communication, Rhetorical Sensitivity Theory*

Introduction

Preaching is persuasive communication. It has a goal to influence and to change their receiver's values, attitude and behavior according to Islamic rules. In this preaching process, all communication elements will be needed. The preacher as communicator, the Islamic teaching as the message, the preaching object as the receiver, and feedback.

Islamic preaching has the strategic position for the developing of Islam itself in Indonesia. As a country with Moslem majority, spreading the beautifulness and adapted Islamic teaching with the recent condition is a must. Even though Moslem is the majority people in Indonesia, a lot of them still don't implement the Islamic rules. A lot of them still do the forbidden things in Islam like zina, drink the alcohol, eat forbidden food like pork, etc. Besides that, most Moslem people in Indonesia still do not use the Islamic rules as their fundamental values.

According to Miller in his article 'On Being Persuaded : Some Basic Distinction' in his book 'Persuasion : New Direction in Theory and Research' 1980, he makes definition of persuasive communication as bellow :

The term 'persuasion' refers to situations where attempts are made to modify behavior by symbolic transactions (messages) that are sometimes, but not always, linked with coercive force (indirectly coercive) and that appeal to the reason and emotions of the intended persuade(s)'

From the definition there is an influence process to change the receiver's values and behavior. Sometimes it cannot be avoided to be 'coercive' to the receivers. In preaching process, the preacher sometimes give 'threat' to be in hell if people break the Islamic rules or not using it. For example, when a preacher explains about the obligation to do sholat five times a day, He usually will explain the consequences for Moslems who don't do it, that they would be in hell in their life after death.

The difference between persuasive communication and communication regularly is in the intended of the communicator. In regular communication usually the communicator doesn't have any intend to influence the receiver. He / she just want to inform something in the message. In persuasive communication the communicator has intended to influence the receiver's values, attitude and behavior.

The success of a persuasive process is depended on the communicator in delivering the message and convicting the receiver about the important of the message. The credibility of the preacher will be influence the preaching process. The receiver or the preaching object will be trust the preacher who has the big charisma. In Indonesia, a lot of the preacher's follower have tendency over fanatic to the preacher. It happened because of the culture in Indonesia allows the power distance in the society. Power distance according to Hofstede is one of cultural variability that differ the collectivist culture and individualist culture. Collectivist culture is the society who likes to live in groups. They share the same identity in the same group. Their tendency is emphasizing the group's goal than their personal goal. That's why they let the leader has bigger power than theirs. That's why people from this culture admit the difference power among them.

The leader who has bigger power has big influence among the society. in this case, the Islamic preacher include the leader. When the society trusted the preacher, they will follow all of the preacher's order. They will trust and remember all the preacher's opinion and statements. For example, when Indonesia had political election last 2004. The society's decision is depended on their leader decision. The attitude of Islamic preacher in choosing a certain political party would be followed by their follower. From

this example, we can see how big the influence of the Islamic preacher to their follower. I will explain the factors that make a good communicator.

Persuasive Communication

The main goal from persuasive communication is to change belief, attitude, and behavior from the receiver. To change behavior need amount of different message that used differently with the receiver's belief and attitude. If belief and attitude have changed, the behavior would change gradually.

Preaching or a da'wah means annida or to call, *ad du'a ila syar'I* (to call and to push something) and *ad da'wah ila qadhiyah* (to emphasize for good or bad). Da'wah Islam (Islamic preaching) is a preaching which has orientation to build Islamic society, to repair the Islamic society, and to maintain the preaching in the middle of the society that keep the Islamic rules. The main goal for da'wah (preaching) is to change the society to a better life under the protection of Islamic teaching.

The success persuasive communication should take to consideration these four principals :

1. *selective exposure principle* : the receiver will be actively seeking information that support his opinion, belief, value, judgment and behavior. Because of that, a persuasive communicator who wants to influence their audience that have different attitude and belief, so he has to consider the selective topic that they need to expose to the audience, so it will not be refused by the audience.
2. *The audience Participation Principle* : the influence of the persuasion would be bigger when the audience actively participated in a persuasive presentation. Persuasive is a transactional process, so it would be more effective when the audience actively participated.
3. *Inoculation Principle*: inoculate audience is the audience that have a certain belief and attitude. If a communicator wants to deliver his message in front of 'inoculate audience', it is better not to 'refuse' their attitude and belief. To strengthen their belief, give them 'antibody' that they need when they look to refuse the communicator argument. The 'antibody' are using of argumentation and the prove that their behavior is mistake.
4. *The Magnitude Change Principle*: more bigger and important the changing that the audience need, the harder task that should be done. The reason is simple : we need amount of reason and prove before we make an important decision. Otherwise, we would be more influenced (and need less prove) for the minor issues. Persuasion would be effective when it works for small changing and for a time period. Somebody's decision to change his religion - for example - is not a simple one. He or She needs to collect amount of argument and prove that strengthen the reason why He or She needs to change their religion. Changing a religion bring a big change in somebody's life, because it would influencing big changing of their belief, attitude and behavior.

A preacher communicate persuasively because want to get one from these two goals follow : first, hoping to strengthen or change the attitude and behavior of the receiver. Second, giving motivation to the receiver to do something.

Both goals can be reached when we pay attention to the factors that influencing the persuasive communication. They are : the communicator characteristic, the message characteristic, the media characteristic and the audience characteristic. Both Abdullah Gymnastiar and Ja'far Umar Thalib have the sameness and different characteristic that make them a persuasive communicator.

The Preaching Concept of Abdullah Gymnastiar and Ja'far Umar Thalib

The preaching concept of Abdullah Gymnastiar (Aa Gym) is starting from ourselves. He has a main concept that well known as Heart Management (Manajemen Qolbu). This concept is how to understand ourselves, then how we can handle ourselves after we can understand who we are. 'Heart' or Qolbu would shown the really character of ourselves. If somebody's heart is 'clean', He or She would be done anything with the motivation of Allah. He or She would do anything because Allah said so. If somebody's heart is clear and clean, so all things that he or she does would show this sincerity, somebody's behavior is the reflection of his heart.

The goal for Aa Gym's preaching is by his heart management, He can changed somebody's behavior to keep renew their selves to the good thing. According to Aa Gym, there are three sides from a human being that can be changed. First, a man has potential. This potencies are heart (Qulb), phisic (Jasd), and think (Aql). All of this things that he has and can be functioned for developing and repairing himself. If these potencies has intended to do everything because of Allah, it would be a way to do the good thing. Allah would bless him.

Second, every potencies that we have and keep leading to the good thing would be very effective when it starts from us. It means we have to repair our selves before we are repairing somebody else. Third, we need to continue and consistent (istiqomah) to keep ourselves in doing well. Man can do many mistakes. They can be forgetting to keep themselves doing a good thing.

The preaching concept of Ja'fat Umar Thalib is the same with Abdullah Gymnartiar. He wants his audience to follow his preaching message. The core message of his preaching is to return the Moslem understanding about their religion, through the understanding of *Ahlul Sunnah wal Jama'ah*.¹

His main mission on his preaching is Atthashfiyah, or purifying the Islamic rules that hasn't been pure anymore today. According to him, by this mission he wants to remonstrate a lot of contamination of Islamic notion that happened today, a lot of doubtful things in many problems that we face. All of that happened because now a lot of notion contamination about Islamic rules. How atthashfiyah work is by arguing all the confusion notions, then He can give motivation and pure Islamic notion to the audience.

¹ Ahlus Sunnah wal Jama'ah is a notion about how to understand and implement Islamic rules according to Salafus sholeh generation (the first generation after the prophet Muhammad). According to this notion, Islamic rules still pure to be implemented on that generation. They implemented the rules from the Holly Qur'an and Sunnah. Now, Islamic rules is not pure anymore, because of the change of the world, and has been developed by the people who don't know about Islam very well. so, according to them Islamic rules which have implement today has been mixed with non Islamic rules, or the rules that not coming from the Holly Qur'an and Sunnah.

The pure Islamic teaching is Islamic teaching that refers to the Prophet Muhammad and Khulafaur Rasyidin² era. According to him, the things that happened today but not happened in Khulafaur Rasyidin era is the practice of *bid'ah*. Bid'ah is something that not be done in the prophet Muhammad and khulafaur rasyidini era but now Islamic people do it. According to ahlu sunnah wal jama'ah notion, doing bid'ah is a big sins. It should be stopped; it makes Islamic rules not pure anymore because it already mixed with the other notion, far from the real Islamic rules.

To stop the practice of bid'ah, and to implement the attashfiyah movement, Ja'far Umar Thalib deliver his argument by his speech, his articles in SALAFY magazine, or if he has a chance to meet the 'other' Islamic figure that spread the device Islamic notion, he would be give his argument about the mistakes that has been done by that figure. According to him, doing bid'ah is *haram*.³

The Persuasive Communication Of Aa Gym And Ja'far Umar Thalib

The preaching principal that implement by Aa Gym using all (four) principal in persuasive communication. There are selective exposure, audience participation, the inoculate principle and magnitude change principle. We can see this principles in his preaching principles that he call BASIS {*Bénar* (right), *Aplikatif* (aplication, can be implement), *Sederhana* (Simple), *Inovatif* (innovative), *Solusi* (Giving Solutions)}. Right (benar) for all of his preaching material is right. Simple is the content can be understood easily. Innovative is how to deliver the preaching in the innovative way, not like the ordinary way. Solution is giving the solution for problems from the receiver's.

The innovative principle from BASIS is the same with selective exposure principle. Realizing the opinion, belief, value, and behavior of the receiver, Aa gym would consider the material and the way to deliver the message in innovative way. For example is singing together with the Slank, a famous group band.

Aa Gym always gives a change to the audience to take a part in his preaching speech. So, audience participation principle would be need in his speech preaching. He always gives a change to the audience to ask some questions. Aa Gym usually let the audience to make a concluding by them selves. He let the audience to make their own interpretation of his preaching message.

The learning model that He applied to his audience is social learning theory. Aa Gym understands that his audience is a man that can regulate themselves. So, they are free to catch the message and interpreted it by themselves. This learning model made Aa Gym has no fanatic follower. A lot of audience that He has, but there're not too fanatic – rather than Ja'far Umar follower. They can think something by their own way, not like Aa Gym's way.

Persuasive communication principals that have been implemented by Ja'far Umar Thalib are selective exposure for his external audience, and inoculate principle for his internal audience. Ja'far has a traditional Islamic boarding school (pesantren) that call

² Khulafaur Rasyidin is four of the prophet friends that being the Islamic leader after the death of the prophet Muhammad.

³ *Haram* is things that can not be done by a Moslem. If a moslem does the '*haram*' things, he or she would got a big sins.

'Ihya As Sunnah' in Yogyakarta. Beside that, he has 'loyal follower'⁴ that obey his preaching message. The students in his pesantren and his 'loyal follower' are his internal audiences. He implement the inoculate principal to strengthen and implement the basic principal of Ahlus Sunnah wal Jama'ah notion in his internal audience. we can see how they implement this principal in their daily activity such as the way they look, the clothes that they use, and their notion about other Islamic rules.

His external audience is the audience who joining his speech out of his pesantren and his 'loyal follower'. Sometimes the society ask him to give speech in front of the ordinary people like students in campuss, or in mosques, or in other general events. In front of his external audience, Ja'far choose the selective exposure principal because he wants to proof the confusion of Islamic rules today that have been implemented by most of Moslem in Indonesia. He choose the selective phenomenon that happened in prophet era to purified the Islamic practice today compared with the prophet Muhammad teaching. He tries to select the words that he would be delivering too his external audience. The following quotation is from his interview about the selected words that he has done :

"... I see the tendency of the campus society that like to use foreign terminology, may be they will look more intellectual by using that. I can understand that ... so, I will adapted my words when I have to face the campus society. And the way I delivered my preaching is different when I have to face the ordinary society. I did it according to my experience when I gave my preaching speech in front of different audience As long as in the holly Qur'an and sunnah corridor, and in salafus sholih notion, I will do it ..."

According to Ja'far, to implement the attashfiyah mission he has to do the 'opinion jihad'. Jihad means doing something seriously in Islam. It can be means going to fight against the people who make distraction to Islam. Opinion jihad means fight against the opinion that make distraction in Islamic notion. So, he has to spread his opinion to fight against the opposite opinion about the right Islamic opinion.

The Communicator Style of Aa Gym And Ja'far Umar Thalib

Abdullah Gymnastiar has a high self monitoring. He cares with the presentation that he has been done. Once he sang a song, in the other event he played a drama. The background he did that because he realize that his audience are coming from different background, so he has to try different way to deliver his preaching message to his audience. Some people like to be touched with a song; the other people like to be touched by a discipline; and the others like to be touched with a good management. The wider people that can be touched, he hopes the greater people that would be aware with the truth because they are touched in the part that they like.

In every preach, Aa Gym always express his emotion by his face expression and the intonation while he's speaking. The following is an example how he delivered his speech with the emotional expression :

" So if We had love, we will be ... one... (he makes an dialogue with the audience, while he raised his finger to show the number one) ... we will have hospitality and tenderness... (he's smiling) ... a rubber wouldn't have any hospitality to his victims ... (his eyes getting wider, he expressed bad guy, he plays like an robber that pointing a

weapon to the victims) "give me your money or you'll be dead!... (his intonation sounds like a robber that threaten the victim) I think, there is no robber that ... (he soften his voice, his facial expression getting tenderness, then he's smile) 'sorry Sir, I would bothered you ... which one that you'll choose : your money or your life?... (then he's smiling, he made his voice soften) 'please.. choose the safe way for you ... sorry for this inconvenience... (then he shake his head, curl his lips, to show that this wouldn't be happened...)."...."

While delivering his preaching, Aa Gym always using his intonation, face expression, body language, all of his body always try to communicate something. It's rare to see him just sit down without any movement of his body and without any facial expression and intonation.

His high self monitoring can be seen by his effort to evaluate his presentation. A couple years ago, before he had a tight schedule like now, he used to discuss with his students (santri) about his presentation. He always open with all the critics that he received from the other. Now, when He's getting busy, He still asking for critics from his assistants and his guard that accompany him during his preaching.

The following statement is coming from his secretary who always accompanied him during his preaching :

" ... He used to ask me how is the response from the audience with his message ... while he delivered his speech, we usually walking around the audience to see their respons..."

For the content of his message, Aa Gym has a team that will be evaluate the content, like : is the Qur'an verses that he used was right ? was he quote the right hadits, and informed the right Islamic law (syariah) to the audience ? the team that evaluate this preaching content called Asaatid team. The Asaatid team is coming from the people that have Islamic education background. As We know, Aa Gym didn't have formal Islamic education background during his life. He was learning from some people who had great knowledge about Islam, include his father in law who had traditional Islamic boarding school (pesantren) in west Java.

Besides the asaatid team, Aa Gym has his wife – Ninih Mutmainah – as his most trusted evaluator. Teh Ninih (his wife nick name) usually gives her critics to him. Aa Gym makes a good team work with his wife. She prepared the cloth that would be wear by Aa Gym. She reads a lot of books and giving some notes from that book, so her husband can use it for his preaching material. Sometimes Aa Gym ask for her opinion while He found some formula like 3M, 7 S, and others before He deliver it to the audience.

During his preach, Aa Gym usually insert an example from daily activity and from his own experience, such as the communication between husband and wife, a child with his parents, etc. Those examples make the audience can understand it easily because it happened around them too. So, they can keep those examples in their mind.

Abdullah Gymnastiar using elaborated codes in his preaching message. An elaborated code is explaining a message very width and depth. According to Basil Bernstein research, the using of elaborated codes is for middle to high class society. Even though Aa Gym never limited his preaching only for a certain class in the society, most of his audience are coming from that class. May be they like with the way He delivered the message, and how He elaborated the message.

Another uniqueness from Aa Gym is his Sundanese accent. Even though he using Indonesian language, but he never forget using his accent. Sometimes he inserts some sundanese words during his preaching. Even the call Aa in his name is from Sundanese language. It means brother.

His personal characteristic is fulfilling the ethos dimension according Aristoteles. This ethos dimensions are credibility, impression and power. Credibility is a set of audience perception about expertness and trust to Aa Gym. His expertness is how he can explain the topics and related it to daily activities. Trust is the audience impression to his character.

The physical impression of Aa Gym is his head cover that very unique. he almost use it in every appearance. According to his wife, the head cover that he used is coming from their audience's request. He looks more older and wiser by that head cover. Because He has small physic, so He agreed with that request. For this physical appearance, his wife – Teh Ninih – always prepare everything that he will be used in his presentation.

The power dimension that Aa Gym had are : authority legitimate power for his internal audience (his students and his employees in his company), referent power can be implement when the audience admired the communicator. It can be seen from his million guests that coming to Daarut Tauhid (his pesantren) every weekend. They come from another place just to see their beloved preacher.

The communicator style of Aa Gym according to Robert Norton definition, his communicator style are dominant, dramatic, animated, impression leaving, attentive and friendly. We can see his dominant style in his leadership in his pesantren and company Daarut Tauhid. Every Saturday morning he arrange an routine event with his students and employees. In this event, He lead all of his assignment students⁵ to work together cleaning the pesantren. His pesantren is very clean and they put their shoes and sandals in front of the mosque and the house orderly. Aa Gym gives example to do that. He almost never asks his students to clean something unless He does it by himself. The students and employees then understand what they should do without any straight command from their leader. His strong leadership becomes a culture in Daarut Tauhid and his corporations.

Dramatic style from a communicator can be seen when He likes some physical and vocal actions. Aa Gym has this style because he likes to tell stories, and sometimes he acts too over to deliver his intended. Sometimes he acts like an actor to describe the messages. Dramatic style also can be seen by the using of poetry in his messages. Sometimes he creates a song. His famous song is 'Jagalah Hati' that very popular in Indonesia. His animated style can be seen in his expressiveness during delivering the messages.

Ja'far Umar Thalib, according to Snyder definition ia a medium self monitoring. He pays less attention to his non verbal activity, and gives more attention to his verbal messages. He always recorded his speeches into a tape, so he could evaluated the content of the message whether he quote the right Qur'an verses and the prophet's tradition or not. Ja'far Umar Thalib is one of the preachers with Salafy paradigm. In this paradigm, they pay more attention to the content of the messages. In this paradigm only an ustadz (teacher who teach Islamic rules) that can give Islamic rules to the audience. they're very careful in making a preach message, especially in making quotation from Qur'an and the prophet's tradition.

⁵ Assignment student is his term for his employees. Aa Gym has more than 800 employees for his company (MO

Ja'far usually gives preaching messages from a certain book of tauhid and the other books of Salafy. He always gives examples for his message from the prophet Muhammad traditions and some stories from khulafaur rasyidin era. He would explain something by the referent from those traditions. So, he would be connected all the things that happened today with the prophet's experience. That is the way He tried to purified the Islamic traditions by connected them with the prophet Muhammad and His friends experience in the past. That's why he pays more attention about the verbal messages that He delivered to the audience. He almost never pays attention to the technique of presentation or public speaking. During delivering the message, Ja'far rarely expresses his emotion. His face expression and voice intonation are smooth.

Ja'far Umar Thalib has dominant style in his communicator style. He looks always dominant in every conversation between him and the students. In one of Ja'far preaching speech, the audience ask him by a note in a piece of paper. They were not asking directly to him. When I ask him about that, he said that it only for saving the time. Because usually a lot of questions that the audience ask, but he only has limited time. That's why He asked the audience to write the question into a note. But the situation was very quiet. Only Ja'far that spoke in that time. The dominant style in this event was very obvious.

Ja'far almost did everything in his preaching by himself. From preparing the messages, preparing the suite that he would wear. He writes all the articles in Salafy magazine that published by his pesantren. And He answered all questions that delivered by the audience via e-mail. All of this things He did it himself.

This dominant style could be happened because of his deep understanding about Islamic knowledge. His audience also trusted him has referent power. He is the referent of everything about Islamic teaching. His internal audience would follow everything that he said. Even the way He dressed and his wifes dressed was followed by the audience.

Ja'far Umar Thalib uses restricted code while delivering the message. it could be seen by his limited word that he used, according to the book that he use during the preaching. In Salafy, the preacher is not allowed to develop the content of the messages from the salafus sholih book. The preacher only explains the content of the book by the story of the prophet Muhammad and khulafaur rasyidin experienced that connected with the topic. So, the code that Ja'far used is very restricted. He seldom connected it with the fact that happened today, around the society, the recent context. When He connected it with the fact that happened today, He always pointed the bad and wrong side from the reality, and show the ideal things that should be happened when Prophet Muhammad still alive.

According to Basil Bernstein, the used of restricted code usually for lower class audience. for Ja'far case, this terminology is not happened. Because his audience is not limited from a certain segment audience. they come from variety segments like college students, farmers, businessman, etc. I think Ja'far uses this restricted codes because of his teacher Syaikh Muqbil bin Hadi Al-Wad'i and another Salafy's leader from Middle East did the same. So, he just copied the way his teachers delivering the preaching speech.

Ja'far didn't use his cultural dialect. He comes from East Java. Not like Aa Gym who use sundanese dialect in his speaking, Ja'far is not using his east java dialect in his ordinary conversation. Otherwise, Ja'far uses Arabic words and dialect frequently. It happened because He always uses Arabic book as his referents. So he is frequently using Arabic language in his dialy conversation.

The communicator style of Ja'far Umar Thalib according to Robert Norton is dominant, contentious and friendly with the man He knows. The contentious style we can look from the attashfiyah mission that has been explained above. The effort to purified the Islamic rules and teaching that already mixed with the other notion, make him has to be contended with every body who has different idea about Islam with him. His live story tells us how contentious He is. He contended his father who had pesantren too in east Jawa. Then he went to Jakarta and study in LIPIA, then He contended with his teacher. Then He went to Maududi Institute in Pakistan. He had some disagreement there, so he stopped the study and traveling to look for a teacher by himself.

He always contended to the notion that confusing the Islamic rules and the basic principle of Islam that should be hold. The basic principle of Islam is Aqidah, Ibadah and Akhlaq. Every effort to confuse those basic principle, would be contended by Ja'far. He is ready for argumentation to purify this confusion.

The Learning Process and The Audience

Abdullah Gymnastiar uses social learning theory for his audience. The social learning theory is an assumption that every body has a capacity to regulate themselves. It means every body has their own way to appreciate, influence and making future plans by their own experience in the past and their own awareness about themselves. Based on that, nobody can push somebody about their own plan. Somebody should choose the way he or she wants according to their awareness about something. When they want to change or do something, it just because they want to, they understand the reason and the consequences of the step that they choose.

In the learning process, Aa Gym almost never gives an order to his audience to do something. He always gives the conclusion of his preaching message in the heart of the audience. He also never gives punishment when the audience didn't follow the message he delivered. He convinces that the audience have their own awareness and reason when they want to do something. He understands that when somebody changes something in his life by his own, not because somebody else asked for that, it would be more reasonable and more convince able for himself. It would be long time effect.

The implication of this learning process is Aa Gym has no loyal audience. The way he dresses is not followed by his audience. There is no the same symbols that describe the uniqueness of the audience. every body can come and go easily.

Aa Gym explains that his audience is everybody who doesn't understand Islam well. it can be Moslem that hasn't implements the Islamic rules in his life. Or non Moslem who wants to know more about Islam.

Because of this audience segmentation, Aa Gym formulate the message to be easy to understand. He used to make some short words that mean a lot. For example, he uses the term of 3M for *Mulai dari diri sendiri* (start from ourselves), *Mulai dari yang kecil* (start from the smallest thing) and *Mulai dari sekarang* (start from now). This short word makes the audience easy to remember and understand. Even though this short word actually has deep meaning of being a better man.

Not like Aa Gym, Ja'far Umar Thalib using classical conditioning and instrumental learning for the audience learning process. Classical conditioning is a learning process where the teacher conditioned the environment to do a certain things. In his pesantren, He conditioned the place for man and woman students in a separate place. During his teaching time, the

the man students. The woman students can hear his teaching from their rooms by the speaker which connected from the mosque to the woman's room.

The other conditioned things is his students dress. The woman students using head cover that covering their hair and face, with a dark colors. Only their eyes that can be seen. For the man students, they are using gamis. Gamis is a kind of cloth that covering their knees. They are using trousers that not covering their ankles.

The instrumental learning process is the learning process using reward and punishment. If the students giving the good response – the response that Ja'far desires – he will give reward such as smile, verbal reward, etc. Otherwise, when the students behave bad – not like Ja'far Umar desire – he will give punishment to them.

Both Abdullah Gymnastiar and Ja'far Umar Thalib are an persuasive communicator, because they can influence their preaching messages to the audience. Even though they both have different audience segmentation, they have certain way to deliver their preaching messages to the audience. they both understand to 'adapt' their message with the audience. by their verbal and non verbal messages, they can create an effective and persuasive messages.

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