



Storytelling in Political Communication on Social Media Instagram

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Abstract

In two consecutive legislative elections, a candidate was successfully elected by using social media communication methods and abandoning conventional communication patterns. This study aims to understand and analyze the communication methods of the political figure H. Ismail Bachtiar, S.K.M., MM on Instagram. The study examines the Instagram account of H. Ismail Bachtiar, S.K.M., MM as a channel for political communication. This research uses a qualitative approach with a case study method. Data were collected through interviews, observations, documentation, note-taking, and transcription of content posted on Instagram during the candidacy period of H. Ismail Bachtiar, S.K.M., MM as a Legislative Candidate for the DPR RI. This study analyzes the role of storytelling style in communication using the copywriting and rhetorical theories. The findings indicate the political actor's proficiency in expressing ideas, thoughts, and political visions through rhetoric and in crafting personal narratives with a storytelling style to enhance engagement, shape self-image, and build a strong personal identity. The study recommends that political actors further enhance narrative content about prominent figures and their thoughts to inspire young people to enter the political arena.

Introduction

Human life changes over time. The revolution of human life moves exponentially in the digital era. This is shown by the many human roles that are disrupted by the presence of smart machines Artificial Intelligence (AI) or artificial intelligence that takes on human roles in various aspects of their lives, and This reality is an inevitability that cannot be denied. Those who try to hold on to old values and anti-technology lifestyles will be marginalized, even crushed by time.

Disruption itself is a revolution in the order of human life that leaves the old pattern by replacing it with a new pattern as a form of evolution that cannot be avoided. This condition occurs naturally when humans are on the brink of extinction. With the provision of knowledge and scientific thinking patterns of modern society and the natural urge to survive the crisis, humans continue to innovate, as an effort to remain relevant to the conditions of the times (Rahayu, 2022; Mulyasa, 2021).

The phenomenon of disruption that came along with the Covid-19 pandemic phenomenon that attacked the world globally without exception in 2019 accelerated this change. A global outbreak that stops all physical activities. Lockdown is a new term to define large-scale activity restrictions (Mattioli et al., 2020). The pandemic is what accelerates the penetration of digitalization so that digital technology also gains momentum to establish its dominance in human life which ultimately makes digital technology automation a new inevitability that offers an easier life on the one hand, although on the other hand it has disadvantages (Brown & Duguid, 2017). The advantage is that conventional life patterns that use traditional methods

are now replaced by a smartphone and at the same time human identity no longer only exists in the real world, but also in cyberspace. This rapid change also affects life patterns in political life and how to communicate.

Political communication according to the International Encyclopedia of Communication in the book *Theory, Model, and Perspective in Communication* Graber (2002) is any message delivery that is deliberately designed to gain influence over the distribution or use of power in society. Meanwhile, Steven Foster, quoted in Pito et al. book *Getting to Know Political Science* (2022), states that political communication is the way and implications of which politicians try to communicate their messages to skeptical and unattached voters. Foster emphasizes political communication more on the matter of choosing and being chosen in elections. Based on the two opinions above, it can be concluded that political communication is an art of communicating that aims to compete for influence (Bennett & Entman, 2000; Denton & Kuypers, 2007).

If in the past political communication media were in the form of advertisements scattered in printed newspapers, billboards installed in various places, and campaign stages at various regional levels as communication channels to convey political ideas and shape self-image (McNair, 2017; Tuman, 2008; Ademilokun & Taiwo, 2013; Barnhurst, 2011), then in the digital era, social media as new media is the most effective and efficient communication key to channel political ideas with a wider reach of communicant objects, so in this digital era social media is the commander because at a certain extreme point social media can influence other people in general elections (Singer & Brooking, 2018; Oesch, 2017).

As in 2008 during the US presidential election campaign, Barack Obama in his book *The Audacity of Pratama* (2011) utilized storytelling by telling his life story as the son of an immigrant, who rose from hardship to become president. His story built an emotional connection with many US citizens who felt marginalized or were looking for hope for change. And this succeeded in placing him as the first black president in the United States. Eight years later, Jokowi Widodo also used social media to tell simple stories about his life as an “ordinary person.” In several of his uploads, Jokowi told his experiences as a mayor or governor, with the aim of showing that he was a leader who was close to the people, not much different from them and that way of telling stories succeeded in making him the president of Indonesia for 10 years. The two examples above show how storytelling combined with social media is very influential in the electability of a political actor (Bossetta, 2018; Muksin et al., 2023; Subekti et al., 2023).

Young politician from the Prosperous Justice Party from South Sulawesi H. Ismail Bachtiar, SKM., MM also uses a storytelling political communication pattern on social media, especially Instagram, in campaigning for political ideas and shaping his image. Without using billboard campaign props, he managed to win more than sixteen thousand votes which successfully placed him as a member of the South Sulawesi DPRD for the South Sulawesi 7 electoral district and currently H. Ismail Bachtiar, SKM., MM is an elected member of the Indonesian House of Representatives from the South Sulawesi 2 electoral district from the Prosperous Justice Party faction.

H. Ismail Bachtiar, SKM., MM uses the concept of storytelling on his personal Instagram social media which consists of 2 methods, namely storytelling with a copy writing theory approach (Attention, Interest, Desire, Action) to package his personal story in order to market himself well and also shape his image indirectly. storytelling with a rhetorical function approach (To Inform, which is to provide information and understanding to the masses, in order to provide information that can instill understanding as well as possible; 2) To Converse, which is to

convince and convince; 3) To Inspire, which is to inspire with good and wise delivery techniques and systems; 4) To Intertain, to delight, entertain and please, and satisfy; 5) To Ecuare (to put into action), to package content that contains his political ideas, thoughts, and visions. The success of H. Ismail Bachtiar, SKM., MM in utilizing social media as a communication channel to increase his electability and make him elected as a member of the people's representative council twice in a row at two different levels is the reason why this research focuses on H. Ismail Bachtiar, SKM., MM.

Methods

The method used in this study is qualitative. Qualitative research methods are a research approach that aims to understand and explain the meaning and complexity of social phenomena and human behavior. The approaches used are descriptive analysis and case studies. This approach is used to understand a phenomenon in depth, whether from an event, individual, or group with detailed analysis to gain a comprehensive understanding of the case being studied. The location of this research is in cyberspace, in this case the Instagram social media account of H. Ismail Bachtiar, S.KM., MM as a political actor who uses social media as a political instrument to disseminate his political ideas and images. This data was not previously processed or analyzed by other parties and is the result of direct observation, experiments, or interactions with research subjects. The primary data in this study are words in the form of writing on captions and spoken in the form of videos uploaded to the Instagram social media account which have been categorized based on the upload time during the candidacy period of H. Ismail Bachtiar, S.KM., MM.

Results and Discussion

Conducting a direct interview with Ismail Bachtiar to answer the background of the problem in this study, namely: How "*storytelling*" is used by political actors in political communication on Instagram social media and how political actors utilize personal narratives in "*storytelling*" to build self-image on Instagram social media. For this reason, the researcher asked a number of questions as follows:

How do you define "storytelling" in the context of political communication on social media (Instagram)?"

"Storytelling is a method that I use to convey political messages to constituents in the field, but when uploaded in the form of content, messages that are only heard by a group of people can reach more people."

What motivated you to use "storytelling" in your political campaign on Instagram?"

"The main thing is efficiency. By using social media, the political costs incurred are much more efficient, I'm not saying it's cheap, but efficient. Well, this Storytelling is the communication capital that I use so that social media does not only contain daily activities or congratulations in the form of photos, but furthermore there is direct interaction that can occur with followers"

Can you explain how you plan and develop the stories you share on Instagram?

"Every content idea is always born from the results of a failed discussion after the team has explained the current condition of social media, about how the current social media algorithm works, how our followers behave on social media, what content they like. Because social media has an insight feature that we can analyze to make our accounts more effective."

Do you use a dedicated team to manage and craft your social media narratives? If so, how does that division of roles work?

"I have a Social Media team. My Instagram is managed by 3 people. One person acts as a photographer, another one acts as an editor and the third is myself. I consider myself part of the team. So every upload is never free from my thoughts, about what to discuss, what the content is like, etc. I take part too"

Is there a difference in your approach when telling ideas, political visions in a particular campaign compared to everyday personal stories?

"There really isn't one. I use storytelling for both. But for my visits to several places I use more personal stories, especially when visiting villages, to restaurants. I was even once teased by a netizen who said 'I'm more suited to being a food vlogger', because I often tell stories about the food I eat. Alhamdulillah, every restaurant we visit, their turnover increases after our visit. So there is no significant difference"

The researcher also interviewed Akbar Musfatir, Ismail Bachtiar's personal staff as a team working to manage social media. The researcher asked several questions as follows:

What is your role in managing Ismail Bachtiar's social media?

"I work as a concepter. Designing content. Setting upload schedules and analyzing insights on the analysis feature."

How is the narrative storytelling in these contents created?

"Ismail Bachtiar is naturally good at public speaking so we only analyze what kind of content is good to create, even then the final decision is still up to Kak Ismail. But after we presented the results of the analysis of the behavior of his followers on Instagram"

Is there a particular story or narrative that you think is most successful in building Ismail Bachtiar's self-image? If so, what makes it successful?

"The most successful is the vlogging content of food eaten by Ismail Bachtiar, because it indirectly helps promote culinary businesses of MSMEs for free. So that this has a direct impact on the community. Likewise, every story of Ismail always uses religious sentences, whether in the opening or closing, but this is actually not a setting, but that's how it is"

Are there any particular challenges or obstacles faced in using storytelling on social media?

"None at all, because now is the era of telling stories on social media to inspire, not just flexing to show off wealth or success"

How effective is "storytelling" on Instagram compared to other social media platforms?

"Every social media has its own characteristics. There is a user segmentation. So just adjust the type of content to the characters that I have mentioned, but basically storytelling can always be used on all social media, whether in the form of a video with a story or a caption that tells a story"

From the results of interviews conducted by researchers with two sources, namely H. Ismail Bachtiar, S.KM., MM and Akbar Musfatir, S.Ip. researchers found that Instagram social media with Ismail Bachtiar's personal account is a communication channel that is used for political communication purposes by using storytelling to get closer and also be able to interact directly with his followers, in addition, Instagram social media is a place to build self-image indirectly

by uploading activity content, be it content from field visits made with the concept of personnel stories or discourses put forward in forums.

Social media content that has been uploaded on the Instagram account: @ismailbachtiar is grouped based on the upload time starting from April 23, 2023, which is the start of the legislative nomination period, when the voting took place. 10 reels (short videos) with a duration of one minute or less were selected which were then classified into two categories: 1. Storytelling content "Personal Narrative" which will be analyzed using copywriting theory, and 2. Storytelling content in the form of speeches/expressions which will be analyzed using rhetorical theory.

Ismail Bachtiar's storytelling communication messages are divided into two concepts, the first is direct expression in meeting forums that are cut and packaged using subtitles and attractive covers through short video content. Then the second is content that has a predetermined narrative that is made in the form of short videos. The content is then uploaded on Instagram reels and the covers also appear on the Instagram feed (Liang & Wolfe, 2022).

"Personal narrative" content in political communication theory refers to the type of content created and delivered by political actors by focusing on personal stories, experiences, and individual views that aim to build closer and more personal relationships with their followers on social media. The author transcribed each video that had been classified in table 4.1 Personal Narrative Content to then be analyzed one by one using the AIDA (attention, Interest, Desire, Action) approach in copywriting.

Transcription of video 1: "Nostalgia for Yellow Rice Since High School":

(Every time I visit an area, I always try the local cuisine, but this is not a local cuisine. I have been a regular customer of Nasi Kuning since I was in junior high school) Attention

An opening paragraph that grabs the audience's attention by revealing a past story, that he has been eating at this place since he was in junior high school.

(Until now, every time I go home to Bone, I always have breakfast at the yellow rice place. Sit down, Sis... Don't stand... Hahaha Explain first, Sis. Since when have I been eating yellow rice here, Sis? Haha, since MTs. My sister has been a regular at the yellow rice place since I was in MTs. She has been a regular at the yellow rice place. She always waits for me until I get Pete" to go home to Arasoe. Is that right, Sis? Right, haha) Interest

Ismail recalls past memories to build personal bonds with his followers, where he mentioned that even though he was already a member of the DPR, he still wanted to eat at the place where he was in junior high school. This implicitly shows his followers that he is still the same person, and his character has not changed due to his position and status. The self-image that is built is simplicity.

(What is your impression, miss? Alhamdulillah, now I'm successful. Masyaallah, thank God. All the prayers of my parents. Alhamdulillah, miss. Like my own child from the past. Amazing, amen. Even though I'm Javanese, I'm a migrant.) Desire.

"Thank God, now it's successful," said the seller, showing a strong message that everyone can be successful if there is prayer in it. Ismail makes prayer a product to portray himself as a religious figure.

(Thank you, Miss Nah. You're welcome, dear. I'll finish my yellow rice first. Stay healthy. Amen, O Allah. Pray for me, Miss. Amen. God willing) Action

Ismail invited viewers to pray for him through a prayer request that was asked to the lady to once again show her religious attitude.

Video Transcription 2: "Soto Ayam Sentral Lama"

(Alhamdulillah, when I go to Bone, this is one of the places I have to visit, Soto Ayam Sentral Lama) Attention

Ismail grabs the audience's attention by stating that the place is a must-visit for him. This depicts the place as an important place.

(So since I was in junior high school/Islamic junior high school, I always ate at Sentral Soto Ayam, my friends went to Bone) Interest

In this section, Ismail emphasized that every time he was in Bone, he visited Sentral Soto Ayam. This became an interest for the audience/followers who would ask the question: "How good is that place that Ismail Bachtiar would definitely come to it if he was in Bone? (I highly recommend this place, the soto is on the side of the road, but the taste is no less than the one at the hotel) Desire Ismail gave a testimonial for this product by comparing it to hotel food, so that other people would want to buy it. An effort to promote other people's merchandise, in this case residents, to show concern for their followers. In this video, the AIDA concept is incomplete because Ismail did not give a statement or call to action at the end of his video.

Video Transcription 3: "Cool People Eat at Kasse Palace"

(People from Pare-Pare will definitely know this eating place, a place where it feels like everyone who hangs out in Pare-Pare will definitely go to) Attention The opening sentence in this video is a hook that successfully attracts the attention of its followers, especially people from Pare-Pare by providing an affirmation sentence: "People from Pare-Pare will definitely know this place" which means if you don't know the place, then you're not from Pare-Pare!

(The name is Kanse Palace, the most typical is the tuna with santang rice. Ahh, let's just have 2, Ahh, then I'll take the eggs. I tried it with my hands two weeks ago. The chili sauce is the best. Okay) Interest

There are positive reviews on the product in the statement "the sauce is a winner" which can increase the interest of other customers in the fish. (We try to eat a typical dish typical of the slang children, Pare-pare Istana Kanse, Kanse food, Kandre santang. If the bugis are not coconut milk, SantanG Bismillah. The rice alone is fragrant and has a texture. The taste is really typical. Top) Desire. In a tone full of humor, Ismail tries to tell his followers that he really recognize Bugis by saying "not coconut milk, but SantanG" the extra G in the consonant sound confirms this.

(Friends, anyone who visits Pare-pare should take the time to stop and eat at the Kanse Palace. You haven't been to Pare-pare if you haven't been to the Kanse Palace) Action

Quite clearly, Ismail invites his followers by using the reverse logic pattern again in his statement "You haven't been to Pare-Pare if you haven't been to the Kanse Palace" which means that the sign that someone has been to Pare-Pare is someone who has been to the Kanse Palace. Transcription of Video 4: "Praying to See Beauty"

(I really enjoyed today's trip, at dawn I left Sinjai Regency then in the morning I went to Bone to meet my parents and at the same time visited the graves of my ancestors and my parents' graves too and returned to Sinjai. Attention

Ismail attracts his followers' retention by starting this video with a personal story that he is a warm and devoted figure to his parents and is also a religious person who is close to traditional Islamic traditions by visiting graves.

(You can see behind me. This is an area that people say is one of the most beautiful peaks in Sinjai Regency, called Bulu Lancing, and I remember one of the hadith quotes and I also just watched it from one of my teacher Habib Idrus' VTs, that "one of the rewards we can get is by seeing a view like this." Interest

Ismail shows his character as a religious young man by elaborating the view he shows with a hadith approach. In this section, he quotes one of the hadiths conveyed by his teacher, Habib Idrus

(I hope that by going around like this, this is one form for us to continue to get charitable rewards that we didn't expect) Desire

In this section, Ismail indirectly conveys a message to his followers that he travels from one place to another not only for political reasons, but more than that, as a field to compete for as much good deeds as possible.

(Thank you from Sinjai, God willing, we will continue to act, move for the good of many people) The action at the end is an invitation to encourage followers to do good to more people.

Video transcript 5: "Effective Ways to Pass CPNS/PPP" (It turns out that there is one thing that is another factor that determines graduation, not because of understanding the material, not because of having a family, but the X factor of our closeness to the one who determines graduation) Attention In this video, Ismail throws out one interesting fact that makes his followers loyal to watch this video, with one final expression when delivering a speech in a forum to participants/constituents regarding whether or not someone passes the exam. He said it was not just a matter of effort, but there was another cause, namely the "x factor" which was very influential. The x factor in question was closeness to God. Ismail always positions himself as nothing without God's intervention.

(I mean, I told you, ma'am, there's still time until December. I'll pray ...

There is a personal experience where Ismail mentioned that his older brother had just passed P3K after years of service, this is to affirm one message to his followers, that nothing is truly impossible if God wills it. From this experience, he can motivate his followers to follow the methods he conveys.

(There is no term dekkeng (inside person), there is no term titip titip. Pure. He tested. Well, by him, ladies, pay attention to the second one, next year I will no longer be entrusted to the province by my party, I was asked to go to the center to Jakarta to the Indonesian House of Representatives) Desire

Ismail convinced his followers to be more active in their endeavors without being seduced by the "insider" system but to increase their worship to be closer to the one who determines destiny. Ismail had given proof, so the rest of his followers would give their trust.

(Therefore, I ask for your help. If you all don't have a choice, please help me. But if you already have a choice, please change your choice. Hahaha. Can you? Can you? Can you, Alhamdulillah Rabbil Alamin) Action

With a gambling Call to Action at the end of this video, he invites his followers to choose Ismail as a member of the Indonesian House of Representatives. Analysis of political actor

storytelling with rhetorical theory or the Five Canons of Rhetoric: *Inventio* (invention), *Dispositio* (arrangement), *Elocutio* (style), *Pronuntiatio* (delivery), and *Memoria* (memory).

The storytelling of political actors in their uploaded content on Instagram to disseminate their political ideas, thoughts, attitudes and ideas is analyzed using Aristotle's rhetorical technique with 5 basic rules of rhetoric, namely: *inventio* (discovery) *dispositio* (arrangement) *Elocutio* (Style) *Pronuntiatio* (delivery) and *memoria* (memory). These rules will determine whether Ismail Bachtiar's storytelling method has succeeded in implementing rhetoric so that the rhetorical functions to inform, to inspire, to convince, to entertain, and to educate can be achieved. The author has selected 5 video reel samples for analysis. Video transcription 1. "Be Careful in Providing Personal Data"

(Do not carelessly submit personal data of the Population Identity Card (KTP) or Family Card (KK) Why because this is actually personal data that should not be accessed by others except for purchasing goods except for government affairs, so mothers who are here or who watch this video must always be careful and do not carelessly or carelessly submit personal data, mothers, there were many incidents yesterday when verifying political parties, people were not aware that their KTP was entered as a political party participant or member of a political party even though it had never been submitted before. Well, this is dangerous under the pretext of being a witness, what should it be if not an official government instruction or direction? Do not submit it, mothers. Do not let this be used for the wrong things) To Inform Ismail Bachtiar informs important facts and data for his followers so that they do not carelessly provide personal identification to others because it can be misused. (Moreover, now there are many or are currently rampant online loans, PINJOL, have you heard of it, Mom? Yes. Well, PINJOL is one of them, just take this KTP, take this KK, he takes a photo and can take money, Mom is the one who is being billed, so you should be very careful, Mom) to convince In this narrative, Ismail managed to convince, as well as influence his followers so that they do not become victims of misuse of personal data.

(Now this is brought back by mom and Don't give it to anyone Except the official government that asks for it Understand ma'am? Yes, I understand Well, so are those who watch this video Thank you Salama'ki to on salama' This education is for all people Without exception, salama'ki!) to educate Provides education to his followers about personal data security that needs to be considered. This message is not only conveyed to the people in the video, but also to all his followers on social media. Analysis of the text above with 5 rhetorical rules: Findings: the main theme in the text above is personal data protection with the key message "Do not carelessly submit personal data except for official purposes" and the main argument Cases of misuse of ID cards for political parties and PINJOL. Structure: opens by conveying an appeal with a climax that tells past events that have occurred related to misuse of identity cards and the resolution contains the message "Do not give it to anyone except the official government who asks." Informal and direct storytelling style without any expressions of assumption to show assertiveness in speaking. The memory of the repetition of the phrase "Do not carelessly submit personal data" is repeated as an emphasis to provide a message effect that can be stored in the memories of his followers. Delivery with a straightforward and serious tone when giving an appeal but occasionally smiling shows Ismail Bachtiar's friendliness and humility, but does not lower his authority in front of his followers. Transcription of video 2: "Choose Legislative Candidates"

(If you meet a district legislative candidate, make sure to give a promise according to their duties and functions in the district. Conversely, in the province, they make promises in the province or at the center. Recently, I found a district legislative candidate promising to fix provincial roads, even though it is not his authority, so make sure residents or the community

understand that there are differences, for example, between provincial roads, national roads and district roads.) to Inform Ismail appealed to his followers to be more critical in viewing the political promises of politicians. Given that he always finds efforts to confuse the community by politicians who make political promises outside their authority.

Rather than being given uncertain promises, it is better to understand from the beginning and most importantly, when choosing a legislative candidate, it will be easier to coordinate. Mother, choose one party only, for example, in the district, choose PKS, in the province, choose PKS, in the center, of course, choose PKS. What does this mean? This is to facilitate coordination,) to convince In this section, Ismail convinces his followers to choose legislative candidates from one party for various levels, both in the regions, provinces, and centers. He directly promotes himself and his party colleagues with the aim of facilitating coordination if those elected are candidates from one party.

(But sometimes because maybe there is family in the province, maybe because there is family in the district, so sometimes only the central legislative candidates have to be PKS, the others can vote if they have family, but what is certain is that all of them have the same policy, vote for one party, for example, earlier I gave an example from the Prosperous Justice Party (PKS) like that, ma'am. Thank you very much, ma'am. It suits you, ma'am, yes. Yes, okay, thank you very much, everyone. Haha. (to entertain)

The effort to influence his followers is explained with a little joke, by throwing jokes to the mothers as the audience in the video so that they laugh at the end of the video. Findings: the topic is education on understanding the authority of legislative candidates and political coordination with the key message "Choosing legislative candidates according to their authority and from the same party to facilitate coordination." Structure: The argument begins by telling about the condition of legislative candidates who often make promises. With the climax "Lately I found a Regency Legislative Candidate Promising to fix provincial roads even though it is not his authority ..." and closed with the resolution: "So it's better to understand from the beginning And most importantly If you choose a Legislative Candidate To make coordination easier, mothers choose only one party ..."

The style of diction and language used is informal and direct, adapting to the conditions of the audience. The memory attached to the followers is the phrase "choose only one party" repeated for emphasis. Delivery: Expressions and body language in the video, namely hand movements and beaming smiles, show confidence and a friendly figure. Clear tone and intonation show understanding of the information conveyed. Transcription of video 3 "Ibu-Ibu Janganki Mau Terima"

(Ahead of the election, there are usually many people handing out envelopes. Listen to me. Never accept an envelope. If you accept an envelope containing fifty rupiahs and a hundred rupiahs and are told to vote, that is called bribery.) to inform Ismail firmly reminded that accepting envelopes during the election period is an act of bribery and at the same time appealed to not engage in transactional politics. (From 2000 to 2014, my mother was still a recipient of RASKIN (Poor Rice). My father worked as a security guard. Why did his son become a member of the DPR? One message from my mother when I was put in a boarding school.) to inspire

Making personal experiences in the narrative from zero to hero by telling that his family was once registered as a recipient of poor rice and now he has become a member of the council inspires his followers. That nothing is impossible. Only enter what is halal. Don't enter what is haram. Alhamdulillah it happened. So I ask mothers to start today. Only halal, yahh) to ectuate & to convince

The wisest way to advise others is not through commands but by example. Ismail's past story successfully provides political education so that citizens stay away from transactional politics while also providing awareness that accepting what is lawful will improve life. Findings: Main theme: Anti-bribery and the importance of integrity in elections with the key message: "Don't accept envelopes containing money as bribes; just do what is lawful."

Structure, Introduction: "Ahead of the election, usually many people distribute envelopes..." Climax**: "From 2000 - 2014 my mother was still a recipient of RASKIN rice (Poor Community). My father works as a security guard. Resolution: "So I ask you, mothers, to do only halal rice starting today, okay?" Style using informal and direct diction and language and using personal stories as analogies. Expressions and body language in the video support the message. Memory, The phrase "halal only" is repeated for emphasis so that it is stored in the minds of followers

Expression and Body Language, the gesture of pointing the index finger forward while saying it in a firm and serious tone when giving an appeal is a form of emphasis and assertiveness. Transcription of video 4: "1 Muharram 1445 H" (Today is 1 MUHARRAM, the Islamic New Year. It feels like it is not enough to just convey greetings on social media. I want to invite all my friends, best friends, relatives, all to give meaning to the Islamic New Year by continuing to strive to improve themselves.) to Convince Ismail in inviting all his followers to give meaning to the new year. He gives new awareness to his followers to give meaning to the Islamic New Year as we make new resolutions when the new year comes. (Try to do good things. Don't let it be only on the Christian momentum that friends write resolutions for goodness, because resolutions for goodness must be present at all times, including on the momentum of this Islamic New Year.) to Inspire Inspiring to do good in the Islamic New Year (If we usually see Bugis people on the Islamic New Year, there are those who hunt for household equipment, say Bugis people, some buy buckets/ladles, some buy basins, they say, so that their fortune can be scooped up, so that their fortune can be collected. I want to say that is a message of a signal, let's all give meaning to the Islamic New Year by doing lots of good and continuing to strive to spread goodness. Thank you. Assalamu alaikum Wr. Wb) to ectuate

Motivating his followers to participate in interpreting the Islamic New Year with an anthropological approach, about how Bugis people semiotically and metaphorically interpret the Islamic New Year by buying new items, so that their fortune is smooth like the ease of drawing water with a ladle and putting it in a basin. Findings: The main theme is interpreting the Islamic New Year with endeavor and self-improvement with the key sentence: "The resolution of goodness must be present at all times, including in the Islamic New Year.

Structure: opens by saying "Today is 1 MUHARRAM, the Islamic New Year..." Climax**: "I want to invite all my friends, companions, relatives, all to give meaning to the Islamic New Year by continuing to strive to improve themselves..." and ends with Resolution**: "As Bugis people, we usually see some people hunting for household equipment on the Islamic New Year, some people buy buckets/ladles..."

Formal and persuasive diction and language style. Using metaphorical sentences and symbolism. The memory stored as the main message is the phrase "try to do good things in the Islamic new year" Expression and Body Language Delivery: Inviting hand gestures and friendly expressions in videos or speeches with Tone and Intonation**: Soft and persuasive tone with inviting intonation. Transcription of Video 5: "Let the Young Choose the Young" (Today Tribun released quite interesting data 24 names of potential legislative candidates from the Electoral District (DAPIL) of South Sulawesi II which is referred to as "Hell Electoral District of South Sulawesi - Sel II. Alhamdulillah, of the 24 names released, our name is one

of them. Of course this is one of the happiness and good news for all of us that what we have done so far is considered positive by many people,) to Inform By showing the data released by the East Tribun media, Ismail informed about himself who was called a potential legislative candidate from Electoral District 2 of South Sulawesi. (but that's not the message I want to convey the message is that of the 24 names, we are one of the youngest among them, what does that mean? that the political space for young people today is increasingly open.) to inspire Of the 24 potential legislative candidates from Electoral District South Sulawesi II, only Ismail Bachtiar is included in the young category. This fact inspires many young people to be politically aware and not apolitical. Even if they have the opportunity, he recommends jumping into politics in the legislative election contest.

(I remember clearly about a month ago in my limited discussion at Mr. Anies Baswedan's house, he gave me 3 messages personally; First, young people should not be anti-politics, Second, there are still many among us who think that politics is dirty, it really depends on who is doing it and, third, politics as the basis and foundation for us in the country. So friends, through this open message, let's consolidate our energy for fellow young people to support the young.) To convince By telling his conversation with Anies Baswedan (Presidential Candidate of the Republic of Indonesia when this video was taken) who said that there are 3 things that young people must do: 1. They must not be anti-politics, no, 2. Politics is not dirty, politics is the foundation of the state.

(I, as one of the candidates from the Prosperous Justice Party, number 1 from Electoral District II, invite all my friends to join in the movement. Until today, I have not formed a volunteer team. I have not formed a Community victory team or whatever the term is. But what we are doing is movement after movement for the common good and most importantly, let's work together to make a democratic party. There are Legislative Elections and Presidential Elections. Ismail Bachtiar the Legislator.) to exetuate The invitation to take action was conveyed directly to his followers to move, welcoming the victory of young people (Ismail Bachtiar) to become a legislator who represents young people. Invention Main Theme: The importance of the role of young people in politics and the call to participate in elections. Key Message: "Politics is not something that young people should avoid; instead, they should actively participate for positive change." Arrangement Introduction: opened by revealing facts from the Tribun Timur media. Climax: "I remember clearly about a month ago in my limited discussion at Mr. Anies Baswedan's house, he gave me 3 messages personally..." Resolution: "So friends, through this open message, let's consolidate our energy for fellow young people to support the young..." Style Diction and Language: Formal but inclusive, aimed at inspiring and inviting young people. Metaphor and Symbolism: "Hell Electoral District" gives the impression of a challenge that must be faced Memory Repetition: The phrases "young people" and "movement" are repeated for emphasis. Delivery Expression and Body Language: Inviting hand gestures and enthusiastic expressions in videos or speeches. Tone and Intonation: Enthusiastic and persuasive tone with inviting intonation.

Conclusion

Increasing engagement with followers because it can provide feedback to political actors directly, in addition, with storytelling that places personal narratives to gain empathy, the content can be shared by many followers because they feel related or connected to the content. Forming a positive image as a religious Muslim youth because in every personal narrative there are always Islamic sentences that are uttered. Political actors also always emphasize that their existence, their success, cannot be separated from the prayers that are recited and not just the efforts that are made. Encouraging active participation of their followers because in the content of personal narratives using the AIDA theory in copywriting there is a call to action, namely

an imperative sentence to invite their followers directly to do something based on what the political actor orders.

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