



## **Analysis of Gus Baha's Online Lecture on YouTube Santri Gayeng: An Analysis of Aristotle's Rhetoric**

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### **Abstract**

*This study aims to analyze the dynamics of Gus Baha's online lecture on the Santri Gayeng YouTube channel, as well as evaluate the response and impact on netizens using Aristotle's rhetorical theory (ethos, patos, and logos). The research method used is qualitative analysis with data collection techniques through content observation, digital documentation, and literature review related to digital da'wah and religious rhetoric. The Santri Gayeng channel was chosen because it has the largest number of followers among other channels that broadcast Gus Baha's lectures, so it is considered representative in describing the pattern of public acceptance. The results of the study show that Gus Baha's online lecture functions as a means of religious refreshment for the digital society, facilitates understanding of the science of the Qur'an and Hadith, and creates a humanistic and inclusive da'wah space. Gus Baha's rhetorical strategy that stands out through the power of ethos (scientific authority), patos (emotional closeness), and logos (rational argumentation) makes his da'wah easily accepted by various circles. The da'wah that he conveyed did not attack other groups with different views, so that it was able to reach audiences across sects and backgrounds. These findings confirm that online lectures are not only a new alternative in religious learning, but also play an important role in strengthening religious moderation in digital public spaces. This study also contributes to the digital da'wah literature by showing how charismatic scholars use new media to build religious communication that is more relevant to the needs of contemporary society.*

*Keywords: Ngaji online; Gus Baha; Social Transformation; Social Media*

### **Abstrak**

Penelitian ini bertujuan untuk menganalisis dinamika ngaji online Gus Baha pada kanal YouTube Santri Gayeng, sekaligus mengevaluasi respons serta dampaknya bagi netizen dengan menggunakan teori retorika Aristoteles (etos, patos, dan logos). Metode penelitian yang digunakan adalah analisis kualitatif dengan teknik pengumpulan data melalui observasi konten, dokumentasi digital, serta kajian literatur terkait dakwah digital dan retorika keagamaan. Kanal Santri Gayeng dipilih karena memiliki jumlah pengikut terbesar di antara kanal lain yang menayangkan ceramah Gus Baha, sehingga dianggap representatif dalam menggambarkan pola penerimaan publik. Hasil penelitian menunjukkan bahwa ngaji online Gus Baha berfungsi sebagai sarana penyegaran religius bagi masyarakat digital, mempermudah pemahaman terhadap ilmu Al-Qur'an dan Hadis, serta menciptakan ruang dakwah yang humanis dan inklusif. Strategi retorika Gus Baha yang menonjol melalui kekuatan etos (otoritas keilmuan), patos (kedekatan emosional), dan logos (argumentasi rasional) menjadikan dakwahnya mudah diterima berbagai kalangan. Dakwah yang disampaikannya tidak menyerang kelompok lain yang berbeda pandangan, sehingga mampu menjangkau audiens lintas mazhab dan latar belakang. Temuan ini menegaskan bahwa ngaji online bukan hanya menjadi alternatif baru dalam pembelajaran agama, tetapi juga berperan penting dalam memperkuat moderasi beragama di ruang publik digital. Kajian ini turut memberikan kontribusi terhadap literatur dakwah digital dengan menunjukkan bagaimana figur ulama karismatik memanfaatkan media baru untuk membangun komunikasi keagamaan yang lebih relevan dengan kebutuhan masyarakat kontemporer.

Kata Kunci: Ngaji Online; Gus Baha; Transformasi Sosial; Media Sosial

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## INTRODUCTION

The development of digital da'wah through YouTube presents a new space for the public to access religious knowledge quickly and flexibly.<sup>1</sup> However, this digital space not only offers opportunities, but also raises real problems related to the quality of message delivery, the credibility of the source, and the way the audience interprets the religious materials in circulation.<sup>2</sup> In this context, Gus Baha's online lecture on the Santri Gayeng YouTube channel has become a prominent phenomenon, but there is still a lack of adequate understanding of how the rhetorical strategies used can influence the perception and religious behavior of netizens. Another real problem is the increasing need of the digital society for da'wah that is moderate, easy to understand, and does not trigger polarization.<sup>3</sup> A lot of religious content on the internet actually gives rise to hate speech, exclusivity, and conflict between groups.

Studies on digital da'wah and the rhetoric of scholars on social media have grown in recent years. A number of studies highlight the transformation of da'wah methods through digital platforms, including YouTube, in response to changes in the information consumption patterns of modern society.<sup>4</sup> For example, several studies have examined the effectiveness of digital da'wah in improving religious literacy and how social media has created new spaces for the spread of Islamic messages that are more accessible.<sup>5</sup> These studies generally emphasize that the success of digital da'wah is greatly influenced by the communicator's ability to build credibility (ethos), emotional closeness (patos), and logical argumentation (logos).

In addition, there is a study that specifically discusses the figure of Gus Baha as a scholar who has received great attention in the digital space. These studies show that Gus Baha's fame comes from his depth of knowledge, simple delivery style, and use of humor that makes it easy for messages to be received by the wider community.<sup>6</sup> However, these studies generally still focus on aspects of popularity, audience perception, or characteristics of da'wah in general, rather than on systematic rhetorical analysis. Several other studies have used Aristotle's rhetorical theory to analyze the lectures of scholars in digital media, but the focus is more on

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<sup>1</sup> Yogi Fery Hidayat and Nurkholis Nuri, "Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach," *IJoIS: Indonesian Journal of Islamic Studies* 4, no. 2 (2024): 67–76.

<sup>2</sup> M. Gufran et al., "Navigating Opportunities And Ethical Challenges In Facebook-Based Islamic Da'wah: A Critical Study Of Strategies In The Contemporary Era," *INJECT (Interdisciplinary Journal of Communication)* 10, no. 1 (2025): 915–32.

<sup>3</sup> Aulia Ulul Azmi and Achmad Rifai, "CONTEMPORARY ISLAMIC THOUGHT: Answering the Challenges of Da'wah in the Digital Era," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman* 12, no. 1 (2025): 95–107.

<sup>4</sup> Al Kahfi and Kholis Ali Mahmudi, "Transformation of Da'wah in the Digital Era: Modern Strategies in Optimizing Technology Based Da'wah Management," *Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2024): 63–79.

<sup>5</sup> Yogi Fery Hidayat and Nurkholis Nuri, "Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach," *IJoIS: Indonesian Journal of Islamic Studies* 4, no. 2 (2024): 67–76.

<sup>6</sup> Samsuriyanto Samsuriyanto et al., "The Communication Style of Prof. Dr. M. Quraish Shihab, MA, and KH Ahmad Bahaiddin Nursalim in Interpreting the Quran (Study on YouTube Channel of Pusat Studi Al-Quran)," *Priviet Social Sciences Journal* 5, no. 12 (2025): 55–65.

other popular da'i or on the context of television da'wah and virtual Islamic boarding schools.<sup>7</sup> There is still very little research that applies Aristotle's rhetorical theory, specifically to Gus Baha's online lecture material, especially on the YouTube channel of Santri Gayeng which is one of the main channels for the dissemination of his da'wah. Thus, the study of the elements of ethos, patos, and logos in Gus Baha's lectures still has a blank space in the academic literature.

This study has a number of fundamental differences compared to previous studies. Previous studies have highlighted the phenomenon of digital da'wah in general or only focused on the aspect of delivering material without linking it to a comprehensive rhetorical framework. In addition, most previous studies only analyzed the characteristics of Gus Baha's lectures in terms of language style, theme choice, or content distribution, so they have not in-depth dissected the communication strategies that shaped the effectiveness of his da'wah. Different from the study, this study places Gus Baha's lectures on the Santri Gayeng YouTube channel as a specific and focused object of analysis, while using Aristotle's rhetorical framework (ethos, patos, logos) to read how credibility, emotions, and argumentation are built holistically in the context of digital da'wah. The novelty of this research lies in the integration between classical rhetorical analysis and the phenomenon of digital media-based da'wah, an approach that is rarely used in contemporary da'wah studies. By combining Aristotle's rhetorical theory and communication dynamics on the YouTube platform, this study offers a new perspective on how scientific authority, emotional appeal, and argumentative power can operate simultaneously in a digital public space. In addition, this study makes an empirical contribution by examining the relationship between Gus Baha's rhetorical style and audience responses, which are seen through comments, engagement patterns, and netizens' perceptions.

## RESEARCH METHOD

This study uses a descriptive qualitative approach with a focus on the analysis of rhetorical discourse in Gus Baha's lecture on the YouTube channel of Santri Gayeng. This approach was chosen because it allows researchers to understand the message of da'wah in depth through the interpretation of language, delivery styles, and rhetorical strategies used in the context of digital communication.<sup>8</sup> The qualitative approach also provides space to examine the dynamics of interaction between communicators and audiences through the responses that appear in the comment column as part of the research data. The data sources in this study consist of primary data and secondary data. Primary data in the form of a number of videos of Gus Baha's lectures uploaded on the Santri Gayeng YouTube channel, were selected based on the criteria of theme relevance, audience engagement level, and duration of impressions. Meanwhile, secondary data comes from scientific literature such as books, journal articles,

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<sup>7</sup> Rachmat Baihaky, "Popularity and Authority: The New Wave of Religious Leaders (Ulama) in Modern Indonesia" (PhD Thesis, Sydney University, 2023), <https://researchers.westernsydney.edu>.

<sup>8</sup> Nani Widiawati, *Metodologi Penelitian: Komunikasi Dan Penyiaran Islam* (Edu Publisher, 2020), <https://books.google.com>.

previous research on digital da'wah, Aristotle's rhetoric, and studies on the figure of Gus Baha.<sup>9</sup> The literature selection was carried out to strengthen the theoretical foundation and provide an analytical context for the primary data.

The data collection technique is carried out through documentation, namely downloading, watching, and transcribing important parts of Gus Baha's lectures that are relevant to rhetorical analysis. In addition, comment data from the audience was also collected to assess the public's response to the da'wah style displayed. All the data collected were then analyzed using qualitative content analysis techniques with Aristotle's rhetorical approach, covering three main elements, ethos (credibility), patos (emotional appeal), and logos (logic of argumentation). Analysis is carried out by identifying, classifying, and interpreting the forms of rhetoric that appear in the lecture.<sup>10</sup> To maintain the validity of the data, this study uses a source triangulation technique, which is comparing data from videos, audience comments, and relevant academic references. The validity of the analysis is also strengthened through repeated reading and in-depth interpretation of the context of da'wah delivery.

## RESULTS AND DISCUSSION

### The Effectiveness of Aristotle's Rhetoric in Studying Online Gus Baha

Aristotle's theory of rhetoric, as outlined in his work *Rhetoric*, is a persuasive approach that emphasizes three main elements: ethos, pathos, and logos. This theory is relevant to analyze the effectiveness of communication in the context of digital da'wah, especially *the online lecture* of Gus Baha.

Ethos refers to the audience's trust in the speaker, which is determined by the speaker's reputation, integrity, and similarity to the audience. In persuasive communication, ethos is a key element that determines whether a message will be accepted or rejected.<sup>11</sup> That the source of the message must be considered ethical and trustworthy for the message to have an impact. In the context of *Gus Baha's online lecture, his ethos is reflected in his credibility as a Nahdlatul Ulama (NU) scholar who masters the interpretation of the Qur'an, Hadith, and classic books such as Tafsir Jalalain and Ihya Ulumuddin*. Recognition from various circles, including Salafi scholars, strengthened Gus Baha's ethos, making his message easily accepted by netizens. That Gus Baha's credibility is strengthened by his simple and humorous approach, which creates a sense of closeness to the audience. In addition, That the factors of "similarity" and "like" to the speaker also increase the effectiveness of the message.<sup>12</sup> For example, Gus Baha's relaxed and relevant delivery style to daily life made him liked by the millennial generation, thus strengthening the ethos in his da'wah.

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<sup>9</sup> Nurul Hidayati, "Metodologi Penelitian Dakwah Dengan Pendekatan Kualitatif," Jakarta: Lembaga Penelitian UIN Jakarta 3 (2006).

<sup>10</sup> Nur Syam, "Metodologi Kajian Ilmu Dakwah: Analisis Karya Ilmiah Pada Fakultas Dakwah Dan Komunikasi 1985–2015," *Jurnal Komunikasi Islam* 9, no. 1 (2019): 21–35.

<sup>11</sup> LARISA TSVETKOVA, *Rhetorical Strategies in US Presidential Campaign Discourse (2010–2025): A Comparative Analysis of Ethos, Pathos, and Logos*, 2024, <https://unitesi.unive.it/handle/20.500.14247/25508>.

<sup>12</sup> Marko Dragojevic et al., "Effects of Character Accent on Perceived Similarity, Transportation, and Narrative Persuasion," *Health Communication* 39, no. 4 (2024): 818–27.

Pathos focuses on the speaker's ability to evoke an audience's emotions, such as sympathy, hope, solidarity, or pride. Aristotle asserts that emotions play an important role in persuasion because they can motivate the audience to act or receive a message.<sup>13</sup> In Gus Baha's online lecture, pathos is reflected in the use of humor, everyday life stories, and heartfelt narratives. For example, Gus Baha often uses humorous anecdotes to explain complex religious concepts, making the audience feel entertained and inspired as well. That an emotional approach in digital da'wah can increase audience engagement, especially among the younger generation who are more responsive to relatable content. Netizens' comments on the Santri Gayeng channel often express their feelings of emotion or admiration for the way Gus Baha conveyed the message, showing the success of pathos in his da'wah.

Logos refers to the use of rational arguments, facts, or postulates to convince an audience. In the context of da'wah, logos is often created through references to the Qur'an, Hadith, or classical books.<sup>14</sup> Gus Baha was known for his ability to convey religious postulates in a logical and easy-to-understand manner, often supported by explanations from books such as *Fathul Mu'in* or *Kutubus Sittah*. The use of logical arguments in digital da'wah increases audience trust in the message conveyed.

In Santri Gayeng videos, logos is strengthened by a combination with pathos, such as when Gus Baha explains a verse of the Qur'an with an emotional story. This approach makes religious information not only factual, but also alive and relevant to the audience. That the combination of logos and pathos in online religious content can increase audience understanding and engagement.<sup>15</sup> Aristotle's rhetorical theory is very relevant to analyze Gus Baha's online lecture on the Santri Gayeng channel. The ethos is reflected in Gus Baha's reputation as a recognized scholar, the pathos of his humorous and emotional delivery style, and the logos of his use of logical religious postulates. The combination of these three elements makes Gus Baha's lectures effective in attracting the attention of netizens and influencing their religious understanding. For example, a video titled "Tafsir Ayat about Soap" in Santri Gayeng combines humor (pathos), references to Qur'anic verses (logos), and Gus Baha's credibility as a mufassir (ethos), generating a positive response from thousands of netizens' comments.

Factors such as the credibility of the source (ethos) and the appeal of the message (pathos) affect adoption rates, especially among millennials who are active on social media. Thus, this theoretical framework not only analyzes the effectiveness of Gus Baha's communication, but also its impact on social change, such as increased tolerance and religiosity. Gus Baha comes from a family of prominent scholars with a strong scientific pedigree. From his father's line, he is the fourth generation of scholars of the Qur'an, while from

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<sup>13</sup> M. Khoirun Candra and Moh Khoirul Anam, "Agus Muhammad Iqdam Khalid's Da'wah (Gus Iqdam)," *Proceedings of International Conference on Da'wa and Communication* 5, no. 1 (2023): 155–66, <https://proceedings.uinsa.ac.id/index.php/ICONDAC/article/view/1535>.

<sup>14</sup> Isnain Rosyid et al., "IMPLEMENTATION OF SHODAQOH INFAQ WARGA (SIAGA) PROGRAM IN PRODUCING ULAMA CADRES AT THE BAITUL MAKMUR KEMBANGSONGO MOSQUE BANTUL," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2024): 267–312.

<sup>15</sup> Naufal Muhazzib and Twediana Budi Hapsari, "Digital Preaching Rhetoric on Tiktok Media: Case Study of Habib Husein Ja'far Account," *MUHARRIK: Jurnal Dakwah Dan Sosial* 8, no. 1 (2025): 199–212.



his mother's line, he is connected to the family of Lasem scholars who come from the descendants of Mbah Abdurrahman Basyaiban, or known as Mbah Sambu. Despite having no formal educational background or academic degree, as a traditional student, Gus Baha showed extraordinary expertise in the interpretation of the Qur'an and Hadith. He was appointed as the Head of the Lajnah Mushaf Team at the Islamic University of Indonesia (UII) Yogyakarta, a position that confirmed his reputation as a religious scholar. According to Prof. Quraish Shihab, Gus Baha is not only a mufassir (tafsir), but also a faqih mufassir, who has special expertise in explaining the sharia laws (*ayat ahkam*) in the Qur'an. His dual role as a mufassir and faqih places him as a unique figure in the National Tafsir Council, able to unite the insight of interpretation with in-depth fiqh analysis. This credibility is strengthened by the recognition of various circles, including scholars with different views, such as salafis.

In 2022, Gus Baha received two prestigious awards. First, the Indonesian Dai-Daiyah Association (ADDAI) named him *Dai of the Year* for his contribution in changing the trend of da'wah to be more inclusive and humane, especially through his activities since 2020. Second, he was awarded the *2022 Santri of the Year* in the da'wah category by the Islam Nusantara Center (INC), in collaboration with the MPR and the Charm Council, on the commemoration of National Santri Day. This award reflects Gus Baha's great influence in introducing a friendly and tolerant Islam through digital platforms.

Gus Baha's online lecture, which was popularized through the Santri Gayeng YouTube channel with the tagline "Introducing Islam in a fun way," has become a digital phenomenon that has attracted the attention of millions of netizens. To understand this dynamic, this study classified Gus Baha's lecture videos based on the highest number of viewers, aiming to identify the topics of interpretation of the Qur'an and Hadith that are most in demand and the audience's response to them. Unlike many contemporary scholars who actively promote themselves through personal social media channels, Gus Baha does not have an official account. The content is uploaded by fans, students, and content creators known as *muhibbin* Gus Baha. Despite his non-formal educational background, Gus Baha's expertise in Qur'an interpretation often surpasses that of scholars who graduated from well-known universities. He mastered classical books such as *Tafsir Jalalain*, *Fathul Mu'in*, *Kutubus Sittah*, and *Ihya Ulumuddin* by Imam Al-Ghazali, which became the basis of his arguments in lectures. This credibility is recognized by scholars across sects, including those who often criticize the religious practices of other groups, showing the universality of Gus Baha's scholarship.

The uniqueness of Gus Baha's online lecture lies in his simple, humorous, and easy-to-digest delivery style. Gus Baha's reputation as an expert scholar of the Qur'an and recognition from the religious community strengthened the audience's trust in his message. This credibility makes netizens accept his lecture without hesitation. Gus Baha uses humor and stories of everyday life to evoke positive emotions, such as laughter, sympathy, or inspiration. This approach makes the audience feel emotionally connected to the religious message. Each lecture is supported by evidence from the Qur'an, Hadith, and the classics, delivered with logical and clear arguments. The combination of evidence and simple explanations makes the content easy to understand.

This delivery strategy, combined with attractive visual packaging by Santri Gayeng's creators (such as subtitles, graphics, and music backgrounds), increases the appeal of the content. Visual aesthetics in digital da'wah play an important role in attracting young audiences, who tend to be responsive to *engaging*.<sup>16</sup> Gus Baha's presence in the digital realm has become a source of inspiration for Muslims to learn religion in a practical and fun way. For busy urban communities, *online lectures* allow access to religious knowledge at any time through mobile devices. Netizens' response to Gus Baha's content was very positive, driven by two main factors. Gus Baha's credibility and expertise in the Qur'an and Hadith, which is always supported by authoritative evidence, gives credibility to the audience. Its inclusive approach, which avoids criticism of other schools, also increases acceptance.<sup>17</sup> Limited access to quality recitation in certain areas encourages people to look for online content. Gus Baha is considered an "ocean of knowledge" that can be accessed freely, especially through the Santri Gayeng channel which is professionally packaged.

Gus Baha's lectures, delivered in a relaxed and humorous style, made it easier for the audience to understand the teachings of Islam, from the interpretation of the Qur'an to daily ethics. Gus Baha never offended other groups, even when discussing differences in sects, thus promoting an open and harmonious attitude.<sup>18</sup> Online teaching encourages netizens, especially millennials, to be more diligent in participating in studies, even through digital platforms.<sup>19</sup> Content creators who upload Gus Baha's lectures earn income through YouTube monetization, creating a digital economy ecosystem. Gus Baha's approach inspires scholars and other creators to produce inclusive and engaging da'wah content.

The majority of netizens' attitudes are positive, with few negative responses. Even Salafi scholars such as Khalid Basalamah acknowledge Gus Baha's piety and show that the depth of his knowledge exceeds the limits of madhhab. Gus Baha's online lecture on the Santri Gayeng channel has become an oasis of knowledge for Muslims, offering holistic, inclusive, and tolerant religious learning. Through Aristotle's rhetorical theory, Gus Baha's success can be explained by a combination of ethos (credibility), pathos (emotion), and logos (logic) in his lectures. Within the innovation diffusion theory, online lectures have changed people's behavior from an exclusive religious understanding to a more open and harmonious one.<sup>20</sup> By utilizing digital technology, Gus Baha and Santri Gayeng have created a relevant da'wah model in the modern

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<sup>16</sup> Fitri Agustina et al., "Adapting Muhammadiyah's Da'wah Strategies to Engage Generation Z in the Digital Age," *Assyfa Journal of Multidisciplinary Education* 2, no. 1 (2024): 26–33.

<sup>17</sup> Habtamu Debasu and Asnakech Yitayew, "Examining Elements of Designing and Managing of Creating Inclusive Learning Environment: Systematic Literature Review," *International Journal of Special Education* 39, no. 1 (2024): 33–43.

<sup>18</sup> Norshahril Saat and Azhar Ibrahim, *Alternative Voices in Muslim Southeast Asia: Discourses and Struggles* (ISEAS-Yusof Ishak Institute, 2019), <https://books.google.com/books>.

<sup>19</sup> Melisa Arisanty et al., "Creative Digital Literacy in Reducing War Flaming on Social Media," *Communicatus: Jurnal Ilmu Komunikasi* 8, no. 2 (2024): 1–20.

<sup>20</sup> Muhammad Edy Thoyib et al., "Religious Tolerance among Indonesian Islamic University Students: The Pesantren Connection," *Journal of Al-Tamaddun* 19, no. 2 (2024): 239–50.

era, having a positive impact on religiosity, tolerance, and the development of the digital economy.

### **Da'wah Transformation in the Digital Era and Community Acceptance**

The development of digital technology has changed the landscape of mass communication, making social media not only a tool of interaction, but also a major channel for the dissemination of information and a catalyst for social change.<sup>21</sup> One of the striking phenomena in the digital era is the emergence of *online teaching*, a form of modernization of da'wah that allows people, especially the millennial generation, to learn about religion through platforms such as YouTube, Instagram, TikTok, and Facebook.<sup>22</sup> This phenomenon reflects a social transformation in the way people access and understand religious knowledge, which is no longer limited to face-to-face recitation at the taklim assembly. However, the level of acceptance of *online lectures* varies among the public, influenced by factors such as the credibility of the speaker and the appeal of the message conveyed.

In this study, Aristotle's rhetorical theory is used as a theoretical framework to analyze the dynamics of Gus Baha's online lecture on the YouTube channel Santri Gayeng. This theory was chosen because of its relevance in explaining how persuasive messages in digital da'wah can affect audiences through elements of ethos (credibility), pathos (emotion), and logos (logic).<sup>23</sup> Social media has revolutionized the way information is disseminated and received, creating a participatory space where individuals play the role of producers as well as consumers of information (*prosumers*). Social media not only facilitates communication, but also shapes global culture by accelerating the spread of social norms, identities, and cultural values.<sup>24</sup> In religious contexts, platforms such as YouTube have become the primary means of spreading da'wah, allowing scholars like Gus Baha to reach a wide audience without geographical restrictions.

The social changes resulting from social media include increasing religious awareness, especially among the millennial generation. That *online lectures* have become an effective tool to attract the younger generation's interest in religious learning, which is often delivered in a relevant and interesting style.<sup>25</sup> However, the adoption of these innovations is not uniform across all levels of society. Factors such as access to technology, digital literacy, and perception

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<sup>21</sup> Ijeoma Onuegbu, *The Evolution of Social Media as a Political Space*, Univerzita Karlova, Fakulta sociálních věd, 2024, <https://dspace.cuni.cz/bitstream/handle/20.500.11956/197763/120486275.pdf?sequence=1>.

<sup>22</sup> Nafik Muthohirin, "Faith in the Digital Age: The Rise of Islamic Fundamentalism and the Plurality of Young Muslims' Piety on Social Media," *Islamica: Jurnal Studi Keislaman* 19, no. 2 (2025): 199–233.

<sup>23</sup> Altruis Bizurai Chillyness and Luluk Fikri Zuhriyah, "Virtual Da'wah Through Youtube Channel (Communication Strategy Of Koh Dennis Lim's Content In Building Public Trust)," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 8, no. 1 (2025): 1–20.

<sup>24</sup> Masoud Kianpour et al., *Understanding Cultural and Identity Narratives in the Age of Advanced Digital Technologies*, 2024, <https://www.torontomu.ca/content/dam/cerc-migration/Research/projectbriefs/Understanding-Cultural-and-Identity-Narratives-in-the-Age-of-Advanced-Digital-Technologies.pdf>.

<sup>25</sup> Toni Ardi Rafsanjani et al., "Islamic Religious Learning in the Digital Age: An Interactive Method for Generation Z," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 03 (2024): 304–15.



of the credibility of information sources affect the acceptance rate *of online studies*. In this case, Aristotle's theory of rhetoric offers a framework for understanding how the message of digital da'wah can be received by audiences.

## CONCLUSION

This study confirms that the phenomenon of online prayer popularized by KH. Bahauddin Nursalim (Gus Baha) through the YouTube channel of Santri Gayeng is a tangible manifestation of the paradigm change of da'wah in the digital era. The development of information technology has shifted the pattern of religious communication from conventional recitation spaces to digital platforms that are more flexible, easily accessible, and reach audiences without geographical boundaries. In this context, online teaching has emerged as a da'wah innovation that is able to answer the needs of modern society, especially the millennial generation who are familiar with social media as a space for learning and interacting. Based on an analysis with Aristotle's rhetorical theory, this study found that the effectiveness of Gus Baha's da'wah lies in its success in integrating three main elements of rhetoric: ethos, pathos, and logos. The ethos is reflected in the credibility of the scholars and the scientific authority of Gus Baha which is recognized by various circles. Pathos is seen through its delivery style that is simple, humorous, and touches the emotional aspects of the audience, thus creating psychological closeness. Meanwhile, logos is realized through logical religious explanations, based on the postulates of the Qur'an, Hadith, and classical books, and conveyed in easy-to-understand language. The synergy of these three aspects makes Gus Baha's lecture widely accepted and appreciated by various community groups.

The findings of the study also show that online lectures not only play a role as a medium for the dissemination of religious knowledge, but also produce a significant social impact. Among them are the increasing interest in learning religion independently, the development of more open and tolerant religious attitudes, and the formation of a digital economy ecosystem through content production, distribution, and monetization activities by creators and the muhibbin community. This shows that digital da'wah not only has a religious dimension, but also has the potential to encourage socio-economic development of the community.

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