The Role of Ideology in Empowering Da'wah Discourse: Hermeneutic and Critical Discourse Analysis

Salam – Sukirman – Firman – Mirnawati

DOI: 10.18355/XL.2025.18.03.04

Abstract
The ideology of da'wah empowerment has proven effective in strengthening the religious and social attitudes of the community, increasing understanding and awareness of religious teachings, and motivating actions that align with religious values. This study examines the role of ideology in strengthening da'wah discourse in Palopo City, using hermeneutics and critical discourse analysis. The analysis reveals three forms of empowerment ideology: (1) motivation through persuasive language; (2) affirmation and reinforcement through firm language; (3) Obedience and openness by inviting the audience to be open and obedient to religious teachings. This study provides an in-depth understanding of the role of ideology in empowering da'wah discourse while highlighting the importance of understanding how communication techniques and language used by da'is affect audience understanding and response. The results of this research contribute to developing more effective and targeted da'wah strategies in the future.
Key words: actions, da'wah, ideological form, representation, expression

Introduction

Da'wah carried out in Palopo City has positively impacted the interest and motivation of the community to participate in various religious activities. This fact indicates that da'wah activities are an important element and necessity for the people in Palopo City (Ilyas, 2022). This is reflected in the frequency of religious studies and lectures of a religious nature, the increase in the number of places of worship such as mosques, the formation of taklim assemblies, the growth of religious organisations, and the establishment of religious schools (Kholili, 2023; Muhammad & Hossain, 2022). The discourse context that includes the ideology conveyed by the preachers in Palopo City has contributed significantly to the progress and development of da'wah in the region. Discourse still significantly impacts people's social views and attitudes (Chen et al., 2025: 166; Yoshimoto, 2025: 1; Machmudi & Ardhani, 2020). For example, black humor is often used as a form of resistance to hegemonic power while reinforcing broader ideologies, albeit in more complex and dehumanizing contexts. Through legitimation strategies, the state reinforces this ideology in crisis situations, showing how language plays a role in maintaining power (Chen et al., 2025; Sadhriany et al., 2022). Ideology in da'wah discourse results from thoughts produced and reproduced by culture, tradition, and community. This article aims to provide information and understanding of the form of ideology described by the da'is through the implementation of da'wah in Palopo City. In addition, it also opens up space for public understanding and clarity about the emergence of interpretations of giving impressions, both positively and negatively, on the implementation of da'wah in Palopo City. It clearly shows the direction and position of da'wah held in Palopo City so that misunderstandings among the community can be avoided. The form of an ideology built by the da'is in their da'wah delivery is described in detail through data descriptions. In addition, the ideological mapping conveyed by the preachers can also be seen in the pattern or form of meaning through these details and descriptions. In this regard, the clarity of the existence of the ideology represented by the da'is in the

delivery of da'wah in Palopo City was clearly expressed through the discussion of the description of research data analysis.

The emergence of a description of the representation of da'wah ideology in Palopo City is based on the understanding to provide clear information to the people in Palopo City about the form and existence of the ideology expressed by the da'is. Among the ideologies expressed by the da'is is the formation of sharpness of influence and motivation conveyed in the form of statements such as invitation, strengthening, and openness in the formulation of da'wah. The explanation of the ideology conveyed by the da'is will experience an open space because it not only serves to transform religious teachings to the community but also provides space for understanding of the ideas and forms of thought of the da'is delivering their da'wah.

Da'wah can influence society to behave more religiously. The role of religious extension workers in coaching taklim majlis in Sragen the index results reached 78.71%, which was classified into the good category (Iswanto, 2017). In addition, it was also shown that in the COVID-19 season, da'wah was still carried out using online methods as a form of social activity in carrying out Islamic religious syiar (Ermayani et al., 2021). Thus, da'wah activities are quite important aspects that are carried out in filling the space of human life (Saputra et al., 2021). The research gap lies in the absence of comprehensive studies that integrate hermeneutic and critical discourse analysis approaches to reveal the role of ideology in shaping and empowering da'wah discourse within socio-cultural dynamics. This study contributes by offering an integrative analytical framework that combines hermeneutic and critical discourse analysis to examine how ideology operates within da'wah discourse. It also provides deeper insights into the ways religious messages are constructed, interpreted, and utilized to influence socio-cultural contexts.

Literature Review

Ideological Representation

Ideology is as related to sign as to the discussion. In ideological representations, statements of speech form are presented through expressions that express conclusions directed at a particular object. The purpose of ideology seeks to organise public attitudes and actions for profit. Ideology contains values and characters that also influence speakers in conveying competencies and motivations that will be built to influence and shape the understanding of listeners (Sukirman &; Makmur, 2021). Thus, ideology is an instrument or tool as well as a strategy to express the goals and desires expected by the authors or speakers of the text expressed, either through script, speech or represented through receptions or events.

Discourse

Discourse plays a significant role in shaping social understanding and interactions across media and platforms. The context of communication, the social nature, and the implicitness of language processing introduce challenges in generating consistent and standardized interpretations, as explained in the study of interpretation modeling (IM). IM reveals that semantic interpretations of sentences are often influenced by the reader's social relationships and moral judgments about the author, giving layers of implicit meaning to the sentences read. It has the potential to help identify conflicting and complex interpretations that are particularly relevant in online content moderation to maintain security in digital discourse (Allein et al., 2025: 1). Furthermore, discourse analysis in Lithuanian war news shows how live discourse shapes identities and separates warring parties through identification, polarization, and legitimation strategies. This reinforces the ideology of war narratives, provides moral and emotional dimensions to news reporting, and influences social views and attitudes

toward war and conflict (Arcimavičienė, 2025: 1). On the other hand, critical discourse analysis shows how technology and interface design shape health ideologies through calorie-tracking apps. By using interface designs that uphold neoliberal and nutritional ideologies, these apps reinforce the view that health is an individual responsibility to be controlled and improved (Andersson, 2025: 1). Similarly, on social media platforms, confession shifts in an online context. Users build social bonds through confession that strengthen interpersonal and community relationships (Ross & Bhatia, 2025: 1). Ideological shifts are evident in Japanese government policy on whaling, influenced by external and internal factors influencing Japanese political decisions on the issue (Liu et al., 2025: 1). In health communication, changes in patient information brochures reflect a shift toward more patient-centered health care, emphasizing accuracy, education, and patient autonomy, illustrating a shift in health policy ideology (Pelizzari, 2025: 1). These examples demonstrate how discourse shapes and reinforces ideology across multiple social and policy dimensions.

Discourse, the dominant ideology, is maintained and reinforced through language, which is reflected in word choice, representation, and narrative structure. Critical discourse analysis reveals how this ideology is sometimes hidden or presented indirectly. However, discourse still significantly impacts people's social views and attitudes (Chen et al., 2025: 166). For example, black humor is often used as a form of resistance to hegemonic power while reinforcing broader ideologies, albeit in more complex and dehumanizing contexts. Through legitimation strategies, the state reinforces this ideology in crisis situations, showing how language plays a role in maintaining power (Chen et al., 2025: 166). In addition, ideology plays a role in public policy reform, such as the debate on same-sex marriage in Japan. Conservative ideologies that seek to maintain hetero-patriarchal values are reflected in media discourses that discuss the tension between human rights and traditional social norms (Yoshimoto, 2025: 1). In language education, authorial ideologies often prioritize first-language speakers as the standard, ignoring the diversity of second-language (L2) speech, which influences perceptions of L2 speakers and limits understanding of more inclusive communication (Jeong & Lindemann, 2025: 1).

The influence of discourse on social change can be seen through various phenomena that influence societal perceptions and practices. For example, research on the understanding of early childhood teachers working with refugees in Turkey found that anti-immigrant and political discourses, scarcity, grief, and ideas of belonging firmly influenced teachers' views of refugee students. Their understandings were influenced by factors that reflected how discourses shape individual worldviews and experiences within a larger social context (Karsli-Calamak & Mazzanti, 2025: 25). Furthermore, analysis of discursive topics in the texts showed how discourses led to differences in interpretation between analysts and how different analytical techniques influenced the understanding of social change in the texts (Gillings & Jaworska, 2025: 1). In the context of nationalist discourse, for example, an analysis of metaphors used in Weibo discussions about the plight of giant pandas reveals how Chinese netizens reinforce national identity through comparisons between a positive in-group (China) and a negative out-group (the United States) (Huang & Wang, 2025). Such discourse shapes understandings of other social groups, such as the public debate in China over queer athletes who are perceived as threatening national ideology and existing patriarchal norms (Yang et al., 2025: 1). Policy shifts and the formation of social identities are reflected in social phenomena such as conservative "anti-woke" dating apps, which have struggled to attract users despite support from some conservative segments (Sengul, 2025: 1). On the other hand, Scotland's Advance Care Planning (ACP) policy shows how public policy discourse influences implementation and

revisions that are more sensitive to individual needs (Phenwan et al., 2025: 1). All of this shows how discourse shapes social understandings, policies, and identities in society.

Da'wah Empowerment

The empowerment of da'wah in the community is a very important aspect of the community's survival activities. The absence of da'wah aspects in people's lives will impact the community's low religious motivation. As a form of thinking about the importance of da'wah in the era of globalisation, the plan for implementing da'wah is realised in various ways. Among them using media involvement. In the study of da'wah, an important thing related to the ideology of Islamic media is explained, namely, the da'wah carried out so far is understood into two ideological typologies consisting of prophetic journalism ideology and provocative journalism ideology.

Furthermore, in the application of da'wah, even though it uses media, it still considers ideology as an aspect of idealism and argumentation to state principles as ideas that can influence the presentation of da'wah, both in text form and in the form of speech. It was explained' wah in the community shows that there are concrete actions that become a form of da'wah movement to achieve change. The form of change that occurs through the empowerment of da'wah is not only expected to occur in the attitude of spiritual aspect but also in the social aspect.

The perspective on da'wah science is placed as a study to examine paradigms, motivations, behaviours, and movements in the form of actions and interactions that realise faith and piety towards the truth of the teachings to achieve happiness in life in the world and the hereafter. In the development of da'wah empowerment, two aspects are very related: da'wah actors, such as da'is and listeners (pilgrims). Thus, the empowerment of da'wah in society contains the principles of justice and honesty as a form of noble behaviour and can bring a calm and peaceful life. Da'wah empowerment in the community is an activity that is expected to form a portrait of a life that is religious and highly socially empowered.

Description of ideological forms

Concerning the description of the form of ideology, a theoretical basis is needed to explain it, which is based on the theory of Gramsci and Althusser, which describes that ideology consists of four substances (1) ideology functions in general to form the subject, (2) ideology represents life experience, (3) ideology will become false if there is a misunderstanding of knowing real conditions, and (4) ideology is related to the reproduction of social conditions related to power relations. The ideology expressed in da'wah empowerment is closely related to views and thought forms, such as invitation and motivation, reinforcement and affirmation, and obedience and openness. To understand the ideology, concepts, and ideas of a community group represented through speech acts (da'wah) can be traced through interpretation and interpretation of descriptions in the form of messages conveyed in the context of da'wah empowerment. The expression of the thoughts and feelings of the da'is will appear in the form of meaning because it is expressed based on the goals to be achieved.

The nature of the application of ideology shapes humanity. The form of ideology embodies all ideas often applied and viewed objectively to express broader insights (Dijk, 2001). Subjects or actors with power relations always express actions as a form of implementation of ideas and ideas considered to contain goodness. In general, ideology manifested in a more dominant form of power is a form that produces mentality in society. Regarding the empowerment of da'wah in society, mental formation is the goal and target of the implementation of da'wah. The ideology built in da'wah is to reproduce and reconstruct a more religious and social mentality

shown through invitation and motivation, reinforcement and affirmation and realising forms of obedience and openness behaviour. said that understanding something through text certainly requires special emphasis (Juanda, Azis, & Djumingin, 2025).

Methods

This study uses a qualitative approach based on natural data (Creswell & Creswell, 2017). The data obtained is authentic and does not involve engineering or manipulation. In addition, this study requires descriptive data that aims to explore the meaning of statements considered relevant to the required data. This research is included in the ethnographic category because its main focus is the result of the human mindset manifested in speech acts and ideologies that encourage the empowerment of da'wah in Palopo City. Therefore, several statements containing ideology submitted by the da'is were identified as selected research data and determined as the main source or focus of study in this study.

This research was conducted in Palopo City from June to July 2021. Research data sources include secondary data and primary data. Secondary data are obtained from research studies and literature relevant to the research topic. Meanwhile, primary data comes from the da'is (muballiq) in Palopo City. The research object involves da'wah activities in the form of lectures, such as Friday sermons, taklim assembly studies, weekly routine studies, and religious organisation studies. The research subjects, namely the preachers in Palopo City, were selected using purposive techniques, which took into account the goals and objectives of the study. Collecting data involves recording the utterances (discourses) delivered by the preachers using a video camera. Furthermore, recordings are converted into written text to facilitate reviewing and selecting data containing ideology. Data that has been categorised, reduced, and selected as research data is then analysed to understand the character of the data in depth. The data analysis stage includes description, interpretation, and interpretation concerning hermeneutic approaches and critical discourse analysis techniques.

Results and Discussion

Data Description

The ideology applied by the muballiq in Palopo City in delivering da'wah activities as an expression of religious messages reflects the goals and hopes to be achieved. The ideology is expressed through the expression of da'wah in interaction to convey affirmation or strengthening of meaning to achieve the purpose of da'wah. It is so that communication built in verbal interaction discourse through speech acts can convey deep impressions and messages.

As a result, people's attention has become more focused and focused on godly behaviour, including social relations between people and religious relations between people and Allah Almighty. In this context, the da'wah activities delivered by the muballiq in Palopo City aim to increase public awareness and understanding of religious values and pious behaviour in human relations and relationships with Allah Almighty.

1. Description of Ideological Forms Through Invitation and Motivation

The following describes data on the form of ideology expressed through statements of meaning**, invitation, and motivation** in the interaction of da'wah activities in Palopo City. The data is represented as follows.

(1) *"**Pertama-tama marilah kita** panjatkan puji dan syukur kepada Allah swt. yang telah melimpahkan rahmat kepada kita semua.*"; "**First of all, let us** offer praise and gratitude to Allah Almighty. Who has bestowed grace upon us all" (M. Great 2/7/21, cult lecture)

The statement at dor (1) indicates that the bolded word expresses the display or description of the rhetorical value meaning of an invitation or exclamation about the need to thank Allah Swt. Muballiqh (lecturers), as speakers, place high enough expectations on the listener (pilgrim) so that in us (listeners), there is a process of understanding the existence of desire, openness, and acceptance. The meaning referred to in the word invitation (come) in the statement namely praise and gratitude. The statement of the invitation to gratitude essentially contains the meaning of the command as a form of emphasis shown on the use of particles in the word let's. It is understood as an appeal aimed at moving the heart and soul of the listener to manifest a deep sense of ***conviction***. Thus, the rhetorical purpose of the statement from speaker to listener (congregation) reminds us of the importance of accepting and acknowledging the gifts that God has revealed to man.

Based on the interaction of these speeches, it is understood that the speaker is fighting for critical ideas about **calling, reminding, inviting** the need for awareness, opening up, contemplating and understanding the use of divine gifts in carrying out life. The speaker pointed out concretely and unequivocally God's role in moving the flow of life. The religious value expressed by the speaker will lead the listener to understand more about the nature of divine existence behind human life. In addition, speakers encourage and emphasise forming a sense of confidence among worshippers. The relationship between **faith and gratitude** is a coherent combination to grow and strengthen a religious life for the people in Palopo City.

(2) "***Marilah kesempatan yang sangat baik ini kita** memanfaatkan sebaik-baiknya untuk bersama-sama meningkatkan **mutu iman dan takwa** kepada Allah Swt.*"; "Let us make the best use of **this excellent opportunity** to jointly improve the **quality of faith and devotion** to Allah Almighty" (M. BT Rassai 2/7/21, kh. Jumat).

The statement on the data (2) expresses an appeal about improving the quality of faith and piety towards Allah Almighty. The appeal is emphasised through the word. Let's use ***which*** means a call or exclamation that expresses **an invitation**. Then, it is strengthened by the designation of the most appropriate time or opportunity. The description of this expression provides strong encouragement and motivation to carry out more quality worship. Cultivating the spirit of worship is a very important aspect every Muslim possesses. Therefore, a call is needed to remind the community (pilgrims) to focus more on implementing worship. Calling and giving warnings is a form of partiality towards good things. In addition, invitations or calls are believed to create harmonious relations among fellow Muslims, at least can create silaturrahim as a form of togetherness.

The description of da'wah in the statement about increasing faith and piety contains **the ideology of obedience in realising self-confidence**. The intended target of the statement is an attempt to bring out the behaviour of religious consciousness. Increased faith and piety will shape religiously empowered attitudes and behaviours. Thus, discipline, order, and harmony will manifest in life. Faith and piety are essential elements in forming beliefs to be the basis for moving other aspects of life. Faith and piety are the basis for belief in religious beliefs, which are a form of worship to Allah SWT. It needs to be improved because it is believed that the higher the level of faith and piety of a person, the more positive it gives a positive image in thinking and acting. Faith and piety are packaged in the heart and emitted by the soul through the

thought process to produce decisions, both in the form of action and in the form of speech. So, the quality of faith and piety is the key to achieving happiness in this world and hereafter.

2. Description of Ideological Forms Through Reinforcement and Affirmation

The following is a description of data related to the form of ideology expressed through a statement of meaning**, reinforcement and affirmation in the interaction of** da'wah activities in Palopo City. The data is represented as follows.

(3) *"**Sekali lagi saya katakan** bahwa orang yang **jujur** tidak akan takut kepada siapa pun juga.*"; "**Once again I say** that honest people will not be afraid of anyone either" (M. Al-Ikhlas 3/6/21, talk).

Description of the statement in the data (3) the speaker gives a message to the listener about the emphasis on honesty. A person who has honesty should not be afraid. Honesty is a very important attitude and behaviour of every human being. Honesty will lead to self-confidence whenever and wherever you are. A person will be trustworthy and given trust if he has an honest attitude. Honesty is a personality attitude that needs to be developed to gain respect from others. Without honesty, for someone, it is difficult to develop because it is closed to social interaction space, both through individuals and through community groups. The emphasis on the importance of utilising honesty in survival is absolute. This attitude element represents accuracy and maturity in realising life behaviour.

Honesty will display the **attitude and principle of courage** in facing all challenges. The ideology expressed behind honesty by speakers describes **an attitude of concern and affirmation** towards **justice and truth**. Every attitude and deed expressed with honesty will produce truth. The sense of truth a person possesses will encourage an attitude of courage and responsibility for what is done. The ideal principle of life is to make things right. No one will ever defeat the truth. It becomes the essence that will be aimed at realising a harmonious life. Honesty embodies truths that give birth to sensitivity and courage to express doubts. In substance, honesty is the formation of personality and intelligence to distinguish between the right and the vanity. It shows that accuracy, thoroughness, and accuracy of thinking are important indicators to cultivate and recognise honesty. Thus, the ideology expressed by the speaker regarding the emphasis on the importance of honesty is perceived as a pattern of attitude and personality in life.

(4) "*Pada kesempatan yang sangat singkat ini, **khatib hanya ingin mengingatkan kembali, menegaskan kembali** bahwa hidup ini adalah **ibadah***"; "On this very short occasion, **the khatib just wanted to remind again, reaffirming** that life is **worship"** (M. Riadul Jannah 9/7/21, Khutbah).

The speaker's statement on data (4) shows motivation as reinforcement to worshippers or listeners. It is known through the phrase's meaning, such as **just wanting to reiterate or reaffirm**. The phrase characterises the need to pay attention to worshippers as an effort to cultivate and develop religious attitudes. The provision of motivation from khatib aims to strengthen the implementation of worship practice. Khatib's attention is shown in expressions of ***only wanting to remind*** that express the meaning of 'nothing other than the intended thing'. This expression expresses focus to form a deeper pattern of attention and desire related to worship matters. Thus, khatib

pays attention to the congregation to position worship as the main element in living life.

Strengthening the implementation of worship is a top priority aspect in the sustainability of life. Worship contains discipline and regularity in the implementation of all aspects of activities in life. Carrying out worship will shape a person's personality to be more directed and organised and create a pleasant atmosphere towards oneself and others. In addition, worship can educate people about both physical and spiritual elements. Thus, worship is not only an obligation but also a necessity. The impact of worship is very significant on life because it forms logic of thinking and inner calm. Worship is an instrument to form harmonious communication relationships, relationships between oneself, relationships between fellow humans, relationships to nature and relationships with God Swt. Worship is a strengthening medium for humans to form and develop their potential to achieve prosperity"

3. Description of Ideological Forms Through Obedience and Openness

The following is a description of data related to the form of ideology expressed through a statement of the meaning of **obedience and openness in the interaction of** da'wah activities in Palopo City. The data is represented as follows.

(5) "*Majelis ilmu itu yang kita harapkan adalah* ***keberkahan ilmu*** *itu sendiri. Bukan cari siapa paling lucu dan sebagainya . . . .*"; "The assembly of knowledge that we hope is **the blessing of science** itself. Not looking for who is the funniest and so on . . . ." (M. Ibadurrahman 3/7/2021, Taklim Pekanan).

The statement on data (5) shows the need for material presented at the meeting of scientific study activities directed at achieving the use of knowledge to obtain blessings. The assembly is a place or space to study science. It is expected by speakers to contribute optimally following its functions and objectives. Reinforcement that is directive will be a guide in carrying out further activities. This guidance broadens the listeners' horizons, especially in accepting and evaluating the implementation of science assembly activities. In addition, pilgrims will selectively receive and interpret the presentation of material, not only interested in the welcoming strategy but, more importantly, the value and benefits obtained from the study. Interpreting the study carefully and precisely will reap maximum results for developing insight, behaviour, and intelligence levels.

The speaker's direction on the blessing of knowledge is an expression that expresses the ideology of reasoning intelligence of studies expressed through assembly activities or weekly meetings. It will be the power of da'wah because it can represent the depth of the message of scientific studies. The message's depth is the substance expected to be obtained in the studied assembly. Only with the ability to interpret in depth the presentation of the study can the blessing of knowledge be obtained. The blessing of knowledge becomes a strength listeners obtain through material presentation and perception of life. This aspect of strength positively impacts the development of attitudes and personality. The strength built through scientific studies will foster confidence in facing all forms of problems in life. In the presentation of scientific material, seriousness and accuracy are needed to conduct studies so that the depth and sharpness of knowledge are obtained to the maximum. The blessing of knowledge gained will guide the way of thinking and acting to find a pleasant form of policy.

(6) **"*Penghulunya hari*** *adalah hari Jumat, ia adalah hari yang* ***paling utama*** *di sisi Allah swt, lebih agung . . . .*"; "**The head** of the day is Friday, it is

the **most important** day in the sight of Allah Almighty, greater . . . ." (M. Babussalam 6/7/2021).

The expression khatib in data (6) shows that Friday is a day that has glory. Thus, Friday has special features when compared to other days. Friday should be prioritised as a day to multiply practices. Friday has primacy because of the many events Allah Almighty shows mankind. In addition, Friday is believed to be the day when Allah Almighty answers prayers. Other things that can be shown as virtue and speciality on Friday include Muslims gathering in mosques following sermons and Friday prayers. In the process of these activities, there is a transformation in the form of direction and teaching in the form of useful advice in life, both religious and social.

The virtues and privileges expressed by the khatib in the Friday sermon contain the ideology of understanding the sacredness of Friday. The ideology concretises by highlighting and emphasising its differences from other days among the understandings expressed, namely *the upstream of the day* and, *most of all*. This expression has a meaning that expresses specificity that expresses an affirmation of the understanding that characterises the holiness and blessings of Friday. The khatib directive provides knowledge so that pilgrims understand the existence of Friday and are more focused and solemn in performing worship on Friday. Thus, khatib instils a religious influence on the understanding of sacredness and holiness of Friday as the most appropriate and focused time of worship compared to other times.

(7) "*Dia **dekatkan dirinya** dengan Alquran dan **paham isinya**, ia kaji maknanya, diamalkan ajarannya, didekatkan Alquran dengan anaknya diajarkan kalamullah kepada keluarganya . . . .*"; "He **drew himself close** to the Qur'an and **understood its contents**, he studied its meaning, practised its teachings, brought the Qur'an closer to his son taught kalamullah to his family . . . ." (M. Assalam 2/6/2001, majlis taklim).

The speaker's statement on data (7) reveals the Qur'an, as the focus of discussion in the study of taklim assemblies, is recommended to be guided in life. The advice is expressed through *being close*, *understanding the content*, *practising the teachings*, and *teaching his children kalamullah*. Successively the recommendation was stated as a form of affirmation of the importance of the Qur'an as a reference and reference in living life. Thus, the Qur'an is the ultimate source of learning. The Qur'an has explained all aspects of life, both related to past events that have happened, the present that is happening, and future events that have not yet happened. The completeness of all aspects of life contained in the Qur'an encourages people to read and study it to be practised in everyday life. The Qur'an has guided people in worship, including how to realise aqidah and morals.

As a guide to life, the Qur'an substantially guides humans to realise noble behaviour and morals. The ideology expressed by speakers in taklim assemblies encourages and influences listeners to practice Qur'anic values in life. The Qur'an must be studied and practised because it contains the value of holiness that Allah Almighty directly revealed to humans. One of the benefits of the Qur'an is studied as a guide for humans to distinguish between right and wrong. The Qur'an should be presented in life as a control tool for directing and building an image. Therefore, the idea conveyed by speakers in the taklim assembly is the *ability to image the Qur'an as a* guide to life. Thus, getting closer to the Qur'an is an attempt to portray oneself in forming religious nature and behaviour.

(8) "***Kuat dan luar biasanya** kecintaannya kepada Allah Swt dengan menegakkan bentuk-bentuk **ketaatan**, baik itu perintah maupun larangan*"; "**Strong and extraordinary** love for Allah Swt by enforcing

forms of **obedience**, both commandments and prohibitions" (M. Al-Mathaar 3/7/2021 thematic studies).

The expression expressed by the speaker in data (8) shows the nature of the relationship between man and Allah Almighty. Allah Almighty created man to serve him. The form of man's devotion to Allah Almighty is described as ***obedience*** strengthened and clarified by the extraordinary declaration of his love for Allah Swt. One form of obedient human devotion is to uphold God's commandments. His form of the command is, carrying out His commandments and forsaking His prohibitions. Strong obedience to God's commands manifests love for Him as the way of salvation in life on earth and the hereafter. As an expression of man's strong obedience to Allah, one very extraordinary event in the course of human life was revealed, namely when Prophet Ibrahim was ordered to sacrifice to slaughter his son Prophet Ismail.

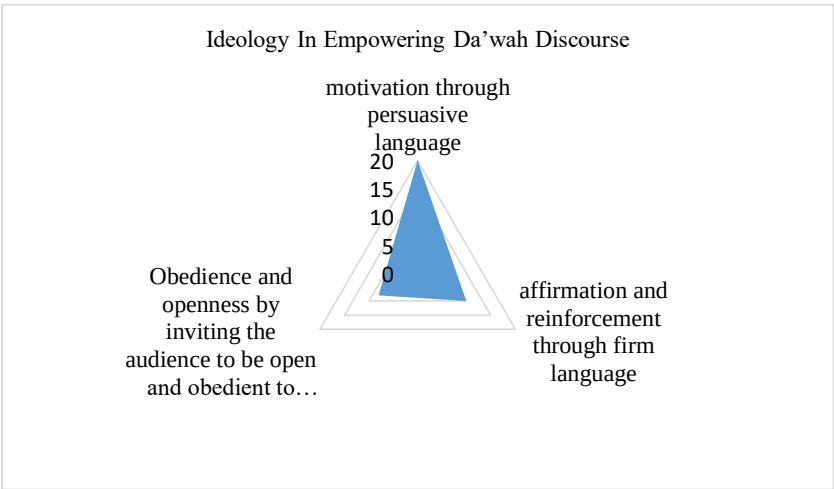
Obedience is the ability to have a relationship with God above all else. To profess love is essentially a complete surrender to God. Great love is seen in the form of a person's obedience to obey God's commands. The deep love and obedience represented by speakers in thematic studies reveal the value of sincerity, emphasised as an upheld necessity to achieve **perfection of devotion**. Realising love for God is forming a will towards an openness, willingness, and sincerity attitude to accept all consequences that contain goodness and abandon all prohibitions that do not benefit survival. Thus, love and obedience to its essence represent the ***essential relationship*** between the servant and his creator (man and God).

One form of ideology represented by the muballiq in expressing their da'wah in Palopo City invites and motivates worshippers to realise their belief in carrying out worship to Allah SWT. It is considered very important to cultivate the religious attitude of the community. Following the context, the existence of da'wah plays a role in exerting a religious influence on society. Therefore, ideology in da'wah is very important as a driving force to convey the message. Da'wah is an absolute thing in religious life (Chairiyah & Emeraldien, 2022; Haramain & Aminah, 2021; Nurholis, 2022). In Islamic teachings, da'wah is obligatory because it is related to needs. It shows that the invitation and motivation conveyed by the muballiq have realised the function and role of da'wah as a person who invites and directs pilgrims. Da'wah seeks to influence others to behave and behave as suggested in da'wah. In addition, da'wah is also positioned as a way to convey the teachings of Islam so that people carry out religious teachings with sincerity. It follows the essence of da'wah, which invites humans to behave wisely and wisely towards the right path commanded by Allah to achieve benefit and happiness in both the world and the hereafter. It is related to the function of da'wah as an instrument to motivate and invite humans to do good and follow instructions about the importance of doing good and preventing bad deeds.

Strengthening and affirmation is one form of ideology stated by the da'is in delivering the message of da'wah in Palopo City. In the context of da'wah as a space for delivery, the meaning of **reinforcement** and **affirmation** is not understood as coercion and emphasis but is interpreted as the accuracy and clarity of the ideas conveyed to achieve the purpose of da'wah. The ideology of strengthening and affirmation is an effort to increase understanding and confidence to achieve the quality of faith and piety to Allah SWT. Following Islam's teachings, da'wah is an obligation for its adherents, both those who have carried it out and those who have not. Thus, da'wah must be carried out to remind, strengthen, and affirm the values of worship. Through da'wah activities, there is a process of transformation of values and meanings as a form and form of interaction that influences pilgrims. Da'wah aims to influence, both individually and in groups, to be more motivated to implement the teachings of Islam. In the enlightenment da'wah movement, it is explained the purpose of da'wah is to strengthen and expand the religious horizons of the people based on

the Qur'an and sunnah to be actualised in life so that society, both real and integral and interconnective, can be free from empowerment and pluralism about the affairs of world life and the hereafter. The implementation of da'wah is a manifestation of strengthening and reaffirming the value of religious teachings that must be realised based on sincerity in life. This reinforces the ideology of war narratives, provides moral and emotional dimensions to news reporting, and influences social views and attitudes toward war and conflict (Arcimavičienė, 2025: 1). On the other hand, critical discourse analysis shows how technology and interface design shape health ideologies through calorie-tracking apps. By using interface designs that uphold neoliberal and nutritional ideologies, these apps reinforce the view that health is an individual responsibility to be controlled and improved (Andersson, 2025: 1). Similarly, on social media platforms, confession shifts in an online context. Users build social bonds through confession that strengthen interpersonal and community relationships (Ross & Bhatia, 2025: 1). Ideological shifts are evident in Japanese government policy on whaling, influenced by external and internal factors influencing Japanese political decisions on the issue (Liu et al., 2025: 1).

The implementation of da'wah in Palopo City presents an ideological form of **obedience** and **openness** to transform the message of da'wah. The preachers express this ideology as a strategy to carry out their da'wah. The ideology of obedience or obedience is expressed through sincerity, the essential relationship, and the value and benefits of imagery of the Qur'an by understanding its contents to achieve perfection of devotion. Obedience or obedience manifests the effect or influence of delivering da'wah that is considered successful. It was explained' wah to be more communicative and effective, several elements of da'wah are needed, including da'wah material, methods, and da'wah effects. In this case, the preachers in Palopo City have tried to represent their da'wah material with critical studies, including descriptions of the benefits and values of the Qur'an. In addition, da'wah has also been realised as an ideology of openness because it encourages reasoning intelligence in every display of material studies. In the study context, the direction of the ability to reason is an effort to provide space to interpret freely based on their respective perspectives.



The diagram above shows that (1) motivation through persuasive language; (2) affirmation and reinforcement through firm language; (3) Obedience and openness by inviting the audience to be open and obedient to religious teachings. First, motivating others to always do good in order to survive in society with a frequency of 20 things that tend to be motivational. Second, strengthening honesty and polite behavior with a frequency of 10, strengthening or affirming people always in every activity of behavior and honesty is an absolute thing that must be done. Third, obedience and obedience in carrying out worship with a frequency of 8. For this reason, humans must always learn so that they have knowledge that can be utilized. Motivation and reinforcement are certainly closely related to mental health. Mental health as stated by (Azis & Juanda, 2023) is very important in life. Likewise in terms of behaving and acting honestly. Azis et al (2024) emphasized the need to keep promises in order to build trust in others. Discourse still significantly impacts people's social views and attitudes (Chen et al., 2025: 166). For example, black humor is often used as a form of resistance to hegemonic power while reinforcing broader ideologies, albeit in more complex and dehumanizing contexts. Through legitimation strategies, the state reinforces this ideology in crisis situations, showing how language plays a role in maintaining power (Chen et al., 2025: 166). In addition, ideology plays a role in public policy reform, such as the debate on same-sex marriage in Japan. Conservative ideologies that seek to maintain hetero-patriarchal values are reflected in media discourses that discuss the tension between human rights and traditional social norms (Yoshimoto, 2025: 1). In language education, authorial ideologies often prioritize first-language speakers as the standard, ignoring the diversity of second-language (L2) speech, which influences perceptions of L2 speakers and limits understanding of more inclusive communication (Jeong & Lindemann, 2025: 1).

Conclusion

The empowerment of da'wah in Palopo City, expressed by the da'is utilises ideology as a driving instrument to sharpen the implementation of da'wah. Among the ideologies expressed are invitation and motivation, affirmation and reinforcement, and obedience and openness. The novelty of the concept of empowerment as a form of confirmation and embodiment of the ideological concept built by the preachers in Palopo City. The preachers believe this aspect of ideology as a path towards improving the quality of religious attitudes and improving the social aspects of people's lives. Thus, the concept of da'wah empowerment has undergone a shift in thinking that the da'is conveyed information about the need for religious attitudes without strengthening and affirming their ideology prominently. In the current empowerment of da'wah, in addition to updating the concept, an open strategy is also developed to create new understanding because it provides space for openness to analyse and reason the concepts offered or presented through the context of the implementation of da'wah. It shows that the concept of democratisation in da'wah has shifted the pattern of being rigid and authoritarian.

Scientifically, this research can be used to study and analyse similar objects. This research shows a renewal of the concept of da'wah empowerment in Palopo City, namely from the ideological pattern of doctrine shifted to the pattern of openness ideology. It can be used as a comparison to further explore other aspects that have similarities with the discussion of this study. The provision of new concepts in the context of da'wah empowerment has been possible for the community to understand because the da'is provide descriptions that contain very strong arguments formed through ideological development. Thus, in addition to providing benefits as scientific development, the results of this research can also provide practical value because it is one source of information directly showing the function and role of ideology in the implementation of da'wah. One of its roles and functions is to encourage and improve

religious and social behavioural attitudes as a foundation for formulating a life that realises peace and well-being, both individually and in groups.

Acknowledgments
This research is supported by the Dean of the Faculty of Language and Literature, Makassar State University. Thank you to all parties who have supported.

Bibliographic references
Allein, L., Trușcă, M. M., & Moens, M.-F. (2025). Interpretation modeling: Social grounding of sentences by reasoning over their implicit moral judgments. Artificial Intelligence, 338, 104234, 1-11. https://doi.org/https://doi.org/10.1016/j.artint.2024.104234
Andersson, H. (2025). Recontextualizing a healthy lifestyle through interface design: A Multimodal Critical Discourse Analysis of the Lifesum app. Discourse, Context & Media, 64, 100863,1-11. https://doi.org/https://doi.org/10.1016/j.dcm.2025.100863
Arcimavičienė, L. (2025). How direct discourse shapes war news coverage. Social Sciences & Humanities Open, 11, 101403, 1-11. https://doi.org/https://doi.org/10.1016/j.ssaho.2025.101403
Azis & Juanda. (2023). Student mental health euphemisms. XLinguae. https://xlinguae.eu/2023_16_1_4.html.
Azis, et al (2024). Exploration of "The Nod Dove" philosophy of civilized society. XLinguae. https://xlinguae.eu/2024_17_3_1.html.
Chairiyah, U., & Emeraldien, F. Z. (2022). Building Religious Moderation Amid the Buzzer Raid. COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat, 1(11), 868–879. https://doi.org/10.59141/comserva.v1i11.166
Chen, Y., Gong, Q., & Dovchin, S. (2025). Black humour as official slogan: The CDA from Chinese anti-epidemic discourse. Language & Communication, 100, 166-175. https://doi.org/https://doi.org/10.1016/j.langcom.2024.12.002
Creswell, J. W., & Creswell, J. D. (2017). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. SAGE Publications.
Dijk, T. A. van. (2001). Discourse, Ideology and Context: 35(1-2), 11-40. https://doi.org/10.1515/flin.2001.35.1-2.11
Ermayani, T., Nurhadi, R., & Masykuri, E. S. (2021, September 27). The Problems of Digital Da'wah during the Covid-19 Pandemic. Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences, BIS-HSS 2020, 18 November 2020, Magelang, Central Java, Indonesia. https://eudl.eu/doi/10.4108/eai.18-11-2020.2311673
Gillings, M., & Jaworska, S. (2025). How humans and machines identify discourse topics: A methodological triangulation. Applied Corpus Linguistics, 5(1), 100121, 1-43, https://doi.org/https://doi.org/10.1016/j.acorp.2025.100121
Haramain, M., & Aminah, S. (2021). Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia. KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan, 14(2), Article 2. https://doi.org/10.35905/kur.v14i2.3092
Huang, C., & Wang, H. (2025). Digital panda nationalism: Constructing nationalist discourse through metaphors in Chinese social media. Discourse, Context & Media, 65, 100869,1-10. https://doi.org/https://doi.org/10.1016/j.dcm.2025.100869
Ilyas, M. (2022). Old Mosque in a Religious City: Masjid Jami' Tua Palopo as a Center of Da'wah Development. Ilmu Dakwah: Academic Journal for Homiletic Studies, 16(2), Article 2. https://doi.org/10.15575/idajhs.v16i2.20256
Iswanto, A. (2017). The Ideology and Transmission of Religious Literature in Da'wah Activists and Islamic Studies in ITB Bandung. Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi), 3(1), Article 1. https://doi.org/10.18784/smart.v3i1.424

Juanda, J., Azis, A., & Djumingin, S. (2025). Local Wisdom in Fiction Text Comprehension Between Students and AIs. Journal of Artificial Intelligence and Technology, 2025, 5, 76-83. https://doi.org/10.37965/jait.2025.0593
Jeong, H., & Lindemann, S. (2025). Beyond ideologies of nativeness in the intelligibility principle for L2 English pronunciation: A corpus-supported review. System, 129(103599), 1-12. https://doi.org/https://doi.org/10.1016/j.system.2025.103599
Karsli-Calamak, E., & Valencia Mazzanti, C. (2025). Teachers of refugee children opening up dialogic spaces across interruptions and change. Early Childhood Research Quarterly, 72, 25-34. https://doi.org/https://doi.org/10.1016/j.ecresq.2025.01.005
Kholili, H. M. (2023). Reconceptualisation of the Da'wah Movement in Indonesia: Perspectives on Da'wah Communication. Interdiciplinary Journal and Hummanity (INJURITY), 2(3), 219–238. https://doi.org/10.58631/injurity.v2i3.40
Liu, R., Sun, C., & Chen, D. (2025). In the name of culture and sustainability: A Discourse-historical approach of Japan's whaling policy. Marine Policy, 171, 106456, 1-10. https://doi.org/https://doi.org/10.1016/j.marpol.2024.106456
Machmudi, Y., & Ardhani, P. K. (2020). The Role of Women in Islamic Propagation: A Case Study of Tablighi Jamaat's Nyai of Pesantren Al-Fatah, East Java, Indonesia. Journal of Asian Social Science Research, 2(2), Article 2. https://doi.org/10.15575/jassr.v2i2.27
Muhammad, M. K. A., & Hossain, M. S. (2022). Problems and Solutions of Islamic Da'wah in Bangladesh. AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES, 5(6), Article 6. https://doi.org/10.46722/hikmah.v5i6.326
Nurholis, N. (2022). Da'wah Message of Social Stratification in George Orwell's Novel Nineteen Eighty-four (1984). Ilmu Dakwah: Academic Journal for Homiletic Studies, 16(2), Article 2. https://doi.org/10.15575/idajhs.v16i2.15696
Pelizzari, N. (2025). Changing roles of patient information leaflets in the UK: A corpus-assisted discourse analysis. Applied Corpus Linguistics, 5(2), 100129, 1-10. https://doi.org/https://doi.org/10.1016/j.acorp.2025.100129
Phenwan, T., Sixsmith, J., McSwiggan, L., & Buchanan, D. (2025). Exploring advance care planning discourses in scottish dementia policies: A critical discourse analysis. Social Sciences & Humanities Open, 11, 101302, 1-9. https://doi.org/https://doi.org/10.1016/j.ssaho.2025.101302
Ross, A. S., & Bhatia, A. (2025). @Fesshole and the discourse of confession on X: A study of online sharing and community building. Discourse, Context & Media, 63, 100838, 1-8. https://doi.org/https://doi.org/10.1016/j.dcm.2024.100838
Sadhriany Pertiwi, S., Cangara, H., Safiyyah, S., & Syamsuddin, A. (2022). Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age. International Journal of Multidisciplinary Research and Analysis, 5(8). https://doi.org/10.47191/ijmra/v5-i8-18
Saputra, E. H., Ghazali, M. B., Mukmin, H., Wiranto, B. B., & Yanti, F. (2021). Understanding da'wah and khatib. Linguistics and Culture Review, 5(S1), Article S1. https://doi.org/10.21744/lingcure.v5nS1.1373
Sengul, K. (2025). "View profiles without pronouns": The politics and discourse of 'anti-woke' right-wing dating app, The Right Stuff. Discourse, Context & Media, 65(100876), 1-8. https://doi.org/https://doi.org/10.1016/j.dcm.2025.100876
Sukirman, S., & Makmur, M. (2021). The contextualisation of educational values: Symbolic forms in the interaction of learning process in IAIN Palopo. Bahasa Dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya, 49(1), Article 1. https://doi.org/10.17977/um015v49i12021p108

Yang, Z., Liu, L., & Ge, L. (2025). Claiming queerness on Weibo: Public interaction discourse towards Chinese queer women athletes and their chugui. Women's Studies International Forum, 110(103082), 1-9. https://doi.org/https://doi.org/10.1016/j.wsif.2025.103082
Yoshimoto, K. (2025). Anywhere but here: Discourses and representations surrounding same-sex marriage in Japanese newspapers. Applied Corpus Linguistics, 5(1), 100120, 1-8. https://doi.org/https://doi.org/10.1016/j.acorp.2025.100120

Words: 7821
Characters: 52 917 (29 standard pages)

Associate Professor Dr. Salam, M.Pd.
Faculty of Languages and Literature
Makassar State University
South Sulawesi
Indonesia
salam@unm.ac.id.
ORCID: 0009-0001-5004-4103

Sukirman
Palopo State Islamic Institute
South Sulawesi
Indonesia
Email: sukirman_ss@iainpalopo.ac.id
ORCID: 0000-0003-4621-4146

Firman
Palopo State Islamic Institute
South Sulawesi
Indonesia
firman_999@iainpalopo.ac.id
ORCID: 0000-0002-8312-6199

Mirnawati
Palopo State Islamic Institute
South Sulawesi
Indonesia
mirnawati@iainpalopo.ac.id
ORCID: 0000-0003-2287-6321