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Ustaz Abdul Shomad's Da'wah Rhetoric in Attracting Public Interest in Listening to Da'wah Through YouTube Media

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Abstract

Using the media as a channel for da'wah is one efficient technique to spread the word about Islam in this age of rapidly advancing technology. In addition, the effectiveness of the way the da'wah is communicated affects how quickly the participants in da'wah receive the message. This essay explores how Ustaz Abdul Shomad's sermonizing style piques people's interest in his sermons on YouTube. Descriptive qualitative research is the literary style used here. Direct observation and observation through seeing Ustaz Abdul Shomad's sermon broadcasts via Ustaz Abdul Shomad Official YouTube videos were used to gather data. Research conducted at libraries, which involves gathering information from books, journals, and earlier studies, is another method employed. Data analysis was conducted using the media analysis method on Ustaz Abdul Shomad Official's YouTube channel. The study's findings indicated that Ustaz Abdul Shomad preached with a loud language style, a rising and falling tone and intonation, everyday language that was educational but still understandable for all groups, and facial expressions to pique people's interest in watching him on YouTube. As well as proper body language for the topics covered.

Keywords: Preaching; Rhetoric; Ustaz Abdul Shomad; YouTube

Abstrak

Salah satu cara efektif menyampaikan dakwah di era teknologi yang semakin berkembang adalah dengan memanfaatkan media sebagai saluran dakwah. Selain itu seni dalam menyampaikan dakwah juga mempunyai dampak terhadap mudah atau tidaknya pesan dakwah sampai kepada mitra dakwah. Tulisan ini bertujuan untuk membahas bagaimana retorika dakwah Ustaz Abdul Shomad dalam menarik minat masyarakat mendengarkan dakwah melalui media *YouTube*. Jenis tulisan ini adalah penelitian kualitatif deskriptif. Pengumpulan data dilakukan dengan cara observasi/pengamatan langsung dengan menyaksikan tayangan dakwah Ustaz Abdul Shomad melalui video *YouTube* Ustaz Abdul Shomad Official. Teknik lain yang digunakan adalah dengan studi pustaka yakni mengumpulkan data melalui buku, jurnal dan penelitian terdahulu. Analisa data dilakukan dengan metode analisis media pada akun *YouTube* Ustaz Abdul Shomad Official. Hasil penelitian menjawab bahwa untuk menarik minat masyarakat dalam menyaksikan dakwah pada media *YouTube*, Ustaz Abdul Shomad berdakwah dengan menggunakan gaya bahasa yang lantang, nada serta intonasi yang naik turun, pemilihan bahasa sehari-hari yang mudah dipahami semua kalangan namun tetap bersifat edukatif, dan mimik wajah serta gerak tubuh yang sesuai dengan materi yang dibahas.

Kata Kunci: Dakwah; Retorika; Ustaz Abdul Shomad; *YouTube*

A. Introduction

Da'wah is an invitation to prudently apply the truth by Allah SWT's directives to achieve kindness and happiness in this life and the next. In a relatively large territory with great ethnic diversity, Islam is the deen (religion) that has the most impact on the souls and minds of different people, both in terms of race, culture, and nation. By definition, da'wah is an encouragement to follow Allah SWT's path or religion (Mahmuddin & Kusnadi, 2021). This encouragement requires the role of Ulama. It means Ulama are crucial to the success or failure in spreading the Islamic da'wah truth, and they must possess the knowledge and expertise to effectively communicate this truth to their partners in da'wah so that it is well-received (Asriadi, 2020). Ulama, or a preacher, needs to be knowledgeable in his expertise and the discourse he uses to spread da'wah through spoken language.

Da'wah rhetoric evolved together with the growth of Islamic da'wah. Since Islam is a religion of da'wah—that is, a religion that guides people toward truth and faith by doing as Allah SWT commands, which includes spreading and carrying out Allah's commandments, adhering to the prophets' teachings, and encouraging many people to assist one another—the practice of da'wah has existed since the beginning of the Islamic era (Abdullah, 2009). To impact and make the congregation aware of the importance of Islamic values in daily life, the rhetoric of da'wah is implemented by asking for religious information in various contexts. These media, societal, and individual ties are examples of da'wah communication. Individually, (*da'i*) da'wah providers use certain media to encourage people to practice Islam in their communities (Isina, 2013). Thus, the evolution of the rhetoric of da'wah is essential in adapting to the needs and circumstances of the modern world while maintaining its primary goal, namely spreading the teachings of Islam.

The artful use of rhetoric to persuade the public to accept the message distinguishes da'wah's delivery. Preachers are expected to reply to different *mad'u* with greater wisdom for their sermons to advance knowledge and elevate *mad'u* values (Amalia Yunia Rahmawati, 2020). The millennial period has seen a rapid advancement in digital technology, which has altered human communication. Many people today utilize the internet and social media to spread virtual messages about da'wah because they are sensitive to digitalization. Because of this digitalization, millennials may now more easily acquire religious information online (Trilaksono et al., 2021). This shift emphasizes the growing role of digital platforms in shaping the way da'wah is disseminated, allowing for broader and more immediate access to religious teachings.

Preachers can adapt their sermons utilizing various techniques thanks to advanced technology while considering their communities' social, cultural, and technological context. It's critical to keep in mind that culture encompasses everything we acquire, mainly through our ideas, words, and deeds, in addition to what we are born with (Amalia Yunia Rahmawati, 2020). Da'wah operations can no longer be conducted using traditional techniques. Even yet, da'wah can still be conducted in the age of rapidly advancing digital technology through various media, including print, electronic, online, and social media. The social network YouTube is one platform that can be used to spread da'wah messages. YouTube is currently the most widely used medium for sharing videos; thus missionary videos can be uploaded there (Hadiono & Nafi'ah, 2022). This demonstrates that, despite the

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changes in communication methods, the core mission of da'wah remains adaptable to the needs and preferences of modern audiences, making it more accessible and effective.

There are *da'i* who actively practice using YouTube as a social media platform for da'wah and religious knowledge dissemination. Ustaz Abdul Shomad, Ustaz Handy Bony, Ustaz Adi Hidayat, Ustaz Felix Siau, Ustazah Oki Setiana Dewi, and other preachers are among those who have done this. Here, one of the advantages or perks that viewers can immediately experience is the usage of YouTube to spread da'wah messages. This bolsters the case for using YouTube as a new platform for communication for a variety of activities that can be done, including preaching (Prihantoro N P, Sifa Larasati, M. Fais Noor M, 2021). Thus, YouTube has become an effective tool for reaching a broader audience, allowing for more interactive and widespread dissemination of religious teachings in a modern, accessible format.

In essence, da'wah, through the media, facilitates the Muslim community's access to knowledge and information about Islam. Da'wah on social media can facilitate religious study and assemblies for busy people and increase their faith. Anyone can access sermon videos anytime and from any location by watching them through media. The issue is that preaching via social media—like YouTube, for example—will differ from preaching in person. It is more beneficial when da'wah is experienced in person rather than virtually. Individuals with a poor foundational knowledge of Islam will be particularly susceptible to misinformation in the media.

Whether or not the da'wah message reaches the da'wah partners mainly depends on the terminology used in da'wah. To make Islamic teachings easy for *mad'u* to understand, a *da'i* needs to be a skilled speaker. One preacher whose sermons are frequently discovered on social media, particularly YouTube, is Ustaz Abdul Shomad. The official YouTube channel of Ustaz Abdul Shomad features numerous lectures on various topics. The general population often hears Ustaz Abdul Shomad's sermons. This is, of course, a result of his knowledge and ability to effectively convey da'wah messages. In light of the problem's background, this study aims to determine how Ustaz Abdul Shomad's sermonizing style piques people's interest in listening to his sermons on YouTube.

A comparable study was published in an essay titled *Rhetorika Da'wah (Study of the Rhetoric of Da'wah Lulung Mumtazah)* by Riza Zahriyal Falah and Siti Hidayati. The study's findings demonstrate that Lulung Mumtazah used body language, gestures, and language in her preaching. The language is conversational, straightforward, and informal. The voice techniques include emphasis, loud and low tones, and speaking pauses. Body language through the use of expressions on the face and eyes. This research differs from prior research because it discusses the rhetoric used to draw viewers to Ustaz Abdul Shomad's preaching broadcasts. In contrast, previous research concentrated on the rhetoric used in Lulung Mumtazah's sermons. The author of this study exclusively examined Ustaz Abdul Shomad's sermons on his official YouTube channel; in contrast, earlier studies included direct observation and interview techniques (Riza Zahriyal Falah, 2021). Therefore, this study provides a contemporary perspective on how digital platforms, specifically YouTube, influence the rhetorical strategies employed by modern preachers in engaging their audience.

Similar research was also conducted by Pira Saswita and Darul Ilmi, who

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published their findings in an article on the Handy Bonny YouTube channel titled Rhetoric of Da'wah Ustaz. This study combines content analysis techniques with qualitative inquiry. The study's findings indicated that Ustaz Handy Bonny employed conversational and question-and-answer style preaching. The study's conclusion discusses how the conversational style—which incorporates assonance, euphemism, hyperbole, and litotes—can be understood in terms of whether the message is direct or rhetorical. The research object of this study differs from that of earlier studies; Ustaz Abdul Shomad's preaching rhetoric is examined here, whereas Ustaz Handy Bonny's preaching rhetoric was covered in the earlier study (Pira Sawita, 2018). Thus, this study highlights rhetorical approaches used by Ustaz Abdul Shomad, how he adapts his style to suit his audience and platform.

In a journal article titled Rhetorical Style of Ustaz Abdul Shomad's Da'wah in a Lecture Commemorating the Birth of the Prophet Muhammad Saw in 1440 AH at the Baiturahman Grand Mosque in Banda Aceh, Deni Yanuar and Ahmad Nazri Adlani Nst conducted the same research. A descriptive qualitative research approach is used in this study. To acquire data for this study, interviews and video footage captured during Ustaz Abdul Shomad's sermons were employed. The study's findings indicated that Ustaz Abdul Somad used rhetoric in his lectures well. Word choice, tone, sentence structure, and whether or not the meaning is direct are all factors that Ustaz Abdul Somad considers when determining language style (Deni Yanuar, 2019). This study differs from earlier studies in that it examines Ustaz Abdul Shomad's sermonizing discourse through YouTube videos, whereas earlier studies made in-person observations.

B. Method

This study aims to determine how Ustaz Abdul Shomad's sermonizing style piques people's interest in his sermons on YouTube. This kind of study is known as descriptive qualitative research, and it involves elucidating research findings verbally using justifications drawn from observations (Ramadhani, 2023). Using the video of Ustaz Abdul Shomad's lecture on that account from the YouTube channel Ustaz Abdul Shomad Official, observations were made as part of the data-gathering technique. Literature studies aid in gathering data by compiling various references from books, reputable journals, and earlier studies pertinent to the current study. In this study, the objects that have been researched are concluded as part of the data analysis technique.

C. Results and Discussion

Da'wah Rhetoric

Rhetoric is derived etymologically from the Latin word "rhetoric," which means "the science of speaking," and the English word "rhetoric." The attributes of rhetoric as a science include accumulative, broad, empirical, and logical. Regarding nomenclature, Aristotle asserted unequivocally that rhetoric is a distinct science on par with other sciences. Rhetoric, as a science, also presents the truth by structuring communication ethically and effectively rather than in an ostentatious and meaningless one (Sulistyarini, D. & Zainal, 2018) According to KBBI (2003), rhetoric can be interpreted as practical language skills and the art of conveying arguments skillfully and eloquently. Morrisan believes that rhetoric is the art of building

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arguments and the art of speaking. In its development, rhetoric also includes the process of adapting ideas to society and adapting society to ideas through various types of messages.

According to Abidin, rhetoric refers to the art of speaking based on natural talent (talent) and technical ability. The art of speaking does not only mean speaking without a clear flow of thought and content but also the ability to speak and present a speech that is short, clear, concise, and impressive (Najamudin, 2021). Every Muslim has a duty to provide for the needs of others through da'wah, which must be done consistently with the hope of changing people's behavior for the benefit of. Activities related to da'wah also aim to improve the state of affairs by applying the principles of Islam. Thus, da'wah can be defined as the dissemination of Islamic ideas to people about the meaning of creation and perspectives on life (Kango, 2015). In this context, effective rhetoric plays a crucial role in ensuring that the message of da'wah is not only communicated clearly but also resonates with the listeners, leading to positive change in their lives.

Sermons, speeches, or da'wah, vital social activities frequently occurring in society, are examples of rhetoric in this context. The Friday sermon is a required action that Muslims must perform during Friday prayers. Preachers need to grasp rhetoric for sermons, or da'wah, to flow, fascinate, and touch the crowd's minds. Thus, the effectiveness of da'wah can also be evaluated by the *da'i/khatib's* ability to communicate with the *mad'u*, the target of his da'wah, in addition to their mastery of Islamic principles and practices. Sheikh Muhammad Abduh states that three categories of people confront da'wah based on its object. These groups confront each other differently based on the hadith's explanation of *mad'u*, which is to "speak to people according to level (a measure of ability) of intelligence" (Isina, 2013). Therefore, understanding the audience's level of intellect and tailoring the message accordingly is key to ensuring that the da'wah has the desired impact on the listeners.

Because rhetoric is an art and model of speaking developed based on innate aptitude (talents) and technical skills, rhetoric and the science of communication and da'wah are closely related fields. On the other hand, communication is the exchange of information between people, groups, and groups within groupings. Another scientific field that clarifies how to call and invite someone to the truth is da'wah science. Oral da'wah, which is mainly done through sermons, speeches, or lectures, is a type of da'wah that is inextricably linked to Islamic beliefs. Preachers are strongly encouraged to master rhetoric to provide engaging and impactful sermons and lectures. A component of communication science is rhetoric. As is well known, communication is the process by which the communicator persuades the communicant to behave by what he says, which is consistent with da'wah. However, the significance of the message or information communicated still makes a difference. The communicant in da'wah is referred to as *mad'u*, and the communicator as *da'i* (Asriadi, 2020). Therefore, the effectiveness of da'wah relies not only on the mastery of rhetorical skills but also on understanding the moral and spiritual responsibility behind conveying the message in a way that deeply resonates with the *mad'u*.

This is very plausible if we examine rhetoric in da'wah media more closely, including in formal education, the family setting, and even mass media. Because the

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situations and circumstances of the recipients, meaning the community, must also be considered in da'wah actions conducted through the media. As a result, the rhetoric used in various mediums will differ. To be more precise, the application of rhetoric in formal education is different from the application of rhetoric in other preaching mediums. From its application in a restricted setting to a more widespread setting via the media (Mukroni AB, 2022). Thus, the approach to rhetoric in da'wah must be tailored to the specific context and audience, ensuring that the message is effectively communicated and resonates with diverse groups in various environments.

Da'wah Media

The term "media" is widely considered to encompass several forms of media, including audiovisual, web, and newspaper media. Nonetheless, many media, including publications and the music industry, offer information and enjoyment for different audiences. While not directly interacting with the public, certain sectors support various media endeavors. For example, Gallup conducts market research, Screen Services evaluates films, and the Press Association generates news. The word "media" refers to the information and entertainment goods that the media sector produces, as well as the forms of telecommunications that enable us to access those goods. There are numerous perspectives on media history and methods of study. Thus, media can be viewed as a means of providing a wider audience with amusement and knowledge (Ghafur, 2014).

In this instance, it is possible to understand da'wah media as aiding in disseminating messages from communicators (*da'i*) to the general public (*mad'u*). To put it another way, everything that may be used as a tool or source of support throughout the da'wah process efficiently transmits concepts or messages from one communicator (*da'i*) to the next (*mad'u*). Preachers can accomplish their goals by selecting media that effectively conveys da'wah messages, given the available media. It is essential to select da'wah media based on communication principles. This is a decision-making situation. Selection, of course, entails expertise in realizing the selected person's full potential. Don't just decide to hold onto it and walk away. The borders of location and time are progressively being obliterated because we live in an era where knowledge is digitalized. This is made possible by the advancement of information technology. Preachers must be proficient in information technology since da'wah is a visual and auditory communication method that calls for the use of audiovisual media, such as social media and television (Aminuddin, 2016).

Profile of Ustaz Abdul Shomad

Ustaz Abdul Somad Batubara, Lc., DESA, Datuk Seri Ulama Setia Negara alias Ustaz Abdul Somad, born in Silo Lama, Asahan, North Sumatra, on 18 May 1977, is an Indonesian missionary and Ustaz who often studies many types of religious knowledge, especially study of hadith and fiqh. Apart from that, he also discussed a lot of nationalism and various current issues that are currently being hotly discussed by public opinion. His name is known to the public thanks to his knowledge and simplicity in giving explanations in lectures broadcast via his YouTube channel. Ustaz Abdul Somad is also a lecturer at the Sultan Syarif Kasim State Islamic University (UIN Suska) Riau. His in-depth and interesting research makes many

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people like his lectures. His intelligent and straightforward comments and his skill in arranging words into eloquent lectures made Ustaz Abdul Somad's lectures very easy to absorb and understand by various groups of society. Many of Ustaz Abdul Somad's lectures raised various religious issues. Not only that, Ustaz Abdul Somad's lecture also touched a lot on current issues, nationalism, and many other issues that are currently being hotly discussed by the public (Najamudin, 2021). This allows mad'u to not only get the latest information but also solutions to all things that develop in society.

YouTube Channel Ustaz Abdul Shomad Official

YouTube is one of the social media platforms where Ustaz Abdul Shomad's sermon videos are posted. Preaching videos by Ustaz Abdul Shomad are uploaded to numerous YouTube accounts. Nonetheless, Ustaz Abdul Shomad's official YouTube channel is the subject of this study. This YouTube channel is dedicated to promoting Ustaz Abdul Shomad's sermons. This YouTube channel is relatively active with 2.2 thousand uploaded videos and 3.96 million subscribers. The Hajjah Rohana Waqf Foundation, Ma'had Az-Zahra, and Amanah Bookstore partner with this YouTube channel. Ustaz Abdul Shomad's lectures in the different places he has been to on missionary safaris are uploaded to this YouTube channel. The uploaded video lasts anything from twenty minutes to over an hour. Ustaz Abdul Shomad's lectures are streamed live on this YouTube channel, so you can view them there without physically attending. On the other hand, having this YouTube channel has the benefit of facilitating the Muslim community's access to a variety of lectures on a range of topics at flexible times and locations, which is available at any time.

Figure 1. Ustaz Abdul Shomad Official YouTube Channel



Source: YouTube Ustaz Abdul Shomad Official

Ustaz Abdul Shomad's Da'wah Rhetoric

Rhetorical style or language style refers to the traits and qualities that a communicator have by nature. A communicator, known as a *da'i* when preaching, needs to have a distinctive language style in order to draw in his audience. *Mad'u*'s evaluation of the *da'i*'s communication of the da'wah message will be influenced by the way they speak. Three categories of language style are used in rhetoric: language style based on tone, language style based on word choice, and language style based on body language (Julherman, 2022). Therefore, understanding these categories is

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essential for a da'i to effectively convey their message and engage with the audience in a manner that resonates and encourages reflection.

Based on the analysis of Ustaz Abdul Shomad's preaching video on the Ustaz Abdul Shomad Official YouTube channel, it can be concluded that Ustaz Abdul Shomad uses distinctive language style, voice intonation, facial expressions, and body movements in his preaching rhetoric to draw people in and encourage them to listen to him preach—even on social media. The following is an explanation of Ustaz Abdul Shomad's preaching rhetoric in attracting public interest in listening to his preaching via YouTube:

1. Ustaz Abdul Shomad's Language Style

Each person has a very different language style and has their characteristics. So, a preacher also has his characteristics in language style. In his book, Goris Keraf reveals that there are four types of language style, namely language style based on word choice, language style based on tone, language style based on sentence structure, language style based on body movements, and language style based on whether the meaning is direct or not (Azana, 2023). Ustaz Abdul Shomad, based on an analysis of his preaching videos on YouTube, uses many types of language styles in conveying his preaching. Ustaz Abdul Shomad's language style is based on word choice using formal language, regional language, everyday language, and word choice in the form of questions he asks when delivering his preaching message. Ustaz Abdul Shomad uses formal language when conveying something educational and Islamic theory, while in his explanations, he also often mixes everyday language, regional languages, and questions, which he then answers himself.

Ustaz Abdul Shomad's preaching rhetoric in the use of language was analyzed in his lecture entitled "The Wisdom of the Umrah Journey". The place where he gave this lecture was at the Al-Insyad Kaluppang Mosque. This lecture was uploaded on the Ustaz Abdul Shomad Official YouTube channel on 10 August 2023 (Official, 2023). Ustaz Abdul Shomad's formal language can be seen from his lecture excerpt when he paid tribute to important people who attended the event at his muqoddimah. An example of his use of regional language is when greeting the audience with the words "Apa Kareba?". This language is the language used by his congregation in the Kaluppang area. An example of using language with sentences in the form of questions is when he said, "What can we take from the value of Umrah and Hajj?" then he was the one who answered, "First, leave. People who have never performed Umrah are people who have never left...". Then, in another sentence, he asked, "Why do you say the call to prayer before leaving for Hajj?" He then answered back, "Because, in the past, many people who went for Hajj did not return home." In several excerpts from his lectures, Ustaz Abdul Shomad also often used humorous language which made the congregation laugh.

The use of formal language is adapted to the event he is attending.

Usually, these events are events attended by state officials or local regional officials. However, even though Ustaz Abdul Shomad uses formal language, he combines it with everyday language. To attract the attention of *mad'u*, he often uses humorous and humorous language during his preaching. Ustaz Abdul Shomad also inserted regional language according to the area he visited. However, the use of regional language is usually only in the form of greetings to create closeness between him as a preacher and the local community as *mad'u*. The use of regional languages is less because, in general, the Ustaz Abdul Shomad Team will upload videos of their preaching to social media so that a wider audience can access them. The use of many regional languages will reduce the audience's understanding of the contents of the da'wah message, so the use of regional languages is only used in the form of greetings.

Figure 2. Ustaz Abdul Shomad's lecture "*Wisdom of the Umrah Journey*"



Source: YouTube Ustaz Abdul Shomad Official

2. Ustaz Abdul Shomad's Voice Style

Ustaz Abdul Shomad's preaching rhetoric in intonation and tone of voice is analyzed in Ustaz Abdul Shomad's preaching video entitled "Practices at the End of Ramadhan 1444 H". The place where he gave this lecture was in Palembang. This lecture was uploaded to the Ustaz Abdul Shomad Official YouTube channel on 19 April 2023. The intonation and tone of Ustaz Abdul Shomad's voice are considered to attract the audience's attention when listening to his lecture. The tone of Ustaz Abdul Shomad's lecture based on the results of the analysis of his preaching videos on the YouTube channel is said to be very good. Ustaz Abdul Shomad can play and place high and low notes, voice pauses, fast and slow intonation, and slow notes that are adjusted to understand each material he conveys. Based on an analysis of Ustaz Abdul Shomad's preaching video on the material "Practices at the End of Ramadhan 1444 H," Ustaz Abdul Shomad uses a low tone in the sentence, "So whatever practices according to the sunnah of the Prophet Muhammad that we will carry out, this is what we will discuss." This sentence in a low tone delivers the lecture before entering the primary material. Ustaz Abdul Shomad uses a tone with rising intonation but stable volume in the sentence "Minimum i'tikaf, uniting day and night and fasting." He also conveyed a high intonation when asking the audience, "What about women, Mr. Ustaz?" Then he answered himself with a lower intonation "Tsumma' takafar azwajuhum mim ba'dih, after the Prophet SAW died, his wife remained i'tikaaaaaaff...". With long stressed sentence ends. In sentences that contain elements of

prohibition, he also often uses a direct and firm tone, such as in the sentence, "Don't go to the mosque with narrow mukena trousers worn at the back of your neck, ride a motorbike in leggings, many atok-atoks enter the paret because of looking at that" (Official, 2023).

Figure 3. Ustaz Abdul Shomad's lecture "Practices at the End of Ramadan"



Source: YouTube Ustaz Abdul Shomad Official

Based on the analysis of the video entitled "Practices at the End of Ramadhan", Ustaz Abdul Shomad uses soft, low, and stable tones more often than high tones. However, even though the tone he produces is a low, stable tone, his pronunciation and articulation can still be heard clearly. Ustaz Abdul Shomad also pays great attention to the emphasis of tone and the high and low tones based on the theme raised. On the theme "Practices at the End of Ramadhan," Ustaz Abdul Shomad used a stable tone and was not enthusiastic because the theme discussed was relatively light. However, in lectures with the theme of doom, doomsday, and retribution, Ustaz Abdul Shomad usually uses a firmer and louder intonation. This significantly influences *Mad'u's* appreciation of the preaching material he conveys so that he can attract the public's attention in listening to his preaching.

3. Ustaz Abdul Shomad's Body Movements and Facial Expressions

Body movements are part of non-verbal communication. Body movements help strengthen the voice and help balance a preacher's tone. Ustaz Abdul Shomad, based on his lecture videos on the YouTube channel, uses a lot of body movements as language symbols that can help transfer messages between *da'i* and *mad'u*. Body movements are also considered to increase the effectiveness in digesting the contents of the da'wah messages received by *Mad'u* (Deni Yanuar, 2019).

There are four aspects studied to determine Ustaz Abdul Shomad's preaching rhetoric based on body movements, namely body posture, appearance and clothing, facial expressions, and eye gaze. Based on the analysis of several Ustaz Abdul Shomad videos on YouTube, it can be concluded that Ustaz Abdul Shomad conveys his preaching message with a body posture, standing straight and sitting calmly. He applied this posture of standing straight and sitting calmly according to the conditions of the event. This proves that Ustaz Abdul Shomad also pays attention to his *mad'u's* needs and *mad'u's* comfort when listening to his lectures. However, if you search based on videos on YouTube channels, his standing or sitting position remains the same because the camera beam clearly shows his face and body movements. The following is a picture of Ustaz Abdul Shomad lecturing,

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sitting, and standing.

Figure 4. Ustaz Abdul Shomad's body position



Source: YouTube Ustaz Abdul Shomad Official

Ustaz Abdul Shomad always keeps himself well-groomed and polite. Upon reviewing his sermon videos, it became evident that he regularly wears black koko shirts and caps. Occasionally, he also sports a turban draping over his shoulders when lecturing. Ustaz Abdul Shomad's visit was favorably received by the audience, who felt that before he could teach them how to dress modestly and morally, he had a duty as a preacher to provide an example of appropriate Islamic clothing. Ustaz Abdul Shomad has donned the following ensembles during lectures across the globe.

Figure 5. Ustaz Abdul Shomad's clothing style



Source: YouTube Ustaz Abdul Shomad Official

When preaching, Ustaz Abdul Shomad often moves his hands and smiles, which helps lighten the atmosphere. His eyes constantly move to look at all the *mad'u*, creating a connection between him as the speaker and the audience. Ustaz Abdul Shomad also uses hand movements, which help the audience understand the meaning he wants to convey.

Figure 6. Ustaz Abdul Shomad's hand movements and eye gaze



Source: YouTube Ustaz Abdul Shomad Official

There is also an underlying *da'wah* message in the way he interacts with the *mad'u*, speaks, and wears. His use of communication skills developed

into a specialty that helped him become well-known for his style of preaching. Then, people are drawn to his sermons because of this. In addition to his vast knowledge, he has the ability to effectively communicate it, ensuring that the word of da'wah reaches the *mad'u* as well.

An integral part of Indonesian society is language. This is demonstrated by the widespread use of Indonesian in formal and informal contexts throughout many facets of Indonesian life. Language facilitates effective communication. Each person has unique language abilities, or what is known as distinct language features, as previously discussed (Komalasari, 2018).

D. Conclusion

According to the study's findings, Ustaz Abdul Shomad employs persuasive language to pique listeners' attention in his sermons. One can evaluate Ustaz Abdul Shomad's preaching rhetoric by examining his use of vocabulary, voice intonation, and body language to communicate his message. In his sermons, Ustaz Abdul Shomad frequently blends regional languages with official and informal ones. Ustaz Abdul Shomad speaks in daily English more frequently in order to make his message more understandable to the diverse populations he addresses with his sermons. Ustaz Abdul Shomad likewise speaks in an extremely understandable manner with simple intonation and articulation. He is adept at emphasizing intonation, voice pauses, and loud and low tones to convey his sermons. In his *mad'u* condition, Ustaz Abdul Shomad occasionally stands or sits when lecturing. When he preached, he was able to put himself in the circumstances. In addition, he always presents himself properly and courteously to make a good impression on *Mad'u*. *Mad'u* was also assisted in understanding the da'wah he would be preaching by his hand gestures, body language, and eye contact. The numerous congregations who attended his lectures attested to his superb oratory skills.

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