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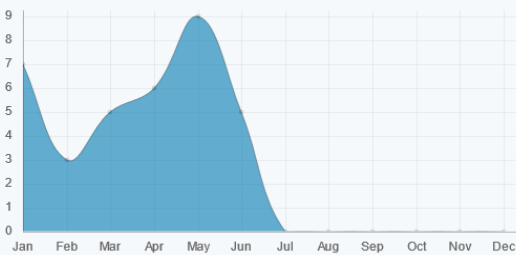
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The existence of outdoor signs in places of worship not only conveys information, but also has the intention of persuasive invitations or appeals and contains symbolic meanings. This study aims to analyze the outdoor signs that exist in the mosque environment around Denpasar. The source of the data for this research is outdoor signs in mosques around Denpasar. This study uses methods and techniques which are divided into three stages, namely (1) The method of data collection using the method of documentation and observation. Data collection techniques with observation and photography techniques. (2) Data analysis using qualitative methods. The data analysis technique used descriptive analytic technique by describing the facts which were then followed by data analysis; (3) Presentation of the results of data analysis using informal methods and

formal methods with the help of deductive techniques. The results show that outdoor signs are not only information elements such as announcements or notifications, but also have persuasive power and meaning.

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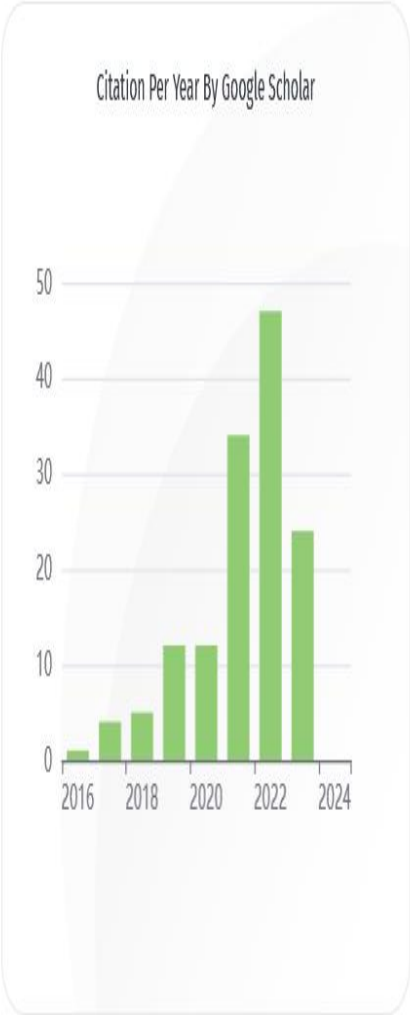


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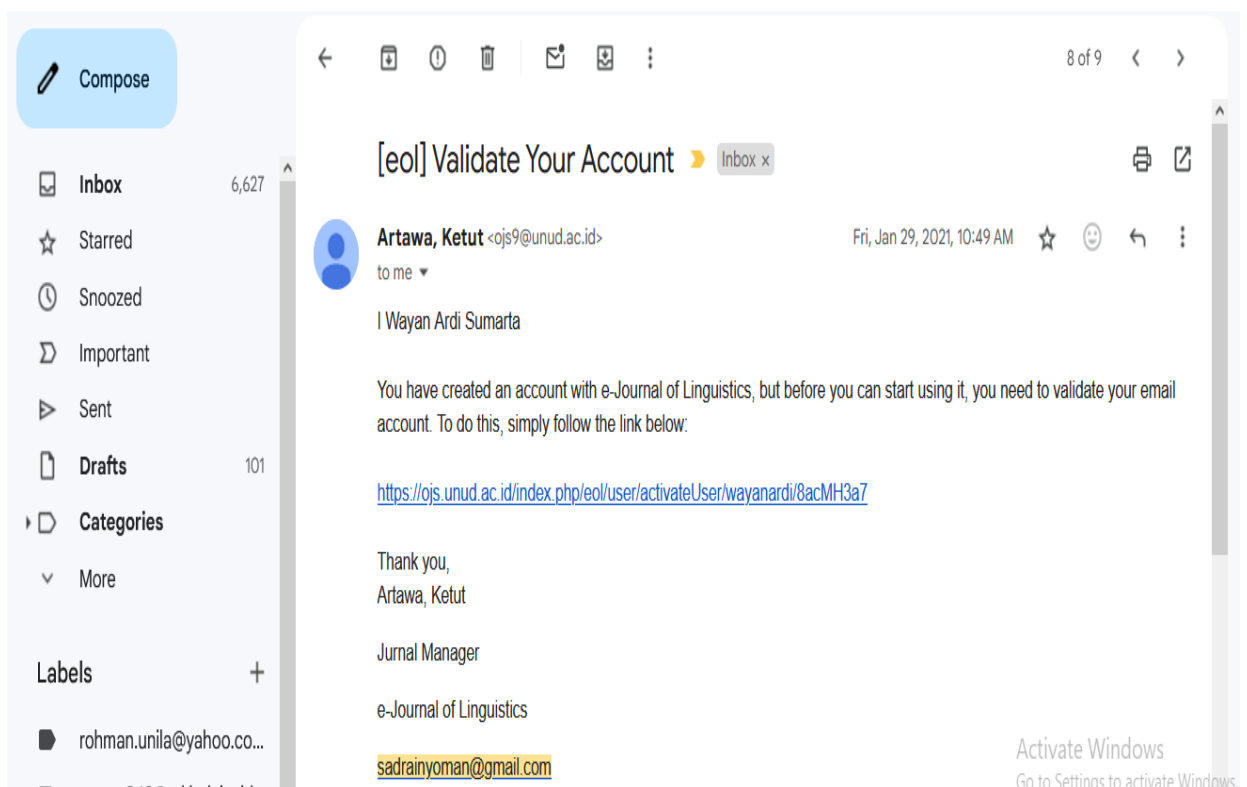
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**Persuasive Discourse on the Application of Worship
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Abstract*

The existence of outdoor signs in places of worship not only conveys information, but also has the intention of persuasive invitations or appeals and contains symbolic meanings. This study aims to analyze the outdoor signs that exist in the mosque environment around Denpasar. The source of the data for this research is outdoor signs in mosques around Denpasar. This study uses methods and techniques which are divided into three stages, namely (1) The method of data collection using the method of documentation and observation. Data collection techniques with observation and photography techniques. (2) Data analysis using qualitative methods. The data analysis technique used descriptive analytic technique by describing the facts which were then followed by data analysis; (3) Presentation of the results of data analysis using informal methods and formal methods with the help of deductive techniques. The results show that outdoor signs are not only information elements such as announcements or notifications, but also have persuasive power and meaning.

1. Introduction

Language is a productive tool as a means of conveying messages between writers and readers. Language functions as a means of sending messages in this case an appeal. Appeal is an information conveyed with the aim of inviting the recipient of the message to do something according to the author's intent. Appeal language arises because of a two-way communication system between the reporter or writer and the target of the information. The appeal can be in the form of procedures for being clean in places of worship, such as the discourse of "Throwing Trash in Its Place", it can also be an appeal that contains persuasive meanings containing an invitation to join a tentative worship program. Appeals are usually installed in strategic places in the worship environment and of course in synergy with activity centers in places of worship,

Appeal language is a language phenomenon in the public sphere that can be studied using landscape linguistic studies. According to Landry and Bourhis (1997:25) Landscape linguistics study discusses billboards, writings such as posters, signboards, place names, billboards,

including the names of buildings in an area. The name of the place is the target, of course there is a language phenomenon in the public space that is functioned according to the language function. One of the functions of language is to appeal.

Calling or inviting is a form of commanding speech. Appeals function as a form of communication can be in the form of oral or written. The form of written information in an appeal is an interesting phenomenon to observe because of course an appeal in oral form is different in power from a written appeal. For example, an appeal against the prohibition of littering, even in the writing area someone calmly and deliberately violates it. The appeal is a form of information that can reach the target recipient of the message, but its practice still needs to be questioned. For example, if you see the words "don't throw trash here", the meaning of the appeal is up, but the effect of the appeal does not provide compliance with its target. This means that not far from the location, even the perpetrators have read the appeal but apathy still dominates so that the mission carried out by the appeal is not achieved. Garbage is still scattered around the words "don't throw trash here".



Source: <https://www.cendananews.com/2019/09/larangan-buang-sampah-semampangan-tak-diindahkan.html>

Based on the picture above, it is important for the author to try to package the information he wants to convey so that his goals can be conveyed properly. Language reflects a person's personality, in this context of course the author's goal has not been achieved because the appeal was not obeyed. Based on these problems, it is important to package the appeal efforts in order to achieve the target recipients of information and of course the appeal can be realized until the communication objectives are achieved. In addition to that, with regard to where the writing was made it also had an influence on the quality of the language conveyed in order to achieve communication goals. The purpose of communication is to store the meaning of the language the author wants to convey. Meaning is the intermediary for the implementation of appeals in every persuasive discourse.

Meaning is a language content that is conveyed and is a transfer of messages through ideas or thoughts and feelings. Understanding the meaning needs to be packaged with creativity while still thinking creatively that does not obscure the real meaning to be conveyed. Language in the public sphere becomes a medium of accurate information and the appeal is more comprehensive to every target that does not need to communicate one by one to the interlocutor. Writings in the form of rules, regulations, and up to announcements or appeals are often found in places of worship. It's just that how to package and choose the right language means to appeal but to impress which is hard to find. Creativity and language power as well as sufficient vocabulary are capital for delivering messages. Based on these problems, the formulation of the problem can be described as follows. (1) What is the semiotic element in the appeal for worship at the mosque in Denpasar? (2) How is the packaging of persuasive discourse in the appeal for worship at the mosque in Denpasar?

2. Research Methods

A case study is a study that examines in depth an event or activity in order to obtain in-depth information (Rahardjo, 2017). The methods and techniques in this study are divided into three stages, namely the method of collecting data using the method of documentation and observation. Data collection techniques with observation and photography techniques. (2) Data analysis using qualitative methods. The data analysis technique used descriptive analytic technique by describing the facts which were then followed by data analysis; (3) Presentation of the results of data analysis using informal methods and formal methods with the help of deductive techniques (Puzey, 2016).

3. Discussions

Landscape Linguistics (LL) is a study that discusses outdoor signs. According to Landry and Bourhis (1997:25) Landscape linguistics study discusses billboards, writings such as posters, signboards, place names, billboards, including the names of buildings in an area. Blommaert (2013) mentions space as an arena for human social interaction and carrying out a series of cultural activities. The interaction space can be judged as a form of action or behavior that space is something that is complex and contains many layers of activities in it. Based on the above, matters relating to outdoor signs can be used as LL study data.

Based on its function, LL is divided into two functions. It was also stated by Landry and Bourhis (1997) that LL has two functions: an informational function and a symbolic function. The informational function focuses on how the series of information is conveyed in an announcement or appeal. On the symbolic function is the LL sign function that characterizes the status of the language that is the identity of the region. So this symbolic function will be a symbolic parameter for the existence of language in the public sphere.

Outdoor sign is a form of communication which is a language code in its presentation. The discourse of appeal to worship is a form of invitation or language meaning that expects the reader to do what is written in the message on the outdoor sign. The characteristics of persuasion in outdoor signs become the implied meaning that is the goal of communication. The word persuasion comes from English persuasion which is derived from the word to persuade and means to persuade or convince. Persuasion discourse is a discourse that aims to influence the speech partner to take action as expected by the speaker (Rani et al., 2006: 42). In line with the concept of persuasion, the appeal for worship expects the reader to be convinced and persuaded by the meaning of the message stored in the written language of the appeal.

Interpreting outdoor signs into a complete form of information requires the concept of understanding signs. This concept shows how semiotics plays a role in LL and tries to capture language as an intermediary between space and place. The concept of sign in LL focuses on the discussion of colors, text, and images. The object of this study will be discussed using the Semiotic theory of Charles Sanders Peirce. Peirce's semiotics discusses the trichotomy of signs viewed from the representant as part of an object that is inseparable from its reference object. The subject's understanding of the interpretant sign.

Peirce divides the sign on the icon (icon), index (index), and symbol (symbol). The division is described in the table1 below.

Sign Type	Description and Explanation	Example
Icon	The sign that the relationship between the signifier and the signified resemble the natural form	Miniature Horse /Photo/Map
Index	There is a causal relationship between the sign and the signified or it can be interpreted as having a cause-and-effect relationship	Smoke is a sign of fire
Symbol	The relationship between the sign and the signifier is arbitrary which shows a natural relationship	Symbols that have been agreed upon by the wearer (Top-down Red and White Colors of the Indonesian Flag)

(Source: Peirce, Charles Sanders. 1982. "Logic as Semiotics: The Theory of Sign". Bloomington: Indiana University Press.)

4. Novelities

Outdoor sign is an important information to be known by the recipient of the message or the reader. Understanding the sign and its interpretation makes the message conveyed so that efforts to achieve communication goals have the maximum opportunity. Understanding outdoor signs requires a model in capturing the meaning of the sign. Peirce presents a triadic model in the dichotomy of icons, indexes, and symbols in outdoor signs. This discussion is related to the emergence of outdoor signs in places of worship in Denpasar which can be discussed using Peirce's triadic model.

Meaning of Language Signs (Semiotics)



Image: Baitul Mu'miniin Mosque at BKDI Bali (Photo: Sumarta, 2019).

Icon

This study focuses on appeals for worship in mosques in Denpasar, from the data there are elements of icons that can be seen in the following explanation. Based on the male icon, a relationship between icons, indexes, and symbols can be manifested in the following explanation. The three parts are used as dissecting, analyzing, and classifying language signs in the public space “Musholla Baitul Mu'miniin”. Icon according to (Pierce, 1982) means a sign or object similar to the original. As in the photo with the original figure referred to in the photo. The picture shows the relationship of language signs in a selection of handsome male icons.

Dress style, photo style, haircut, and even if you know more, someone tends to duplicate the style of the idolized character. It is undeniable that we ourselves take or imitate some styles or appearances, even related to the life style of other people's figures. In a text mentioned an intertextual meaning that each text has a relationship with other texts and their hypograms. Icons relate to a person's reference to the object to be displayed.

The relationship between the image of a man and the words "handsome man" cannot be separated. The persuasive discourse "handsome man, starting today diligently to pray at dawn in the mosque" is a form of persuasive discourse which is then realized by the icon of a handsome man image. The reader's interpretation of the model figure on the billboard can influence the reader's interest in imitating the model's habits so that it triggers the call to the dawn prayer to be heeded. This is closely related to the referent or reference of what is seen, felt, recorded in memory and then rewritten in the form of other information. There is a connection between the author, the writing and the image that is the icon in the article. A minimum of intensity and interaction between the author and the iconic figure or the language environment is created.

The man on the icon of an appeal to worship at dawn is a description of an example of the handsome criteria indicated by Muslims not only having a religious appearance but also being spiritually diligent in worshipping, especially the willingness to pray at dawn to the mosque. Moreover, being able to become a leader in worship, of course Muslim women will really admire him.

Index

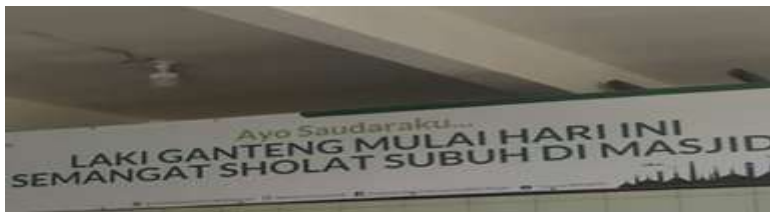


Image: Baitul Mu'miniin Mosque at BKDI Bali (Photo: Sumarta, 2019).

According to (Pierce, 1982) the index is a sign relationship that is causal or related to a causal relationship. For example, if there is smoke there must be fire. The cause-and-effect relationship relates to how language is chosen in conveying meaning. There is a relationship between the choice of the word "handsome man" with the word "spirit of the dawn prayer at the mosque". The causal relationship that the author wants to convey in this case contains a relationship with the interpretation of a handsome man, namely those who have a religious outward appearance, are diligent in worshipping—dawn prayers in the mosque—to their obedience in practicing their religious teachings.

The causal relationship between people who are diligent in worship, have a religious appearance, and obey religious orders produces results and is called the title of a handsome man.

Handsome in measure and point of view seen from the application of religious teachings. A handsome Muslim man is a man who diligently worships and performs the five daily prayers according to the teachings of his religion. "Whoever purifies himself in his house and then walks to one of the houses of Allah (i.e. the mosque) to fulfill an obligation that Allah has made obligatory for him, then one of his steps will wash away sins and another step will raise his rank." (HR. Muslim no. 1553).

The author of the notice board has a mission to convey information on the information board. The writings submitted can be packaged in a manner or form of language in general "Starting today the dawn prayer at the mosque". The choice of language like that will not at all have a positive impact and touch the conscience of the reader. The appeal will not touch at all and does not show or does not reflect the mosque's administrators who are friendly, easy to get along with, and of course good. The reason is that a mosque administrator who always tries to practice religious orders as a result in making appeals has a way of choosing the right language and seducing for good things. Persuasive discourse appears in the form of writing. The meaning contained creates an element of invitation by initiating the reader as a handsome man, so be diligent in praying at dawn in the mosque. The form of an invitation accompanied by flattery appears on the outdoor sign "handsome man" with a persuasive element meaning that the flattery can influence the reader to want to be more active in praying at dawn at the mosque.

The inscription "Come on, My Brother... Handsome Man Starting Today, The Spirit of Fajr Prayer at the Mosque". The form of speech conveyed by the author in written media and speakers in oral media must have a background that makes the writing important to be expressed. In general, it takes habituation for anyone to have a habit that becomes a routine. Until there is a principle to get someone used to it, it is necessary to withstand coercion, after being continuously forced it will become a habit, and after getting used to it will become a necessity. Like this can be illustrated in the habit of getting up in the morning. For example, at one point we are forced to wake up early and have activities so we have to use the alarm on our cell phone. Get used to the new habit of getting up early and still need an alarm. After a long time the alarm has not sounded, we have woken up, then without turning on the alarm we can wake up in the morning. This habit can be continued only for those who want to return to the initial state very quickly the change returns to its original state.

Persuasive discourse contains an invitation. It is clear that the speech contains an appeal that there is a word before the complete sentence "Come on, my brother..." The sentence uses a marker of the element of persuasion, namely the word "Come on". The words described in the appeal for worship on the object mean an invitation for Muslims to come to the mosque and perform prayers. Another persuasive element is conveyed from the choice of the word "handsome" for men who want to come to the mosque and pray together in the mosque. Like an inducement to someone to want to do something, the form of flattery and flattery is expressed. The utterance seeks to achieve the goal of communication so that the interlocutor reads and interprets the purpose of the appeal to worship.

Symbol

According to (Pierce, 1982) Symbols are related to objects or agreements that have been made and mutually agreed upon. For example, people agree on traffic signs that a red light means the driver must stop, the yellow light is ready and careful, then if the light turns green then all drivers are expected to run their vehicles. The symbol can be seen from the contents of the appeal on the word "Fajr Prayer". Muslims have an agreement and it has even become a rule in Muslims that there is a division of prayer times, namely at dawn, dhuhur, azhar, maghrib, and isya.

The time for the Fajr prayer starts from the dawn of the *sadiq*, which is a ray of light that precedes the light of the Sun. Rises in the east broadly and fills the horizon, then rises to the sky- the moon of the dawn *kadzib*, which is a beam of light that does not radiate widely. Bursts in small volume and extends towards the sky. Both sides are dark so that it resembles the tail of a black wolf whose inside of the tail is white and the outside is white (Al-Jaziri, 2011:21).

The word "Dawn" becomes a language symbol for the interpretation of coming to pray in the morning which is an activity of worship before starting daily activities. It is hoped that by starting the activity with the dawn prayer, the people who will go to work can wake up early and prepare themselves, so they are not late for work. In addition, for teenagers too. A student who will go to school when he wakes up at dawn and prepares himself for the dawn prayer, he will come to school quickly and on time so that he is not late.

5. Conclusion

Outdoor signs are indeed a powerful tool as a means of communication. The author easily ensures that his writing will be read so that what he wants to convey which is the purpose of speaking can be achieved. Every utterance must have a speech purpose in accordance with what is behind an utterance delivered. Creativity and language packaging in public spaces is not just an appeal or whatever the purpose of speech. However, it takes skill in packaging the message so that it reaches the target. Semiotics helps research to classify data into language signs contained in language in public spaces. The power of discourse also makes a communication goal fast to the communication partner. Based on these conclusions, the authors provide suggestions to readers and other researchers. The author gives advice to readers related to the number of languages in the public sphere which also have data richness values, it is necessary to increase the intensity of research and to other researchers who want to research LL studies, other theories besides semiotics can also be chosen, such as sociolinguistics, and stylistics.

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Biography of Author



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Persuasive Discourse on the Application of Worship Mosque in Denpasar A Case Study of Landscape Linguistics

by I Wayan Ardi Sumarta

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**Persuasive Discourse on the Application of Worship
Mosque in Denpasar A Case Study of Landscape Linguistics**

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Abstract*

The existence of outdoor signs in places of worship not only conveys information, but also has the intention of persuasive invitations or appeals and contains symbolic meanings. This study aims to analyze the outdoor signs that exist in the mosque environment around Denpasar. The source of the data for this research is outdoor signs in mosques around Denpasar. This study uses methods and techniques which are divided into three stages, namely (1) The method of data collection using the method of documentation and observation. Data collection techniques with observation and photography techniques. (2) Data analysis using qualitative methods. The data analysis technique used descriptive analytic technique by describing the facts which were then followed by data analysis; (3) Presentation of the results of data analysis using informal methods and formal methods with the help of deductive techniques. The results show that outdoor signs are not only information elements such as announcements or notifications, but also have persuasive power and meaning.

1. Introduction

Language is a productive tool as a means of conveying messages between writers and readers. Language functions as a means of sending messages in this case an appeal. Appeal is an information conveyed with the aim of inviting the recipient of the message to do something according to the author's intent. Appeal language arises because of a two-way communication system between the reporter or writer and the target of the information. The appeal can be in the form of procedures for being clean in places of worship, such as the discourse of "Throwing Trash in Its Place", it can also be an appeal that contains persuasive meanings containing an invitation to join a tentative worship program. Appeals are usually installed in strategic places in the worship environment and of course in synergy with activity centers in places of worship,

Appeal language is a language phenomenon in the public sphere that can be studied using landscape linguistic studies. According to Landry and Bourhis (1997:25) Landscape linguistics study discusses billboards, writings such as posters, signboards, place names, billboards,

including the names of buildings in an area. The name of the place is the target, of course there is a language phenomenon in the public space that is functioned according to the language function. One of the functions of language is to appeal.

Calling or inviting is a form of commanding speech. Appeals function as a form of communication can be in the form of oral or written. The form of written information in an appeal is an interesting phenomenon to observe because of course an appeal in oral form is different in power from a written appeal. For example, an appeal against the prohibition of littering, even in the writing area someone calmly and deliberately violates it. The appeal is a form of information that can reach the target recipient of the message, but its practice still needs to be questioned. For example, if you see the words "don't throw trash here", the meaning of the appeal is up, but the effect of the appeal does not provide compliance with its target. This means that not far from the location, even the perpetrators have read the appeal but apathy still dominates so that the mission carried out by the appeal is not achieved. Garbage is still scattered around the words "don't throw trash here".



Source: <https://www.cendaneews.com/2019/09/larangan-buang-sampah-semampangan-tak-diindahkan.html>

Based on the picture above, it is important for the author to try to package the information he wants to convey so that his goals can be conveyed properly. Language reflects a person's personality, in this context of course the author's goal has not been achieved because the appeal was not obeyed. Based on these problems, it is important to package the appeal efforts in order to achieve the target recipients of information and of course the appeal can be realized until the communication objectives are achieved. In addition to that, with regard to where the writing was made it also had an influence on the quality of the language conveyed in order to achieve communication goals. The purpose of communication is to store the meaning of the language the author wants to convey. Meaning is the intermediary for the implementation of appeals in every persuasive discourse.

Meaning is a language content that is conveyed and is a transfer of messages through ideas or thoughts and feelings. Understanding the meaning needs to be packaged with creativity while still thinking creatively that does not obscure the real meaning to be conveyed. Language in the public sphere becomes a medium of accurate information and the appeal is more comprehensive to every target that does not need to communicate one by one to the interlocutor. Writings in the form of rules, regulations, and up to announcements or appeals are often found in places of worship. It's just that how to package and choose the right language means to appeal but to impress which is hard to find. Creativity and language power as well as sufficient vocabulary are capital for delivering messages. Based on these problems, the formulation of the problem can be described as follows. (1) What is the semiotic element in the appeal for worship at the mosque in Denpasar? (2) How is the packaging of persuasive discourse in the appeal for worship at the mosque in Denpasar?

2. Research Methods

A case study is a study that examines in depth an event or activity in order to obtain in-depth information (Rahardjo, 2017). The methods and techniques in this study are divided into three stages, namely the method of collecting data using the method of documentation and observation. Data collection techniques with observation and photography techniques. (2) Data analysis using qualitative methods. The data analysis technique used descriptive analytic technique by describing the facts which were then followed by data analysis; (3) Presentation of the results of data analysis using informal methods and formal methods with the help of deductive techniques (Puzey, 2016).

3. Discussions

Landscape Linguistics (LL) is a study that discusses outdoor signs. According to Landry and Bourhis (1997:25) Landscape linguistics study discusses billboards, writings such as posters, signboards, place names, billboards, including the names of buildings in an area. Blommaert (2013) mentions space as an arena for human social interaction and carrying out a series of cultural activities. The interaction space can be judged as a form of action or behavior that space is something that is complex and contains many layers of activities in it. Based on the above, matters relating to outdoor signs can be used as LL study data.

Based on its function, LL is divided into two functions. It was also stated by Landry and Bourhis (1997) that LL has two functions: an informational function and a symbolic function. The informational function focuses on how the series of information is conveyed in an announcement or appeal. On the symbolic function is the LL sign function that characterizes the status of the language that is the identity of the region. So this symbolic function will be a symbolic parameter for the existence of language in the public sphere.

Outdoor sign is a form of communication which is a language code in its presentation. The discourse of appeal to worship is a form of invitation or language meaning that expects the reader to do what is written in the message on the outdoor sign. The characteristics of persuasion in outdoor signs become the implied meaning that is the goal of communication. The word persuasion comes from English persuasion which is derived from the word to persuade and means to persuade or convince. Persuasion discourse is a discourse that aims to influence the speech partner to take action as expected by the speaker (Rani et al., 2006: 42). In line with the concept of persuasion, the appeal for worship expects the reader to be convinced and persuaded by the meaning of the message stored in the written language of the appeal.

Interpreting outdoor signs into a complete form of information requires the concept of understanding signs. This concept shows how semiotics plays a role in LL and tries to capture language as an intermediary between space and place. The concept of sign in LL focuses on the discussion of colors, text, and images. The object of this study will be discussed using the Semiotic theory of Charles Sanders Peirce. Peirce's semiotics discusses the trichotomy of signs viewed from the representant as part of an object that is inseparable from its reference object. The subject's understanding of the interpretant sign.

Peirce divides the sign on the icon (icon), index (index), and symbol (symbol). The division is described in the table1 below.

Sign Type	Description and Explanation	Example
Icon	The sign that the relationship between the signifier and the signified resemble the natural form	Miniature Horse /Photo/Map
Index	There is a causal relationship between the sign and the signified or it can be interpreted as having a cause-and-effect relationship	Smoke is a sign of fire
Symbol	The relationship between the sign and the signifier is arbitrary which shows a natural relationship	Symbols that have been agreed upon by the wearer (Top-down Red and White Colors of the Indonesian Flag)

(Source: Peirce, Charles Sanders. 1982. "Logic as Semiotics: The Theory of Sign". Bloomington: Indiana University Press.)

4. Novelties

Outdoor sign is an important information to be known by the recipient of the message or the reader. Understanding the sign and its interpretation makes the message conveyed so that efforts to achieve communication goals have the maximum opportunity. Understanding outdoor signs requires a model in capturing the meaning of the sign. Pierce presents a triadic model in the dichotomy of icons, indexes, and symbols in outdoor signs. This discussion is related to the emergence of outdoor signs in places of worship in Denpasar which can be discussed using Pierce's triadic model.

Meaning of Language Signs (Semiotics)



Image: Baitul Mu'miniin Mosque at BKDI Bali (Photo: Sumarta, 2019).

Icon

This study focuses on appeals for worship in mosques in Denpasar, from the data there are elements of icons that can be seen in the following explanation. Based on the male icon, a relationship between icons, indexes, and symbols can be manifested in the following explanation. The three parts are used as dissecting, analyzing, and classifying language signs in the public space "Musholla Baitul Mu'iniin". Icon according to (Pierce, 1982) means a sign or object similar to the original. As in the photo with the original figure referred to in the photo. The picture shows the relationship of language signs in a selection of handsome male icons.

Dress style, photo style, haircut, and even if you know more, someone tends to duplicate the style of the idolized character. It is undeniable that we ourselves take or imitate some styles or appearances, even related to the life style of other people's figures. In a text mentioned an intertextual meaning that each text has a relationship with other texts and their hypograms. Icons relate to a person's reference to the object to be displayed.

The relationship between the image of a man and the words "handsome man" cannot be separated. The persuasive discourse "handsome man, starting today diligently to pray at dawn in the mosque" is a form of persuasive discourse which is then realized by the icon of a handsome man image. The reader's interpretation of the model figure on the billboard can influence the reader's interest in imitating the model's habits so that it triggers the call to the dawn prayer to be heeded. This is closely related to the referent or reference of what is seen, felt, recorded in memory and then rewritten in the form of other information. There is a connection between the author, the writing and the image that is the icon in the article. A minimum of intensity and interaction between the author and the iconic figure or the language environment is created.

The man on the icon of an appeal to worship at dawn is a description of an example of the handsome criteria indicated by Muslims not only having a religious appearance but also being spiritually diligent in worshipping, especially the willingness to pray at dawn to the mosque. Moreover, being able to become a leader in worship, of course Muslim women will really admire him.

Index



Image: Baitul Mu'iniin Mosque at BKDI Bali (Photo: Sumarta, 2019).

According to (Pierce, 1982) the index is a sign relationship that is causal or related to a causal relationship. For example, if there is smoke there must be fire. The cause-and-effect relationship relates to how language is chosen in conveying meaning. There is a relationship between the choice of the word "handsome man" with the word "spirit of the dawn prayer at the mosque". The causal relationship that the author wants to convey in this case contains a relationship with the interpretation of a handsome man, namely those who have a religious outward appearance, are diligent in worshipping—dawn prayers in the mosque—to their obedience in practicing their religious teachings.

The causal relationship between people who are diligent in worship, have a religious appearance, and obey religious orders produces results and is called the title of a handsome man.

Handsome in measure and point of view seen from the application of religious teachings. A handsome Muslim man is a man who diligently worships and performs the five daily prayers according to the teachings of his religion. "Whoever purifies himself in his house and then walks to one of the houses of Allah (i.e. the mosque) to fulfill an obligation that Allah has made obligatory for him, then one of his steps will wash away sins and another step will raise his rank." (HR. Muslim no. 1553).

The author of the notice board has a mission to convey information on the information board. The writings submitted can be packaged in a manner or form of language in general "Starting today the dawn prayer at the mosque". The choice of language like that will not at all have a positive impact and touch the conscience of the reader. The appeal will not touch at all and does not show or does not reflect the mosque's administrators who are friendly, easy to get along with, and of course good. The reason is that a mosque administrator who always tries to practice religious orders as a result in making appeals has a way of choosing the right language and seducing for good things. Persuasive discourse appears in the form of writing. The meaning contained creates an element of invitation by initiating the reader as a handsome man, so be diligent in praying at dawn in the mosque. The form of an invitation accompanied by flattery appears on the outdoor sign "handsome man" with a persuasive element meaning that the flattery can influence the reader to want to be more active in praying at dawn at the mosque.

The inscription "Come on, My Brother... Handsome Man Starting Today, The Spirit of Fajr Prayer at the Mosque". The form of speech conveyed by the author in written media and speakers in oral media must have a background that makes the writing important to be expressed. In general, it takes habituation for anyone to have a habit that becomes a routine. Until there is a principle to get someone used to it, it is necessary to withstand coercion, after being continuously forced it will become a habit, and after getting used to it will become a necessity. Like this can be illustrated in the habit of getting up in the morning. For example, at one point we are forced to wake up early and have activities so we have to use the alarm on our cell phone. Get used to the new habit of getting up early and still need an alarm. After a long time the alarm has not sounded, we have woken up, then without turning on the alarm we can wake up in the morning. This habit can be continued only for those who want to return to the initial state very quickly the change returns to its original state.

Persuasive discourse contains an invitation. It is clear that the speech contains an appeal that there is a word before the complete sentence "Come on, my brother..." The sentence uses a marker of the element of persuasion, namely the word "Come on". The words described in the appeal for worship on the object mean an invitation for Muslims to come to the mosque and perform prayers. Another persuasive element is conveyed from the choice of the word "handsome" for men who want to come to the mosque and pray together in the mosque. Like an inducement to someone to want to do something, the form of flattery and flattery is expressed. The utterance seeks to achieve the goal of communication so that the interlocutor reads and interprets the purpose of the appeal to worship.

Symbol

According to (Pierce, 1982) Symbols are related to objects or agreements that have been made and mutually agreed upon. For example, people agree on traffic signs that a red light means the driver must stop, the yellow light is ready and careful, then if the light turns green then all drivers are expected to run their vehicles. The symbol can be seen from the contents of the appeal on the word "Fajr Prayer". Muslims have an agreement and it has even become a rule in Muslims that there is a division of prayer times, namely at dawn, dhuhur, azhar, maghrib, and isya.

The time for the Fajr prayer starts from the dawn of the *sadiq*, which is a ray of light that precedes the light of the Sun. Rises in the east broadly and fills the horizon, then rises to the sky- the moon of the dawn *kadzib*, which is a beam of light that does not radiate widely. Bursts in small volume and extends towards the sky. Both sides are dark so that it resembles the tail of a black wolf whose inside of the tail is white and the outside is white (Al-Jaziri, 2011:21).

The word "Dawn" becomes a language symbol for the interpretation of coming to pray in the morning which is an activity of worship before starting daily activities. It is hoped that by starting the activity with the dawn prayer, the people who will go to work can wake up early and prepare themselves, so they are not late for work. In addition, for teenagers too. A student who will go to school when he wakes up at dawn and prepares himself for the dawn prayer, he will come to school quickly and on time so that he is not late.

5. Conclusion

Outdoor signs are indeed a powerful tool as a means of communication. The author easily ensures that his writing will be read so that what he wants to convey which is the purpose of speaking can be achieved. Every utterance must have a speech purpose in accordance with what is behind an utterance delivered. Creativity and language packaging in public spaces is not just an appeal or whatever the purpose of speech. However, it takes skill in packaging the message so that it reaches the target. Semiotics helps research to classify data into language signs contained in language in public spaces. The power of discourse also makes a communication goal fast to the communication partner. Based on these conclusions, the authors provide suggestions to readers and other researchers. The author gives advice to readers related to the number of languages in the public sphere which also have data richness values, it is necessary to increase the intensity of research and to other researchers who want to research LL studies, other theories besides semiotics can also be chosen, such as sociolinguistics, and stylistics.

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References

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I Wayan Ardi Sumarta was born in Kaliwungu, May 02, 1991. He completed his undergraduate studies at the Department of Language and Arts Education, Indonesian Language and Literature Education Study Program, FKIP, University of Lampung (Unila) in 2013. The author continued his master's studies at FKIP, University of Lampung in 2013. Masters Program in Indonesian Language and Literature Education while teaching as a lecturer assistant and as a teacher at the Vocational High School (SMK) 2 May Bandar Lampung. The author completed his Masters in Indonesian Language and Literature Education in 2015. Currently, the author is one of the young lecturers at the University of Lampung (Unila).

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