



Da'wah Rhetoric by Ustadz Abdul Somad and Ustadz Adi Hidayat in Conveying Da'wah Messages

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The purpose of this research is to look UAS and UAH da'wah rhetoric to conveying da'wah messages in the public through YouTube media. The researchers examines using Aristotle's rhetorical theory. This type of study is digital research method, especially using YouTube as metadata. YouTube is the most successful accessed media. The methodology has two modules, a video discovery and a video meta-data collection. This study found three important findings. First, ethos dimension, UAS and UAH both have equal credibility in terms of their knowledge in the fields of monotheism, fiqh, worship, and morals. The difference lies in the power of expertise they have. UAS has slank vocabulary, experts in making analogies, and proficient in placing spontaneous humor. While UAH can be seen from his mastery of the semantics and thematics of the Qur'an as well as the location and position of the verses of the Qur'an. Second, pathos dimension, UAS and UAH both touch the emotions of the audience and spread love using advice and prayers. Last, logos dimension, UAS and UAH both have historical knowledge, ability to make analogies, create fiction, abstract experiences, and logical abilities.

Keywords: *Da'wah Rhetoric; Ustadz Abdul Somad; Ustadz Adi Hidayat; Da'wah Message; YouTube*

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INTRODUCTION

The preaching rhetoric of well-known Indonesian speakers, namely Ustadz Abdul Somad (UAS) and Ustadz Adi Hidayat (UAH), has become very popular with the public, because many of their speech videos, especially on YouTube, have become viral, watched by millions of people (Kusmanto, Prayitno, Sofiana et al. 2021). UAS's most popular video with the title "This is a Question from Comedians to UAS" received views of up to 11 million people. The most popular UAH's speech is "People Who Have Their Prayers Granted" with views reaching 10 million people (Richtig and Maulana 2022). From this it can be seen how important it is to study the rhetoric of both to understand how *da'wah* can be conveyed to society. Rhetoric itself is related to human existence, Herrick then refers to humans as rhetorical beings (Herrick 2015).

Today, subscribers of the two preachers are increasing, based on researchers' monitoring. UAS YouTube subscriber data reached 4.01 million with a total of 2,280 videos uploaded (U. A. S. Official, 2023). While UAH reached 4.35 million with a total of 1,929 videos (A. H. Official 2023) (Qadaruddin and Bakri 2022).

Wayne H. Slater (Slater 2023) believes that rhetoric is both a science and an art. This means that rhetoric can be studied systematically and regularly. While as an art, rhetoric will develop and be mastered by those who have it naturally. Rhetoric comes from the Greek word *rhetorikos* which means speech skill. The word is related to the word *rhetor*, namely a public speaker. Then related to the word *rhema* which means words (Körösényi, Patkós, Plesz et al. 2021). So that etymologically, rhetoric is a speech skill as a public speaker who has the habit of processing words. Using the word rhetoric in preaching, the task of the *da'i* or preacher is not only fixated on delivering the *da'wah*. But how can the audience or *mad'u* be able to do what the *da'i* says. Rhetoric is more influencing, so

mad'u does religious teachings happily without having to be forced.

Currently, with increasingly massive technology, preachers can use it to spread Islamic symbols. As it was done by the two famous preachers UAS and UAH. They use YouTube media as a means of *da'wah*. Thousands and even billions of viewers from all corners of the world can access their preaching. Ustadz Abdul Somad Official as UAS' official account has reached 2.04 million subscribers and uploaded 1,145 videos (U. A. S. Official, 2021). While Ustadz Adi Hidayat with the Adi Hidayat Official account has uploaded 550 videos which have been watched by up to 55.58 million people (A. H. Official 2021) (Fahmi and Nuryana 2022).

According to the observations of the researchers, UAS has joined YouTube since 25th June 2019, while UAH joined 28th February 2019. Every week UAS can upload 3-9 videos. In a month he can upload 29 to 42 videos. While UAH uploads 6-26 videos per week and 15 to 46 videos per month (Midani 2022). In addition, both of them also often do live streaming. This study focuses on examining the video speeches of the two figures which were uploaded from 2020-2021, with the aim that the videos being analyzed are not too broad.

In addition, the researchers chose to compare the two figures because they have equal credibility. UAS and UAH both hold L.c (Licence). UAS took undergraduate studies at Al-Azhar Cairo, Egypt (Rohman 2023), while UAH is in Tripoli, Libya. Both of them also studied in Islamic boarding schools (Fitriani 2023). UAS at Darul arafah Islamic Boarding School Deli Serdang (Rohman 2023) and UAH at Darul Arqam Muhammadiyah Garut Islamic Boarding School (Fitriani 2023). The significance of these two figures are famous preachers who initially went viral on the internet, until now their presence is not only eagerly awaited online, but offline studies are also very popular in the society.

The authors is interested in examining

more deeply the rhetoric used by the two figures so that they are able to convey *da'wah* messages in an easy-to-understand way (such as making examples, illustrating Islamic teachings, providing *aqli* or Al-Qur'an and Hadith and *naqli* or moslem scholar thought arguments, etc), than make audiences understand Islamic teachings. Researchers choose them as preacher figures because both of them have many followers on YouTube and some of their speech videos often go viral on social media. The purpose of this study is to analyse their *da'wah* rhetoric in conveying *da'wah* messages to the public via YouTube. This research will be a contribution and lesson for the next generation, especially *da'wah* institutions to take part in the midst of the flow of technological information, currently known as the post-truth era. In addition, community leaders can make the two figures above as role models in carrying out their *da'wah*.

LITERATURE REVIEW

Research on *da'wah* rhetoric has been extensively researched using various figures, in general it has been found in many studies and even books. However, for special research comparing the preaching rhetoric of UAS and UAH, it has not been studied in depth, especially in their delivery on YouTube media. Masrun Billah (2018) described the *da'wah* style used by Ustadz Adi Hidayat in his speeches (Billah 2018). There are three aspects, namely; style of language, style of voice, and style of gestures. The research was conducted using non-stakeholder qualitative research. Data sourced from observation and documentation were then analyzed using the Miles Huberman analysis model

The similarity of Billah's work lies in the same preacher he is Ustadz Adi Hidayat *da'wah* rhetoric. However, Billah discussed more about Ustadz Adi Hidayat's rhetorical style. In addition, the difference are the analysis used the rhetorical analysis developed by Aristotle for the selected figures. The authors analyzed the response of the audience

in receiving the preaching messages of UAS and UAH. This study uses a comparative study between two figures to see the process of delivering virtual *da'wah* messages. The focus of this research is to see how UAS and UAH use *da'wah* rhetoric in carrying out their *da'wah* on the Youtube Channel.

Siti Dewi Wulandari (2018), researched Student Perceptions of Ustadz Abdul Somad's *Da'wah* Rhetoric on Youtube Media (Case Study of *Da'wah* and Communication Studies Faculty Students at Raden Intan Lampung State Islamic University) (Wulandari 2018). Similarly both studying *da'wah* rhetoric, but with a different research approach. Researchers discussed the *da'wah* rhetoric implemented by the two community leaders; UAS and UAH. Wulandari used the same object of study, namely UAS on Youtube Media. She focused more on student perceptions. So the results obtained are based on interviews conducted with *da'wah* students at Raden Intan Lampung State Islamic University.

This research is different from Wulandari's study. The difference lies in the formulation of the problem and research objectives. The formulation of the problem in this study is to look at the suitability of *da'wah* rhetoric with situation of the audience and the use of two preachers' rhetoric using a comparative study. Whereas Wulandari's research formulated student perceptions of Ustadz Abdul Somad's *da'wah* rhetoric on YouTube Media. This research does not only examine the use of *da'wah* rhetoric, but also analyzes the audience's response to UAS and UAH's *da'wah*.

Wulandari's study result found that students' perceptions of Ustadz Abdul Somad's rhetoric used language styles that were easy to understand, such as daily language. The rhetorical techniques used are persuasive techniques, namely being able to influence other people from a psychological perspective, recreational, namely being able to entertain *mad'u* with fresh humor, and finally logos, namely being able to convince audiences through logic.

The last research was written by Nurul Muzayyana (2020) entitled Strategy and Communication Style of *Da'wah* UAS and UAH on Youtube and Their Effects on the Public (Muzayyana 2020). Muzayyana uses a qualitative approach to collect primary and secondary data through the videos of UAS and UAH on Youtube. Muzayyana's study found that the strategy used by both of them in preaching was to use the verses of the Qur'an and the hadith of the Prophet. They also conduct studies by discussing books and interpretations. UAS uses humor and jokes, while UAH mostly analyzes issues that are currently developing in society. The communication style used by UAS looks more assertive and wiser, while UAH looks more calm and friendly.

In contrast to study above, in this study, more focuses on discussing *da'wah* rhetoric rather than strategy and communication style. Both have similarity object are UAS and UAH's YouTube channel.

CONCEPTUAL FRAMEWORK

This study will analyze the *da'wah* rhetoric used by UAS and UAH, while the theory used is Aristotle's rhetoric theory (Huang, Zhuang, Li et al. 2022). Rhetoric in Islam is often referred to as *khutbah* or *khithâbah*, which is a form of *mashdar* in Arabic. The origin of the word is *khataba yakhtubu* and the gerund is *khutbatan* which means delivering a speech. Imam Lais said: the khatib is (giving speech on the podium) here the meaning of khatib is a person who gives sermons. Ibn Rushd argues that rhetoric is a person's ability to convince others. Siti Aisyah said that rhetoric is the art of speech or argument using good, correct and fluent words. With the aim of influencing listeners and inviting someone to act (Asiyah 2017).

Rhetoric according to Aristotle is defined as the ability to find persuasion tools available in every situation encountered. This function is only owned by the art of rhetoric. Rhetoric is very closely related to dialectics, both of which

are related to the common knowledge of many people and are not included as a particular branch of knowledge. According to Campbell, rhetoric should be directed to efforts to "Enlighten understanding, please the imagination, move feelings, and influence the will" (Campbell 2020).

The relationship between rhetoric and *da'wah* according to T.A. Latief Rosydi in his book "Basics of Communication and Information Rhetoric" is the ability to use language to produce thoughts and feelings that is actually the essence of rhetoric (Fitriana, Hikmah, Nurasisah et al. 2022). And the proficiency and art of using language is the main problem in delivering *da'wah*. Therefore, rhetoric with *da'wah* cannot be separated. Thus it can be concluded that *da'wah* and rhetoric are closely related, *da'wah* aims to invite humanity to do good and stay away from all bad deeds. While rhetoric is a way of how to process good style language and provide new innovations to influence others. So using rhetoric in preaching will make the material delivered by a *da'i* more interesting and innovative (Hasanah 2021). So that *mad'u* want to follow what a *da'i* calls for.

There are three kinds of persuasion tools that speakers can make, namely: The first is determined by the personal character of the speaker. The second is by placing the audience into a certain frame of mind. The third is determined by the proof of everything that comes from the content of the speech itself. There are several principles of persuasion put forward by Hogan, Robert B. Cialdini (2001) in his book *influence: Science and Practice*. Among them are the principle of reciprocity, the principle of commitment and consistency, the principle of social proof, the principle of liking, the principle of authority, and the principle of scarcity. To understand persuasive communication techniques, preachers should understand some of the laws of persuasion. Kevin Hogan stated that there are nine laws of persuasion that play a role in human life, namely the law of reciprocity, the law of friendship, the law of hope, the law of contrast,

the law of association, the law of consistency, the law of scarcity, the law of compromise, and the law of power (Hugan 2010).

Aristotle in his book *rheterics* mentions three methods of thinking and communicating, namely demonstrative, dialectical and rhetorical. Furthermore, Ibn Rushd identifies the demonstrative method as wisdom, the dialectical method as *jadal*, and the rhetorical method as *mau'idhah hasanah* (Setyowati 2023). These three concepts are used to describe the first formulation, the suitability of UAS and UAH rhetoric preaching with the situation of the audience.

As for analyzing the rhetoric used by UAS and UAH, researchers used Aristotle's rhetorical theory is guided by the following two assumptions, first, effective public speakers must consider their audience. Second, effective public speakers utilize a number of proofs in their presentations.

Communication is a transactional process. In the context of public speaking, Aristotle stated that the relationship between the speaker and the audience must be considered. Speakers must not compose or deliver their speeches without considering their audience. The speakers must, in this case, be audience centered. They must think of audiences as a group of people who have motivations, decisions, and choices rather than as a large group of homogeneous and similar people.

The second assumption that underlies Aristotle's theory relates to what speakers do in preparing their speeches and in making those speeches. The proofs referred to by Aristotle refer to ways of persuasion, and for Aristotle, there are three proofs: ethos, pathos, and logos (Körösényi et al. 2021). Aristotle revealed that ethos is "The speaker's power of evincing a personal character which will make his speech credible". There are three dimensions in the ethos namely Credibility, Attractiveness, and Source power.

Pathos is "His power of stirring the emotions of his hearers". From Aristotle's understanding above, it can be understood that

pathos is related to emotion. A reliable orator/*da'i* is one who is able to excite the audience and create emotions, creating a flaming atmosphere in the room. Aristotle reveals that *logos* is "His power of proving a truth, or an apparent truth, by means of persuasive arguments". A *da'i* should use logical facts and strong arguments in presenting his speech.

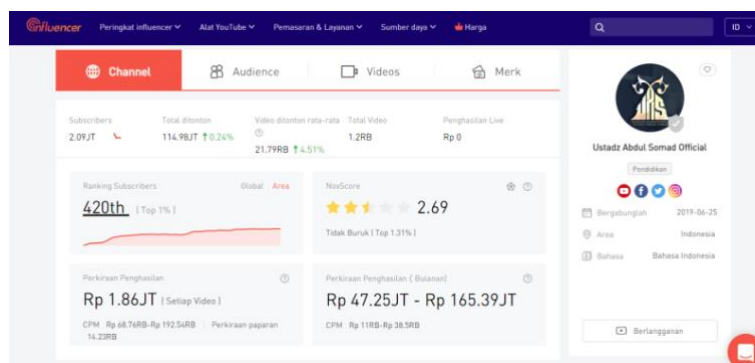
The authors choose characters with different environmental and scientific backgrounds so that they can be analyzed using the rhetorical theory of each character. In this case the writer will look for how a speaker (rethor) must find ideas, how to organize ideas, how to frame ideas into language, convey ideas so that what is conveyed can become a memory for those who receive it.

RESEARCH METHOD

This type of study is a digital research method, especially using YouTube as metadata. YouTube is the most successful accessed media (Cheng, Liu and D 2013). YouTube has provided a lot of data and has become a source of data for social science research, one of which is taking samples and case studies (Vergani and Zuev 2011). Very often pre-existing data on the website are considered as lacking authenticity and trustworthiness, and data collection from YouTube is - perhaps mistakenly - perceived as a simple and easy process. However, YouTube, with all its benefits, pitfalls and challenges, is now recognised as a sophisticated research resource which requires researchers to employ sensitive and professional judgements to ensure its efficient exploitation. The focus of this research is to describe the use of preaching rhetoric by UAS and UAH on their YouTube channel.

The writing technique used in this study is narrative analysis, which is an analysis of the narrative used in the form of fiction or fact. Assessing the narrative means using the text as the center of research starting from the events told, selected and discarded. The advantages of this research are first, knowing and

Figure 1
Ustadz Abdul Somad Official YouTube Statistics



Source: id.noxinfluencer.com, 2021

understanding how knowledge, meaning, and values are produced and then disseminated to society. Second, understanding social and political trends regarding certain views can bring out the dominant social values and forces in society. Third, it makes it possible for researchers to find hidden things in text or video. And the last reflects the continuity of changes in communication (Eriyanto 2013). The methodology has two modules, a video discovery and a video meta-data collection.

The authors uses the narrative concept of Vladimir Propp, better known as Propp (Herma and Astuti 2022). He uses an approach that moves from an ethical to an emic approach to narrative structure. Propp emphasizes more on the most important narrative motive, namely action or action. These actions are called functions. Propp also said that the most important thing is the actor, not the character. Propp's analysis focuses on characters that are conceptualized through two aspects, namely the actions of these characters and the consequences of actions that will affect other characters.

The researchers categorizes the videos that will be analyzed based on: First, the year the video was uploaded, namely the period 2020-2021. Second, the categorization of videos to be analyzed includes the themes of monotheism, jurisprudence & worship, morals, and the Corona Virus. Researchers will analyze how content is structured and delivered by UAS and UAH.

RESULT AND DISCUSSION

UAS and UAH YouTube Channel

UAS became involved on YouTube on June 25 2019, using the name Ustadz Abdul Somad Official. Currently it has reached 2.09 million subscribers. UAS uses educational content as the theme of its channel. Currently the total number of videos has reached 1.2 thousand, with an average of 21.79 thousand views, overall the video has been watched by 114.98 million. And is currently growing twofold. This data is based on noxinfluencer.com analysis, here is what it looks in Figure 1.

Through the results of the analysis above, it can be seen that audience growth on the UAS YouTube channel increased by an average of 4.51%. Apart from that, subscriber growth is also increasing every day. Based on the data obtained, +10 thousand subscribers in the last week and +40 thousand in the last month.

Meanwhile, UAH joined YouTube on February 28 2019, using the account name "Adi Hidayat Official", which also carries educational content. Currently, UAH has uploaded 612 videos, with an average video view of 82.96K times. Overall, the UAH video was watched 68.3 million times. The following is data obtained by researchers via id.noxinfluencer.com (Figure 2).

YouTube UAH is growing as time goes by. Based on the statistical data above, the average audience increased by 2.34%. On the UAH YouTube channel, there is a lot of discussion

about the interpretation of the Al-Qur'an, history, Ramadan studies, Imam Bukhari madrasahs, and discussions of the book *adabul 'alim wal muta'allim*. The popular and widely watched UAH video is "People Who Have Their Prayers Granted", watched 4.5 million times. "Between Prayer and Allah's Help" was viewed up to 2.4 million times. And "The Most Touching Friday Sermon" was watched 1.8 million times. In 2021, the increase in UAH YouTube viewers grew rapidly, reaching 694.18 thousand and viewership increased 11%.

Researchers focus on the video sources that will be analyzed, namely those uploaded in 2020-2021. The themes that will be raised in this research are monotheism, jurisprudence & worship, morals, and Corona Virus. Researchers will compare the preaching rhetoric used by the two figures, namely UAS and UAH, in conveying these four themes.

Da'wah Rhetoric by Ustadz Abdul Somad and Ustadz Adi Hidayat in Conveying Da'wah Messages

In the previous discussion the researchers used Aristotle's theory in conveying the message. Aristotle's rhetoric groups it into three parts, namely ethos, pathos, and logos. Below is the application of the three dimensions used by UAS and UAH.

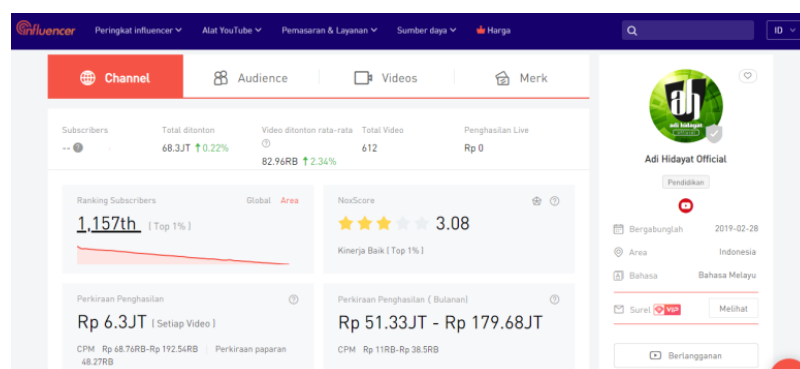
Character and personality of UAS and UAH

Being a preacher is certainly not easy. It takes character and personality that is able to

set a good example (*qudwah hasanah*) to the public. This character is not built by the preacher, but it is the audience's perception that builds the character of the preacher through the appearance of the preacher when preaching. In this case, UAS and UAH. After observing, the researchers saw that UAS and UAH had their own character in delivering their speeches. There is a science that is highlighted and is able to make audiences interested.

It is not surprising that the YouTube of the two preachers above can reach millions of viewers. In fact, the audience is not only from Indonesia but also from another country such as Malaysia, Saudi Arabia, etc. Researchers see that one of the many videos watched is the continuity presented on the YouTube Channel. There are live or non-live online studies, questions and answers about problems in society, discussions about monotheism, fiqh, worship, interpretation, morals and much more. In addition, the recitations that are displayed are very updated in accordance with the current conditions of the Muslim community. For example, when entering the month of Ramadan, Eid al-Fitr, Eid al-Adha, and other months. UAS and UAH will provide complementary advice and practice to live the month. To find out more in detail, the researchers will describe it using the dimensions of ethos in Aristotle's rhetoric as follows:

Figure 2
Adi Hidayat Official YouTube Statistics Dashboard



Source: id.noxinfluencer.com, 2021

UAS and UAH credibility

Da'i credibility component, researchers will present several important points that UAS and UAH must have before, during, and after delivering their speeches. Among them are preparedness, seriousness, confidence, patience, amiability, and simplicity.

After making observations in each UAS and UAH video, the researchers found delivery that flowed without any hesitation at the beginning, midway through to closing the speech. As the results of the analysis in the message structure chapter on the UAS and UAH speeches, there are three components that must be arranged so that the speech does not run around. They are introduction, content, and conclusion. These three things have been fulfilled by UAS and UAH. The readiness referred to here is the ability of UAS and UAH to talk about these problems.

UAS is a preacher who graduated from S1 Al-Azhar Egypt, S2 Dar al-Hadist al-Hassania Institute, Morocco, namely Islamic education specifically in the field of hadith. Then he studied at the Omdurman Islamic University Doctoral Degree, Sudan. With a concentration in the field of Al-Sunnah wa Ulumul Hadith (Rohman 2023). This must have made him learn a lot about Islam. So that he has readiness in delivering his speech. It is evident from some of the presentations of his speeches which contain the arguments of the Qur'an and hadith. He even studied several books such as Fathul Mubin, Arrisalah Al-Qushairiyah, and several books of fiqh.

Intellectually, UAS has fulfilled its readiness as a preacher. Coupled with the arrangement of the speeches that he delivers are structured, the technique can be seen in the structure of the preparation of the message. Next up is UAH. UAH is also not inferior to some of the education he has taken. S1 and S2 at The Islamic Call College Tripoli, Libya. He is also a Masters at Islamic State Sunan Gunung Djati University Bandung. He wandered to the masyayikhs in Libya. Especially in the field of Al-Quran, Hadith, Fiqh, UshulFiqh, Date, *Lughah* (Arabic).

Figure 3
UAS photo illustrating heaven



Researchers documentation 06/25/2021

From a scientific point of view, UAH also has the authority and readiness to deliver his speeches. Even UAH has memorized the Al-Qur'an and several hadiths with their layout. As an example of one of his speeches below:

Everyone who has a soul will come to death. Who brings death? His name is the angel of death. If the angel of death has brought death, then he may die until he leaves this world. What is the argument Ustadz? Quran chapter 32 verse 11 far right next to it. Say: "The angel of death who was entrusted to (take your life) will kill you, then only to your Lord will you be returned.", said Allah, say Muhammad to all your people. Everyone who has a soul will be sent by the death angel to take his soul. Come death. That's why people who have not died and have not been revoked, their names are mentioned in the Qur'an by the name mayyitun, dc (dead candidate)...(A.H. Official, Renungan Menghadapi Kematian, accessed June 9, 2022).

And there are many other examples. UAS and UAH also use *alatul kitabah* (writing tools) such as whiteboards when explaining several issues. The results of the researchers' observations showed that UAH in each video used more writing tools than UAS. This is because the videos uploaded by UAS mostly

Figure 4
Photo of UAH explaining faith



Researchers documentation 06/25/2021

show *speeches* at mosques, while UAH is at science councils. Based on the analysis above, UAS and UAH are ready to deliver their speech. What the public sees most is sincerity. A preacher who is serious in delivering his speech will make the audience believe and want to apply what he says.

Seeing the seriousness of the preachers, researchers will observe the expressions given by UAS and UAH when conveying serious things or humor as a distraction. A preacher who uses humor in his speech does not mean he is joking. But as a way to attract the audience so that the *speech* is not too stiff.

Looking at the expressions of UAS and UAH above, it can be seen that they show seriousness in preaching. The *speeches* contained a lot of information on various things according to the themes they presented. It is not uncommon for humor to be inserted at the beginning, middle or end of a *speech*. This is done to entertain and persuade the audience.

Self-confidence is the third component that must be built to strengthen the credibility of a preacher. Based on the researchers' analysis and observations, UAS and UAH have confidence in delivering *speeches* in front of an audience. This was proven based on the pattern of delivery of both *speeches*, the researchers did not find any communication anxiety. UAS was able to bring the atmosphere of the audience at the start of the *speech* with humor, while UAH invited the audience to always be grateful. Both use the audience's emotions at the beginning of

the opening of the *speech*.

UAS and UAH's self-confidence radiated through the delivery of their *speeches* without any hesitation. Delivered coherently and regularly. One of the factors that build UAS and UAH self-confidence is an understanding of the science they are pursuing. UAS delivered his speech firmly and wisely, from which the audience saw that he was able to convey his ideas and was able to communicate persuasively. Self-confidence is what makes the audience believe in what UAS as well as UAH conveys.

Forth, amiability. Researchers found that both of UAS and UAH friendly in conveying messages. As stated in one of the speech below:

Tonight we are having a dialogue, exchanging ideas, exchanging information. Before this dialogue I delivered approximately 30 minutes of introductory dialogue. I am not preaching the preachers, because preaching the preachers is wasteful, innal mubadzdzirīna kānū ikhwāna syayathīn(Actually, people who are wasteful are the brothers of Satan). So telling the story, maybe there are some preachers who present tonight, I'm still at school, he's already a preacher...(U.A.S. Official, Dakwah Bukan Hanya Sekedar Ceramah, accessed June 20, 2022).

Speech above, UAS stated firmly that *da'wah* is not only when giving a speech. He continued by explaining examples of people who preached. UAS also delivered with calm and friendliness. In this speech, UAS did not justify it, but invited the preachers to dialogue. His statement about me not lecturing preachers is part of UAS's wise nature and skill in speaking among preachers without having to patronize them. Even though he already has a lot of experience. He was even more *tawadhu'* (humble) by stating that maybe one of the preachers present tonight, I'm still at school, he has already become a preacher.

Meanwhile, UAH also conveyed its message with calm and friendliness. This can be seen in every speech he delivers. Below is an example of a UAH speech entitled "Eid al-Adhareligious advice".

My brothers and sisters, this guidance is found in the life of the Prophet Ibrahim Alaihissalam, which has been preserved in the Shari'a of the Prophet Muhammad Sallallahu Alaihi Wasallam until now. Firstly, Allah wants to give us a picture. That happy people, people whose lives are calm, mature, even success in life, namely people who are able to get close to the source of happiness, who are able to get close to the source of success, who are able to get close to the source of calm...(A.H. Official, Tausiyah Idul Adha, accessed July 31, 2022).

The UAH sermon above was delivered with complete calm and friendliness. UAH provides enlightenment that the source of happiness and calm is from Allah. His calmness was reflected in his flowing, unhurried speech delivery. His friendliness can also be seen from his pattern of inviting the audience in a polite manner with a smile.

The last component of the *da'ir*'s credibility is simplicity. UAS's portrait of simplicity can be seen from his appearance and the activities he does. Not infrequently he often appears wearing a white koko shirt, turban and skullcap. Some of the jama'ah even casually commented "Ustadz change your clothes, don't forget to keep those clothes on".

Picture above is a portrait of the simplicity of UAS, he does not use a car and chooses a classic motorbike as his vehicle. He also wore flip-flops, a thick vest and his flagship koko shirt when relaxing with his colleagues towards Padang Panjang.

UAH also applies the same thing. His simplicity is reflected in his appearance and does not charge fees from its message. He even emphasized "I do not have a tariff. If necessary, you don't have to pay. There are tickets, I came alone, I bought a ticket. He did not hesitate to

Figure 5
A Simple Portrait of UAS Riding a Classic Motorcycle



Source: merdeka.com, 2020

suggest that the funds be handed over to meet the congregation's facilities. This means that UAH is not looking for money through its preaching. UAH reminded that if there is someone who delivers *da'wah* by setting a tariff, then his knowledge is only equivalent to the value of the envelope. Besides that, UAH looks simple from his usual appearance of wearing koko and skullcap clothes.

Based on the results of the analysis above, the ethos dimension in the UAS and UAH credibility components both have readiness, sincerity, confidence, calmness, friendliness and simplicity which are reflected in the attitude, appearance, and delivery of the two figures' speeches.

UAS and UAH Attractions

The researchers also found the ethos dimension in the attraction component. Attraction is the attraction that the preacher has, in this case UAS and UAH. Researchers see that UAS and UAH build this attraction, so that the audience wants to hear and pay attention to the speeches of the two figures. The videos of the two have even been shared and watched by millions of people. One of the reasons UAS and UAH videos can be attractive to the audience is because they provide solutions of the problem faced by audiences. So as to facilitate the process of decoding (delivering messages into understandable ideas), deduction processes (building the same premise to reach logical conclusions), and having similarities with the

Figure 6
UAH Simple Portrait with Tailor



Source: instagram @adihidayatofficial, 2022

audience.

Every time they see and observe UAS and UAH speeches, the researchers sees that there is an interaction between them. Audiences even respond to humor thrown at them. And lots of positive comments on every UAS and UAH video. They always give logical examples to make the audience understand the ideas they convey. The decoding process always occurs in every message they convey.

Through the analysis above, the researchers concluded that UAS and UAH each have their own charms in delivering speeches. Among these attractions is UAS and UAH both carry out the decoding process and the deductive process. As well as having the same frequency as the audience in terms of profession or position.

UAS and UAH Source Power

The researchers found several components of power owned by UAS and UAH from the ethos dimension. There are five kinds of power classified by French and Raven including: coercive power, expert power, informational power, reference power (exemplary), and legal power. Preachers who have power will find it easy to subdue (move) audiences to act. In this case the researchers will describe the power possessed by UAS and UAH.

In coercive power, UAS and UAH are not authorized to give punishment (rewards) to the public. They are not a company leader, but a *da'i* whose job is to enlighten and guide the public to make it even better. Because the preacher's job is to invite the public to the goodness and leave a badness. Researchers also did not find any punishments carried out by UAS and UAH on their YouTube videos.

Researchers see the power of expertise possessed by UAS and UAH. The power of UAS expertise can be seen from UAS's expertise in conveying humor spontaneously according to the events that he just experienced. UAS is good at using vocabulary terms and contextualizing according to the times. As he did in the speech below:

People in America are naturally afraid, anxious. If he was sitting on the beach, scared. What he's afraid of, is that a creature rising from the sea is called Godzilla. If he sits in front of the house in the middle of the night, he is afraid. What is he afraid of, the creature that sucks is an Alien. Even looking at the parked car, he was afraid, he was afraid that this car would turn into creatures, Transformers (U.A.S. Official, Membangkitkan Semangat Menghadapi Covid, accessed July 2, 2022).

In choosing the vocabulary above, UAS did it like the current trending films, namely Godzilla, Alien, and Transformers (Fitriani 2023). The film has been widely watched and even loved by young people to adults. In addition, UAS is also good at making analogies so that it is easily understood by the congregation, as he did in the narrative above.

UAH's expertise in translating, interpreting, and associating vocabulary in the Qur'an is part of its own expertise. This expertise is also possessed by M. Quraish Shihab as a Moslem scholar in the science of interpretation. Not surprisingly, with this intelligence, UAH even memorized the location

of the verses of the Qur'an and several hadiths.

The researchers concluded that the results of the analysis of the UAS and UAH ethos dimensions both have the character & credibility of preachers which include: readiness, sincerity, confidence, calm, friendliness and simplicity. Whereas in the attractiveness component, UAS and UAH both convey information as a whole (decoding process), make logical conclusions (deductive process), and both have similarities with the audience in terms of profession and position.

As for the results of the analysis on the power component, the researchers found that UAS and UAH both have expert power. Evidenced by UAS being experts in making spontaneous humor, placing vocabulary terms and contextualizing according to the present, UAS are also good at making analogies so that they are easily understood by the congregation. UAS and UAH are both experts in the meaning of the Qur'an and Hadith, but UAH is more prominent in the use of semantics of the Qur'an in each of his speeches. UAH's intelligence did not escape memorizing the positions and locations of the verses of the Qur'an and several hadiths.

UAS and UAH also have information power. First, UAS and UAH are both up to date in responding to problems that occur in the audience. Second, UAS and UAH are able to contextualize the arguments of the Qur'an and hadith according to current problems. The final power possessed by UAS and UAH is reference power (exemplary). It can be seen from its application in everyday life. For example: UAS which makes the results of its YouTube channel as assistance to the poor and UAH which provides scholarships and umroh to memorizers of the Qur'an, and many more.

The results of the analysis of the ethos dimension on the power components of UAS and UAH both do not have coercive power and legal power. As well as UAS and UAH both have the power of expertise, information and referrals.

UAS and UAH Emotional Appeals in

Conveying Messages

Aristotle's theory reveals that the communicant's emotion is called pathos. A preacher should understand the emotions of the communicant before holding a speech. For this reason, *da'i* need to know how to influence the emotions of the audience. The researchers will describe the dimensions of rhetorical pathos developed by Aristotle as follows:

Touching Emotions

UAS and UAH from some of the videos there are many sentences that touch the emotions of the audience. One of the UAS speeches that touched the emotions of the audience was the title of his speech entitled "No One Has Power Except Allah".

Today students are educated to know Allah. Not afraid of the future. Their provision is a strong belief. Wa maa min dabbatin fil ardhi illa alallah rizquha, there is nothing that crawls over the face of this earth unless Allah guarantees his sustenance. Why are people corrupt? Why do people falsify test scores? Why do people make fake diplomas? Why do people cheat to become employees? Why do people bribe? For fear of not eating. Even if they were afraid 75 years ago, we would not be independent today. The fear is only for Allah. So they were taught prayer. Allahumma-qsim lana min khahyatik, instill fear in our hearts. Tahulu bihi bainana wa baina ma'ashik, with that fear we do not commit immoral acts...(U.A.S. Official, Tidak Ada yang Berkuasa Kecuali Allah, accessed July 5, 2022).

UAS narrative above stirs the emotions of the audience. UAS involves events that often occur in society, namely corruption, bribery, cheating and so on. There are many more UAS speeches that touch the emotions of the audience. He did this so that the public was aware and willing to carry out God's commands. UAH did the same thing, here is an

example of a comment on UAH's YouTube delivered by Zia Hasan "UAH realizes it or not, the speech he delivered has changed a lot in me so that I am closer to Him, I hope the rewards will flow to him without limits. Amen".

From these comments it can be concluded that UAH's speech not only touched the emotions of the audience, but also moved the audience to do good. Based on the speech narrative above, UAS and UAH delivered speeches that touched the audience's emotions, so that the audience wanted to do what was advised.

Hatred

In the hate component, the researchers did not find any hatred expressed by UAS or UAH in delivering their speeches. This hatred can be in the form of ridicule or ridicule of other groups or groups. UAS and UAH always respect the opinions of one another.

Love for the public

Evidence of affection can be seen from the advice given by UAS and UAH in each of his speeches. The advice is none other than to awaken the public to carry out God's commands. A mother who loves her child, of course, always gives advice so that the child does not fall into promiscuity. In addition to tucked advice also prayer. Prayer is proof that love exists. As the Prophet Muhammad did to his people, even though he is on the verge of death, prayers for his people are mentioned repeatedly. One of the prophet's prayers is enshrined in surah al-Maidah verse 118 which means: "If You torture them, then indeed they are Your servants, and if You forgive them, then indeed You are the Most Mighty, Most Wise".

The results of the analysis of the pathos dimension used by UAS and UAH are that they both touch emotions and spread love to the audience as evidenced by the advice and prayers that are politely given to the public. Both of them also did not spread hatred or hatespeech the public.

UAS and UAH Logical Appeals in

Conveying Messages

Logical appeal is also called logos. If pathos is related to emotion, then logos is related to the logic of thinking. So messages leading to logic will be collected and analyzed. The researchers divides the logos dimension into five parts; Knowledge of historical facts, ability to make analogies, ability to create fiction, ability to abstract experience, and ability to reason.

Historical Knowledge

After making observations about UAS and UAH messages, the researchers saw that both of them had historical knowledge, especially Islamic history, which he told a lot in his speeches. Much of his knowledge comes from the hadith of the Prophet and the Qur'an. But there is also history explained by UAS regarding the discovery of paper for the first time.

I don't need to introduce myself to lovers, because they love me and I don't need to explain myself to haters, because that doesn't change their belief in me. But I need to tell my children to inspire them to learn. Seek knowledge even in China. Why is it called China, because that is the country farthest from the city of Mecca from the Prophet Muhammad, peace be upon him. But there is a second meaning, because of an extraordinary civilization. No. The Koran was written on date fronds, the Koran was written on camel bones. At that time, the paper that was available was in China. The Prophet had mentioned Seek knowledge to the land of China, because at that time they made paper pulp from bamboo, then dried it in the sun to dry, that's how it became paper, today (U.A.S. Official, Membangkitkan Semangat Menghadapi Covid, accessed July 9, 2022).

The history of the paper above is based on the hadith conveyed by the Prophet regarding seeking knowledge as far as China.

This country is called the Prophet because of its advanced civilization. Therefore, these words are widely used and popularized to encourage young people to keep learning. And there is much more historical knowledge that researchers find in other UAS speeches.

UAH's knowledge of historical facts is also widely applied through his speech on YouTube. For example, it can be seen from the title of the UAH speech which covers Jewish history and is divided into several parts. Such as "Jewish history: The story of the Prophet Musa As". UAH's explanation of the story of the Prophet Musa As is based on the Al-Qur'an surah Thaha, UAH even mastered the story of the Prophet Musa thematically in the Al-Qur'an which is mentioned up to 136 times in 20 surahs more or less. This proves that UAH not only memorizes the Al-Qur'an, but he also understands the content, meaning and history mentioned in the Al-Qur'an. UAH advised that what happened in the past is a guide for us today to learn the lessons behind these events.

The Ability to Make Analogies

The intelligence of UAS and UAH can also be seen from their ability to make analogies, researchers found examples below:

Yes, I will give an example like this, for example, if we have a glass, yes, the glass is on top, there is a lid, if we close it. If we don't, it's all input. If it's light, it's translucent. But if it's hard, then come back mentally. Yes, that's the cup of our hearts. If we pray with clarity, clear water enters, milk enters, coffee enters, all the delicious things enter (A.H. Official, UAH Menjawab, accessed July 20, 2022).

UAH is supposed a heart like a glass with a lid. The cover is immoral. Prayer will not be answered easily because of immorality. On the other hand, if you ask with a clear heart (don't commit immorality), the prayer requested will be easily answered. All pleasures will easily enter the glass. As UAH exemplifies, clear

water enters, milk enters, and coffee enters.

The Ability to Create Fiction

In every speech, the *da'i* should be able to make up fiction. Fiction here does not mean the preacher is lying. Rather, it enriches the preacher's ideas so that speeches are easier to understand. As UAS did in the following speech:

Why are you up to this day, tonight, able to live on the night of Ramadan? Why? Oh because I diligently eat 4 healthy 5 perfect. Your friend is healthy after jogging, dead. Why are you still alive until tonight? Because Allah loves you. He wants to cleanse you of all your sins. You met Ramadan (U.A.S. Official, Ramadhan yang Dirindukan, accessed August 10, 2022).

The italic sentence above is a fictional sentence made by UAS, to illustrate it to the public. When death has picked up he knows no time. When sleeping, sitting and even running he can come at any time. In the speech, UAS convinced the audience that the lives that were given at this time should be used as best as possible. One of them is taking advantage of the month of Ramadan by doing as many good deeds as possible.

The Ability to Abstract Experience

As for UAH, several times he also slipped in the experiences he had to support the ideas he conveyed. Here's one example:

Yesterday I went to Japan in Tokyo, wanted to go through a zebra crossing, wanted to cross it. I saw that my friends, there was gold. Real gold, not mas Jono, mas Arif, no. Real gold earrings like that, stored somewhere, on the side of the road, yes near the portal. I asked this, how come no one took it? I know actually, because every year we visit our mosque there. He said "MasyaAllah Ustadz is here, if there is anything.

*Found on the street, no one dares to take it. If he is on a street where people are passing, they will be moved to the side. So that it is not damaged by people's stampedes and so on and it is easy for people to find. Yes, if he goes everywhere, look for it to the side. If possible, he can convey it, he will find the nearest police officer, he will convey it. In order to find out who owns it, if you can deliver it, deliver it (A.H. Official, *Perbedaan Adab dan Akhlak*, accessed November 30, 2022).*

Apart from sharing the experiences he had, UAH also often conveyed the experiences of the Prophet's companions which he described in his speeches. Here, UAH conveys much of his mastery of history in almost every speech. While personal experience is not much to say.

Logical Ability

Being logical is the same as giving an argumentative and intellectual message. A *da'i* will easily give messages to the public if he has broad insight. UAS and UAH do this in every speech. He conveyed many new insights, so that the audience was enlightened. The researchers cites one example of the logical ability possessed by UAS, as follows:

*So if someone doesn't believe in God, don't be angry, don't get angry, don't say he's an infidel. Just take him out to sea, Maratua Island, in the middle of the sea, throw him away. His feet don't touch the ground, his hands don't hold on to anything, give him a piece. wood. After that ask, is there a God? God willing, he will say there is. Quickly you save me, soon to be eaten by sharks (U.A.S. Official, *Mensyukuri Nikmat Allah |Pulau Maratua Kalimantan Timur*, accessed January 20, 2023).*

In the narrative above, UAS conveys argumentatively about people who don't want

to acknowledge the existence of God, they can just leave them in the middle of the sea. From there he will realize that someone created this world. By seeing the signs of God's greatness, there is faith that resides.

Through the analysis above, the researchers concludes that UAS and UAH apply all the components in the logos dimension. UAS and UAH have historical knowledge as evidenced by the elaboration of Islamic history based on the Qur'an and the hadith of the Prophet. They are able to provide analogies that are easily understood by the audience. As well as creating fiction to enrich the ideas he conveys. UAS and UAH are also able to abstract visible experiences from UAS which often conveys experiences that they have just experienced and UAH conveys experiences that they have witnessed. Finally, the logical ability is used by both of them to build reasonable arguments before the public.

CONCLUSION

The preaching rhetoric of UAS and UAH are interesting to study and review, seeing their intensity in preaching offline and online. Based on the results of the researchers's analysis of the rhetoric of the two which have been explained in stages, UAS and UAH use *da'wah* rhetoric to influence the public for a goodness. Researchers will answer by using Aristotle's theory of rhetoric. Here is the conclusion:

UAS and UAH use YouTube as a media for preaching, gaining acceptance in society based on their increasing access to YouTube. This makes Islam more widespread, because digital access is not limited by time and space. Today, both figures consistently upload preaching videos on their channels, researchers have even found that the increase in their subscribers has increased significantly

The rhetoric conveyed by UAS and UAH includes the structure of compiling persuasive messages. This can be seen based on the structure of the message which begins with the stages of attention, need, satisfaction, visualization, and action. Passing these five

stages means that both have carried out a motivated sequence. There are differences in the opening of UAS and UAH speeches. UAS tends to use humor and stories, while UAH invites audiences to give thanks and pray.

In terms of the ethos or personality of the preacher, UAS and UAH are preachers who have a wealth of experience and knowledge. So that the audience does not need to doubt the credibility of the *da'i*. They also have different skills. Among them UAS is good at using slang vocabulary, making logic and making spontaneous humor. Meanwhile, UAH is good at the semantics and thematics of the Qur'an. He also memorized the location and position of the Qur'an. Furthermore, when viewed in terms of pathos, UAS and UAH speeches touched the emotions of the audience. They also spread love by giving advice and praying for the public. Finally, namely the logos dimension, UAS and UAH both have knowledge of historical facts, the ability to make analogies, create fiction, abstract experiences, and logical abilities.

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