

DA'WAH RHETORIC STRATEGY USTADZ ABDUL SOMAD EPISODE "MAN CLOSEST TO ALLAH"

Rita Silpina^{1*}, Rhani Febria²

¹² Universitas Islam Riau

ritasilpina@student.uir.ac.id

ghanifebria@edu.uir.ac.id

(*) Corresponding Author

ritasilpina@student.uir.ac.id

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ABSTRACT

Da'wah is a form of communication that aims to convey Islamic teachings to the community. In delivering lectures, language has an important role because through the language of da'wah messages can be understood by listeners. One of the linguistic elements that plays a role in the lecture is diction or word selection. The right choice of words can help the speaker convey the message more clearly, engagingly, and persuasively. Therefore, this study aims to describe the use of diction in the lecture delivered by Abdul Somad and explain its contribution in building the rhetorical elements of ethos, pathos, and logos. This research uses a qualitative approach with a content analysis method. The research data in the form of speech contained in a lecture entitled *Humans Closest to Allah* was uploaded on Ustadz Abdul Somad's YouTube channel. The data collection technique is carried out through the see-and-record method by listening carefully to the lecture and then recording speech that contains the use of diction. The data obtained was then analyzed through the stage of data reduction, classification of diction types, and interpretation of meanings related to rhetorical elements. The results of the study showed that 50 speeches were found that contained the use of diction, namely connotative diction as many as 22 speeches, synonyms of 12 speeches, antonyms of 9 speeches, hyponymy of 6 speeches, and polyemia of 1 speech. Connotative diction is the most dominant type used because it is widely used to convey religious messages symbolically and emotionally. In addition, the results of the study also show the relationship between the use of diction and rhetorical elements, namely logos as many as 23 speeches, pathos 18 speeches, and ethos 9 speeches. These findings show that the choice of diction in lectures has an important role in building the power of da'wah rhetoric so that the message conveyed can be understood, felt, and accepted by the audience more effectively.

INTRODUCTION

Human communication in daily life cannot be separated from the use of language as a means to build social relations, convey ideas, and shape social reality. Without language, the process of communication cannot take place effectively because humans do not have the tools to express their thoughts or feelings. Language and humans have a very close relationship because through language, humans can interact, exchange information, and develop knowledge (Yulis & Febria, 2024). In addition, language also reflects the culture and way of thinking of a society, because every word, expression, and style of language used contains social values that live in that community. Therefore, language not only

functions as a means of communication, but also as a means of forming social and cultural identity (Alber et al., 2023). Language skills basically include four main components, namely listening, speaking, reading, and writing. Of the four skills, speaking has a very important role in oral communication because it is a concrete form of using language in social interactions. Tarigan (2008) explained that speaking is the ability to pronounce sounds or words to express thoughts, ideas, and feelings to others. Speaking skills are not only related to the courage to express opinions, but also require the ability to formulate ideas in sequence, choose the right words, and adapt the message to the communication situation and audience characteristics. In the context of education and social life, speaking skills also play a role in developing critical, creative, and communicative thinking skills (Abiwati et al., 2025).

The relationship between language and speaking skills is very close because speaking is a tangible manifestation of one's language mastery. A good command of language allows a person to convey ideas clearly, systematically, and easily understand. On the other hand, limited language mastery can cause difficulties in composing sentences, choosing words, and adapting messages to the context of communication. This is strengthened by the research findings of Martina and Fauji (2024) who stated that speaking skills are an integral part of language learning because speaking is the main means of expressing one's language skills. Therefore, the success of oral communication is greatly influenced by the speaker's ability to use language appropriately and effectively. The development of digital technology in the modern era has brought significant changes in the way humans communicate and disseminate information. Social media is now one of the main means of conveying messages to the wider community, including in the context of religious da'wah. Da'wah that was previously carried out conventionally through the mosque pulpit is now developing through various digital platforms such as YouTube, Instagram, and podcasts. The presence of digital media allows da'wah messages to reach a wider audience with diverse social backgrounds. Therefore, preachers are not only required to have a deep understanding of religion, but also effective communication skills so that the message conveyed can be well received by the community.

From the perspective of religious communication, the delivery of messages is not only informative, but also persuasive and transformative. This is related to the concept of da'wah, which etymologically comes from the word da'a-yad'u which means to invite or call. Terminologically, da'wah is the process of inviting people to goodness (*amar ma'ruf nahi munkar*) and guiding people to live their lives in accordance with Islamic teachings. Da'wah not only functions as a delivery of religious teachings, but also as an effort to change social that leads to the formation of religious behavior in people's lives (Aziz, 2017; Munir, 2018). In addition, da'wah also has a strong communication dimension because it involves interaction between da'i and mad'u in conveying messages that are full of moral, ethical, and spiritual values (Ilaihi, 2010). Thus, da'wah can be understood as a communication activity that aims to influence the audience's understanding, attitude, and behavior in a better direction.

In the process, the ability to effectively convey a message is closely related to rhetoric. Rhetoric is an art of speaking that aims to influence the thoughts and feelings of the audience through the use of appropriate and strategic language. Rhetoric not only emphasizes the beauty of language, but also the effectiveness of the message in achieving communication goals (Keraf, 2007). Aristotle (2018) stated that rhetoric has three main elements, namely *ethos* (the credibility of the speaker), *pathos* (the ability to evoke emotions), and *logos* (the power of logic and argumentation). These three elements are the basis for building persuasive and effective communication. In the context of modern communication, rhetoric is also seen as a strategy to build trust, emotional closeness, and rational argumentation that can affect the audience as a whole (Littlejohn & Foss, 2017).

When rhetoric is applied in the context of da'wah, the concept of da'wah rhetoric emerges, namely the ability to convey religious messages persuasively by paying attention to aspects of language, audience, and communication goals. Da'wah rhetoric requires a preacher to be able to adjust the language style, intonation, and choice of words to suit the social and psychological conditions of the audience (Munir, 2018). In addition, da'wah rhetoric also functions as a communication strategy that not only conveys the teachings of Islam, but also instills faith values and encourages gradual behavioral changes (Ilaihi, 2010). Therefore, da'wah rhetoric not only emphasizes the content of the message, but also the delivery strategy so that the message can be understood, accepted, and practiced by the audience. The mastery of rhetoric

is one of the important factors in the success of da'wah activities, especially in the digital era which demands communication that is interesting, clear, and easy to understand and able to reach a wider and more diverse audience (Aziz, 2017).

In the context of digital da'wah in Indonesia, one of the preachers who has a wide influence is Ustadz Abdul Somad. He is known as a speaker who has strong rhetorical skills and a communicative style of language. His lectures often combine logical arguments, light humor, and concrete examples from daily life so that the message of da'wah becomes easier for the public to understand. One of his lectures that attracted public attention was a da'wah entitled "*Man Closest to Allah*" which was delivered at the Great Mosque of Discovery Residences and published through the YouTube platform. The lecture not only contained a strong religious message, but also showed the use of rhetorical strategies and effective diction choices in building communicative relationships with the audience. In the lecture, Ustadz Abdul Somad used various types of interesting diction to analyze, such as the use of connotative meanings, synonyms, and polysemimes that function to strengthen the message of da'wah. For example, in the speech "I am dirty, the holy one is only You", the word *dirty* does not refer to a physical meaning, but has a connotative meaning that symbolizes human sin and limitations before God. The use of diction like this shows how word choice can be an effective rhetorical strategy in arousing the spiritual awareness of the audience.

A number of previous studies have examined the rhetoric of da'wah in various media contexts. Research conducted by Sutarsa et al. (2024) examined the rhetoric of comedian Ate in the *Aksi Asia 2024* program and showed that humor and personal experience are the main strategies in attracting the attention of the audience. Another study by Safitri and Efendi (2024) analyzed the application of Aristotle's rhetorical principles in Fuadh Naim's da'wah on YouTube and found that elements of ethos, pathos, and logos were used to build closeness with fans of Hallyu culture. Although these studies have examined the rhetorical aspect of digital da'wah, most of them still focus on communication strategies in general and have not placed diction as the main element that forms the power of rhetoric. In fact, word choice is an important element in building persuasive communication. Diction not only determines the clarity of the meaning of the message, but it also affects the way the audience understands, feels, and responds to the message being conveyed. Therefore, an analysis that links diction choices with ethos, pathos, and logos rhetorical strategies is important to understand how language is used strategically in digital da'wah. Based on this background, this study aims to analyze the use of diction in Ustadz Abdul Somad's da'wah in the episode "*Man Closest to Allah*" and examine how this diction contributes to building rhetorical strategies of ethos, pathos, and logos. The analysis was carried out by classifying forms of diction based on the theory of Keraf (1991) which includes connotative meanings and lexical relationships such as synonyms, polysemimes, homonyms, hyponyms, antonyms, homographs, and homophones.

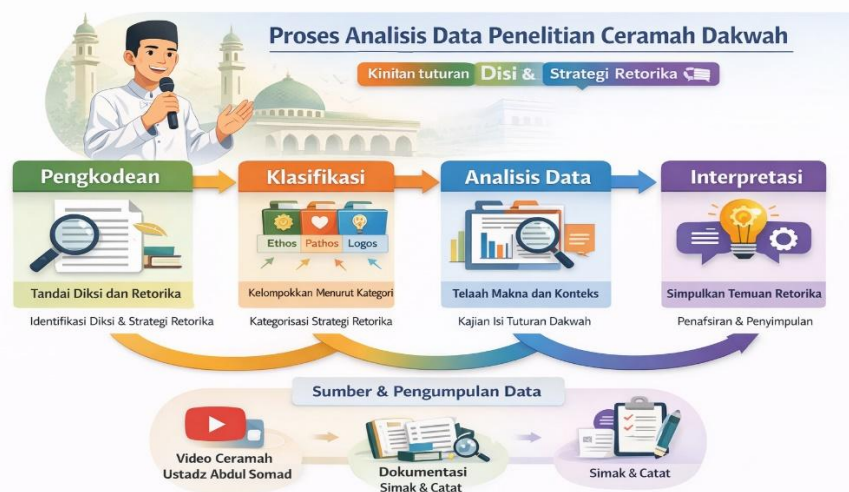
This research has novelty in several important aspects. First, this study not only analyzes da'wah rhetoric from the perspective of ethos, pathos, and logos, but also examines specifically how diction selection shapes and strengthens these three rhetorical elements. Second, this study integrates the linguistic study of diction with Aristotle's rhetorical theory in the context of digital da'wah, resulting in a more comprehensive analytical approach. Third, this study specifically examines one episode of Ustadz Abdul Somad's lecture entitled "*Man Closest to Allah*", which has not been found in previous research, thus providing a more in-depth empirical picture of the language strategies used in contemporary da'wah practices in digital media. Thus, this research is expected to make a scientific contribution to the development of the study of da'wah rhetoric, language analysis in religious communication, and linguistic studies related to the use of diction in public discourse in the digital era.

RESEARCH METHODS

This research uses a qualitative approach because it aims to deeply understand the use of language in da'wah lectures. This approach emphasizes the analysis of the meaning of speech that appears in the process of delivering da'wah messages. The research data is in the form of oral speech that is transcribed into text form to be analyzed contextually. The researcher plays the role of the main instrument in collecting, selecting, and interpreting data so that it can reveal the

use of diction and rhetorical strategies contained in lectures. The method used in this study is *content analysis*. This method is used to systematically examine the messages contained in da'wah speech. Through this method, each speech is analyzed to identify the use of diction and rhetorical strategies that appear in the delivery of the lecture. The analysis was carried out by examining the speech that had been transcribed, then grouping the data based on the rhetorical categories found in the lecture. The data in this study is in the form of speech excerpts contained in Ustadz Abdul Somad's lecture in the episode "Man Closest to Allah". The speech was obtained through the transcription process of a lecture video downloaded from YouTube. The research data is focused on speech that contains diction selection and rhetorical strategies used in delivering da'wah messages. The source of the research data comes from a video of Ustadz Abdul Somad's lecture entitled "*The Closest Man to Allah*" which is available on the Ustadz Abdul Somad Official YouTube channel. The video is used as the main source of data because it contains various forms of language use and rhetorical strategies in the delivery of da'wah.

The data collection techniques in this study include documentation, listening, and recording techniques. The documentation technique was carried out by collecting video lectures that became the object of the research. The listening technique is carried out by carefully listening to the speech contained in the video lecture. Furthermore, the recording technique is carried out by recording and transcribing speech that contains elements of diction and rhetorical strategies so that it can be analyzed systematically. Data analysis is carried out in stages through several steps. The first stage is data coding by marking speech that contains elements of rhetoric and diction selection. The second stage is data classification by grouping speech based on the categories of rhetorical strategies, namely ethos, pathos, and logos. The third stage is data analysis by examining the meaning of speech and the context of its delivery in the lecture. The last stage is interpretation and conclusion to explain the form of diction and rhetorical strategies used in delivering da'wah messages. The validity of the data is carried out through increasing the accuracy in the process of collecting and analyzing data. The researcher listened to the video lecture repeatedly to ensure the accuracy of the transcription and the relevance of the data to the focus of the research. In addition, all stages of research are systematically documented so that the research process can be traced and accounted for scientifically.



RESEARCH RESULTS

This study analyzes the use of diction and rhetorical strategies in Ustadz Abdul Somad's lecture in the episode "Humans Closest to Allah". Analysis was carried out on 50 speeches taken from the entire content of the lecture. Each speech is classified based on the type of diction that appears in the speech as well as Aristotle's rhetorical strategies used by the preacher in conveying messages to the congregation.

Based on the results of data analysis, it was found that the use of diction in the lecture consisted of several types, namely connotative meanings, synonyms, antonyms, polysememes, and hyponymies. Each type of diction appears with different frequencies according to the context of the message that the speaker wants to convey. In addition, in terms of rhetorical strategy, three main forms were found that were used to influence the audience, namely ethos, logos, and pathos.

The findings of the study show that the choice of words in lectures not only functions as a tool for conveying religious messages, but also as a communication strategy that is able to build rational understanding, arouse the emotions of the congregation, and strengthen the credibility of the speakers. This shows that religious lectures not only contain informative delivery of religious material, but also contain strong elements of persuasion through the right choice of words. To provide a more systematic overview of the results of the research, the following is presented a table of the overall recapitulation of the findings of the types of diction and rhetorical strategies in the lecture.

Table of Recapitulation of Diction Types

No	Types of Diction	Amount of Data
1	Konotative	22
2	Synonyms	12
3	Antonimi	9
4	Polysemia	1
5	Hyponym	6
Total		50

Rhetorical Strategy Recapitulation Table

No	Strategy Rhetoric	Amount of Data
1	Ethos	9
2	Logos	23
3	Pathos	18
Total		50

Based on the table above, it can be seen that the most dominant type of diction used in lectures is a connotative meaning with a total of 22 data. This shows that preachers often use expressions that have indirect or figurative meanings to strengthen the religious message conveyed to the congregation. Connotative meanings are often used in religious lectures because they are able to give a deeper impression of emotional, spiritual, and moral values than literal meanings. The next type of diction that appears quite a lot is synonyms as many as 12 data. The use of synonyms in lectures serves to clarify the meaning of a religious concept through the repetition of meanings with different words. This strategy helps the audience understand the message more easily because the same meaning is explained through word variation.

In addition, antonyms as many as 9 data were also found that were used to show the contradiction of meaning in speech. In religious discourse, the use of antonyms is often used to clarify the difference between good and bad values, between human nature and God's nature, as well as between the life of this world and the hereafter. Another type of diction found was a hyponymy of 6 data, which shows the relationship of meaning between words that are general and words that are more specific. The use of hyponyms in lectures is usually used when the speaker gives concrete examples to clarify a general concept. Meanwhile, polysemia was only found in 1 data, which shows that the use of words with double meanings is not very dominant in this lecture. This is likely because religious lectures tend to use clearer language to make it easy for worshippers to understand.

In terms of rhetorical strategy, logos is the most dominant form of rhetoric with a total of 23 data. This shows that preachers use a lot of logical explanations, rational arguments, and systematic reasoning in explaining religious concepts to the audience. Through this approach, pilgrims are invited to understand religious teachings rationally and reflectively. The next rhetorical strategy is pathos as many as 18 data, which shows that the lecture also contains a strong emotional element. Speakers often use expressions that can touch the feelings of the congregation, such as describing human humility before God, the mortality of the life of the world, and the hope of reward and goodness in the hereafter. Meanwhile, ethos was found as many as 9 data, which shows that preachers also build their credibility through speech that emphasizes moral values, religious authority, and religious attitudes that reflect the character of a preacher. A clearer description of the findings along with examples of diction and strategies will be explained in the following presentation:

A. Analysis of the use of diction in lectures

1. Connotative Diction

Based on the results of the analysis of 50 lecture speech data delivered by Abdul Somad in the episode *Man Closest to Allah*, it was found that connotative diction is the most dominant type of diction used, which is as many as 22 speeches. This dominance shows that the language used in religious discourse tends not always to use the literal meaning or the true meaning of a word, but rather often utilizes additional meanings that are symbolic, emotional, and religious. The use of this connotative meaning serves to deepen the message of da'wah so that it touches the feelings of the audience more and makes it easier for the congregation to understand the spiritual values conveyed by the speaker.

In the context of religious discourse, connotative meanings are often used to describe human inner attitudes, spiritual relationships with God, and moral values that a Muslim must have. This can be seen from the way the speaker chooses words that not only explain a concept directly, but also contain a reflective meaning that encourages the congregation to reflect on the message conveyed. Thus, the use of connotative diction not only serves as a choice of words, but also as a communication strategy that is able to build depth of meaning in the lecture. One example of the use of connotative meanings can be seen in the following speech:

"That is how we are taught that we humble ourselves before God."

In this speech, the phrase *humble* does not refer to the physical act of literally lowering the position of the body. The phrase contains a connotative meaning that describes tawadhu's attitude, humility, and human awareness of his limitations before God. The choice of this expression shows that the preacher tries to instill spiritual values in the congregation through language that has depth of meaning. If the speaker only uses the word *humility*, then the message conveyed may feel simpler. But by using the expression *humbling oneself before Allah*, the meaning that emerges becomes stronger and has a deeper religious nuance. Another example of the use of connotative diction can be found in the following speech:

"The waqf is the one whose reward will flow forever."

In this sentence, the phrase *flowing the reward* has no literal meaning like a physically moving stream of water. This expression is a form of connotation that describes that the reward of a good deed will continue and provide benefits in a sustainable manner. The use of metaphors like this aims to provide a more concrete picture to the congregation about the concept of merit in religious teachings. By using symbolic expressions, the speaker is able to make abstract concepts easier to understand by the audience.

In addition to these two examples, the use of connotative diction is also seen in several other speeches such as the phrase "living in the world is only temporary", "human pride", "Allah unites the ummah", and "reward that continues to flow". These words do not always have a literal meaning, but are used to describe the spiritual condition of human beings in religious life. For example, the word *temporary* in the expression *life in the world is only temporary* does not only indicate a short time, but also contains a moral message that the life of the world is impermanent and that man must prepare for the afterlife.

The use of connotative meanings in lectures also shows that the language of da'wah has a persuasive and reflective character. Through words that have emotional and symbolic meanings, the speaker can arouse the awareness of the congregation to do self-introspection. This is important in religious lectures because the main purpose of da'wah is not only to convey information, but also to invite listeners to improve attitudes and behaviors in daily life. In addition to serving to deepen meaning, the use of connotative diction is also able to create a more lively and interesting communication atmosphere. Words that are symbolic are usually easier for listeners to remember because they have strong imaginative power. In the context of a lecture, this is very important because the congregation not only hears the explanation rationally, but also feels the emotional experience that arises from the choice of words used by the speaker.

Thus, it can be concluded that the dominance of the use of connotative diction in lectures shows that the language of da'wah relies heavily on the power of symbolic meaning to convey moral and spiritual messages. Through the choice of words that have an emotional and reflective meaning, the speaker is able to build a psychological closeness with the congregation and strengthen the religious message conveyed. Therefore, the use of connotative meanings is one of the important features in the style of lecture language which aims to awaken spiritual awareness and deepen the religious understanding of the audience.

2. Diksi Synonyms

Based on the results of the analysis of lecture speech data, it was found that synonymous diction appeared as many as 12 speeches. The use of synonyms in lectures indicates that speakers often use two or more words that have the same or nearly the same meaning to reinforce the emphasis on an idea. This strategy is one of the ways that is often used in oral

communication, especially in religious discourse, because the repetition of meanings through different words can help the audience understand the message more clearly.

The use of synonyms in lectures not only serves as a variation of language, but also serves a certain rhetorical purpose. When a preacher uses two words that have similar meanings in order, it can provide affirmation of the message being conveyed. In addition, the use of synonyms also helps to create a stronger and more interesting rhythm of the language, so that the lecture feels more lively and easy for the congregation to follow.

One example of the use of synonyms in a lecture can be seen in the following speech:

"The person closest to Allah is when he is prostrating."

In the context of the lecture, the expression *closest to Allah* has a close relationship of meaning with the condition of *prostration*. Both of these expressions describe the spiritual state of human beings who are in the closest position to God. By conveying two expressions that have mutually supportive meanings, the speaker reinforces the message that prostration is the highest form of servitude in worship.

Another example of the use of synonyms can be found in the following speech:

"I'm nothing and nobody."

In this sentence there are two expressions that have almost the same meaning, namely *nothing* and *no one*. Both of these expressions describe the condition of man who does not have any power or privilege before God. The use of these two expressions with corresponding meanings aims to reinforce the message of humility and human awareness of its limitations. In addition to these two examples, the use of synonyms can also be seen in several other speeches such as "waqf and alms", "diamin and mengamin", and "love and love". In each of these cases, words that have almost the same meaning are used side by side to clarify the message conveyed by the speaker. The use of word pairs like this makes explanations easier for the congregation to understand. The use of synonyms in the lecture also shows that the speaker is trying to convey the message in a communicative way and is easy to understand by various audiences. In a lecture situation attended by worshippers with diverse educational backgrounds, the use of words that have similar meanings can help ensure that the message conveyed can be understood equally by all listeners.

Thus, it can be concluded that the use of synonymous diction in lectures has a fairly important function, namely emphasizing meaning, clarifying the message, and creating a more varied language style. Through the use of words that have the same meaning, the speaker can convey ideas more strongly so that the message of da'wah conveyed can be well received by the audience.

3. Diksi Antonym

Based on the results of the analysis of research data, it was found that antonymic diction appeared as many as 9 utterances in lectures. Antonymy is the relationship of meaning between two words that are opposite to each other. In religious lectures, the use of antonyms is often used to show the contrast between two different concepts, so that the congregation can more easily understand the message that the speaker wants to convey.

The use of antonyms in lectures has a fairly important function because the contrast of meanings between two words can help clarify an idea. When two opposing concepts are displayed at the same time, it will be easier for listeners to understand the difference between the two. This makes the message conveyed clearer and easier to remember. One example of the use of antonyms can be seen in the following speech:

"I was created, I am not a creator."

Word pairs *are created* and *creators* show opposite meanings. Through this contrast, the preacher affirms that man is only a creature created by God, so he does not have power like God. The use of antonyms in this sentence helps to emphasize the fundamental difference between man as a creature and God as a creator. Another example of the use of antonyms can be found in the following speech:

"There is no difference between whites and blacks."

In this sentence, the *pairing* of the words *white* and *black* is an antonym that describes the difference in human skin color. However, in the context of a lecture, the use of these words is not intended to emphasize differences, but rather to convey the message that physical differences do not determine a person's standing before God.

In addition to these two examples, the use of antonyms is also seen in word pairs such as *can* and *can't*, *unite* and *fight*, as well as *human choice* and *God's choice*. The contrast of meanings in these pairs of words is used to explain certain concepts

in religious teachings more clearly.

The use of antonyms in lectures also has a strong rhetorical function because it is able to attract the attention of the listener and clarify the message conveyed. When two opposing concepts are conveyed at the same time, it will be easier for the congregation to understand the essence of the message that the speaker wants to convey. Thus, it can be concluded that the use of antonymic diction in lectures plays an important role in affirming the difference between the two concepts directly. Through the contrast of these meanings, the preacher can convey the religious message more clearly, so that the congregation can understand the values conveyed more easily and deeply.

4. Diksi Hipponimi

Based on the results of the analysis of the overall speech data, it was found that hyponymic diction appeared as many as 6 speeches. Hyponymy is the relationship of meaning between words that are general and words that are more specific in a category of meaning. In this relationship there are words that function as superordinates (general meanings) and other words that become hyponyms or part of the category. In the context of religious lectures, the use of hyponyms is usually used by the speaker to provide concrete examples so that the concepts explained become clearer and easier to understand by the congregation. The use of hyponyms in lectures shows that the speaker does not only convey ideas in the abstract, but also tries to explain the concept through more specific examples. This strategy is especially important in oral communication, especially in religious lectures attended by audiences with diverse educational backgrounds. By providing more concrete examples, the message conveyed becomes easier to understand and not too theoretical. One example of using hyponymy can be found in the following speech:

"The food eaten turns into cholesterol, diabetes, heart, sugar and so on."

In this speech, the words cholesterol, diabetes, and heart are part of a more general category, namely disease. In relation to hyponymy, the word *disease* serves as a superordinate, while words such as *cholesterol*, *diabetes*, and *heart disease* are hyponyms that fall under that category. The use of several examples of diseases directly makes the speaker's explanation more concrete and easy for the congregation to understand.

Another example of the use of hyponymy can be found in the following speech:

"Being a Malay or from a certain tribe is not our choice."

In this sentence, the word Malay is part of a broader category, namely ethnicity. By mentioning one of the examples of tribes directly, the speaker wanted to explain that tribal identity is something that cannot be chosen by humans because it has been determined from birth. The use of hyponyms in this context helps to clarify the idea of the concept of destiny and human social identity. In addition, the hyponymic relationship is also seen in speech such as "mosque domes and towers" which are part of the architectural elements of the mosque. In this case, the word *mosque* can be understood as a general category, while *domes* and *minarets* are special elements that are in that category. Through the mention of these parts, the preacher tried to describe the development of Islamic civilization through the architectural symbols on the mosque buildings.

The use of hyponyms in lectures has an important function because it can help explain general concepts through more specific examples. In this way, the audience not only receives a theoretical explanation, but also gets a real picture of what is being discussed. This makes the message conveyed easier to understand and easier for the congregation to remember. In addition to clarifying the meaning, the use of hyponymy also helps the speaker in developing explanations systematically. By mentioning several examples that fall into one category, the speaker can gradually expand the discussion so that the lecture becomes more structured and easy for the audience to follow.

Thus, it can be concluded that the use of hyponymic diction in lectures has an important role in providing concrete examples of general concepts. Through the relationship of meaning between general words and special words, the speaker can explain the message of da'wah more clearly and systematically, so that the congregation can understand the content of the lecture better.

5. Diksi Polisemi

Based on the results of the analysis of the research data, it was found that polysemitic diction appeared as many as 1 speech in the lecture. Although there are not as many as other types of diction, the existence of polysemites still indicates the use of words that have more than one meaning in the context of speech. Polystyreme is a semantic phenomenon in which one word has several meanings that still have a relationship with each other.

In verbal communication such as lectures, the use of polysemitic words can provide flexibility in conveying messages. A

single word can be used to convey different meanings according to the context of the sentence. This shows that the language used in lectures is not always singular in meaning, but can develop according to the communication situation that occurs. An example of the use of polysememes in a talk can be seen in the following speech:

"A mosque where people meet and also a place where civilization meets."

In that sentence, the word *meet* is used twice in one sentence, but it has a slightly different meaning. In the first usage, the word *meet* refers to the physical gathering of humans in the mosque, which is a place where worshippers gather to carry out worship. Meanwhile, in the second usage, the word *meet* has a broader meaning, namely the meeting of Islamic ideas, values, and civilization that develops through religious activities carried out in mosques. These differences in meaning show that the word *meet* has more than one meaning that is still interrelated. The first meaning relates to the direct encounter between individuals, while the second meaning refers to the meeting of ideas, cultures, and social values that develop in the lives of Muslims. This is what shows that the word is polysemimous.

The use of polysememes in lectures gives depth of meaning to the message conveyed. By using a single word that has several possible meanings, the speaker can convey a broader idea without having to use sentences that are too long. This makes the lecture more effective and easier for the audience to understand. In addition, the use of polysemimic words also provides a broader dimension of interpretation for listeners. The congregation not only understands the literal meaning of the word, but can also grasp a deeper meaning according to the context of the lecture being delivered. This makes the da'wah message more reflective and encourages the audience to think further about the meaning contained in the speech.

Although the number of polysemimic findings in this study is only one data, its existence still shows that the language of lectures has a fairly complex diversity of meanings. This shows that the speaker not only uses words directly, but also utilizes the potential for dual meanings in language to enrich the delivery of messages. Thus, it can be concluded that the use of polysemimic diction in lectures serves to provide depth of meaning and expand the interpretation of the message conveyed. Through words that have more than one meaning, the speaker can convey a broader idea so that the audience can understand the message of da'wah more deeply.

B. Rhetorical Analysis in Lectures

In addition to analyzing the use of diction, this study also examines the rhetorical elements that appear in the lecture delivered by Abdul Somad in the episode *Man Closest to Allah*. Rhetorical analysis was conducted to see how the choice of words used by the speaker contributed to building persuasiveness in the lecture. This is important because religious lectures not only serve to convey information, but also aim to influence the audience's understanding, attitudes, and behavior. Based on the results of the analysis of 50 speech data, three forms of rhetorical strategies were found to be used in lectures, namely ethos, logos, and pathos. These three elements are the main elements in rhetoric that function as a persuasive tool in public communication. In this study, the rhetorical element was analyzed to see how the use of diction chosen by the speaker was able to support the formation of persuasion strategies in lectures.

The results of the study showed that logos rhetoric was the most dominant form, with 23 speeches, followed by pathos rhetoric with 18 speeches, and ethos rhetoric with 9 speeches. These findings show that lectures delivered by speakers tend to emphasize logical arguments and rational explanations, but are still accompanied by emotional elements and strengthen the credibility of the speakers. The findings are also directly related to the purpose of this study, which is to describe the use of diction used by preachers in their da'wah and their contribution in building the rhetorical elements of ethos, pathos, and logos. In other words, the choice of words used in a lecture not only serves as a messaging tool, but also becomes an important part of building an effective persuasion strategy. The following is an explanation of each element of rhetoric found in this study.

1. Retorika Ethos

Based on the results of the analysis of research data, it was found that ethos rhetoric appeared as many as 9 speeches in lectures. Ethos rhetoric is concerned with the credibility and authority of the speaker in conveying the message to the audience. In religious lectures, ethos is usually built through attitudes, word choices, and the way the speaker conveys moral values that show that he has understanding and integrity in the field being discussed.

The use of ethos in lectures shows that the speaker seeks to build the audience's trust in the message being conveyed. When the audience views the speaker as a figure who has knowledge and integrity, the message conveyed will be easier to accept. In the context of da'wah, this belief is very important because the message conveyed is related to religious and moral values. One example of the use of ethos rhetoric can be seen in the following speech:

"This mosque unites the people and the nation."

In this sentence, the speaker emphasized the function of the mosque as a place that is able to unite Muslims. This statement not only conveys information, but also reflects moral and religious views that show that preachers understand the role of mosques in the social life of Muslims. By conveying this message, the preacher strengthens his image as a figure who has authority in conveying religious values. Another example can be found in the following speech:

"The mosque belongs to Allah."

This phrase indicates a religious attitude that affirms that mosques should not be monopolized by certain groups. Through this statement, the speaker presented himself as a figure who strives to maintain the values of justice and unity in religious life. This strengthens his credibility as a preacher who conveys religious teachings objectively. In addition, the use of ethos is also seen in speech that contains moral advice, such as an invitation to eliminate pride and maintain the unity of the people. In the speech, the speaker not only gave an explanation, but also presented himself as a figure who has a moral responsibility to guide the congregation. Thus, the use of ethos rhetoric in lectures serves to build the audience's trust in the speaker. Through the choice of words that reflect moral and religious values, the preacher is able to present himself as a figure who has authority and credibility in conveying the message of da'wah.

2. Retorika Pathos

Based on the results of the analysis of research data, it was found that pathos rhetoric appeared as many as 18 speeches in lectures. Pathos is a rhetorical strategy related to the use of emotions in influencing the audience. In religious discourse, the use of pathos is very important because the message conveyed is often related to moral, spiritual, and human life values. Through pathos rhetoric, the speaker seeks to build emotional engagement between the speaker and the audience. When the audience feels certain emotions such as emotion, self-awareness, or fear of sin, the message conveyed will be easier to receive and remember. One example of the use of pathos can be seen in the following speech:

"I'm dirty holy only you."

The sentence describes man's humility before God. The use of *dirty* and *holy* words in the sentence not only conveys meaning rationally, but also evokes reflective feelings and spiritual awareness in the audience. This expression invites pilgrims to realize the limitations of humans and the greatness of God. Another example of the use of pathos can be found in the following speech:

"The big house is just a memory. Weathered, mossy, collapsed."

This sentence describes the condition of the world which is temporary. The use of a series of words *weathered, mossy, collapsed* creates an emotional picture of the transience of world life. Through this image, the preacher tried to arouse the feelings of the congregation to be more aware that the life of the world is not eternal. In addition, the use of pathos is also seen in speech related to prayer, hope, and invitation to do good. Words such as *may Allah accept our worship* or *may Allah unite us in goodness* are forms of expression that are able to arouse feelings of hope and optimism in the congregation. Thus, the use of pathos rhetoric in lectures serves to build an emotional connection between the speaker and the audience. Through expressions that touch feelings, the message of da'wah becomes more lively and is able to have a strong psychological impact on the listener.

3. Retorika Logos

Based on the results of the analysis of research data, it was found that logos rhetoric was the most dominant form of rhetoric, which was as many as 23 speeches. Logos is concerned with the use of logical arguments and rational reasoning in conveying a message to the audience. In religious lectures, the use of logos is usually seen in the form of explanations, arguments, and examples that aim to strengthen the congregation's understanding of a concept. The dominance of the use of logos in lectures shows that the preacher tries to convey the message of da'wah in a rational and systematic manner. By using logical explanations, pilgrims can understand religious teachings not only through emotions, but also through rational thinking. One example of the use of logos can be seen in the following speech:

"The person closest to Allah is when he is prostrating."

This sentence is a form of argument that explains the relationship between the position of prostration in prayer and man's closeness to God. This explanation provides a logical reason as to why prostration is considered the closest position between man and God. Another example can be found in the following speech:

"There are things we can choose in this life and some we can't choose."

In this sentence, the speaker explained the concept of destiny and human choice through a logical and easy-to-understand explanation. By distinguishing between what can be chosen and what cannot be chosen, the speaker helps the audience understand the concept of destiny rationally. In addition, the use of logos is also seen in explanations of human

equality before God, such as in the statement that there is no difference between Arabs and non-Arabs or between whites and blacks. The explanation shows an argument that emphasizes the principle of human equality in Islamic teachings. Thus, the use of logos rhetoric in lectures serves to provide a rational explanation of religious teachings. Through logical argumentation, the preacher can help the congregation understand the message of da'wah in a more systematic and easy to understand manner.

C. The Relationship of Diction and Rhetoric in Lectures

Based on the overall results of the analysis of research data, it can be seen that the use of diction in lectures is very closely related to the rhetorical strategies used by the speakers. In the context of da'wah delivered by Abdul Somad, word selection does not only function as a means of conveying a message, but also as a rhetorical instrument that plays a role in building the persuasive power of the lecture. In other words, the diction used in lectures has an important contribution in shaping the rhetorical elements of ethos, pathos, and logos that are the focus of this study.

The main purpose of this study is to describe the use of diction used by speakers and their contribution in building rhetorical elements. Therefore, the analysis does not only stop at identifying types of diction such as connotatives, synonyms, antonyms, polysememes, and hyponymy, but also examines how the choice of words plays a role in shaping effective communication strategies in lectures. In religious discourse, the choice of diction is very important because the language used must be able to convey religious messages clearly, touch the emotions of the audience, and provide logical explanations. This shows that the language of da'wah is not only informative, but also has a strong persuasive function. Thus, the use of proper diction will greatly affect the success of the preacher in conveying the message of da'wah to the congregation.

1. Connotative Diction and Pathos Strategy

One form of diction that is widely found in lectures is connotative diction. Connotative diction is the use of words that have additional meanings or figurative meanings beyond their denotative meaning. In religious discourse, the use of connotative diction is often used to build emotional and spiritual nuances that can touch the feelings of the audience. For example, the use of expressions such as "*assembly of knowledge*", "*house of God*", or "*clean heart*" not only has a literal meaning, but also contains symbolic meaning related to religious values. These expressions are able to create a sacred atmosphere in the lecture so that the audience feels emotional closeness to the message conveyed. The use of connotative diction is closely related to pathos rhetoric, which is a persuasive strategy that utilizes the emotional aspect of the audience. Through words that have symbolic and religious meanings, the speaker can evoke feelings of emotion, spiritual awareness, and self-reflection in the congregation. Thus, connotative diction is one of the important strategies in building emotional strength in lectures.

2. Synonym Diction and Logos Strategy

In addition to connotative diction, this study also found the use of synonymic diction, which is the use of two or more words that have almost the same meaning. In lectures, the use of synonyms is usually used to emphasize an idea or clarify the meaning that the speaker wants to convey. For example, the use of the words "*gather*" and "*unite*" in one explanation has the function of reinforcing the message about the importance of the unity of the people. Although the two words have almost the same meaning, the use of both simultaneously provides an affirmation of meaning so that the message conveyed becomes stronger. In the context of rhetoric, the use of this synonym is related to logos rhetoric, which is a persuasive strategy that emphasizes reasoning and clarity of argumentation. By using several words that have similar meanings, the speaker can explain a concept in more detail and systematically. This helps the audience to understand the message conveyed more clearly and logically. In addition to clarifying the meaning, the use of synonyms also serves to avoid the constant repetition of the same word in lectures. The variety of words makes the delivery of the lecture more dynamic and not monotonous, so that the audience can follow the flow of the explanation better.

3. Antonymic Diction and Reinforcement of Meaning Contrast

Another type of diction found in this study is antonymic diction, which is the use of words that have opposite meanings. In lectures, the use of antonyms is usually used to indicate a clear difference between two conditions or values. For example, the use of word pairs such as "*world and the afterlife*", "*life and death*", or "*good and bad*" is often used in religious discourse to describe comparisons between two different circumstances. Through such comparisons, the speaker can explain the moral message in a way that is easier for the audience to understand. In the context of rhetoric, the use of antonyms can support both logos and pathos strategies. Logos, antonyms help explain concepts rationally through comparisons between two opposites. Meanwhile, pathos, the contrast of meaning displayed through antonyms can amplify the emotional impact of the message being conveyed. By displaying two opposing conditions, audiences can more easily understand the consequences of choices made in life. This makes the message of da'wah clearer and has a stronger influence.

4. Hyponymic Diction and Concrete Explanatory Strategies

The use of hyponymic diction in lectures also has an important role in building rhetorical strategies. Hyponymy is

the relationship of meaning between words that are general and words that are more specific. In lectures, hyponyms are usually used to provide concrete examples of general concepts. For example, when a speaker explains about a disease, he or she may mention examples such as *diabetes*, *cholesterol*, or *heart disease*. The word *disease* is a general concept, while the word is a specific example that falls into that category. In rhetorical strategy, the use of hyponyms is related to logos rhetoric, as it helps explain concepts in a more concrete and easy-to-understand way. By providing specific examples, the audience can get a clearer picture of the topic being discussed. The use of hyponyms also shows that the preacher is trying to explain the message of da'wah in a systematic manner. By mentioning several examples in one category, the explanations presented become more complete and easy to understand by the congregation.

5. Polysemitic Diction and Depth of Meaning of Lectures

Another type of diction found in this study is polysemitic diction, which is the use of words that have more than one meaning that are still interrelated. In lectures, the use of polysemimes often gives depth of meaning to the message conveyed. For example, the word "*meet*" in the context of a lecture can refer to a physical human encounter, but it can also refer to a meeting of spiritual ideas or values. The use of words that have multiple meanings like this allows the speaker to convey a broader message without having to use sentences that are too long. In the context of rhetoric, polystymies can support ethos and pathos. In terms of ethos, the use of words that are rich in meaning shows the speaker's language ability and depth of understanding of the message conveyed. Meanwhile, in terms of pathos, the double meaning contained in the word can cause emotional reflection for the audience.

Overall, the results of this study show that the use of diction in lectures has a very significant contribution in building rhetorical strategies. Diction not only functions as a communication tool, but also as a means to build audience trust, evoke emotions, and provide rational explanations. Connotative diction plays a big role in building pathos because it is able to present emotional and spiritual nuances in lectures. Synonym, hyponymy, and antonymic diction contribute a lot to the construction of logos because it helps clarify the arguments and explanations presented by the speaker. Meanwhile, the use of words that reflect moral and religious values also plays a role in building an ethos, namely the credibility of the speaker as a figure trusted by the audience. Thus, it can be concluded that the choice of diction in lectures has a strategic role in building the effectiveness of da'wah communication. Through the choice of the right words, the preacher is able to convey the religious message logically, emotionally, and convincingly so that the message of da'wah can be well received by the congregation. These findings show that the success of a lecture is not only determined by the content of the message conveyed, but also by how the message is conveyed through the right choice of words. Therefore, the use of effective diction is one of the important factors in building strong and persuasive da'wah rhetoric.

DISCUSSION

The results of the study show that the use of diction in the lecture delivered by Abdul Somad has a very important role in building the effectiveness of da'wah communication. The findings of the study show that the choice of words in lectures not only serves as a means of conveying messages, but also as a rhetorical strategy that aims to influence the audience's religious understanding, attitude, and awareness. Thus, the language of da'wah can be understood as a form of persuasive communication that combines rational, emotional, and moral aspects in a complete whole.

In linguistic studies, diction refers to the ability of the speaker to choose the right words according to the meaning, the context of communication, and the effect to be achieved in conveying the message. According to Gorys Keraf (1991), word selection is one of the important elements in the use of language because it determines the clarity of meaning, the accuracy of the message, and the value of taste contained in the language. Precise diction allows the speaker to convey ideas more effectively while building a certain impression on the listener. Therefore, the ability to choose the right words is an important factor in the success of communication, especially in the context of public communication such as lectures.

In the context of religious lectures, diction selection has a more complex function than daily communication. The lecture not only aims to convey religious information, but also tries to invite the audience to understand, reflect, and practice the values conveyed. Therefore, the language used in lectures must be able to reach the rational as well as emotional aspects of the audience. This concept is in line with the classical rhetorical theory put forward by Aristotle (2018) which states that the success of persuasive communication depends on three main elements, namely ethos, pathos, and logos.

The results of the study show that connotative diction is the most dominant type of diction found in lectures. The dominance of the use of connotative meanings shows that the language of da'wah often uses symbolic or metaphorical expressions to convey religious messages. Connotative meaning allows a word to have a stronger sense value than its literal meaning so that it can cause a certain emotional impression on the audience. According to Keraf (1991), connotative meaning is a meaning that contains certain elements of feelings and associations that develop in society so that it can affect the listener's perception of a message.

In the perspective of rhetoric, the use of connotative diction is closely related to pathos strategies, which are the speaker's efforts to arouse the emotions of the audience so that the message conveyed can be received more deeply (Aristotle, 2018). In religious discourse, phrases such as "flowing rewards," "purifying the heart," or "humbling oneself before God" not only convey a literal meaning, but also describe the spiritual state of man. The phrase is able to build a reflective atmosphere that encourages the audience to reflect on the state of their faith.

This phenomenon is also supported by da'wah communication research which shows that the success of lectures is greatly influenced by the speaker's ability to build a balance between logic, emotions, and the credibility of the speaker. Research conducted by Rokibullah (2024) shows that effective da'wah rhetoric is one that is able to integrate elements of ethos, pathos, and logos in a balanced manner in the delivery of da'wah messages. In addition, other research also shows that the success of da'wah is not only influenced by the content of the message, but also by the rhetorical style used by the speakers. Research conducted by Munawaroh and Hardiyanto (2024) on prophetic rhetoric in da'wah shows that the use of persuasive, metaphorical, and communicative language is able to strengthen the influence of da'wah on the audience. This shows that choosing the right diction is one of the important factors in building the appeal of the lecture.

In addition to connotative diction, this study also found the use of synonymous diction in lectures. Synonyms are the relationship of meaning between two or more words that have similar meanings. In oral communication such as lectures, the use of synonyms serves to clarify the meaning while strengthening the affirmation of an idea conveyed by the speaker. According to Keraf (1991), synonyms allow speakers to use variations of words to convey the same concept without creating the impression of monotonous repetition.

The use of synonyms can also be understood as a rhetorical strategy related to the element of logos, namely the speaker's ability to convey arguments rationally and systematically (Aristotle, 2018). By using several words that have almost the same meaning, the speaker can explain a concept in more detail so that the audience can understand the message conveyed more clearly.

In addition to clarifying the meaning, the use of synonyms also creates language variations in the lecture so that the delivery of the message does not feel monotonous. Language variety is an important element in oral communication because it can retain the audience's attention during the process of delivering the message.

This study also found the use of antonymic diction in lectures. Antonymy is the relationship of meaning between two words that are opposite to each other. In religious discourse, the use of antonyms is often used to describe the contrast between two different concepts, such as between good and bad, the world and the hereafter, or faith and kufr. According to Keraf (1991), antonyms can help the speaker explain meaning through a clear comparison between two conflicting concepts.

The use of antonyms has a strong rhetorical function because it is able to affirm the difference between two concepts directly. By displaying two opposing conditions, the audience can more easily understand the moral message that the speaker wants to convey. The contrast of meaning also helps the audience understand the consequences of the choices made in life. This finding is in line with research conducted by Rahmadani, Rosyid, and Amin (2024) which shows that lectures or sermons that are able to combine rhetorical elements in a balanced manner will be more effective in building audience religious understanding and awareness.

In addition, other research also shows that the use of rhetorical strategies in da'wah has an important role in strengthening the influence of messages to audiences. Research conducted by Rokhman and Muslimah (2020) on Dr. Zakir Naik's da'wah rhetoric shows that the use of logical arguments, concrete examples, and communicative language can increase the effectiveness of religious message delivery. In addition, this study also found the use of hyponymic diction in lectures. Hyponymy is the relationship of meaning between words that are general and words that are more specific in one category of meaning. In lectures, the use of hyponyms is usually used to provide concrete examples of abstract concepts. According to Keraf (1991), the hyponymic relationship allows a concept to be explained through more specific examples so that the meaning conveyed becomes clearer.

In da'wah communication, the use of concrete examples is very important because it helps the audience understand abstract concepts. When the speaker explains concepts such as sin, charity, or liver disease, mentioning more specific examples will make it easier for the audience to understand the intent being conveyed. This study also found the use of polysemic diction in lectures. Polysemy is a semantic phenomenon in which one word has more than one meaning that is still interrelated. The use of polysemies in lectures shows that the language of da'wah often makes use of the flexibility of meaning to convey complex messages. In a rhetorical perspective, the use of polysemies can contribute to the formation of ethos, which is the speaker's credibility in the eyes of the audience (Aristotle, 2018).

Overall, the results of this study show that the use of diction in lectures is very closely related to rhetorical strategies. Diction serves as a linguistic device that shapes the structure of a message, while rhetoric serves as a communication strategy that determines how the message is conveyed to the audience. Thus, the success of the lecture is

not only determined by the content of the message conveyed, but also by the speaker's ability to choose the right words and utilize rhetorical strategies effectively. Through the selection of the right diction and a strong rhetorical strategy, the message of da'wah can be conveyed more clearly, touch the emotions of the audience, and build a deeper religious awareness.

CONCLUSION

The conclusions and suggestions of this study can be explained simply that in the lecture several types of diction were found, namely connotative diction, synonyms, antonyms, hyponymic, and polysemimes. Each type of diction has a different function in building meaning and strengthening the message of da'wah. Connotative diction is used to present symbolic meanings that are able to evoke the emotions of the audience, while synonyms are used to clarify and affirm ideas to make them easier for listeners to understand. The use of antonyms helps to show a firm comparison between two conflicting concepts so that the moral message can be received more clearly. Hyponymy plays a role in providing concrete examples of abstract concepts, while polysemimes show the flexibility of language meaning that allows the message of da'wah to be conveyed in more depth.

The use of these different types of diction shows that the language used in lectures is not purely spontaneous, but also reflects a communication strategy that is able to support the formation of rhetorical elements in da'wah. In this case, the choice of diction contributes to the formation of ethos, pathos, and logos elements in the delivery of lectures. The ethos element is seen through the use of language that shows the credibility and authority of the preacher in conveying religious teachings. The element of pathos arises through the use of words that have emotional value so that they are able to touch the feelings of the audience. Meanwhile, the element of logos is seen in the delivery of arguments that are arranged logically with the use of clear and easy-to-understand language.

Thus, it can be understood that the success of the lecture is not only determined by the content of the religious message conveyed, but also by the ability of the speaker to choose and utilize diction as a rhetorical strategy in da'wah communication. The right choice of words allows the message of da'wah to be conveyed more effectively and is able to build a deeper understanding and religious awareness of the audience.

Based on these findings, this study provides several implications. For preachers or dai, the choice of diction in delivering lectures needs to be considered more seriously because language is the main means in building effective da'wah communication. The use of precise, clear, and communicative words can help the audience understand the religious message better while increasing the appeal of the lecture. In addition, for future researchers, the study of the language of da'wah still has wide opportunities to be developed, for example through the analysis of language styles, religious metaphors, persuasion strategies in lectures, as well as the study of da'wah rhetoric in digital media such as YouTube and social media. Further research is expected to enrich the study of linguistics and da'wah communication and strengthen academic contributions in the development of relevant research.

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