The Application of the Principles of Logos, Ethos, and Pathos in the Context of Da'wah

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Abstract

This study aims to explore the application of rhetorical principles in preaching based on the teachings of the Qur'an and to provide practical guidance for preachers in improving the quality of their preaching messages. This study uses a qualitative approach with a literature review method, as the focus of the study is on understanding the application of rhetorical principles in the context of da'wah, which requires careful text analysis and theoretical interpretation. The analysis was conducted using an interpretive approach, in which the texts of the Qur'an and hadith were interpreted in the context of the aforementioned principles of rhetoric. This process involves identifying and interpreting relevant verses that demonstrate the application of the principles of logos, ethos, and pathos in da'wah. This study found that the principle of logos helps explain Islamic teachings in a logical and convincing manner. The credibility of a preacher, supported by deep knowledge, noble character, and active involvement in the community, increases the trust of the audience. Ethos builds a strong relationship between the preacher and the audience. Pathos helps touch the hearts of the audience and makes the message more impactful. The combination of logos, ethos, and pathos in preaching increases the effectiveness of message delivery.

Keywords: Application; Principles; Da'wah

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi penerapan prinsip-prinsip retorika dalam dakwah berdasarkan ajaran Al-Qur'an dan untuk memberikan panduan praktis bagi dai dalam meningkatkan kualitas penyampaian pesan dakwah mereka. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur, karena fokus penelitian adalah pada pemahaman tentang penerapan prinsip-prinsip retorika dalam konteks dakwah, yang memerlukan analisis teks dan interpretasi teoritis yang cermat. Analisis dilakukan dengan pendekatan interpretatif, di mana teks-teks Al-Qur'an dan hadits ditafsirkan dalam konteks prinsip-prinsip retorika yang telah disebutkan. Proses ini melibatkan identifikasi dan penafsiran ayat-ayat yang relevan yang menunjukkan penerapan prinsip logos, ethos, dan pathos dalam dakwah. Pada penelitian ini diperoleh bahwa Prinsip logos membantu menjelaskan ajaran Islam dengan cara yang logis dan meyakinkan. Kredibilitas dai yang didukung oleh pengetahuan mendalam, akhlak mulia, dan keterlibatan aktif dalam komunitas meningkatkan kepercayaan audiens. Ethos membangun hubungan yang kuat antara dai dan audiens. Pathos membantu menyentuh hati audiens dan membuat pesan lebih berdampak. Kombinasi antara logos, ethos, dan pathos dalam dakwah meningkatkan efektivitas penyampaian pesan.

Kata Kunci: Aplikasi; Prinsip; Dakwah

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INTRODUCTION

Da'wah as the core of conveying Islamic teachings,[1] plays an important role in spreading religious messages and guiding humanity.[2] Success in preaching does not only depend on sincerity and knowledge, but also on the ability to convey messages effectively. Although preaching is a communication activity that ideally prioritizes a rational (logos), credible (ethos), and emotional (pathos) approach, in reality, there are still many preachers who have not optimally applied these three principles in a balanced manner. Many religious sermons tend to rely solely on an emotional approach (pathos) without being accompanied by strong logical and scientific arguments (logos), thus failing to inspire deep understanding among listeners. On the other hand, there are still preachers who have not established credibility and trust with their audience (ethos), either due to a lack of mastery of the material, the use of invalid sources, or delivery that is not appropriate to the social context of the community. As a result, the message of *da'wah* conveyed becomes less effective in changing the attitudes and behavior of the people in a positive and sustainable manner.

One approach to improving the effectiveness of preaching is to apply the principles of classical rhetoric, namely logos, ethos, and pathos.[3] These principles originate from Aristotle's theory of rhetoric and have proven to be powerful tools in persuasive communication in various contexts. The principle of logos focuses on the use of logical arguments and empirical evidence to support claims.[4] In the context of preaching, this means conveying messages with rational arguments based on strong evidence.[5] Logos helps to explain religious teachings systematically and convince the audience of the truth of the message being conveyed.[6] For example, the use of verses from the Qur'an and hadith as the basis for argumentation in *da'wah* allows preachers to present religious teachings in a clear manner based on sacred texts. The principle of ethos relates to the credibility and character of the speaker.[7] In preaching, ethos means that a preacher must build trust through deep knowledge,[8] good character,[9] and

[1] Akramun Nisa Harisah, "Pesantren Sebagai Lembaga Dakwah Perubahan Sosial Budaya," *Al-Riwayah : Jurnal Kependidikan* 12, no. 1 (2020): 1–22, https://doi.org/10.47945/al-riwayah.v12i1.268.

[2] Hasan Bastomi, "Dakwah Bi Al-Hikmah Sebagai Pola Pengembangan Sosial Keagamaan Masyarakat," *Jurnal Ilmu Dakwah* 36, no. 2 (2017).

[3] Adian Husaini, *Filsafat Ilmu: Perspektif Barat & Islam* (Gema Insani, 2020); Nani Widiawati, *Pluralisme Metodologi: Diskursus sains, filsafat, dan tasawuf* (Edu Publisher, 2020); Mohammad Muslih, "Pendidikan Islam dalam Perspektif Filsafat Ilmu," *HUNAFA: Jurnal Studia Islamika* 8, no. 1 (2011): 53, https://doi.org/10.24239/jsi.v8i1.84.53-80.

[4] I. R. V. O. Situmeang, "Hakikat Filsafat Ilmu dan Pendidikan dalam Kajian Filsafat Ilmu Pengetahuan," *IKRA-ITH HUMANIORA: Jurnal Sosial dan Humaniora* 5, no. 1 (2021): 76–92.

[5] Ari Wibowo, "Dakwah Berbasis Media Dan Komunikasi Visual," *Jurnal Bimbingan Penyuluhan Islam* 2, no. 2 (2021): 179–98, https://doi.org/10.32332/jbpi.v2i2.2497.

[6] Akramun Nisa Harisah, "Pesantren Sebagai Lembaga Dakwah Perubahan Sosial Budaya," *Al-Riwayah: Jurnal Kependidikan* 12, no. 1 (2020): 1–22.

[7] Rizky Very Fadli, "Tinjauan Filsafat Humanisme: Studi Pemikiran Paulo Freire Dalam Pendidikan," *Jurnal Reforma* 9, no. 2 (2020): 96, https://doi.org/10.30736/rf.v9i2.317.

[8] Akhmad Sagir, "Dakwah bil-hal: Prospek dan Tantangan Da'i," *Alhadharah: Jurnal Ilmu Dakwah* 14, no. 27 (2015): 1–13.

[9] Nurhidayah Tusa'diyah dkk., "Strategi Dakwah KH. Ahmad Rif'an Di Ponpes Bahrul Ulum Rantau Jaya Kabupaten Muratara," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 2, no. 1 (2022): 12–21, https://doi.org/10.53888/alidaroh.v2i1.498.

personal integrity.[10] The credibility of a preacher greatly influences the extent to which the message of preaching is accepted and respected by the audience. A preacher who demonstrates integrity and solid knowledge will be better able to influence the audience and build strong relationships. The principle of pathos involves the emotional elements of rhetoric,[11] which is the ability to touch the hearts of the audience and evoke emotions. In preaching, pathos is used to make the message more memorable and motivate the audience to act in accordance with religious teachings.[12] The use of inspirational stories, emotional language, and references to personal and social issues can make the message of preaching more profound and effectively influence the audience's feelings.[13]

Previous studies have discussed the application of Aristotelian rhetorical principles, namely logos, ethos, and pathos, in the context of Islamic preaching. Adam Martin, in his study found that sermons combine these three elements in a balanced manner uses logos in the form of textual and rational arguments, ethos through his personal credibility as a scholar, and pathos by building emotional closeness with the congregation through humor and touching stories.[14] Meanwhile, Charles O. Galbreath research in his thesis, shows that young preachers on digital platforms tend to emphasize the pathos aspect to attract the attention of millennials, but they are still lacking in strong and systematic logos aspects.[15] Furthermore, Suci Ramadhani and Muaz Tanjung through his journal reveals that in Friday sermons, preachers often fail to apply all three elements of rhetoric comprehensively, resulting in the da'wah message being unable to effectively inspire the congregation.[16] Finally, Zulkefli Aini et. al. states that ethos or the credibility of the preacher greatly determines the acceptance of the da'wah message. Without trust in the preacher, messages conveyed through logos and pathos will not have the desired impact.[17] The four studies show that although the application of rhetorical principles in preaching has been widely studied, there are still gaps in the integration of the three principles in various contexts of preaching, both conventional and digital.

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[10] Khaerul Aqbar dan Putra Alam, "Stimulasi Dakwah Menuju Masyarakat Qur'ani melalui KKN STIBA Makassar di Desa Alatengae Kabupaten Maros," *WAHATUL MUJTAMA': Jurnal Pengabdian Masyarakat* 1, no. 2 (2020): 209–21, https://doi.org/10.36701/wahatul.v1i2.274.

[11] Faisal Fath Junaidi, "Harmonisasi Agama dan Filsafat Menurut Al-Farabi," 2019.

[12] Reny Masyitoh dan Sadin Subekti, "Strategi Dakwah Walisongo di Indonesia," *Mikammil: Jurnal Kajian Keislaman* 5, no. 2 (2022): 111–27.

[13] Novianto Puji Raharjo dan Muhammad Faizin Febriansyah, "Analisis Efektifitas Pesan Dakwah Ustadz Segaf Baharun Pada Media Youtube," *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam* 2, no. 2 (2019): 33–51, https://doi.org/10.38073/wasilatuna.v2i2.412.

[14] Adam Martin, "Pathetical Narrative as a Persuasive Strategy in Protestant Sermons," *The International Journal of Religion and Spirituality in Society* 14, no. 4 (2024): 121, https://www.researchgate.net/profile/Martin-Adam-8/publication/378824814_Pathetical_Narrative_as_a_Persuasive_Strategy_in_Protestant_Sermons/links/6605bc78390c214cfd23747f/Pathetical-Narrative-as-a-Persuasive-Strategy-in-Protestant-Sermons.pdf.

[15] Charles O. Galbreath, "Preaching as Religiously Educative: Black Preaching as a Liberating Pedagogical Model for Black Millennials" (PhD Thesis, Fordham University, 2020), https://search.proquest.com/openview/c7809221bd729ab9b732abbeeca91d81/1?pq-origsite=gscholar&cbl=18750&diss=y.

[16] Suci Ramadhani dan Muaz Tanjung, "Communication Strategy in Strengthening Da'wah for the Muallaf Community in North Sumatra," *MUHARRIK: Jurnal Dakwah Dan Sosial* 6, no. 1 (2023): 87–104, https://ejournal.insuriponorogo.ac.id/index.php/muharrik/article/view/2728.

[17] Zulkefli Aini dkk., "Muslim Preacher's Persuasive Strategy in Dacwah Communication to Indigenous People (Orang Asli) in Selangor," *E-Journal of Islamic Thought & Understanding (E-JITU)*, no. 2 (2021): 1–16, https://myjms.mohe.gov.my/index.php/E-Jitu/article/download/12759/6544.

Research on the use of rhetorical strategies in preaching has been conducted by various academics in the past. For example, in a study conducted by Veliani Arisa it was found that this figure was highly effective in combining the power of logic (logos), personal credibility as a preacher (ethos), and an emotional approach (pathos) in conveying religious messages. Arisa noted that the use of real-life stories and humor serves as the strength of pathos, while Quranic verses and Hadith strengthen the logos aspect.[18] Another study by Fahmy and Omneya Ibrahim shows that in digital media, the pathos aspect dominates because an emotional approach is more effective in capturing the attention of social media users.[19] However, this study also criticizes the lack of emphasis on logos, which causes some audiences to be influenced only emotionally without gaining a deep understanding. Meanwhile, research by Ekeoha in his thesis on the rhetoric of preaching in Friday sermons states that many preachers do not understand the importance of balance between logos, ethos, and pathos, so that the message of the sermon is often ineffective.[20] From these studies, it is evident that the principles of logos, ethos, and pathos have become subjects of study in preaching rhetoric, but their application remains inconsistent, both in the context of direct sermons and digital media. This highlights the need for further research specifically evaluating to what extent these three principles are proportionally integrated into contemporary preaching.

This study is distinguished by its application of classical rhetorical analysis (logos, ethos, and pathos) specifically in the context of contemporary Islamic preaching. The novelty of this study lies in the integration of Aristotelian communication theory with evolving preaching practices, both in verbal settings such as religious gatherings and on digital platforms like social media. Until now, studies on *da'wah* have mostly focused on the religious content or its influence on audience behavior, but few have examined how the effectiveness of *da'wah* messages is built through persuasive communication strategies based on the principles of logos (logic/argument), ethos (credibility of the preacher), and pathos (audience emotions). This research distinguishes itself by emphasizing the importance of balancing these three elements to create *da'wah* that not only touches the heart but also enlightens and builds trust. Thus, this research is expected to contribute both conceptually and practically to improving the quality of *da'wah* communication that is relevant to the character of modern, critical, and multicultural society.

RESEARCH METHOD

This study uses a qualitative approach with a literature study method to analyze the application of rhetorical principles, namely logos, ethos, and pathos, in preaching according to the teachings of the Qur'an.[21] This approach was chosen because the focus of the research is on

[18] VELIANI ARISA, "AN ANALYSIS OF ETHOS, LOGOS, AND PATHOS PERSUASION STRATEGIES IN HEEJAE LIM'S SPEECH" (PhD Thesis, UIN RADEN INTAN LAMPUNG, 2025), https://repository.radenintan.ac.id/id/eprint/38125.
[19] Shahira S. Fahmy dan Omneya Ibrahim, "No memes no! Digital persuasion in the# MeToo era," *International Journal of Communication* 15 (2021): 26, https://ijoc.org/index.php/ijoc/article/view/15775.
[20] GERALD NDUDI Ekeoha, "Linguistic forms and functions of rhetorical strategies in the sermons of selected Pentecostal Churches in Lagos" (PhD Thesis, 2015), http://repository.ui.edu.ng/handle/123456789/3673.
[21] Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, https://doi.org/10.33487/edumaspul.v6i1.3394.

a deep understanding of the application of rhetorical principles in the context of *da'wah*, which requires careful textual analysis and theoretical interpretation. The main data for this research was collected from various primary and secondary sources, including the Qur'an, hadith, and relevant academic literature. Primary sources consist of verses from the Qur'an and hadith that were studied to understand how the principles of logos, ethos, and pathos are applied in *da'wah* messages. Secondary sources include books, journal articles, and previous research that discuss rhetoric in the context of *da'wah* and Islamic communication.

The analysis was conducted using an interpretative approach.[22] Where the texts of the Qur'an and hadith are interpreted in the context of the rhetorical principles mentioned above. This process involves identifying and interpreting relevant verses that demonstrate the application of the principles of logos, ethos, and pathos in *da'wah*. In addition, relevant academic literature is used to provide a theoretical framework and additional perspectives on rhetoric in *da'wah*. The results of this analysis are presented in a detailed narrative, explaining how rhetorical principles are applied in the context of *da'wah* and providing insights into ways to enhance the effectiveness of *da'wah* message delivery. This approach aims to produce a deep and comprehensive understanding of the application of rhetorical principles in *da'wah* in accordance with the teachings of the Qur'an.

RESULTS AND DISCUSSION

Application of the Principle of Logos in Da'wah: The Use of Arguments from the Qur'an and Hadith

The principle of logos in preaching involves the use of logic-based arguments and strong evidence.[23] Verses from the Qur'an and hadith are used as the basis for arguments to explain and prove the truth of Islamic teachings. For example, Surah An-Nahl (16:125) shows the importance of a logical approach in preaching, namely by using wisdom and good lessons as the basis for arguments.

لَآ إِكْرَاهَ فِى الدِّيْنِ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

Meaning: "There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong path. Whoever rejects *taghut* and believes in Allah has grasped a strong rope that will never break. Allah is All-Hearing and All-Knowing.

This verse teaches the importance of delivering the message of da'wah rationally and without coercion. This approach ensures that the audience can understand and accept the message of da'wah based on clear and rational explanations. The integration of empirical evidence and logical argumentation strengthens the effectiveness of da'wah.[24] For example, explaining the health benefits of fasting by referring to medical research provides a strong

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[22] Lynn Westbrook, "Qualitative research methods: A review of major stages, data analysis techniques, and quality controls," *Library & information science research* 16, no. 3 (1994): 241–54.

[23] Yuliyanti Yuliyanti dkk., "Filsafat Pendidikan Realisme," *Lingua Rima: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 12, no. 1 (2023): 1–11, http://dx.doi.org/10.31000/lgrm.v12i1.8011.

[24] Ahmad Atabik, "Teori kebenaran perspektif filsafat ilmu: Sebuah kerangka untuk memahami konstruksi pengetahuan agama," *Fikrah* 2, no. 2 (2014), http://dx.doi.org/10.21043/fikrah.v2i2.565.

argument that Islamic teachings are not only spiritually relevant but also scientifically relevant. In addition, intermittent fasting has been shown to have significant health benefits. The integration of this scientific data reinforces the argument that Islamic teachings on fasting have benefits that are consistent with modern scientific knowledge.

Analogies help clarify complex concepts. Using analogies such as comparing God's decree to railroad tracks helps illustrate abstract concepts in a more tangible way. Using the analogy of railroad tracks to explain the concept of destiny helps the audience understand the idea that humans follow a destiny that has been determined by Allah. This simplifies an abstract concept and makes it easier to understand. The credibility of the preacher is strengthened by his deep knowledge of Islamic teachings.[25] Knowledge of interpretation, fiqh, and Islamic history enhances the credibility and ability of preachers in delivering their message.

وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا

Meaning, they ask you (Prophet Muhammad) about the spirit. Say, 'The spirit is the affair of my Lord, and you have been given only a little knowledge.'" This verse emphasizes the importance of knowledge in *da'wah*. The credibility of a *da'i* depends on a deep understanding of Islamic teachings and relevant knowledge. Noble character and integrity strengthen the credibility of a *da'i*. A *da'i* who demonstrates honesty, simplicity, and good behavior is more likely to be respected and trusted.

اِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقْ (رواه البيهاقئ)

They ask you (Prophet Muhammad) about the spirit. Say, "The spirit is the affair of my Lord, and you have been given only a little knowledge." This verse emphasizes the importance of knowledge in *da'wah*. The credibility of a *da'i* depends on a deep understanding of Islamic teachings and relevant knowledge. Noble character and integrity strengthen the credibility of a *da'i*. A *da'i* who demonstrates honesty, simplicity, and good behavior is more likely to be respected and trusted.

لَا يَنْهٰىكُمُ اللهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللهَ يُحِبُّ الْمُقْسِطِيْنَ

Allah does not forbid you from being kind and just toward those who have not fought you in matters of religion and have not driven you from your homes. Indeed, Allah loves those who are just. Involvement in the community helps build closer relationships and increase audience trust.

Pathos in Preaching: The Use of Inspirational Stories

Stories from the life of the Prophet Muhammad SAW and his companions inspire and touch the hearts of the audience. These stories provide examples and motivation to follow the teachings of Islam. For example, the story of Abu Bakar's sacrifice and the patience of Prophet Ayub. These stories provide strong examples and inspire the audience to follow in their footsteps. These stories help the audience feel more emotionally connected. Emotional and evocative language helps the audience feel the depth of the message. The use of heartfelt words

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and vivid narratives can make the message more impactful.

يَٰٓأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ٢٧ ارْجِعِيْ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ٢٨ فَادْخُلِيْ فِيْ عِبٰدِيْ ٢٩ وَادْخُلِيْ جَنَّتِيْ ٣٠

O peaceful soul, (28) return to your Lord with acceptance and approval. (29) Then, enter among My servants, (30) and enter My Paradise! Emotional and evocative language can make a message more memorable and motivate the audience to act in accordance with the teachings conveyed. Addressing personal or social issues with empathy helps build stronger relationships. Showing concern for social issues such as poverty and hardship helps the audience feel more connected and motivated to engage in solutions.

اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ١ فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ٢ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ٣

Do you know (the people) who deny religion? (2) They are the ones who rebuke orphans, (3) and do not encourage feeding the poor." Addressing social issues with empathy strengthens the emotional connection between the preacher and the audience, and motivates the audience to contribute to the solution.

The Influence of the Combination of Logos, Ethos, and Pathos on the Effectiveness of Preaching: The Balance of Argumentation and Emotion

The combination of logical argumentation (logos) and emotional elements (pathos) increases audience attention and influences their behavior more effectively. This balance ensures that the message is received both rationally and emotionally. Surah Al-Ankabut (29:69), "And those who strive for (seeking the pleasure of) Us, We will surely show them Our ways." The balance between rational argumentation and emotional elements can make a message more effective. Research shows that this balance can increase the attention and impact of a message. The use of ethos together with logos and pathos helps to increase credibility and connection between the preacher and the audience. Preachers who have high credibility and show empathy tend to be more accepted and respected.

يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤئِلَ لِتَعَارَفُوْاۗ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ١٣

Meaning: "O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware." The combination of credibility (ethos), logical arguments (logos), and emotional elements (pathos) helps build a stronger relationship with the audience. High credibility strengthens the impact of the message. This combination of rhetoric can motivate the audience to act in accordance with the message conveyed. Effective *da'wah* that uses logical data, the credibility of the *da'i*, and inspirational stories can bring about real change in the actions of the audience.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰۤئِكَ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۗ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْاۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِى الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ٧٢

It means: "Indeed, those who believe, migrate, and strive with their wealth and their lives in the cause of Allah, as well as those who provide shelter and assistance (to the *Muhajirin*), they are protectors of one another. As for those who have believed but have not yet migrated, there is no obligation upon you to protect them until they migrate. However, if they seek your

assistance in the matter of defending the religion (Islam), it is obligatory upon you to assist them, except against a people with whom you have a treaty. Allah is All-Seeing of what you do*.

The use of this rhetorical principle can motivate the audience to act in accordance with Islamic teachings. For example, preaching about environmental awareness that uses logical data, the credibility of the preacher, and inspirational stories can bring about real change in the congregation's actions towards the environment.[26] The vital role of the Prophet Muhammad (peace be upon him) in preaching is very interesting to study, and many researchers have attempted to describe the success of the Prophet Muhammad's (peace be upon him) preaching methods.[27] Through various perspectives, the conclusions that emerge vary. Let us say that these differences are merely differences in terminology and do not change the substance of the role of the Prophet Muhammad's preaching. The most familiar method is the Prophet Muhammad's method of preaching secretly and openly.[28] The term *da'wah* with the tongue of the people is a method that is not commonly mentioned, because internet searches mostly show *da'wah bi al-lisan nabi*, not *dakwah bi al-lisan qaum*.[29] Actually, what is meant by preaching with the language of the people has existed since the first time Prophet Adam was sent down to this earth. This can be seen based on Allah's words in Surah Ibrahim verse 4, quoted from the tafsir al-Qurthubi, which states that "O Muhammad, I have sent prophets before you to convey religious matters without exception using the language of their people." It is also mentioned in the hadith of Imam Ahmad: "Allah, the Exalted and Glorious, did not send any prophet except through the language of his people." So, how can we convey the message of the Prophet's verbal da'wah to the people today, since there are no more prophets after Prophet Muhammad, and the only thing that remains as the primary guide is the Qur'an?.[30]

Before defining *da'wah* with *lisan qaum*, let us agree on the meaning of this term in terms of language and terminology. The word *da'wah* with *lisan qaum* consists of three different syllables; first, according to the Indonesian dictionary, the word *da'wah* means a call to

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[26] Awaludin Pimay dan Fania Mutiara Savitri, "Dinamika dakwah Islam di era modern," *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 43–55, https://doi.org/10.21580/jid.v41.1.7847; Abdullah Abdullah, "Paradigma dan Epistemologi Dakwah," *Jurnal Pemberdayaan Masyarakat* 7, no. 1 (2019): 19, http://dx.doi.org/10.37064/jpm.v7i1.5609; Syawaluddin Syawaluddin, "Perencanaan Dakwah Da'i dalam Mencegah Kemerosotan Akhlak Anak di Era Digitalisasi," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (2023): 610–19, https://doi.org/10.31538/munaddhomah.v4i3.555; Jarir Amrun dan Khairiyah Khairiyah, "Jejak-Jejak Dakwah Budaya: Konversi Agama Massal di Asia Tenggara abad XV-XVII," *Idarotuna* 2, no. 2 (2020): 109–19, http://dx.doi.org/10.24014/idarotuna.v2i2.9554.

[27] Nurul Kifayah dan Luthfi Ulfa Niamah, "Reaktualisasi dakwah walisongo pada era konsumtif media sosial," *Tasamuh* 19, no. 1 (2021): 77–97.

[28] Ali Mutakin dan Siti Uswatun Khasanah, *Moderasi dakwah untuk generasi millenial melalui media digital* (Publica Indonesia Utama, 2023).

[29] Muhammad Nurul Fadillah, "Pentingnya Landasan Ontologi, Epistimologi, Aksiologi Dan Psikologi Dalam Pengembangan Teori Dakwah," *AL MUNIR: Jurnal Komunikasi dan Penyiaran Islam* 13, no. 02 (2022): 182–98, https://doi.org/10.15548/amj-kpi.v13i02.3626; Fuad Fauzi Horsan, "Dakwah dalam Budaya Nu Ham Tua'di Amarasi NTT," *El Madani: Jurnal Dakwah dan Komunikasi Islam* 1, no. 01 (2020): 61–78; Rudiyanto Rudiyanto dan Nawari Ismail, "Relevansi Ilmu-ilmu Islam Dengan Pemikiran Auguste Comte Positivisme Terhadap Dasar Pengembangan Ilmu Dakwah Islam," *Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam* 5, no. 2 (2022): 32–38, https://doi.org/10.31764/jail.v5i2.8207; Samsul Munir Amin, *Sejarah Dakwah* (Amzah, 2022).

[30] Ridwan Rustandi, "Implementasi Dakwah Digital melalui Pelatihan Konten Kreatif Desa Damai," *Tadbir: Jurnal Manajemen Dakwah FDIK IAIN Padangsidimpuan* 5, no. 1 (2023): 1–28, https://doi.org/10.24952/tadbir.v5i1.6479.

embrace, study, and practice religious teachings.[31] Some scholars have attempted to define the meaning of da'wah in terms of terminology. According to Al-Khidr Husain, it means motivating people to do good and seek guidance, to enjoin what is right and forbid what is wrong, so that they may attain happiness in this world and the hereafter.[32]

Da'wah directs people's views and rationality toward a belief or interest that is beneficial to them.[33] Dakwah is also a call and exhortation that saves people from misguidance that could lead them to commit transgressions and potentially bring them down.[34] Another definition comes from Muhammad Al-Ghazali, who explains that *da'wah* is a comprehensive program that brings together all the knowledge needed by humans in all fields, so that they can understand the purpose of life and investigate the guidance and path that leads them to become people who receive guidance.

Second, verbal, which means speech or anything that is spoken. Verbally, in simple terms, refers to anything related to the mouth or the use of words verbally.[35] In the context of communication, verbal meaning includes the pronunciation of words, intonation, and all verbal aspects of a conversation.[36] Third, *qaum* means a nation, a tribe, relatives, people who work together, share the same beliefs, have the same rank, and so on. In terms of terminology, *qaum* is a group of people based on physical or social qualities that are grouped into categories that are generally viewed as different by society.[37] This term was first used to refer to speakers of a common language and later to indicate national affiliation. By the 17th century, the term began to refer to physical characteristics (phenotypic). Modern science considers ethnicity to be a social construct, an identity assigned based on rules established by society.[38] Although part of it is based on physical similarities within the group. Looking at some of the definitions cited by

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[31] Jauhari Hasan, "Tantangan Dan Arah Dakwah Di Tengah Ancaman Pandemi Covid-19," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 3, no. 2 (2020): 46–60, http://dx.doi.org/10.22373/jp.v3i2.7919; Nugroho Agung Prabowo, Purwono Hendradi, dan Bambang Pujiarto U M Mageklang, "Kerangka Model Aplikasi E-Dakwah Pengembangan Kaderisasi Pada Pengurus Daerah Muhammadiyah Kota Magelang," *Indonesian Journal of Networking and Security (IJNS)* 8, no. 3 (2019), http://dx.doi.org/10.55181/ijns.v8i3.1603; Nurul Syalafiyah dan Budi Harianto, "Walisongo: Strategi Dakwah Islam di Nusantara," *J-KIs: Jurnal Komunikasi Islam* 1, no. 2 (2020): 41–52, https://doi.org/10.53429/j-kis.v1i2.184.

[32] Deni Irawan dan Suriadi Suriadi, "Komunikasi Dakwah Kultural Di Era Millennial," *Alhadharah: Jurnal Ilmu Dakwah* 18, no. 2 (2020), https://doi.org/10.18592/alhadharah.v18i2.3383; Rukhaini Fitri Rahmawati, "Kaderisasi Dakwah Melalui Lembaga Pendidikan Islam," *Tadbir: Jurnal Manajemen Dakwah* 1, no. 1 (2016): 147–66.

[33] Arina Rahmatika, "Dakwah Melalui Film: Sebuah Kajian Aksiologi," *Jurnal at-Taghyir: Jurnal Dakwah dan Pengembangan Masyarakat Desa* 4, no. 1 (2021): 133–46, https://doi.org/10.24952/taghyir.v4i1.4283.

[34] Mohd Rafiq, "Strategi Dakwah Antar Budaya," *Hikmah* 14, no. 2 (2020): 287–302, https://doi.org/10.24952/hik.v14i2.3305.

[35] Danur Putut Permadi, "Tantangan Dakwah Digital: Perspektif Herbert Marcuse," *Academic Journal of Da'wa and Communication* 4, no. 1 (2023): 95–112, https://doi.org/10.22515/ajdc.v4i1.5519; Rina Setyaningsih, "Akulturasi budaya jawa sebagai strategi dakwah," *Ri'ayah: Jurnal Sosial dan Keagamaan* 5, no. 01 (2020): 73–82; Zainul Muin Husni dan Iftaqur Rahman, "Islam, Kearifan Lokal, Komunikasi Dakwah; Menakar Konsep Islam Nusantara," *Jurnal Islam Nusantara* 4, no. 1 (2020): 92–102, https://doi.org/10.33852/jurnalin.v4i1.211.

[36] Surya Handika Rakhmat, "Nilai Budaya Khalayak Digital Dalam Komentar Pada Konten Dakwah Di Instagram Hanan_Attaki" (Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2020); Muhammad Himmatur Riza, "Digitalisasi Dakwah Sebagai Upaya Membangun Peradaban Baru Islam Di Masa Pandemi Covid-19," *Fastabiq: Jurnal Studi Islam* 2, no. 1 (2021): 45–61, https://doi.org/10.47281/fas.v2i1.33.

[37] Siti Qurrotul Aini Shonhaji, "Metode Dakwah Perspektif Hadis: Telaah Hadis Salam," *Maddah: Journal of Advanced Da'wah Management Research* 2, no. 1 (2023): 1–18.

[38] Abd Hakim, "Implementasi Perencanaan Pendidikan Dakwah Islam," *FATAWA: Jurnal Pendidikan Agama Islam* 1, no. 2 (2021): 231–39, https://doi.org/10.37812/fatawa.v1i2.429.

the author, *da'wah* is defined as a call and invitation to promote good deeds and to abandon all prohibitions determined by Allah, so that one may understand what is desired by a community and thus avoid deviations in religious understanding through verbal approaches appropriate to the needs of a diverse or social group.[39]

The care and compassion of the Creator toward His people are evident, yet what still occurs today is the prevalence of people succumbing to temptation, driven by their desires into sinful acts. This is precisely what causes Allah the Almighty to become angry, leading Him to inflict various forms of punishment upon certain communities, such as (1) the people of Prophet Noah. Allah punished the people of Prophet Noah by sending a massive flood that drowned them, including his own son; (2) The people of Prophet Hud. The people of Ad, who were the people of Prophet Hud, were punished by Allah with a three-year drought, and then Allah destroyed them with a storm that lasted seven to eight days; (3) The people of Prophet Saleh. The people of Thamud were the people of Prophet Shaleh who disobeyed Allah's command not to kill a female camel that was a sign of Allah's greatness, so Allah punished them by causing an earthquake and raining stones upon the people of Thamud; and (4) The people of Prophet Lut. The people of Sodom were the people of Prophet Lut. Allah punished them with a succession of stone showers, causing the people of Prophet Lut to be struck down and perish due to their polytheism and heinous actions.

There are many more stories told by Allah in the Qur'an through the stories of the prophets before the prophet Muhammad, but not mentioned in the story above, which of course cannot be underestimated at all.[40] If Allah before the existence of prophet Muhammad Saw. sent down the apostles to preach the teachings of Allah through the invitation that is lisani and several times sent down the holy book before the Qur'an, this is a form of breaking the series of shirk that had been done by the people before the prophet Muhammad Saw. Whereas today Allah did not send down a prophet after the prophet Muhammad Saw. but Allah gave guidance in the form of the Qur'an which all Muslims believe until now is the most correct holy book and can be interpreted based on the suitability of each place as well as according to the needs of each era.

CONCLUSION

The use of rational arguments and empirical evidence in da'wah strengthens the message and enhances audience understanding. The principle of logos helps explain Islamic teachings in a logical and convincing way. The credibility of the preacher supported by in-depth knowledge, noble character, and active involvement in the community increases audience trust. Ethos plays a key role in building a strong relationship between the preacher and the

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[39] Naufaldi Alif, Laily Mafthukhatul, dan Majidatun Ahmala, "Akulturasi Budaya Jawa Dan Islam Melalui Dakwah Sunan Kalijaga," *Al'Adalah* 23, no. 2 (2020): 143–62, https://doi.org/10.35719/aladalah.v23i2.32.

[40] Abdul Rani Usman, "Dakwah di Era Disrupsi (Studi Terhadap Rekayasa Global)," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 1 (2020): 27–45, https://doi.org/10.18592/alhadharah.v19i1.3856; Wiwin Warliah dan Tia Wahyuni, "Prospek dan Tantangan Dakwah Billisan Sebagai Metode Komunikasi Di Sidowangi," *Jurnal Manajemen dan Pendidikan Islam* 3, no. 4 (2023): 178–90; Sholihul Huda, "Digitalisasi Dakwah Muhammadiyah: Reaktulisasi Pola Baru Dakwah Muhammadiyah Era Kontemporer," *Al-Hikmah: Jurnal studi Agama-agama* 9, no. 1 (2023): 15–26.

audience. The use of emotional elements, such as inspirational stories and evocative language, enhances the emotional connection with the audience and motivates them to act in accordance with Islamic teachings. Pathos helps touch the hearts of the audience and makes the message more impactful. The combination of logos, ethos, and pathos in *da'wah* increases the effectiveness of message delivery. The balance between rational argumentation and emotional elements, as well as the credibility of the preacher, helps influence audience behavior more effectively.

Dai are advised to integrate the principles of logos, ethos, and pathos in their *da'wah* materials to increase effectiveness. The use of logical arguments, demonstrating credibility, and touching on emotional aspects can strengthen the *da'wah* message. Training programs for preachers need to cover aspects of rhetoric and effective communication. Better education on rhetorical principles can improve *da'wah* skills. Further research is needed to explore the application of rhetorical principles in different *da'wah* contexts and to identify additional strategies that can improve *da'wah* effectiveness.

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