

Agus Muhammad Iqdam Khalid (Gus Iqdam): A Rhetoric Analysis

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Abstract: The rhetoric of preaching is the art of public speaking aimed at inviting individuals to the path of Allah SWT by Islamic principles. This research focuses on the rhetorical analysis of Agus Muhammad Iqdam Kholid's preaching in the context of media. The research objective is to comprehend the rhetorical style employed by Agus Muhammad Iqdam Kholid when delivering lectures through media. The research methodology used is a qualitative approach with Miles and Huberman's data analysis method, involving steps of data reduction, data presentation, and conclusion drawing. Information for the research was obtained through watching and listening to videos and participating in the routine lectures of Gus Muhammad Iqdam Kholid. This study applies a descriptive qualitative method using Aristotle's persuasive rhetoric theory, known as Aristotle's rhetorical triangle, encompassing ethos, pathos, and logos as ways to influence the audience. The research findings indicate that Agus Muhammad Iqdam Kholid consistently applies Aristotle's rhetorical triangle. With high credibility, Agus Muhammad Iqdam Kholid successfully evokes emotions in the audience during his lectures. As a young Da'i, he has a substantial following and inspires the youth. Importantly, he does not discriminate based on caste, status, rank, or position among the congregation and guests attending his lectures. Gus Iqdam often uses the Javanese language, referring to his audience as "Garangan" to denote individuals from the street or marginalized youth. One expression ingrained in the memory of the audience is "dekengane wong pusat," conveying the meaning of always being under the protection of Allah SWT. Despite using the Javanese language, Gus Iqdam's influence remains potent in his routine lectures and the comment section of live preaching videos on Sabilu Taubah Official and Gus Iqdam Official media platforms.

Keywords: Rhetoric, Aristotle, Agus Muhammad Iqdam Kholid.

Abstrak: Retorika dakwah merupakan seni berbicara di depan umum yang bertujuan mengajak seseorang kepada jalan Allah SWT sesuai dengan prinsip-prinsip Islam. Penelitian ini fokus pada analisis retorika dakwah Agus Muhammad Iqdam Kholid dalam konteks media. Tujuan penelitian adalah memahami gaya retorika dakwah yang digunakan oleh Agus Muhammad Iqdam Kholid saat memberikan ceramah melalui media. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan metode analisis data Miles dan Hurben, melibatkan langkah-langkah reduksi data, penyajian data, dan penarikan kesimpulan. Informasi untuk penelitian diperoleh melalui menonton dan mendengarkan video serta mengikuti pengajian rutin Gus Muhammad Iqdam Kholid. Penelitian ini menerapkan metode kualitatif deskriptif dengan menggunakan teori retorika persuasif Aristoteles, yang dikenal dengan segitiga retorika Aristoteles yang mencakup ethos, pathos, dan logos sebagai cara memengaruhi pendengar. Hasil penelitian menunjukkan bahwa Agus Muhammad Iqdam Kholid secara konsisten menerapkan segitiga retorika Aristoteles. Dengan kredibilitas yang tinggi, Agus Muhammad Iqdam Kholid berhasil membangkitkan emosi pendengar yang mengikuti pengajiannya. Sebagai seorang Da'i muda, beliau memiliki banyak jamaah dan memberikan inspirasi kepada kalangan anak muda.

Pentingnya, beliau tidak membedakan kasta, derajat, pangkat, maupun jabatan para jamaah dan tamu yang hadir di pengajiannya. Gus Iqdam sering menggunakan bahasa Jawa, menyebut jamaahnya sebagai "Garangan" untuk merujuk pada kalangan preman jalanan atau anak-anak marjinal. Salah satu ungkapan yang melekat dalam ingatan para jamaah adalah "dekengane wong pusat," yang mengandung makna selalu berada dalam lindungan Allah SWT. Meskipun menggunakan bahasa Jawa, pengaruh Gus Iqdam tetap kuat dalam pengajian rutin dan kolom komentar video live dakwah di media Sabilu Taubah Official dan Gus Iqdam Official.

Kata kunci: Retorika, Aristoteles, Agus Muhammad Iqdam Kholid.

A. Introduction

Da'wah is an activity of many communication processes. In this case, *Da'i*, who is a communicator in the delivery of messages to *mad'u* to achieve the success of a message delivery process, must use rhetorical strategies. This can create an individual image in the eyes of the public and high rhetoric can create a self-image to become top of mind in the eyes of the community and indirectly gain acceptance of its existence in society.¹ Rhetoric is said to be a combination of communication and understanding, and there are three meanings of rhetoric including the first to have skills in effective language, effective use of language in improvising, and an art of speech that is enhanced so that the audience becomes interested. The conclusion of these three meanings can be interpreted as rhetoric as knowledge that studies methods of speaking well in front of many audiences.²

Rhetoric was introduced by Aristotle (384-322 BC) and then spread and used in politics, economics, arts, education, and other fields. Rhetoric was considered by the sophists as the ability to neutralize a case, this is because rhetoric requires intelligence in the art of processing language and arguments using relevant evidence. Aristotle promoted rhetoric based on three aspects including logic, ethics, and emotion. Not only that, but rhetoric can also be interpreted as a style of language when conveying messages to the wider community.³

When Aristotle presented rhetoric as a field of knowledge around the 4th century BC, rhetoric first appeared to aim to persuade, this persuasion means that there is an effort to convince the listener or audience of the truth of the idea of the speech expressed.⁴ Rhetoric is not only concerned with material, but rhetoric also prioritizes style when speaking to *mad'u*. Contemporary rhetoric is applied in several forms such as speeches in public spaces, da'wah activities exemplified in activities such as sermons and *tablig* to a wide public and is one-way in its disclosure.

And here rhetoric has a very close relationship to da'wah because here the essence of rhetoric is the proficiency or intelligence of processing language that will be conveyed to *mad'u* and da'wah is the skill and art of using language to invite goodness to *mad'u*.⁵

¹ Andi Dian Fitriana et al., "Pengetahuan Retorika Dan Reputasi Diri Calon Dai Dalam Memudahkan Mad'u Menerima Pesan Dakwah," *Al-Qalam* 28, no. 1 (June 23, 2022): 117–124, <http://jurnalalqalam.or.id/index.php/Alqalam/article/view/1017>.

² Shilvi Khusna Dilla Agatta et al., "Analisis Filasafat Retorika Aristoteles Dalam Meningkatkan Kemampuan Public Speaking Dan Relevansinya Terhadap Proses Kegiatan Pembelajaran," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan* 7, no. 1 (2022): 15–25.

³ Agatta et al., "Analisis Filasafat Retorika Aristoteles Dalam Meningkatkan Kemampuan Public Speaking Dan Relevansinya Terhadap Proses Kegiatan Pembelajaran."

⁴ I Nengah Martha, "Retorika Dan Penggunaannya Dalam Berbagai Bidang," *Prasi* 6, no. 12 (2010): 61–71, <https://ejournal.undiksha.ac.id/index.php/PRASI/article/view/6828>.

⁵ Suud Sarim Karimullah, "Motivasi Pendidikan Dalam Retorika Dakwah Lora Thohir," *MAWA IZH: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 13, no. 1 (June 29, 2022): 65–86, <https://jurnal.lp2msasbabel.ac.id/index.php/maw/article/view/2382>.

In terms of language, da'wah stems from Arabic "da'wah" and has the meaning of calling out, begging, praying, telling to come encouraging crying causing and lamenting.⁶ Da'wah is *farḍu kifāyah* (collective obligation) when realized in a nation where there are *da'i* already enforcing because every country or region needs da'wah on an ongoing basis, and will become *farḍu kifāyah* (collective obligation) if it has been carried out by a group of people, the necessity will disappear compared to others. Under these circumstances da'wah can become confirmed sunnah (*sunnah mu'akadah*) and good deeds, da'wah can also change to *farḍu 'ain* (individual obligation) if in a place there are no people who do it.⁷

The majority in the country of Indonesia, the people embraces Islam, so it is no stranger to the citizens of the archipelago the word "da'wah" and the meaning of da'wah itself which has been explained in the writing above is that it has a very large meaning, in essence, da'wah is calling or telling people to Enjoining what is good and forbidding what is evil (*al-amr bi al-ma'rūf wa al-nahī 'ani al-munkar*)

According to experts, the definition of da'wah itself Abu Bakar Zakaria as quoted by Aziz revealed that da'wah is "the efforts of scholars and people who have religious knowledge to provide learning to the public in line with the skills they have about something they need in world matters as well as religion".⁸ Sheikh Muhammad al-Rawi da'wah is "the ideal life reference for humans as well as the provisions of rights and obligations."⁹

Da'wah carried out by *da'i* has goals to be achieved in line with the Qur'an and hadith, Rosullah said "Whoever sees a mistake, then prevent it with your hands, if you can't, prevent it with your mouth, if you can't, prevent it with your heart, and preventing mistakes with your heart is the weakest sign of faith" (H.R. Muslim) which means *Al-amr bi al-ma'rūf wa al-nahī 'ani al-munkar* are 2 continuous things that are a must for all Muslims, so we must make every effort to prohibit injustice.¹⁰

With the development of the current era, preaching must also follow developments, and at this time humans are entering the millennial age, and we can know the influence of technology. Millennials according to Elwood Carson (KPP, 2018) in the book entitled *The Lucky Few: Between the Great Generalization and the Baby Boom* in 2008, millennials are those born between 1983 and 2001.¹¹ The millennial era is an era in which all human life is carried out through technological sophistication in the digital world. Therefore, technology is a necessity for the millennial generation.

Continuing the digital progress, citizens in the millennial era need da'wah through something that is anti-mainstream. Delivering da'wah messages requires a strategy in preaching so that it can be easily accepted by people in the current millennial era. Da'wah in the current millennial era needs to use media as tools to express da'wah messages to spread widely in today's millennial era society. Habibi declared, as quoted by Trilaksono et al., stating that da'wah in this era must use the media as well as possible, especially new instruments so that *da'i* can get convenience when expressing da'wah messages to communicants.¹²

With this incident, young communicators must apply their da'wah using the correct rhetoric of da'wah. the process of da'wah must involve the social media that is now available to get the opportunity to receive their da'wah messages easily, and someone can show ease in the

⁶ Ali Aziz, *Ilmu Dakwah* (Jakarta: PT Fajar Interparatama Mandiri, 2017), 5.

⁷ Ahmad Zaini, "Dakwah Dan Pemberdayaan Masyarakat Perdesaan," *Jurnal Ilmu Dakwah* 37, no. 2 (2017): 296–297, <https://journal.walisongo.ac.id/index.php/dakwah/article/view/2708>.

⁸ Aziz, *Ilmu Dakwah*.

⁹ Aziz, *Ilmu Dakwah*.

¹⁰ Yuda Sastra Janata, Fauzi Fauzi, and Ivan Sunata, "Metode Dakwah Guru Tahfidz Dalam Membina Akhlak Santri Di Rumah Tahfidz Al-Qur'an Habibah Tapan," *Journal of Da'wah* 1, no. 1 (July 8, 2022): 42–53, <https://ejournal.iainkerinci.ac.id/index.php/dakwah/article/view/1291>.

¹¹ Elwood Carlson, *The Lucky Few: Between the Greatest Generation and the Baby Boom* (Florida: Springer, 2008), 29.

¹² Bobby H. Trilaksono et al., "Media Retorika Dakwah Pada Era Milenial," *Virtu: Jurnal Kajian Komunikasi, Budaya dan Islam* 1, no. 1 (July 1, 2021): 1–16, <https://journal.uinjkt.ac.id/index.php/virtu/article/view/18073>.

process of achieving da'wah goals by applying rhetorical principles that are positive in delivering their da'wah, it is considered quite helpful so that the da'wah has its appeal to the recipient or *mad'u*.¹³

One of the young preachers who is famous for his fluency in the use of social media is Ustaz Agus Iqdam Kholid or usually known as Gus Iqdam, who is one of the young *da'i* on the TikTok and YouTube applications. Gus Iqdam is currently very viral among young people or he usually calls his congregation "*garangan*" because initially his congregation was among young people who often hung out in street food stall (*angkringan*). which initially only had seven congregants who were Gus Iqdam's friends who often hung out in *angkringan* and lovers of old people's drinks and cocked hats.

Gus Iqdam is very popular with millennial young people because the content of his lectures is very light and always interspersed with jokes in the language that is currently busy on social media, even the regular assemblies are attended by artists who are popular in the media such as the latest assemblies attended by Happy Asmara, Cak Percil, Deni Caknan.

Padang on December 7, 2018, from the combined ideas and thoughts of the seven people formed an assembly called Sabilu Taubah from seven worshipers to forty people in the next five months in 2019 increased to six hundred worshipers, but the community around the headquarters of the Sabilu Taubah congregation located in Karanggayam Srengat, Blitar is still confused about the flow of the Sabilu Taubah congregation which is not a small number of worshipers because most of the worshipers are tattooed and pierced and have *gramasonan* (colored) hair, in 2020 the congregation was answered to three thousand people not only young people but children and the elderly until now continue to grow, the Friday night and Tuesday night routines are steadfastness (*istiqomah*).¹⁴

In the YouTube media and TikTok Sabilu Taubah account, Gus Iqdam delivers his da'wah with the characteristics of his language style and voice style such as the language of young people, for example, "no danger ta", "*dekengane wong pusat*", "*wonge teko*", That's some of the languages that Gus Iqdam always says when preaching, therefore many worshipers are happy to listen to the content of Gus Iqdam's preaching messages which are always humorous and interspersed with the languages of young people who are busy on social media and Gus Iqdam is a young *da'i* who already has thousands of worshipers at the age of twenty-nine. Therefore, this study wants to find out how the rhetoric of preaching lectures was used by Agus Muhammad Iqdam Kholid.

B. Theoretical Framework and Previous Studies

1. Theoretical Framework

Rhetoric was originally introduced by Aristotle 384-322 BC. then rhetoric spread out and applied to various fields such as economics, art, politics, journalism, education etc. Aristotle said firmly that rhetoric is a separate knowledge that has the same role as other knowledge, as a science of rhetoric also presents validity by organizing speech effectively and ethically, not just empty talk without content. Aristotle's teachings were preserved until the collapse of the Greek & Roman empires, Aristotle's rhetorical teachings as a tradition of rhetorical studies.¹⁵

Aristotle's theory of rhetoric is accompanied by 2 assumptions, namely assumption 1 an effective public speaker must consider the audience and an effective public speaker applies all the evidence during his presentation. Aristotle suggests that when speaking in public there must be a relationship between the speaker and the audience and the relationship must be recognized.

¹³ Unsiyatul Uyun, "Retorika Dakwah Husain Basyaiban Dalam Pemanfaatan Media Sosial Tiktok," *Al-Ittishol: Jurnal Komunikasi dan Penyiaran Islam* 4, no. 2 (July 9, 2023): 125–143, <https://ejournal.iaiskjmalang.ac.id/index.php/ittishol/article/view/993>.

¹⁴ Media Islam, "Cerita Sabilu Taubah," *Www.Tiktok.Com*.

¹⁵ G.A. Sulistyarini, D. & Zainal, *Buku Ajar Retorika, CV. AA. Rizky*, vol. 51, 2018.

The second assumption underlying Aristotle's theory aligns with the consideration of the 3 rhetorical evidences that a speaker must have, namely:

a) *Ethos (ethics/credibility)*

In this behavior the speaker is obliged to show *mad'u* that the speaker has extensive knowledge, a trustworthy personality, and a respectable status. Ethos as an aspect that refers to the knowledge or intelligence and character of the speaker and the sincerity of the speaker when conveying his ideas or lectures. Ethos is a view of the character, intelligence, and goodwill of a speaker, the speaker should not only talk about personal experience to *mad'u* / listeners but also must think about the knowledge between the speaker and *mad'u* by including confidence based on the knowledge possessed.

Ethos can also be interpreted as credibility or personal identity of the speaker, so that what is said by the speaker can be trusted by the listener or *mad'u*. and credibility can be built from the quality of the three speakers, namely the first there is *Intelligentsia* which means the intelligence of the speaker or speaker, the second there is the character or personality of the speaker, and the third there is the intention of the speaker or speaker who is good at *mad'u* or the audience. Ethos is included in the character of the speaker, intelligence, and good intentions exemplified by the speaker when lecturing, Eugene R. states that Ethos is a broad term that focuses on the mutual consequences that speakers and listeners have on each other.

b) *Pathos (emotion)*

According to Aristotle's rhetorical theory Pathos is called a persuasion message that can influence the *mad'u* or listeners if the speaker / speaker uses the speaker's feelings and emotions when conveying the message or content of the lecture delivered. pathos is in line with the emotions that come out of the audience, Aristotle's opinion that *mad'u* or listeners become a means of proof When his emotions arise the audience judges in different ways When he is influenced by pleasure, pain, fear, and hate.

The speaker must build the audience's emotional response after being given the message by the speaker. the emotional response means that the audience can have a sense of anger or desire to make changes or actions. Pathos is how the concept of building emotions in each man's in support of persuasive can be accepted by a wide range of man's therefore so that the message put forward by the speaker can be accepted man's well then must know in advance which emotions are appropriate to affect the action of man's, and what concepts can be used for example, in essence, cultural da'wah is identical to the behavior of reality as among the customs, arts and so on.

c) *Logos (logical)*

Aristotle's rhetorical theory logos is defined as logical argumentation or logical evidence and Kadoch L.'s opinion is the most dominant clue applied. It is very useful if Logos is used as rhetorical evidence when speaking in court. Logos is a form of application of argumentation or evidence in delivering speeches. a good speaker will speak based on evidence and facts, so that *mad'u* or listeners can easily be interested and believe in what is stated by the speaker The content of the message or argument issued by the speaker is based on logical reasons and can make the audience convinced by providing facts or arguments that can make sure of the truth of Islamic teachings.

According to Aristotle Logos includes the application of several practices, including applying clear and logical language. West and Turner argue that the application of poetic language when speaking results in a lack of clarity and authenticity. Logos is logical evidence presented by the speaker in front of the *mad'u* or listener. logos is more directed at how the concept of a person's speaking style when interacting can pass through non-verbal, verbal, and paraverbal communication styles with the provision of how the original explanation should be used.

2. Previous Studies

There have been very many studies that examine the rhetoric of da'wah. studies that examine the rhetoric of da'wah vary in objects ranging from public figures and preachers/Ustaz figures, such as research conducted by Hendra Bagus Yulianto conducted research with the object of a public figure former mayor of Surabaya with the results of his research showing Tri Rismaharini put forward Aristotle's rhetorical theory of Ethos, Pathos, and Logos.¹⁶ A study on the rhetoric of preaching preachers/Ustaz has been carried out by Alvino whose research results show Kh Syukron Djazilah who has used the theory of rhetorical conventions in his preaching,¹⁷ Rahman who researched the discovery that Evie Effendi applied her preaching with Aristotle's theory and the five persuasions contained in Jalaludin Rahmad's rhetoric theory, Similarly, researcher Meri Astuti, whose research results explain that Ustaz Haikal Hasan applies his preaching with Aristotle's rhetoric theory,¹⁸ Uswatun Hasanah and Usman's research results show that Ustaz Abdul Somad when preaching uses spontaneous and persuasive rhetorical styles.¹⁹ As for some studies that discuss the rhetoric of preaching with several theories such as Aristotle's theory and rhetoric connotations such as Rifqi Nadhmy Dhia,²⁰ Fikry Deni Yanuar,²¹ Unsiyatul Uyun,²² they are the results of their research using Aristotle's theory (ethos, pathos, logos) and some use Gorys K. theory (language style, and gesture style).

C. Research Method

The research uses a qualitative approach with a descriptive method to explore and understand the rhetorical meanings of preachers' lectures in the media. The qualitative approach was chosen because the research aims to gain a deep understanding of the rhetorical phenomenon, and the descriptive method is used to in detail describe the characteristics and meanings contained in Agus Muhammad Iqdam Kholid's lectures.

The research data were obtained from three videos on the official YouTube account @gusiqidamofficial1024 and two videos on the official TikTok account of Pesantren Sabilu Taubah @sabilu_taubah. The data is in the form of lecture texts that are used as material for analysis. The data collection techniques used were observation and documentation, where researchers systematically observed and recorded the lectures delivered by Agus Muhammad Iqdam Kholid in the selected videos.

The data analysis process follows the Miles and Huberman qualitative method. The first stage is data reduction, where the collected data is simplified to obtain the main focus of the research. Second, data presentation is done to organize and display relevant findings. Finally,

¹⁶ Hendra Bagus Yulianto, "Nalar Kemanusiaan Dalam Retorika Dakwah: Studi Retorika Tri Rismaharini Dalam Penutupan Eks Lokalisasi Dolly," *Bil Hikmah: Jurnal Komunikasi dan Penyiaran Islam* 1, no. 01 (April 19, 2023): 79–98, <https://bilhikmah.stidalhadid.ac.id/index.php/jurnal/article/view/6>.

¹⁷ Ach Tofan Alvino, "Retorika Dakwah KH Syukron Djazilan Pada Pengajian Rutin Masjid Rahmat Kembang Kuning Surabaya," *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 73–84.

¹⁸ Meri Astuti, Atjep Muhlis, and Asep Shodiqin, "Retorika Dakwah Ustadz Haikal Hassan," *Tabligh: Jurnal Komunikasi dan Penyiaran Islam* 5, no. 1 (September 24, 2020): 77–91, <https://jurnal.fdk.uinsgd.ac.id/index.php/tabligh/article/view/1672>.

¹⁹ Uswatun Hasanah and Usman Usman, "Karakter Retorika Dakwah Ustadz Abdus Somad (Studi Kajian Pragmatik)," *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 1, no. 2 (January 30, 2020): 84–95, <http://ejournal.iaimadura.ac.id/index.php/ghancaran/article/view/2895>.

²⁰ Rifqi Nadhmy Dhia, Jasmine Alya Pramesthi, and Irwansyah Irwansyah, "Analisis Retorika Aristoteles Pada Kajian Ilmiah Media Sosial Dalam Mempersuasi Publik," *Linimasa: Jurnal Ilmu Komunikasi* 4, no. 1 (2021): 2021, <https://journal.unpas.ac.id/index.php/linimasa/article/view/3530>.

²¹ Deni Yanuar and Ahmad Nazri Adlani Nst, "Gaya Retorika Dakwah Ustadz Abdul Pada Ceramah Peringatan Maulid Nabi Muhammad SAW Tahun 1440 H Di Mesjid Raya Baiturrahman Banda Aceh," *Jurnal Al-Bayan* 25, no. 2 (2019): 357–358, <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/view/5269>.

²² Uyun, "Retorika Dakwah Husain Basyaiban Dalam Pemanfaatan Media Sosial Tiktok."

conclusion drawing involves interpreting the results of the analysis to identify significant patterns or findings related to the observed da'wah rhetoric.²³ This data analysis process is conducted continuously throughout the research, even before the data is fully collected. This approach allows the researcher to dynamically design analysis strategies that suit the changing and improving understanding of the da'wah rhetoric being studied.

D. Result and Discussion

Da'wah is an activity of calling invitations or embracing humans to become humans who have a better personality. Therefore, preaching is also needed rhetoric so that the da'wah conveyed to *mad'u* is easily accepted when socializing the teachings of Islam. Gus Iqdam has a unique style when preaching and an approach that is easy to understand so he succeeds in building an Islamic preaching phenomenon that can attract the attention of many people.

In summary, the results of observations of Gus Iqdam's da'wah rhetoric through Aristotle's rhetoric theory on his da'wah both from da'wah videos published on his social media and Tuesday night routine da'wah which takes place at the headquarters of the Sabilu Taubah assembly from the observations made there are several groupings in the discussion of Aristotle's rhetoric in Gus Iqdam's da'wah related to Aristotle's rhetoric theory of Ethos, Pathos, and Logos.

1. Ethos

Three things fall under the ethos category in this study: Views on character, intelligence, and intentions to help others.

a) Views on Character

In the video on Gus Iqdam Official's YouTube channel entitled *Live Rutin Malam Selasa Majelis Sabilu Taubah Blitar* August 28, 2023, at minute 2:13:08, Gus Iqdam tells a story in his recitation.

"lek isok nomnoman iki gaul keren ra masalah kowe seneng ninja dua tak, kowe seneng vespa, kowe seneng herek.pokok kowe ojok seneng ngelorokno atine wong wedok,aku iki ra betah karo wong seng kemelelet sok-sokan opo maneh sok jagoan soale duwe pangkat.jabatan iku onok masae tapi lek kyai sak lawase"

Translation (If possible, young people should be trendy and cool no problem. If you like ninja motorbikes or you like Vespa motorbikes there is no problem as long as you don't hurt women's hearts. I don't like people who are lazy and arrogant like a champion because a rank has a time but a kyai is forever).

Judging from the data above, the editorial used by Gus Iqdam uses the Javanese word, *ngoko*, and is addressed to congregants who are not much different in age from him who is still young. The editorial shows that Gus Iqdam positions himself as high as his congregation, including to show ethnic solidarity.²⁴

b) Intelligentsia

What is meant by Intelligentsia is that he comes from the educated people when he studied at the Alfalah Ploso Kediri boarding school, he entered his favorite class because of his intelligence while studying at Alfalah Ploso.

In a video posted by the official TikTok Sabilu Taubah Official channel on October 31, 2023 with the caption "special moment of istigfar with Gus Farid Kaleh" Gus Iqdam tells the story when filling the recitation at video minute 01:15:00.

²³ Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (January 2, 2019): 81, <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/2374>.

²⁴ Moh Khoirul Anam and Ariza Qurrata A'yun, "Analisis Komunikasi Wali Kota Surabaya Untuk Menekan Kasus Covid-19 Dalam Perspektif Sociolinguistik," *Jurnal Ilmu Komunikasi* 12, no. 1 (2022): 83–98, <http://jurnalfdk.uinsby.ac.id/index.php/JIK/article/view/1069>.

"kulo niki putune kyai ibu kulo niki bunyai tapi nate mondok kulo pertamae ten Quenfala Ploso Kediri"

Translation (I am the grandson of a kyai and my mother is a *ibu nyai* (pesantren leader' wife), and I went to Queen Alfalah Ploso Kediri for the first time).

Judging from the redaction of the data above, Gus Iqdam indirectly tells the story of the beginning of his boarding school at Queen Alfalah Ploso Kediri with the intention that he wants to show that he studied at a good boarding school in the Kediri area.

c) Intentions to Help Others

The good intentions of a speaker will be seen when the speaker presents his talk. In the routine recitation of the Sabilu Taubah assembly at Gus Iqdam's residence, he always greets and gives opportunities to several worshipers who feel the farthest from their place of origin and then will be appointed by the Officer and given questions by Gus Iqdam to convey messages and impressions while attending the recitation and even Gus Iqdam often distributes donations in the form of money or goods for the congregation chosen by him after mentioning his hometown and message impressions when attending routine recitation, for example in the live streaming video by the official Gus Iqdam Official YouTube channel dated October 23, 2023 which is 3: 23:55 at minute 1:30:43 *"Ibu, pilih mana uang atau skin care? Udah uang saja ya buat makan bareng-bareng rombonganya"* ("Do you choose money or skincare? Let's just use the money to eat with the group.")

From the live video data of the routine evening recitation on that date, he distributed one million rupiah to the distant Sabilu Taubah congregation from Sumatra who attended the routine Tuesday night recitation which reflected that he was a kind and generous person.

2. Pathos (Emotion)

Four things fall under the pathos category in this study: using invitation statements, employing rhetorical questions, employing personal statements, and using positive words.

a) Using Invitation Statements

Evidence of pathos or emotional appeal in Gus Iqdam's sermons, such as the video posted on the official TikTok account of Sabilu Taubah Official on November 20, 2023, where he stated:

"mulakno bocah iki lek toat cidek karo gusti Allah Ketika hatinya tersekati dia mampu mengobati hatinya sendiri senajan banyak orang mencacinya membulinya tapi karena dia mengutamakan taat kepada Allah dia akan dikuatkan oleh Allah "

Translation: "That's why this child, if obedient to Allah, when his heart is hurt, he can heal himself even though many people mock and bully him. But because he prioritizes obedience to Allah, he will be strengthened by Allah."

From the textual data above, these words indirectly invite his congregation, stirring the hearts of listeners and evoking emotions in the *mad'u* to stay close to Allah and remember Allah SWT.

b) Employing Rhetorical Questions

Using the eloquent Javanese language with profound meaning to encourage and remind the congregation to always remember Allah SWT, as seen in a video on Gus Iqdam Official's YouTube channel titled "Orang Yang Istiqomah Dalam Hal Kebaikan Pasti Mendapatkan Balasan Yang Baik Pula II Sabilu Taubah" with a duration of 2:46:14. Gus Iqdam expresses *"Awan macul bumine Allah SWT wengi macul langit"* (Clouds cover the earth, while the night covers the sky, by the will of Allah SWT) which Gus Iqdam implies that during the day, we work, and at night, we draw close to Allah SWT.

c) Employing Personal Statements

In a sermon video on Gus Iqdam Official's YouTube channel titled "Orang Yang Istiqomah Dalam Hal Kebaikan Pasti Mendapatkan Balasan Yang Baik Pula II Sabilu Taubah," lasting 3:18:36, published on June 23, 2020, at the 2:11:36 mark, Gus Iqdam shares a personal story:

"percoyoo kowe karo aku biyen iki Margono iki tandang gawene cuman ngurusi motor nang bengkele ambek aku kadang biyen yo jagongan nang bengkele tapi sak niki berkat berkahe rutin melu ngaji Ikhlas melu ngaji saki ki tandang gawene ngurusi jadwal ngaji dan jagongane duduk nang bengkel maneh koyok wing iku aku ambek Margono jagongan nang Taiwan"

Translation: "Believe me, back then, Margono's job was just taking care of motorcycles in his workshop, and I used to chat and tell stories in his workshop. But now, blessed by regularly attending religious studies and sincerely following them, his job is to manage the Quranic recitation schedule, and his gatherings are not in the workshop anymore but in Taiwan."

Gus Iqdam often shares stories about people around him, including fellow preachers like Margono and Badol, as well as his own life. This indirectly makes his congregation feel like they are the main characters in the dakwah stories he tells, enhancing the audience's understanding and empathy.

d) Using Positive Words

In a sermon video on Gus Iqdam Official's YouTube channel titled "Orang Yang Istiqomah Dalam Hal Kebaikan Pasti Mendapatkan Balasan Yang Baik Pula II Sabilu Taubah," lasting 3:18:36, published on June 23, 2020, at the 2:11:36 mark, Gus Iqdam tells a story:

"percoyoo kowe karo aku biyen iki Margono iki tandang gawene cuman ngurusi motor nang bengkele ambek aku kadang biyen yo jagongan nang bengkele tapi sak niki berkat berkahe rutin melu ngaji Ikhlas melu ngaji saki ki tandang gawene ngurusi jadwal ngaji dan jagongane duduk nang bengkel maneh koyok wing iku aku ambek Margono jagongan nang Taiwan"

Translation: "Believe me, back then, Margono's job was just taking care of motorcycles in his workshop, and I often chatted and told stories in his workshop. But now, blessed by regularly attending religious studies and sincerely following them, his job is to manage the Quranic recitation schedule, and his gatherings are not in the workshop anymore but in Taiwan."

The choice of positive words such as "blessed", "sincere", and "attending religious studies" provides a tone that depicts positive development while emphasizing religious values and spiritual growth in his life.

3. Logos

Three things fall under the logos category in this study: using general statements, using word definitions, and employing causalities.

a) Using General Statements

Gus Iqdam discussed the virtue of patience and forgiveness that a Muslim should possess. In a video on his YouTube channel titled "Rutin Malam Selasa 28 Agustus 2023" with a duration of 1:14:41, Gus Iqdam quoted:

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

"Whoever patient and forgiving is indeed a noble attribute"

He recounted an incident where he was criticized by netizens because a singer attended his religious lecture and was allowed to sing dangdut koplo during the routine Tuesday night gathering, as seen in the video titled "Orang Yang Istiqomah Dalam Hal Kebaikan Pasti Mendapatkan Balasan Yang Baik Pula II Sabilu Taubah," at the 39:02 duration.

b) Using Word Definitions

In a video on his YouTube channel titled "Pengajian Rutin Malam Selasa" on November 20, 2023, at the 1:42:11 mark, Gus Iqdam provided logical and realistic examples. Indirectly, the audience is more likely to be engaged, and the message of dakwah becomes easily accepted. He illustrated his point by narrating his experience during his first Umrah, where he encountered Habib Novel:

"Bahasa Habib Novel apa? Saya kemarin baru bertemu Habib Novel kalau Gus Iqdam selalu berkata kalau orang yang beriman itu selalu dekengane wong pusat dan kita ini adalah people in yaitu kita orang dalam, orang yang malamnya selalu dekat curhat dengan Allah berdoa kepada Allah itu adalah orang yang termasuk people in orang dalam pak..."

Translation: "Which language does Habib Novel speak? I just met Habib Novel yesterday, and as Gus Iqdam always says, believers are always in close association with the central figures, and we are the 'people in,' meaning we are the insiders—those who, every night, confide in Allah and pray to Allah, are considered 'people in,' the insiders, my friend."

c) Employing Causalities

In the same video at the 1:43:35 mark, Gus Iqdam stated, *"Orang-orang yang selalu dekat dengan Allah selalu dikasih kemudahan untuk mencapai keinginan hajatnya. Maka dari itu, kalau manusia memiliki permasalahan, jangan malah melakukan hal yang negatif atau bermabuk-mabukan karena kegiatan tersebut bukan menjadi solusi."* (People who are always close to Allah are always granted ease in achieving their desires and aspirations. Therefore, if a person faces challenges, it is important not to engage in negative activities or excessive drinking, as these actions do not provide a solution). In this passage, he employed sentences containing causality, denoting a cause-and-effect relationship between two events or phenomena.

E. Conclusion

This study highlights the application of Aristotle's rhetorical theory, namely Ethos, Pathos, and Logos, by Gus Muhammad Iqdam Kholid in preaching. Gus Iqdam succeeded in combining credibility (Ethos) with his *tawadhu'* character as a humble *santri*, seen from his kind attitude and donations to the congregation at the routine recitation at the Sabilu Taubah headquarters in Blitar. The application of Pathos rhetorical theory is also seen through the positive comments of the congregation in the live recitation on social media, reflecting Gus Iqdam's ability to provoke emotions positively. Meanwhile, Logos is manifested in his logical lectures, touching on social issues, sharing personal experiences, and linking them with Quranic verses and hadith to invite Sabilu Taubah worshipers to remember Allah. Each aspect of Ethos, Pathos, and Logos is the key to Gus Iqdam's success as a preacher, expanding his followers and maintaining his existence to date. The proposed recommendations include being a reference for future research on preaching language styles, the application of rhetorical theory, and similar analysis.

For preachers, lessons can be drawn from the adaptation of da'wah according to the times, with special attention to the application of rhetorical theory. Readers can utilize this research as a reference to understand rhetoric in preaching and also as a source of motivation to become a preaching content creator.

Although this research focuses on rhetorical analysis, its limitation is that it does not discuss the influence and style of Gus Muhammad Iqdam Kholid's da'wah language. Therefore, it is recommended to conduct further research with a quantitative approach to obtain respondents' perceptions in the form of numerical values. The author realizes the limitations and shortcomings of this research and hopes to get constructive suggestions and criticism. References and reliable sources are used to maintain the veracity of this study. The researcher also recognizes the need for more extensive research, both in terms of references and more in-depth research results. With

the hope that this study can be useful and become a reference for future research, the author submits a request for suggestions and criticism for further improvement and development.

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