

# Persuasive Communication Approach in Preserving the Art of Rudat Aik Dewa in Aik Dewa Village, Pringgasela District, East Lombok Regency

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## Info Artikel

## Abstract

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Indonesia is known as an archipelagic nation rich in cultural heritage and traditional arts. This diversity is a priceless national asset, but it faces preservation challenges amidst modernization and globalization. The research method used is a qualitative case study in Aik Dewa Village, analyzing persuasive communication in the preservation of Rudat Art, a traditional Islamic art that is threatened by modernization. The persuasive strategy implemented is holistic and adaptive, including internal dialogue, intensive collaboration with schools (PAUD-SMP), and early regeneration from preschool age, as well as the instillation of Islamic moral and spiritual values. The response from the community, especially Generation Z, was found to be positive and participatory (for example in Rudat Kolosal), demonstrating the effectiveness of communication. This success is supported by Rudat's sacred value (ethos) and the credibility of local actors (Rudat Al-Guri). However, the main obstacle is the invasion of digital media, which causes apathy. In conclusion, the sustainability of preservation depends on the ability of communicators to optimize promotional adaptations on digital platforms to remain relevant to the younger generation.

### Abstrak

Indonesia dikenal sebagai negara kepulauan yang kaya akan warisan budaya dan kesenian tradisional. Keberagaman ini menjadi aset bangsa yang tak ternilai harganya, namun dihadapkan pada tantangan pelestarian di tengah arus modernisasi dan globalisasi. Adapun metode penelitiannya ialah kualitatif studi kasus di Desa Aik Dewa ini menganalisis komunikasi persuasif dalam pelestarian Kesenian Rudat, seni tradisional bernuansa Islam yang terancam regenerasi akibat modernisasi. Strategi persuasif yang diterapkan bersifat holistik dan adaptif, mencakup dialog internal, kolaborasi intensif dengan sekolah (PAUD-SMP), dan regenerasi dini sejak usia prasekolah, serta penanaman nilai moral dan spiritual Islam. Respons masyarakat, terutama Generasi Z, ditemukan positif dan partisipatif (misalnya dalam Rudat Kolosal), menunjukkan efektivitas komunikasi. Keberhasilan ini didukung oleh nilai sakral Rudat (ethos) dan kredibilitas aktor lokal (Rudat Al-Guri). Namun, hambatan utama adalah invasi media digital yang menimbulkan apatisisme. Disimpulkan, keberlanjutan pelestarian bergantung pada kemampuan komunikator untuk mengoptimalkan adaptasi promosi di platform digital agar tetap relevan bagi generasi muda.

## INTRODUCTION

Indonesia is known as a rich archipelagic country in cultural heritage and traditional arts. This diversity is an invaluable national asset, but it is faced to the challenge of preservation in the midst of modernization and globalization (Daniel: 2025). One of arts that requires serious attention in its preservation is Rudat Art. Rudat art, which is especially developed in Aik Dewa Village,

Pringgasela District, East Lombok Regency, is one of the manifestations of local culture that combines elements of music, dance, and martial arts, and it has deep historical and spiritual value for the local community as well.

Rudat Aik Dewa is not also an entertainment spectacle, but also a medium of communication, moral education, and a symbol of communal identity. However, the phenomenon of shifting values and the lack of regeneration of artists is a real threat that has the potential to fade its existence. The younger generation tends to be more interested in modern popular culture, thus it potentially reduces their interest in learning and performing this art. Because of that case, strategic and effective efforts are needed to regrow the community's love and active participation in preserving Rudat.

Efforts to preserve traditional arts cannot only rely on regulatory or documentation approaches. It needs an approach that is able to touch the psychological, social, and cultural aspects of society, so that there is a collective awareness to preserve this cultural heritage. In this context, persuasive communication becomes a relevant and crucial instrument. Persuasive communication focuses on the effort to change the audience's attitudes, beliefs, or behaviors through carefully designed and ethically delivered messages (Richard :2021).

The research conducted by Muhammad Thoyib Amali, et al, analyzed the marketing communication strategies applied by the Yogyakarta Special Region Cultural Office in promoting Kangen Market as a cultural and nostalgic tourism. The results of the study show that the strategies implemented are in accordance with the SOSTAC (*Situation Analysis, Objectives, Strategy, Tactics, Action, and Control*) model with promotional tactics including social media, official websites, media publications, electronic word of mouth and user-generated content. This study found that the SOSTAC model is effective in the promotion strategy of cultural tourism and nostalgia so that the Yogyakarta Kangen Market is able to attract visitors every day (Muhammad Thoyib Amali, dkk: 2025). Thus, previous research is different in terms of the objects and theories used in this study. This study views that the success of the Rudat Aik Dewa art preservation program highly depends on the effectiveness of the communication process. How the message about the importance of preservation is conveyed, who the right communicator is, and what media is used, are the determining factors that will affect how far the community, especially the younger generation, is willing to accept and internalize the values of preservation.

This research is theoretically expected to enrich the treasures of communication science, especially in the field of cultural and persuasive communication, by providing empirical evidence about the application of persuasive theory in the context of traditional art preservation. The practical purpose of this research is to provide strategic recommendations regarding to the

formulation of more targeted persuasive communication and policy programs for the preservation of arts and culture in East Lombok.

## **METHOD**

This study uses a qualitative research method with a case study approach (Sugiyono: 2018). The qualitative approach was chosen because the researcher aims to describe and analyze the phenomenon of persuasive communication in a specific socio-cultural context deeply, namely the efforts of preserving Rudat Arts in Aik Dewa Village. This research is located in Aik Dewa Village, Pringgasela District, East Lombok Regency, West Nusa Tenggara. This location was chosen based on the consideration that the Rudat Arts in this village has a strong history, is still being preservationed, and faces significant regeneration challenges, making it to be a rich arena to observe the persuasive communication process (Effendy O. U: 2017).

The procedure for collecting data in this research was through interviews and observations. Meanwhile, the data analysis technique in this study uses the interactive model of Miles, Huberman, and Saldana, which includes three simultaneous activity flows: 1) Data reduction, which means that the researcher focuses data on persuasive communication elements (sources, messages, channels, effects). 2) Data presentation, which means that the researcher organizes data in the form of a narrative or matrix. 3) Drawing conclusions means that the researcher formulates findings and matches between data (triangulation) (Miles: 2020).

## **RESULT AND DISCUSSION**

### **1. The form and strategy of persuasive communication approaches carried out by traditional leaders, artists, or stakeholders in Aik Dewa Village in an effort to preserve Rudat Arts.**

In the midst of the onslaught of modern culture, the preservation of Rudat Aikdewa Art in Aik Dewa Village, East Lombok, has become a mission that is closely carried out by traditional leaders, artists, and group administrators. These efforts are supported by a planned persuasive communication approach, focusing on regeneration and value intake. The approach used tends to be personal, educational, and collaborative, to reach audiences ranging from internal groups to external in educational institutions (Daniel Sudibyo Tjandra: 2025).

Persuasive communication is defined as the process of conveying messages that aim to change, shape, or strengthen the attitudes, beliefs, and behaviors of a person or group without coercion (Mulyana, D: 2015). Effective strategies in persuasive communication often refer to the three main pillars introduced by the Greek philosopher, Aristotle, known as Ethos, Logos, and Pathos (Aliyah Nur'aini Hanum dkk : 2024).

In the term of form, the main persuasive communication is through dialogue and exchange of ideas (sharing of opinions) among Rudat administrators, trainers, and the artists themselves, which aims to formulate the steps of conservation together. This communication allows them to expand their network, organize the show, and design sustainable strategies (Cangara: 2014).

In addition to internal communication, collaboration is an important key. Rudat administrators actively collaborate with village youth and, last but not least, with schools in Aik Dewa Village. Collaboration with this educational institution from early childhood education, elementary school, to junior high school is the main entrance to approach the younger generation. In the digital era, persuasive communication is expanded by utilizing social media to increase Rudat's visibility and relevance among generation Z.

The main strategy carried out by artists, such as Rudat Al-Guri's coach, Saepudin Zohri, focuses on regeneration and routine habituation so that this art does not die because of the development of era.

a) Early regeneration strategy

This strategy is the most fundamental strategy. Persuasive communication is aimed directly and intensively at early childhood (PAUD), elementary school, and youth. The main goal is to introduce and instill a love for Rudat from the beginning, before their interest fully turns to pop music or other global culture (Saepudin : 2025).

b) Habituation through regular practice

To ensure that the interest persists, Rudat's management sets a routine training schedule such as once a week every Sunday night. This routine practice serves as a continuous persuasive communication, transforming recognition into skills and habits, and keeping Rudat's vitality relevant in modern society (Saepudin : 2025).

c) Instilling the moral and spiritual values

The persuasive message contained in the Art of Rudat Aikdewa is inserted through a strong Islamic communication message. The goal is not only to train art, but also to teach good morals, instill the right faith, and arouse a deep sense of love for the Prophet Muhammad SAW (Saepudin: 2025). Thus, Rudat is positioned as a medium for character and spiritual education, rather than entertainment merely.

d) Promotions and staging

The stake holders, including the Village Government in this case also responds to preservation efforts by preparing the steps to promote, such as planning to make a special event for Rudat and ensuring that Rudat Al-Guri continues to have the

opportunity to perform at cultural events or celebrations of Islamic holidays (Saepudin : 2025). This is important to prove that this art still exists and develops in the community.

## **2. The response and acceptance of the community, especially the young generation of Aik Dewa Village, to persuasive messages regarding to the preservation of Rudat Art**

Rudat art, as the cultural heritage of the Sasak Tribe which is rich in Islamic nuances, faces significant existential challenges in Aik Dewa Village, East Lombok, due to the flow of modernization and global cultural penetration. This phenomenon is characterized by a shift in the interest of the younger generation (especially Generation Z) who tend to choose the modern entertainment and digital media, which has potential to lead to the extinction of local culture. In this context, the research shows that planned and adaptive persuasive communication efforts are a crucial factor in fostering awareness and participation.

Rudat art in Aik Dewa Village had faced a quiet time of having no fans among young people due to the attraction of modern culture, online games, and massive social media. However, structured and collaborative persuasive communication efforts have succeeded in changing that trend.

The young generation of Aik Dewa Village showed real participation in various conservation activities. A concrete example is their involvement in major events such as Rudat Colossal 100 Rudat Dancers, where youth are active in the rehearsal and in the ongoing events. They not only become spectators, but also engage in art groups and dance training. In fact, conservation efforts also target early childhood through the introduction of Rudat in PAUD, showing proactive regeneration steps.

The Aik Dewa society, including the younger generation, collectively admits the important value and beauty of Rudat dance as an inseparable part of their cultural identity. Rudat's art which is identic with Islamic nuances (teaching good morals, instilling faith, and love for the Prophet) also provides a relevant message of Islamic communication, making it to be a valuable legacy.

This positive acceptance is manifested through full support, such as attending performances, donating time and resources to exercises, and encouragement for the younger generation to participate. Preservation efforts also involve collaboration between youth, Rudat administrators, artists, village leaders, and even schools

Persuasive messages about the preservation of Rudat Arts in Aik Dewa Village can be considered effective because they use a holistic and adaptive communication approach to face the challenges of era.

The effectiveness of persuasive messages is supported by various methods, including:

- 1) There is open communication between administrators, artists, and village leaders to equalize the vision of preservation.
- 2) Engaging the younger generation directly and transforming them from objects to subjects of preservation through active participation (e.g. in the Colossal Rudat). It gives a sense of ownership.
- 3) Using digital platforms (YouTube, TikTok, Facebook) to promote Rudat, which is an important adaptation to reach the younger generation (Generation Z) who are familiar with technology.

This preservation effort has succeeded in overcoming the tendency of the younger generation to be more interested in global culture (pop culture). By introducing Rudat from an early age and associating it with local-religious identity (Islamic values), the persuasive message succeeded in positioning Rudat as a relevant and proud legacy, not just an obsolete relic. In addition, Rudat's performance at public events (such as the Indonesian Independence Day (Anniversary of the Republic of Indonesia) and village events also increases public visibility and appreciation, which indirectly strengthens the message of preservation. With the collective commitment of cultural actors, administrators, and support from the Village Government, the preservation of Rudat in Aik Dewa shows a strong acceptance model, making it to be a successful example in maintaining the existence of traditional arts in the midst of modernization.

### **3. Supporting and inhibiting factors in the application of persuasive communication approaches for the preservation of Rudat Arts in Aik Dewa Village**

The application of a persuasive communication approach to preserve Rudat Art in Aik Dewa Village has a number of supporting and inhibiting factors that need to be carefully analyzed. Persuasive communication aims to change the beliefs, attitudes, and behaviors of the target (persuade) to act like what is expected by the communicator in the case of preserving Rudat's art.

Cultural and religious roots are the very strong main capital in convincing the community. There are several pillars that support persuasive communication in Aik Dewa Village, including:

- a) Rudat's sacred value as an *ethos* which means that rudat is not empty entertainment, but the art that is rich with religious words and inspiration from Islamic traditions. In religious society, this characteristic gives high credibility (*ethos*) to every message of preservation. Communicators not only invite to preserve culture, but also maintain the dignity of religious traditions. This is a fundamental attraction and difficult to shake by modern entertainment.

- b) There are sincere local actors as agents of change where the presence of groups like Rudat Al-Guri and persistent coaches shows real commitment. They act as credible interpersonal communicators by directly touching the hearts of parents and children. Their initiative to train early childhood (PAUD/SD) is a clever persuasive strategy, instilling a sense of pride from the beginning before children are fully exposed by the outside cultures.
- c) The support and plan of the Aik Dewa Village Government to hold a special Rudat event and coaching program provides official legitimacy. Persuasive communication supported by village authorities becomes stronger, reaches a wide audience, and ensures the sustainability of funding and facilities. The colossal staging by involving many young dancers is physical evidence of this persuasive success.

On the other hand, persuasive communication must fight hard against threats that come from outside and within the younger generation:

- a) The invasion of digital media as the main competitor. This is the biggest obstacle by providing the easiness to access YouTube, TikTok, and social media which makes instant, modern, and foreign entertainment flow rapidly. Rudat is often considered "old-fashioned" or "untrendy" when it is compared to dance or viral music. Persuasive communication must win this war of attention; Preservation messages will drown in digital "noise" if they are not packaged attractively and relevant to the millennial/Gen Z lifestyle.
- b) Apathy and lack of information on the persuade. This shows the fact that many young people who do not know Rudat show the communication failures in the past. Generation Z has been formed with a mindset that appreciates speed and practicality. For them, Rudat did not have a strong enough emotional attraction (*pathos*) or logic (*logos*). Persuasive messages that focus only on the "obligation to preserve" without offering added value (e.g., creative economy prospects, unique self-expression) will be dry and boring.
- c) The limitations in the adaptation of promotion. Although, there are recommendations to use technology, the implementation is not optimal. If Rudat's promotion still relies on physical performances, it will be difficult to compete with global digital content. Rudat's art must be "upgraded" to become persuasive content that is engaging, easy to share, and consistent on digital platforms. The failure to adapt makes the message of preservation incapable of reaching and influencing the main target: the young generation who lives in cyberspace.

It can be concluded that the implementation of persuasive communication in Aik Dewa Village is at a crossroads. Rudat's strength lies in the religious roots and personal commitment of persistent local coaches (a powerful persuasive source), but they must find creative ways to transform those noble values into relevant and viral messages in order to break through the digital walls and defeat the apathy of the younger generation. The challenge is to turn the persuade from being passive audiences to be proud heirs.

## CONCLUSION

The conclusion of this study is that the strategy of preserving Rudat art in Aik Dewa Village is successful because it is supported by holistic persuasive communication and utilizes strong cultural and religious roots. An effective persuasive message not only invites the preservation of art, but fundamentally instills the moral and spiritual values of Islam contained in Rudat, giving high credibility (*ethos*) to communicators. Indigenous leaders, artists, and local trainers, such as the Rudat Al-Guri group, act as credible interpersonal communicators who focus on early regeneration (PAUD/SD) and regular habituation through practice. Support from the Village Government strengthens the legitimacy and reach of persuasive messages.

Despite the success of regeneration, the invasion of digital media (YouTube, TikTok, etc.) remains the biggest obstacle. The easiness to access the modern instant entertainment creates "noise" that threatens Rudat's message of preservation. To make the preservation to be sustainable, persuasive communication must address these challenges with optimal and consistent adaptation of promotions on digital platforms and transform Rudat into content that is relevant, attractive, and has strong emotional appeal (*pathos*) to compete with global culture. Overall, the preservation of Rudat Arts in Aik Dewa Village is a successful model of the application of persuasive communication in the context of cultural preservation, where personal commitment, collaboration with educational institutions, and emphasis on spiritual-local values become the key to build collective awareness and ensure the sustainability of cultural heritage in the midst of modernization.

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