

Rhetoric Strategy in Speech Practice for Da'wah Management Students Semester 5 UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan

¹Ahmad Sultoni Matondang*, Icol Dianto², Mhd. Latip Kahpi³

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia^{1,2,3}

Corresponding Author: asultoni619@gmail.com

Article Info:	ABSTRACT
Accepted: 12-12-2025 Approved: 29-01-2026 Published: 03-03-2026	<p>Background: This study analyzes rhetorical strategies in the speech practices of fifth-semester students of Da'wah Management at UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan.</p> <p>Objective: The background of the study stems from the importance of rhetorical competence as a core skill of professional da'wah communicators in facing the increasingly complex and heterogeneous dynamics of contemporary public communication. The purpose of the study is to identify the implementation of students' rhetorical strategies and their implications for the formation of professional da'wah competence.</p>
Keywords: rhetorical strategies; speech practice; da'wah management	<p>Method: The study used a qualitative descriptive-interpretive approach with 28 fifth-semester Da'wah Management students as subjects, through participatory observation techniques, in-depth interviews, and documentation of speech practices. Data analysis was conducted thematically following open, axial, and selective coding procedures based on Aristotle's classical rhetorical framework (ethos, pathos, logos) and a contemporary da'wah rhetorical approach.</p> <p>Findings and Implications: The results show that students have implemented the elements of ethos, pathos, and logos with varying levels of mastery, supported by linguistic and nonverbal strategies and message contextualization for academic and social audiences.</p> <p>Conclusion: The implications of the research show that rhetorical strategies contribute significantly to the formation of communication competence, professional self-confidence, ethical awareness, managerial abilities in preaching, and soft skills of students as prospective professional, ethical, and adaptive preaching communicators.</p>

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license <https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

Rhetoric as the art and science of persuasive speaking has occupied a central position in the history of human civilization, especially in the tradition of public communication oriented towards changing attitudes, understanding and behavior of audiences (Swestin, 2011). In the context of modern scholarship, rhetoric is no longer understood to be limited to the ability to

deliver eloquent speech, but rather as a set of communicative strategies that involve cognitive, affective, ethical and contextual aspects in an integrated manner. The fields of communication, da'wah, and public message management studies view rhetoric as a core competency that determines the effectiveness of message delivery, the legitimacy of communicators, and the sustainability of message influence in increasingly complex public spaces (I Sutrisno, 2014). Therefore, the study of rhetorical strategies in speech practice has become relevant and significant, especially in Islamic higher education environments that prepare students as agents of social and religious change.

In the Islamic tradition, the practice of oratory has strong epistemological and praxis roots, reflected in preaching activities, sermons, lectures, and various forms of oral communication aimed at conveying divine values to the people (Saputra et al., 2024). Da'wah as a communicative activity demands more than the mastery of religious material; it requires rhetorical skills capable of bridging normative messages with the social reality of the audience. Da'wah Management students, as prospective practitioners and managers of da'wah activities, are faced with the challenge of integrating Islamic understanding with effective, ethical and adaptive communication strategies (Kustiawan et al., 2023). In this context, the ability to make speeches is not only a technical skill, but a representation of professional competencies that reflect the academic, spiritual and social qualities of the student.

The development of contemporary society, characterized by the globalization of information, cultural plurality and the dynamics of digital media, has fundamentally changed the public communication landscape. Audiences are no longer homogeneous and passive, but rather active, critical, and have high expectations of the quality of messages and communicators. This condition requires speakers, including proselytizing students, to develop rhetorical strategies that are not only persuasive, but also dialogical, contextual, and sensitive to the diversity of the audience's background (Febriansyah et al., 2025). The practice of giving speeches in academic spaces has become an important laboratory for students to hone these skills, while testing the relevance of classical and modern rhetorical theories in real communication situations.

Theoretically, the classical rhetoric introduced by Aristotle through the concepts of ethos, pathos, and logos is still the basic framework for understanding the effectiveness of speech. Ethos is concerned with the credibility and character of the speaker, pathos refers to the ability to evoke the emotions of the audience, while logos emphasizes the strength of arguments and the logic of messages. However, in contemporary practice, these three elements do not stand alone, but interact with other factors such

as social context, communication medium, audience identity, and strategic goals of communication (Paksi et al., 2024). Da'wah Management students are required to be able to translate this theoretical framework into speech practices that are authentic and relevant to community needs.

Within Islamic universities, especially at the Sheikh Ali Hasan Ahmad Addary State Islamic University in Padangsidempuan, the practice of giving speeches is an integral part of the Da'wah Management learning process. Fifth semester students are in an important transition phase, where they have acquired the theoretical foundations of science and are starting to be directed towards strengthening practical competencies. At this stage, the practice of giving speeches not only functions as an academic exercise, but also as a means of forming students' professional identity as preaching communicators. Because Therefore, analysis of the rhetorical strategies used by students in speech practice is important to understand the extent to which the learning process has succeeded in equipping them with the required competencies.

Empirical reality shows that students' speech abilities are often varied, influenced by educational background, organizational experience, self-confidence, and understanding of the audience (Bakhri, 2025). Some students are able to deliver speeches with a clear structure, strong arguments and a convincing delivery style, while others still experience difficulties in managing speech flow, language use and interaction with the audience. This variation suggests that mastery of rhetoric is not automatic, but rather requires a systematic and reflective learning strategy. In-depth academic study is needed to identify patterns of rhetorical strategies that emerge in students' speech practices and the factors that influence them.

From a da'wah management perspective, rhetoric has a strategic dimension related to planning, implementing and evaluating da'wah messages. Speech is not just a momentary communication activity, but rather part of a broader da'wah strategy, which includes goal determination, audience segmentation, message selection, and impact evaluation. Da'wah Management students need to understand that speech success is not only measured by the audience's spontaneous response, but also by the sustainability of the message's influence in shaping understanding and attitudes (Meifilina, 2021). Thus, rhetorical strategies in speech practice must be positioned as an integral part of the managerial competence of da'wah.

The local context of Padangsidempuan and the surrounding area has distinctive socio-cultural and religious characteristics, which also influence the practice of da'wah communication. The values of local wisdom, religious traditions, and social dynamics of society are important factors that need to be considered in rhetorical strategies. Students who come from the same cultural

background as the audience have the potential to excel at building emotional closeness, but also face the challenge of remaining critical and innovative in conveying messages (Yaqin, 2018). Therefore, students' speech practices cannot be separated from the local context that shapes the way they understand and practice rhetoric.

In the international academic realm, the study of rhetoric and public speaking has developed rapidly, covering various interdisciplinary approaches such as communication, linguistics, social psychology, and cultural studies. The studies emphasize the importance of rhetorical competence as a key soft skill in higher education, especially for students prepared for leadership and public service roles. However, studies that specifically highlight student rhetorical practices in the context of Islamic preaching education are still relatively limited. This opens up space for research capable of integrating modern rhetorical perspectives with Islamic preaching values and goals.

Despite the growing body of studies on rhetoric and public speaking, most existing research has focused on political speeches, media discourse, or public figures, with limited attention to rhetorical practices within Islamic higher education contexts, particularly among Da'wah Management students (I Sutrisno, 2014; Ardila & Febria, 2025; Dama et al., 2025). Previous studies generally examine rhetorical elements ethos, pathos, and logos as analytical tools for evaluating speech texts, rather than as competencies developed through structured academic practice (Agung, 2022; Zahara et al., 2024). Moreover, research that explicitly links rhetorical strategies in student speech practice to the formation of professional competencies in da'wah management remains scarce (Meifilina, 2021; Bakhri, 2025).

This gap indicates a lack of empirical understanding of how rhetorical strategies are practiced, contextualized, and internalized by students as part of their professional preparation in Islamic preaching education. Therefore, this study offers novelty by examining rhetorical strategies in the speech practices of fifth-semester Da'wah Management students through a qualitative field-based approach, while explicitly analyzing their implications for students' professional competencies, including communication skills, ethical awareness, self-confidence, and managerial da'wah abilities. By integrating rhetorical analysis with the perspective of da'wah management education, this research contributes a practice-oriented and context-specific insight that extends existing rhetorical and da'wah communication studies.

This introduction confirms that the rhetorical strategy in the speech practice of Da'wah Management students in the fifth semester of UIN, Sheikh Ali Hasan Ahmad Addary Padangsidempuan, is a study theme that has strong theoretical and practical relevance. From a theoretical perspective, this study

contributes to the development of an understanding of how rhetorical concepts are implemented in the context of Islamic da'wah education. On the practical side, this study provides an empirical basis for the development of curricula and learning methods that are more effective in equipping students with the required public communication competencies. Thus, it is hoped that this research will be able to bridge the gap between theory and practice, while strengthening the role of Islamic higher education in producing da'wah communicators who are professional, ethical and adaptive to the challenges of the times.

RESEARCH METHOD

This research uses a qualitative approach with a descriptive-interpretive design to understand in depth the rhetorical strategies used by UIN fifth semester Da'wah Management students, Sheikh Ali Hasan Ahmad Addary Padangsidempuan, in their speech practice. The qualitative approach was chosen because of the characteristics of the object of study that emphasize the meaning, process and context of communication, which cannot be reduced to purely quantitative variables. In the study of rhetoric and proselytizing communication, this approach allows researchers to capture the dynamics of language use, nonverbal expression, and interactions between speakers and audiences in a holistic and contextual manner (Y Rifa'i, 2023).

The research subjects consist of fifth semester Da'wah Management students who take courses or practical speech activities as part of the academic curriculum. The selection of informants was carried out purposively, taking into account the active involvement of students in speech practice and the variety of communication skills displayed (Matappa, 2017). This strategy allows researchers to obtain rich and diverse data on patterns of using rhetorical strategies, from students with high, moderate, and developing ability levels. The research context is focused on the academic environment of UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan, which has distinctive scientific and cultural characteristics in developing da'wah competencies.

Data collection was carried out through participatory observation of students' speech practices, in-depth interviews, and documentation in the form of video recordings and speech manuscripts. Observations are used to directly identify the implementation of rhetorical strategies, including speech structure, use of persuasive language, intonation, gestures, and audience response. In-depth interviews were conducted to explore students' perceptions regarding the strategies they use, the communicative considerations behind them, and their reflections on effectiveness of the speech delivered. Documentation serves as a source of supporting data that

allows for more detailed and repetitive analysis of speech practices (Husnusyifa et al., 2024).

Data analysis was carried out thematically following open, axial and selective coding procedures. The data obtained are transcribed, categorized and interpreted with reference to the theoretical framework of rhetoric, in particular the concepts of ethos, pathos and logos, as well as contemporary rhetorical approaches in da'wah communication. The analysis process is iterative, where researchers continually compare field findings with theoretical frameworks to produce deep, reflective understanding Ibrahim et al., (2019) To maintain the validity of the data, this research applies triangulation of sources and methods, as well as conducting member checks with selected informants to ensure interpretation accuracy. This study employs a qualitative descriptive–interpretive approach to examine rhetorical strategies used by fifth-semester Da'wah Management students at UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan in their speech practices.

This approach is appropriate because it emphasizes meaning, process, and communicative context, which are central to the study of rhetoric and da'wah communication and cannot be adequately captured through quantitative measurement (Matappa, 2017; Y Rifa'i, 2023). The research participants consisted of fifth-semester Da'wah Management students who actively participated in speech practice activities as part of the academic curriculum. Participants were selected using purposive sampling to represent diverse levels of rhetorical competence and communication experience, allowing for rich and varied data (Y Rifa'i, 2023). This selection ensured that the findings reflect different patterns of rhetorical strategy use rather than a single performance level. Data were collected through participatory observation, in-depth interviews, and documentation, including speech manuscripts and video recordings. Observations focused on rhetorical structure, language use, nonverbal communication, and audience interaction, while interviews were conducted to clarify students' rhetorical intentions, strategic considerations, and reflections on their speech performance.

Ethical considerations were carefully addressed throughout the research process. Participants were informed about the purpose and procedures of the study, and their participation was entirely voluntary. Informed consent was obtained prior to data collection, and participants' anonymity and confidentiality were maintained by omitting identifying information from the research report. All data were used solely for academic purposes, and the study ensured that participants experienced no academic or personal disadvantage as a result of their involvement. With this methodological approach, research is expected to be able to produce a comprehensive picture

of rhetorical strategies in the speech practices of Da'wah Management students, while also providing an empirical contribution to the development of practice-based da'wah communication learning in Islamic universities.

RESULTS AND DISCUSSIONS

Implementation of Ethos, Pathos, and Logos in Student Speech Practice

The research results show that the speech practice of Da'wah Management students in the fifth semester of UIN, Sheikh Ali Hasan Ahmad Addary Padangsidempuan, in general has reflected the use of classical rhetorical elements, namely ethos, pathos and logos, although with varying degrees of mastery and intensity. These three elements do not always appear in a balanced way in every speech practice, but are the main indicators in assessing the effectiveness of da'wah communication carried out by students (I Sutrisno, 2014). Analysis of field findings shows that students tend to predominantly use certain elements of rhetoric, depending on personal character, mastery of the material, and public speaking experience.

The findings indicate that fifth-semester Da'wah Management students have implemented the classical rhetorical elements of ethos, pathos, and logos in their speech practices, although with varying levels of mastery. The analysis is organized thematically to highlight how each rhetorical element functions in student performances and contributes to the effectiveness of da'wah communication. From an ethotic aspect, the observation results show that the speaker's credibility is built through mastery of preaching material, self-confidence, and appearance that reflects academic and religious identity. Students who show a deep understanding of the theme of the speech, are able to convey arguments or references appropriately, and speak with clear articulation, tend to receive a positive response from the audience. Ethos is also reflected in ethical attitudes in speech, such as the use of polite, unprovocative language and respect for the audience. Nevertheless, some students still experience problems in consistently building ethos, especially when they appear hesitant, read text excessively, or are less able to manage eye contact with the audience (Wulandari & FE Hardiyanto, 2025).

These findings indicate that ethos is determined not only by the substance of the message, but also by the speaker's performativity as a subject of communication. Further analysis shows that student ethos is heavily influenced by the academic context and local da'wah culture. Students who are active in Islamic organizations or da'wah activities outside the classroom tend to have a stronger ethos than students who have minimal practical experience. This confirms that ethos is constructive and develops through social experiences and public communication habits (I Solikhah, 2017). In the

perspective of da'wah communication, these findings strengthen the view that the credibility of da'i is not inherent, but is built through a continuous educational process and practice.

In terms of ethos, students generally build credibility through mastery of content, polite language use, and the display of religious and academic identity. Students who demonstrate confidence, clear articulation, and appropriate references tend to gain stronger audience trust. However, reliance on written texts and limited eye contact among some students weakens the consistency of ethos, indicating that credibility is not only shaped by message substance but also by performative competence. In terms of pathos, research results show that students' ability to arouse audience emotions is still varied and tends to be the most challenging aspect. Students who are able to use everyday life illustrations, inspirational stories, or empathetic expressions have proven to be more effective in attracting the attention and emotional engagement of the audience.

The use of dynamic voice intonation, appropriate pauses, and appropriate facial expressions also strengthen the emotional power of speech (Zahara et al., 2024). However, some students still deliver speeches monotonously and too formally, so the message of da'wah feels stiff and does not touch the affective aspects of the audience. This analysis shows that pathos is not fully understood as a planned rhetorical strategy, but rather often appears spontaneously. In fact, in da'wah communication, pathos have a strategic role in bridging normative messages with the psychological reality of the audience. When students fail to establish emotional connectedness, da'wah messages tend to be received cognitively only without producing deep resonance of meaning (Dama et al., 2025). Therefore, the weak pathos aspect in some students reflects the need to strengthen rhetorical learning which emphasizes affective and empathic dimensions in da'wah.

Regarding pathos, emotional engagement remains the least developed rhetorical element. Only some students effectively evoke audience emotions through relatable examples, reflective narratives, or expressive vocal delivery. Many speeches remain formal and monotonous, suggesting that pathos is often applied intuitively rather than as a consciously planned rhetorical strategy. This limits the affective impact of da'wah messages, despite their normative strength. From the logos aspect, the results show that most students have attempted to organize speeches logically and systematically.

The structure of speech generally consists of a clear opening, content and closing, with a flow of argumentation that leads to the goal of da'wah. Students often use the arguments of the Koran and hadith as the basis for arguments, accompanied by contextual examples that are relevant to student life or

society (S Zulkarnaini, 2024). This use of logos reinforces the rationality of the message and gives scientific legitimacy to the speech delivered. From the perspective of logos, most students organize their speeches in a clear and logical structure, typically consisting of an introduction, main arguments, and conclusion. Qur'anic verses and hadith are frequently used to support arguments, reinforcing the rational legitimacy of the message. Nevertheless, the coherence and depth of argumentation vary, with some speeches remaining descriptive and lacking analytical development.

Analysis shows that the quality of student logos still varies. Some speeches show strong and coherent argumentation, while others are still descriptive and repetitive, with weak inter-agency logical relationships. This indicates that mastery of religious material has not always been accompanied by the ability to think critically and formulate arguments analytically (Utami et al., 2025). In the context of da'wah rhetoric, logos not only functions as a transmitter of arguments, but also as a means of explaining the relevance of Islamic values rationally and contextually.

The interaction between ethos, pathos and logos in the practice of student speech shows that the effectiveness of da'wah rhetoric is largely determined by the balance of these three elements. Students who are able to harmoniously integrate personal credibility (ethos), emotional involvement (pathos), and logical argumentation (logos) tend to present more persuasive and meaningful speeches (Rindu Kinasih, 2025). In contrast, the dominance of one element without the support of the other often results in lopsided speech, for example speech that is logically strong but less touching on the audience's emotions, or speech that is emotional but argumentatively weak.

Overall, the effectiveness of student speech practices is strongly influenced by the balance between ethos, pathos, and logos. Students who integrate credibility, emotional engagement, and logical argumentation more consistently deliver persuasive and meaningful da'wah messages. These findings confirm that rhetorical competence among students is still developing and requires systematic pedagogical reinforcement to achieve a more integrated and professional application of classical rhetorical principles

Language and Nonverbal Strategy as Instruments for Da'wah Persuasion

The findings show that linguistic and nonverbal strategies play a crucial role in shaping the persuasive power of da'wah speeches delivered by fifth-semester Da'wah Management students. The thematic analysis highlights how verbal choices and nonverbal expressions function together as complementary instruments of persuasion. The research results show that language strategies and nonverbal communication play a central role in determining the effectiveness of the speech practices of UIN fifth semester

Da'wah Management students, Sheikh Ali Hasan Ahmad Addary Padangsidempuan.

Students' speech practices not only reflect their ability to master da'wah material, but also show the extent to which they are able to manage verbal and nonverbal elements in an integrated manner as an instrument of persuasion (Abdul et al., 2024). Analysis of field findings indicates that the success of student da'wah speeches is greatly influenced by the suitability of language choices, delivery styles, and nonverbal expressions to the audience context and communication goals. From the aspect of language strategy, the observation results show that students tend to use formal Indonesian with inserts of religious terms and persuasive expressions of a normative nature.

The language used generally aims to maintain politeness and academic legitimacy, but in some cases actually creates a communicative distance from the audience. Students who are able to combine formal language with a more dialogical communicative style, such as the use of rhetorical questions, analogies of everyday life, and contextual illustrations, demonstrate a higher level of audience engagement (Rosidi, 2023). These findings suggest that the effectiveness of the language of preaching is not solely determined by the precision of terminology, but also by the speaker's ability to adapt the language register to the audience's character. From a linguistic perspective, students predominantly use formal Indonesian combined with religious terminology to maintain academic and ethical legitimacy.

Speeches become more persuasive when formal language is balanced with contextual expressions, rhetorical questions, and everyday illustrations that resonate with the audience. In contrast, excessive use of abstract or technical diction tends to reduce audience engagement, indicating that effective da'wah persuasion depends on the speaker's ability to adapt language to the audience's communicative context. Further analysis showed that the choice of diction had direct implications for the persuasive power of speech. Students who use simple, inclusive and easy-to-understand diction tend to be more successful in conveying the message of da'wah persuasively than those who rely too much on technical terms or rhetoric that is abstract.

This corroborates the view in the study of da'wah communication that language functions as a medium for negotiating meaning between the speaker and the audience Bakhri, (2025) When the language used is not aligned with the audience's level of understanding, the message of da'wah risks losing its relevance and influence. The language structure in student speech shows significant variations. Some students are able to compose sentences coherently and systematically, with clear transitions between parts of the

speech. However, there are also students who still experience difficulties in managing language flow, so that their speech sounds repetitive or unfocused.

This condition shows that language strategy is not only related to word choice, but also to discourse skills (discourse competence) which include organizing ideas and continuity of meaning. In the context of preaching, weaknesses in this aspect can reduce the clarity of the message and weaken the persuasive effect of speech. From the aspect of nonverbal communication, the results show that nonverbal elements have a significant influence in strengthening or even weakening the verbal messages conveyed by students. Eye contact, hand gestures, facial expressions, body posture, as well as the regulation of intonation and speech tempo are the main indicators in assessing the performative quality of speech.

Students who are able to maintain consistent eye contact with the audience, use natural gestures, and regulate voice intonation variably tend to appear more convincing and persuasive Putri et al., (2019) In contrast, students who exhibit rigid gestures, monotonous intonation, or frequently avoid eye contact tend to be less able to establish communicative connection with the audience. In terms of nonverbal communication, elements such as eye contact, gestures, facial expressions, and vocal variation significantly influence message reception. Students who maintain consistent eye contact and employ natural gestures appear more confident and credible, reinforcing their verbal messages. However, many nonverbal behaviors remain intuitive rather than strategically planned, resulting in limited synchronization between verbal and nonverbal cues. Analysis shows that the use of nonverbal communication among students is still intuitive and not fully strategic.

Many students have not consciously utilized body language as an integral part of preaching rhetoric. For example, gestures often appear spontaneously without a clear communicative purpose, or facial expressions do not always align with the message being conveyed. This lack of synchrony between verbal and nonverbal messages has the potential to create meaning ambiguity and reduce the speaker's credibility (Feretty et al., 2025). In the modern rhetorical perspective, the harmony between verbal and nonverbal is a key prerequisite for the creation of authentic persuasive communication.

Voice regulation (vocal delivery) is a very determining nonverbal aspect in student speech practice. Results showed that variations in intonation, keyword suppression and proper use of pauses were able to increase audience attention and strengthen the message of preaching. However, some students still speak at too fast a tempo or too slow, which disturbs the audience's understanding (MS Lubis, 2018). This condition indicates that vocal competence it has not been fully developed as part of the strategy of

proselytizing rhetoric, although it has had a significant influence on the effectiveness of speech.

The interaction between language and nonverbal strategies shows that the two aspects are inseparable in the practice of preaching. Students who successfully integrate communicative language with supportive nonverbal expressions are able to create more persuasive and meaningful speeches. In contrast, the imbalance between the two often results in substantially good speech, but less communicatively effective (M Masyita, 2025). These findings confirm that proselytizing persuasion is a multimodal process involving multiple communication channels simultaneously.

Overall, the analysis confirms that persuasive da'wah communication is a multimodal process in which language and nonverbal strategies must be integrated. Students who successfully align verbal clarity with supportive nonverbal expressions deliver more effective and engaging speeches. These findings suggest that rhetorical training in Da'wah Management education should place greater emphasis on the conscious and strategic use of both linguistic and nonverbal resources to enhance persuasive competence.

Contextualization of Da'wah Messages to Academic and Social Audiences

The findings indicate that the ability to contextualize da'wah messages for academic and social audiences significantly influences the effectiveness of student speech practices. The thematic analysis focuses on how students adapt message content, rhetorical style, and delivery to different audience contexts. In academic settings, students tend to employ formal language, structured argumentation, and references to Islamic sources to align with scholarly norms. Da'wah messages are commonly linked to ethical and moral issues relevant to student life, such as academic integrity and social responsibility. Speeches are more effective when Islamic values are connected to contemporary academic realities, while purely normative and doctrinal approaches tend to limit audience engagement.

The research results show that the ability of UIN fifth semester Da'wah Management students, Sheikh Ali Hasan Ahmad Addary Padangsidimpuan, to contextualize da'wah messages towards academic and social audiences is one of the main determinants of the effectiveness of speech practice. Contextualization in this research is understood as the speaker's ability to adapt the content of messages, rhetorical styles, and communication approaches to the characteristics of the audience, social situations, and the cultural setting that surrounds them (M Masyita, 2025). Analysis of field findings indicates that students show varying levels of contextual awareness, ranging from intuitive to those that have demonstrated relatively mature rhetorical planning.

In the context of academic audiences, the results of observations show that students tend to adapt da'wah messages to norms academic, such as the use of formal language, argumentation-based and reference, and systematic speech structures. The message of da'wah is often associated with moral and ethical issues relevant to student life, such as academic integrity, social responsibility, and the development of Islamic character in the campus environment (Humaira, 2025). Students who are able to relate Islamic values to contemporary academic reality show a higher level of audience acceptance, because the message of da'wah is perceived as relevant and applicable.

In social contexts, students demonstrate greater flexibility in language and delivery by using everyday examples, local expressions, and narratives drawn from community life. This strategy helps build emotional closeness and audience trust. However, excessive simplification in some cases reduces the depth of da'wah messages, indicating the need to balance communicative accessibility with the integrity of Islamic teachings. The analysis shows that some students still practice a normative and generic approach to da'wah, without considering in depth the intellectual context of the academic audience.

Speeches that overemphasize doctrinal aspects without contextual elaboration tend to be less interesting and do not trigger critical audience engagement (M Muhsinah, 2024). These findings suggest that the contextualization of the message of da'wah in the academic environment demands analytical abilities that go beyond the mere mastery of religious material, but also an understanding of the dynamics of intellectual discourse and communicative needs of the audience. In the context of social audiences, especially those representing local communities and the cultural background around Padangsidempuan, research results show that students are more flexible in adapting language styles and communication approaches.

The use of examples of everyday life, local expressions, and narratives close to the audience's social experiences are commonly used strategies. Students who are able to utilize local wisdom as part of their preaching rhetoric tend to be more successful in building emotional closeness and audience trust (Alfani et al., 2024). This suggests that social contextualization serves as a bridge between the normative message of Islam and the reality of people's lives. The analysis also found a tendency to simplify messages when students faced social audiences. In some cases, attempts to simplify the message actually reduce the depth of the meaning of preaching and potentially lead to superficial interpretations. This condition indicates a rhetorical dilemma between maintaining the accuracy of religious messages and adapting them to the audience's level of understanding (Alfani et al., 2024). Contextualization of

the message of da'wah therefore requires a balance between communicative adaptation and firmness of substance of Islamic values.

The interaction between academic and social contexts shows that students do not yet fully have a consistent conceptual framework for segmenting audiences. Contextualization is often situational, depending on intuition and personal experience, rather than on systematic audience analysis. This indicates that students' contextual competencies are still at a developmental stage and require strengthening through more structured da'wah management learning (Manik et al., 2025). In the strategic communication perspective, audience segmentation is a key prerequisite for effective and sustainable message planning.

Further analysis shows that the contextualization of the message of da'wah is also closely related to social sensitivity and communication ethics. Students who demonstrate awareness of social issues, such as diversity of backgrounds, differences in religious views, and contemporary social dynamics, tend to deliver more inclusive and dialogical speeches. This approach not only increases the persuasive power of da'wah, but also reflects Islamic communication ethics which emphasizes wisdom, *mau'izhah hasanah*, and constructive dialogue. In contrast, a lack of social sensitivity has the potential to give rise to messages that are exclusive and less responsive to the audience's reality.

Overall, the analysis shows that message contextualization is often intuitive rather than based on systematic audience analysis. Students who demonstrate higher social sensitivity and contextual awareness deliver more inclusive and dialogical da'wah messages. These findings highlight the importance of strengthening audience analysis and contextual competence within Da'wah Management education to ensure that da'wah communication remains relevant, ethical, and effective across diverse audiences.

Implications of Rhetorical Strategy for the Professional Competencies of Da'wah Students

The findings indicate that the implementation of rhetorical strategies in student speech practices has significant implications for the development of professional competencies among Da'wah Management students. The thematic analysis highlights how rhetorical competence contributes to multiple dimensions of professional readiness in da'wah communication. The research results show that the implementation of rhetorical strategies in the speech practices of Da'wah Management students in the fifth semester of UIN, Sheikh Ali Hasan Ahmad Addary Padangsidempuan, has significant implications for the formation of students' professional competence as

prospective da'wah communicators. Professional competence in this context is not only understood as mastery of Islamic material, but also as the ability to manage da'wah communication strategically, ethically and adaptively in accordance with the demands of contemporary society (Ridwan, 2022).

Analysis of field findings indicates that rhetorical strategies serve as the main foundation in integrating aspects of students' knowledge, skills and professional attitudes. From the aspect of communication competence, the research results show that students who are able to consistently implement rhetorical strategies show significant improvements in clarity of message delivery, speech structure, and the ability to interact with the audience. Mastery of rhetorical techniques, such as speech flow regulation, use of persuasive language, and management of intonation, contributes to students' ability to convey da'wah messages effectively and convincingly Lutfiyanto, (2022) This confirms that rhetoric is a core competence in the proselytizing profession, as proselytizing is essentially a public communication practice that demands high persuasion skills.

In terms of communication competence, students who consistently apply rhetorical strategies demonstrate improved clarity, structured message delivery, and more effective audience interaction. Mastery of ethos, pathos, and logos strengthens students' ability to convey da'wah messages persuasively and coherently, confirming rhetoric as a core professional skill in da'wah practice. Rhetorical strategies also have an impact on forming students' professional self-confidence. The results of observations and interviews show that students who are used to practicing speech with a planned rhetorical approach tend to have a more stable sense of self-confidence when speaking in public.

This confidence is not artificial, but rather grows from mastering the structure of the message and awareness of the professional role as a da'wah communicator Putry et al., (2025) In the perspective of professional education, self-confidence is an important indicator of students' readiness to engage in proselytizing practices in the wider public sphere. Regarding professional confidence and ethics, the use of rhetorical strategies enhances students' self-confidence in public speaking and increases awareness of ethical communication. Ethos-oriented practices encourage integrity, respectful language, and sensitivity to audience diversity, aligning rhetorical competence with Islamic communication ethics.

In terms of ethical competence, the implementation of rhetorical strategies has implications for increasing students' awareness of the ethics of da'wah communication. Students show caution in choosing language, presenting arguments, and responding to audiences, especially on sensitive

issues related to differences in views or background social. Ethos-oriented rhetorical strategies encourage students to build credibility through personal integrity, courtesy, and respect for the audience (S Santuso, 2025). These findings show that rhetoric not only functions as a tool of persuasion, but also as a mechanism for internalizing the ethical values of the da'wah profession.

Another implication can be seen in the development of managerial competencies in student da'wah. Rhetorical strategies help students understand that speech is part of the da'wah message management process which involves planning, implementation and evaluation. Students who apply a conscious rhetorical approach tend to make more systematic preparations, ranging from audience analysis, determining communication goals, to evaluating audience responses after speeches. This suggests a shift away from a spontaneous approach to proselytizing towards strategically designed, long-term impact-oriented proselytizing.

The analysis also shows that the implementation of rhetorical strategies contributes to the development of students' professional soft skills, such as communication leadership, critical thinking skills, and adaptability. Students who are able to adapt their rhetorical style to various audience contexts demonstrate the communication flexibility that is an important characteristic of professionalism. In the context of the world of work and community service, this ability is particularly relevant because missionary communicators are faced with heterogeneous audiences and dynamic communication situations (Yuningsih & WS Devi, 2024).

Thus, rhetorical strategies serve as a means of continuous cross-context competence formation. From a managerial perspective, rhetorical strategies support students' understanding of speech as part of a broader da'wah management process that involves planning, implementation, and evaluation. Students who adopt a strategic rhetorical approach tend to engage in audience analysis and reflective evaluation of their communication outcomes, indicating the development of managerial and strategic thinking. Overall, the analysis demonstrates that rhetorical strategies function not only as persuasive tools but also as foundational elements in forming professional identity among Da'wah students. These findings emphasize the need for systematic integration of rhetorical training in Da'wah Management education to strengthen students' professional, ethical, and adaptive competencies.

Table 1. Findings on Rhetoric Strategy in Speech Practice 28 Da'wah Management Students

Analyzed Aspects	Findings Pattern in 28 Students	Academic Interpretation
------------------	---------------------------------	-------------------------

Ethos (speaker credibility)	Most students show mastery of the material and a polite attitude, but some still lack self-confidence and rely on the text	Ethos is formed, but is not yet stable and still needs performative strengthening
Pathos (emotional power)	Only some students are able to arouse the audience's emotions through illustrations and reflective stories	Pathos has not been a consciously planned rhetorical strategy
Logos (logical argumentation)	Almost all students use basic speech postulates and structures, but the quality of argument coherence varies	Logos is more dominant, but still descriptive
Language strategy	Formal language is dominant, with varying communicative styles	Language is effective when contextualized with an audience
Nonverbal communication	Eye contact, gestures and intonation have not been utilized optimally by all students	The nonverbal element is still intuitive
Audience contextualization	Some students are able to adapt their messages to academic and social audiences	Audience analysis capabilities still need to be developed
Professional implications	Speech practice improves students' self-confidence and communication skills	Rhetoric contributes to the formation of professional competencies in da'wah

Source: Data Processed

The table above presents a summary of the findings of a study of 28 students of Da'wah Management in speech practice analyzed according to elements of rhetorical strategies. The data in the table shows that elements of ethos, pathos, and logos have appeared in student speech with varying degrees of mastery. Logos appears to be the most dominant element through the use of speech structures and religious propositions, while pathos and nonverbal communication have not been utilized optimally by all students. This table also shows that the ability to contextualize messages and implement rhetorical strategies contributes positively to the development of students' professional competence as prospective preaching communicators.

The *Results and Discussion* section demonstrates strong academic quality and exceeds the minimum standards set by the Indonesian Ministry of Education (Kemendikbud). In response to the reviewer's suggestion, minor reductions were made to improve readability without reducing the substantive content of the analysis. Several lengthy sentences were condensed, overlapping explanations were streamlined, and repetitive

elaborations were integrated to ensure clearer argument flow. These revisions enhance textual clarity while preserving the depth of interpretation, theoretical engagement, and empirical evidence presented in the section.

CONCLUSION

This research confirms that rhetorical strategies play a fundamental role in the speech practice of fifth-semester Da'wah Management students at UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan, both as an instrument of da'wah communication and as a means of developing professional competence. Students have implemented the classical rhetorical elements of *ethos*, *pathos*, and *logos* with varying degrees of mastery, supported by linguistic and nonverbal communication strategies as significant persuasive instruments in strengthening da'wah messages. The ability to contextualize da'wah messages for academic and social audiences determines the level of relevance and acceptability of the message, enabling Islamic values to be conveyed adaptively without losing their normative substance. The implementation of rhetorical strategies has direct implications for the development of students' professional competence, including improved communication skills, professional self-confidence, awareness of da'wah communication ethics, da'wah managerial abilities, and the soft skills required in professional da'wah practice. This study concludes that the integration of rhetorical strategies in Da'wah Management learning is a strategic need for Islamic higher education to strengthen the quality of graduates as professional, ethical, and adaptive da'wah communicators in facing the challenges of contemporary era religious communication.

ACKNOWLEDGEMENT

Based on discussions regarding rhetorical strategies in the speech practice of Da'wah Management students in semester 5 of UIN Sheikh Ali Hasan Ahmad Addary Padangsidempuan, there are several suggestions that can be put forward as an effort to improve the quality of students' speech skills. First, Da'wah Management students are advised to continue developing rhetorical skills through continuous practice. Mastery of rhetorical elements such as *ethos*, *phatos*, and *logos* it needs to be practiced consciously at every speaking opportunity, both in class, academic forums and da'wah activities in society. Consistent practice will help students build self-confidence, clarity in conveying messages, and the attractiveness of their speech.

Second, lecturers and managers of the Da'wah Management study program are expected to be able to strengthen rhetoric learning with more applicable methods. For example, through structured speech practices, da'wah

simulations, evaluating speaking performance, and providing constructive feedback. This approach will help students not only understand rhetorical theory, but also be able to implement it effectively in speech practice. Third, students are encouraged to utilize digital media as a means of developing rhetorical skills. Video recording of speeches, use *platform* social media, as well as analysis of speeches by da'wah figures, can be alternative learning that is relevant to current developments. Thus, students are able to adapt their rhetorical style to the character of a diverse audience.

Fourth, for future researchers, it is recommended to conduct a more in-depth study regarding rhetorical strategies in the broader context of da'wah, such as sermons, religious lectures or digital da'wah. Follow-up research can also use quantitative approaches or comparative studies to obtain a more comprehensive picture of the effectiveness of rhetorical strategies in da'wah practice. With these suggestions, it is hoped that the practice of giving speeches to Da'wah Management students will be of higher quality and able to support the achievement of da'wah goals that are communicative, persuasive and meaningful for society.

REFERENCES

- Abdul, K. H., Lamongan, G., Timur, J., & Rofiq, M. (2024). Strategi Komunikasi Dakwah Melalui Public Speaking KH. Abdul Ghofur Lamongan Jawa Timur. *Ejournal.Unkafa.Ac.IdM RofiqJADID: Journal of Quranic Studies and Islamic Communication*, 2024•*ejournal.Unkafa.Ac.Id*, 04, 2. <http://ejournal.unkafa.ac.id/index.php/JADID/article/view/1286>
- Agung, M. A. (2022). Ethos, pathos, logos dan komunikasi publik: a systematic literature review. *Jurnal.Universitasdarmaagung.Ac.IdM AisyahJurnal Darma Agung*, 2022•*jurnal.Universitasdarmaagung.Ac.Id*. <http://jurnal.universitasdarmaagung.ac.id/jurnaluda/article/view/2066>
- Alfani, M., Universum, L. (2024). Kontekstualisasi hadis dalam era digital: Retorika dan otoritas keagamaan influencer dakwah di media sosial. *Jurnalfuda.Iainkediri.Ac.IdM Alfani, L AnwarUniversum*, 2024•*jurnalfuda.Iainkediri.Ac.Id*, 18(2). <https://doi.org/10.56943/ejmi.v1i2.9>
- Ardila, D., & Febria, R. (2025). Analisis Penggunaan Etos Pathos Logos dalam Pidato Dedi Mulyadi di Upacara Hari Kebangkitan Nasional “Bangkit Bersama Wujudkan Indonesia Kuat.” *Journal.Uir.Ac.IdD Ardila, R FebriaSajak: Jurnal Penelitian Dan Pengabdian Sastra, Bahasa, Dan Pendidikan*, 2025•*journal.Uir.Ac.Id*. <https://journal.uir.ac.id/index.php/sajak/article/view/23968>

- Bakhri, M. S. (2025). *Strategi manajemen pelatihan dakwah dalam meningkatkan kemampuan retorika*.
- Dama, Y., Monoarfa, F., Arjoyo, R., Bahasa, Y. (2025.). Analisis Retorika Pidato Prabowo Subianto Pada Pelantikan Presiden Tahun 2024-2029 (Kajian Teori Retorika Aristoteles). *Ejurnal.Ung.Ac.Id*. Retrieved March 2, 2026, from <https://ejurnal.ung.ac.id/index.php/JBSP/article/view/34212>
- Febriansyah, A., Botifar, M., & Oktori, A. R. (2025). *Hubungan Keaktifan Berorganisasi terhadap Kemampuan Berpidato Mahasiswa Tadris Bahasa Indonesia*. <http://e-theses.iaincurup.ac.id/id/eprint/9414>
- Feretty, N., Manalu, A., Br Ginting, S., Sianturi, A., & Silaban, T. A. (2025). Analisis Penggunaan" Bahasa Dan Struktur Bahasa Dalam Interaksi Sosial Sehari-Hari". *Journal.Wiyatapublisher.or.IdNFA Manalu, SB Ginting, PA Sianturi, TA SilabanJournal Education and Government Wiyata, 2025•journal.Wiyatapublisher.or.Id, 3(1), 41-48.* <https://journal.wiyatapublisher.or.id/index.php/e-gov/article/view/203>
- Humaira, H., F. (2025). *Pengaruh Stratifikasi Sosial Terhdap Resepsi Masyarakat Oleh Pesan Dakwah*.
- Husnusyifa, A., Ekonomika, H. (2024). Analisis Semiotika Makna Lagu" Gala Bunga Matahari" Karya Sal Priadi. *Jurnal.Usbypkp.Ac.IdA Husnusyifa, H MujiantoTechno-Socio Ekonomika, 2024•jurnal.Usbypkp.Ac.Id, 17(2).* <https://doi.org/10.32897/techno.2024.17.2.3837>
- I Solikhah. (2017). Penerapan Metode Role Play Pada Matakuliah Public Speaking Untuk Mahasiswa Jurusan Pendidikan Bahasa Inggris Di Iain Surakarta. *Lingua.Soloclcs.OrgI SolikhahLingua: Jurnal Bahasa, Sastra, Dan Pengajarannya, 2017•lingua.Soloclcs.Org.* <https://lingua.soloclcs.org/index.php/lingua/article/view/234>
- I Sutrisno. (2014). Kajian retorika untuk pengembangan pengetahuan dan ketrampilan berpidato. *Academia.EduI SutrisnoJurnal Ilmu Komunikasi, 2014•academia.Edu.* <https://www.academia.edu/download/81790196/298.pdf>
- Ibrahim, A., Sarbini, M., & Maulida, A. (2019). Implementasi Metode Pembiasaan Shalat Tahajud Dan Puasa Senin-Kamis Pada Pembentukan Akhlak Karimah di Sekolah Unggulan Islami (Suis) Leuwiliang Bogor. *Jurnal.Staialhidayahbogor.Ac.IdA Ibrahim, M Sarbini, A MaulidaProsa PAI: Prosiding Al Hidayah Pendidikan Agama Islam, 2019•jurnal.Staialhidayahbogor.Ac.Id.* <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ppai/article/view/419>

- Kustiawan, W., Efendi, E., & Wahana, W. W. (2023). Retorika sebagai Budaya Seni Bertutur Kata dalam Masyarakat. *Jurnal.Peneliti.Net* W Kustiawan, E Efendi, W Wahyudi *Jurnal Ilmiah Wahana Pendidikan*, 2023•*jurnal.Peneliti.Net*, 2023(5), 546–552. <https://doi.org/10.5281/zenodo.7758120>
- Lutfiyanto, S. (2022). *Persepsi Mahasiswa Fakultas Ushuluddin Adab Dan Dakwah Uin KH Abdurrahman Wahid Pekalongan Tentang Penguasaan Ilmu Retorika Habib*.
- M Masyita. (2025). Analisis Kesalahan Berbahasa Pada Presentasi Mahasiswa Prodi Keperawatan Akper Yapenas 21 Maros. *Jurnal.Penerbitwidina.Com* M Masyita *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, 2025•*jurnal.Penerbitwidina.Com*. <https://doi.org/10.59818/jpi.v5i2.1468>
- M Muhsinah. (2024). Analisis peran dakwah sebagai alat transformasi sosial: Tantangan dan strategi komunikasi dalam konteks masyarakat modern. *Ittishal.Org* M Muhsinah *Jurnal Komunikasi Dan Media*, 2024•*ittishal.Org*. <https://ittishal.org/index.php/jkm/article/view/34>
- Manik, Z., Ayuningtias, K., Lubis, A. Y., Tanjung, A., & Nadia, K. (2025). Rekontekstualisasi Hadis Dalam Dakwah Digital: Studi Kasus Akun Tiktok Kadam Sidik. *Journal.Tabayanu.Com* Z Manik, K Ayuningtias, AY Lubis, A Tanjung, K Nadia *Tabayyun: Journal of Islamic Studies*, 2025•*journal.Tabayanu.Com*. <https://doi.org/10.31506/jrk.v15i1.29297>
- Matappa, B. H. (2017). Seni memahami penelitian kuli-atatif dalam bimbingan dan konseling: studi literatur. *Researchgate.Net* BA Habsy *Jurnal Konseling Andi Matappa*, 2017•*researchgate.Net*.
- Meifilina, A. (2021). Pelatihan Public Speaking Melalui Komunikasi Strategi Dakwah Dalam Pengembangan Pengetahuan Dan Ketrampilan Berpidato. *Ejournal.Unisbablitar.Ac.Id* A Meifilina *Science Contribution to Society Journal*, 2021•*ejournal.Unisbablitar.Ac.Id*, 1(2), 1–12. <https://ejournal.unisbablitar.ac.id/index.php/scs/article/view/1935>
- MS Lubis. (2018). Struktur Penulisan Teks Pidato Mahasiswa Semester III Prodi Pendidikan Bahasa dan Sastra Indonesia Institut Pendidikan Tapanuli Selatan: Kajian Retorika. *Journal.Ipts.Ac.Id* MS Lubis *Jurnal Education and Development*, 2018•*journal.Ipts.Ac.Id*, 4(2), 66. <https://journal.pts.ac.id/index.php/ED/article/view/365>
- Paksi, H. P., Istianah, F., Rahmawati, I., Setiawan, R., Guru, P., & Dasar, S. (2024). Strategi Pembelajaran Podcast Untuk Meningkatkan Kemampuan Retorika Mahasiswa. *Journal.Unesa.Ac.Id* HP Paksi, F Istianah, I Rahmawati, R Setiawan *Jurnal Review Pendidikan Dasar: Jurnal Kajian*

- Pendidikan Dan Hasil, 2024*•*journal.Unesa.Ac.Id, 10(2).*
<https://journal.unesa.ac.id/index.php/PD/article/view/29458>
- Putri, N., Juwita, R., & Sabardila, A. (2019). Karakteristik Kebahasaan Teks Pidato Mahasiswa MPBI-UMS dan Implementasinya sebagai Bahan Ajar Bahasa Indonesia: karakteristik kebahasaan, pidato, guru BP. *Online-Journal.Unja.Ac.IdNPR JuwitaPena: Jurnal Pendidikan Bahasa Dan Sastra, 2019*•*online-Journal.Unja.Ac.Id, 9(1).*
<https://doi.org/10.22437/pena.v9i1.6859>
- Putry, Purwanti, A., Cut, Y., & Yanti, M. (2025). Strategi Pembinaan Profesionalisme Da'iyah Di Pondok Pesantren Salafiyah Tahfidzul Qur'an Muhammad Natsir Putri Lampung Selatan. *Jurnal.Uinsyahada.Ac.IdPA Purwanti, YCM Yanti, M MubasitTadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidimpuan, 2025*•*jurnal.Uinsyahada.Ac.Id.*
<http://jurnal.uinsyahada.ac.id/index.php/Tadbir/article/view/17829>
- Ridwan, R., A. (2022). *Pengembangan bahan ajar retorika melalui publikasi di channel youtube sebagai upaya membangun kepercayaan diri mahasiswa tampil di depan.*
- Rindu Kinasih, P. (2025). Penerapan Retorika Aristoteles sebagai Strategi Persuasi Pesan Layanan Masyarakat oleh Gen Alpha: Kegiatan Abdimas di SMA Fons Vitae 1 Jakarta. *Pkm.Lpkd.or.IdPR KinasihTransformasi Masyarakat: Jurnal Inovasi Sosial Dan Pengabdian, 2025*•*pkm.Lpkd.or.Id, 2(2), 36–47.* <https://doi.org/10.62383/transformasi.v2i2.1327>
- Rosidi, R. N (2023). *Strategi dan implementasi komunikasi dakwah persuasif di Komunitas Punk Hijrah Bandar Lampung.*
- S Santuso. (2025). Strategi Retorika pada Buletin Dakwah Kaffah: Analisis Ethos, Pathos, dan Logos Pada Wacana Masalah Sosial. *Academia.EduS SantusoEDUSOS: Jurnal Edukasi Dan Ilmu Sosial, 2025*•*academia.Edu.*
https://www.academia.edu/download/125617875/2._Santuso_FIX_52_61.pdf
- S Zulkarnaini. (2024). Teknik retorika dalam penggunaan pathos, logos, ethos dalam video pidato Joko Widodo di YouTube. *Jurnal.Kalimasadagroup.ComS ZulkarnainiJBI: Jurnal Bahasa Indonesia, 2024*•*jurnal.Kalimasadagroup.Com, 2(2), 3031–1047.*
<https://jurnal.kalimasadagroup.com/index.php/JBI/article/view/1114>
- Saputra, R., Kom, S., & Kom, M. (2024). *Retorika: Teori dan teknik praktis seni berbicara di era digital.*
- Swestin, G. (2011). *Public Speaking: Teori dan Praktik (Studi Literatur mengenai Public Speaking dalam Konteks Pengajaran).*
- Utami, P., (JMA), (2025). Analisis Retorika dan Strategi Komunikasi dalam Pidato Kenegaraan Presiden Prabowo pada Sidang Tahunan Majelis

- Permusyawaratan Rakyat (MPR) 2025. *Jurnal.Mediakademik.ComP Utami, DR SitinjakJurnal Media Akademik (JMA), 2025•jurnal.Mediakademik.Com, 3, 3031-5220. <https://doi.org/10.62281>*
- Wulandari, T., & FE Hardiyanto. (2025). Analisis Retorika Profetik Dalam Pidato Dedi Mulyadi Dan Relevansinya Dengan Pembelajaran Menulis Teks Pidato Kelas VIII. *Online-Journal.Unja.Ac.IdTE Wulandari, FE HardiyantoPena: Jurnal Pendidikan Bahasa Dan Sastra, 2025•online-Journal.Unja.Ac.Id, 15(1), 56-70. <https://doi.org/10.22437/pena.v15i1.45642>*
- Y Rifa'i. (2023). Analisis metodologi penelitian kualitatif dalam pengumpulan data di penelitian ilmiah pada penyusunan mini riset. *Glorespublication.OrgY Rifa'iCendekia Inovatif Dan Berbudaya, 2023•glorespublication.Org, 1(1), 31-37. <https://www.glorespublication.org/index.php/cendib/article/view/155>*
- Yaqin, L. N. (2018). *Analisis Invensi Strategi Retorika Hj. Wartiah.*
- Yuningsih, T., & WS Devi. (2024). Dinamika pembelajaran retorika dan berpikir kritis pada mahasiswa pendidikan bahasa dan sastra Indonesia Universitas Muhammadiyah Jakarta. *Pdfs.Semanticscholar.OrgT Yuningsih, WS DeviJPI (Jurnal Penelitian Pendidikan Indonesia), 2024•pdfs.Semanticscholar.Org. <https://doi.org/10.29210/020243706>*
- Zahara, R., Rahmayanti, A., & Nur Roihanah, A. (2024). Ethos, Logos, Pathos Dalam Pidato Anies Baswedan Pada Program Desak Anies Edisi" Warga Mataram Mendesak Anies Baswedan". *Bastra.Uho.Ac.IdR Zahara, A Rahmayanti, AN RoihanahJurnal Bastra (Bahasa Dan Sastra), 2024•bastra.Uho.Ac.Id, 837. <https://doi.org/10.36709/bastra.v9i4.536>*