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The Application of Rhetoric and Ethics in Salim A. Fillah's Da'wah on Dr. Richard Lee's YouTube Content: A Conceptual Analysis

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Abstract

In the rapidly evolving digital era, YouTube has become a major platform for disseminating information, entertainment, and education. An intriguing phenomenon is the use of YouTube by public figures such as Salim A. Fillah, known in the community as a prominent da'i, and Dr. Richard Lee. Salim A. Fillah is recognized for his profound rhetorical and ethical approach to da'wah, while Dr. Richard Lee, a beauty doctor, also utilizes this platform to share health knowledge and frequently invites religious figures for discussions. This research, titled "The Application of Rhetoric and Ethics in Salim A. Fillah's Da'wah on Dr. Richard Lee's YouTube Content: A Conceptual Analysis," aims to explore how the rhetorical and ethical principles of Salim A. Fillah are applied in Dr. Richard Lee's YouTube content. Using a qualitative approach and content analysis method, the study focuses on a da'wah video uploaded on November 22, 2023, on Dr. Richard Lee's YouTube channel. The results indicate that the application of rhetorical techniques such as ethos, pathos, and logos, as well as da'wah ethics that respect the audience, significantly enhances the effectiveness of the da'wah message. These findings provide valuable insights for da'i and content creators on how to effectively and ethically use digital media.

Keywords: YouTube, Salim A. Fillah, Da'wah Rhetoric, Da'wah Ethics, Dr. Richard Lee

1. Introduction

Introduction The Importance of Rhetoric and Da'wah Ethics in the Digital Era

In the rapidly developing digital era, social media platforms such as YouTube have become dominant mediums for the dissemination of information, entertainment, and education. An interesting phenomenon in this context is the use of YouTube by public figures to convey da'wah messages and ethical content. Two prominent figures in this field are Salim A. Fillah and Dr. Richard Lee. Salim A. Fillah is known as a preacher who uses compelling rhetoric and da'wah ethics, while Dr. Richard Lee, a popular beauty doctor on YouTube, uses the platform to share health knowledge and advice with the public. Additionally, Dr. Richard Lee often invites religious figures to his podcast to discuss various topics. In one such content, he invited Ustadz Salim A. Fillah to discuss the issue of Palestine.

This article, titled "The Application of Rhetoric and Ethics in Salim A. Fillah's Da'wah on Dr. Richard Lee's YouTube Content: A Conceptual Analysis," aims to explore and analyze how the principles of rhetoric and da'wah ethics applied by Salim A. Fillah can be found and applied in Dr. Richard Lee's YouTube content. The primary focus of this research is to understand how da'wah values and ethics are conveyed through digital media and how this affects the audience.

Globalization, whether realized or not, has significantly impacted society, not only in the fields of economy, trade, politics, and employment but also in social, cultural, and religious domains. According to Egyptian thinker Muhammad Imara, the future of Islam will depend on its followers' ability to face contemporary challenges. In this era, what is called the fourth industrial revolution (Industry 4.0) is occurring, and the media, entertainment, and information industries are the most important parts of this transformation. This sector is known for



facilitating advanced digital tools, various high-speed service facilities and applications, and content that connects us anytime, anywhere. Human life structures are changing. People interact and connect in very simple ways (Sholihul Huda, 2022).

The dynamics of the digital era have opened new doors for da'wah. Various new and contemporary ways can be used by da'i (preachers) to deliver religious messages so that they can be widely accepted by the audience or mad'u (the object of da'wah). In addressing this condition, da'i are required to be digitally literate and creative in finding new da'wah formulations that align with the technological developments mastered by the current generation. Da'wah using digital technology has become a necessity and an essential skill that must be mastered by da'i in the digital era (Mufid, M., & Si, M. 2010).

This digital era has made it easier for anyone to share information without being limited by space and time. Regarding the ease of disseminating information today, da'i can choose various social media platforms for da'wah, such as Instagram, Facebook, YouTube, and now even Podcasts on YouTube. Over time, many da'i have ventured into various media and mastered them, like Ustad Abdul Somad and Ustad Abdullah Gymnastiar, commonly known as Aa Gym. Both famous and emerging preachers are present on social media. Their goal is to utilize these mediums for da'wah.

According to findings from the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia has increased over the past year. APJII reported that in 2024, the number of internet users in Indonesia reached 221,563,479 out of a total population of 278,696,200 in 2023. According to the Indonesian internet penetration survey 2024 released by APJII, the internet penetration rate in Indonesia reached 79.5%, a 1.4% increase compared to the previous period. Since 2018, internet penetration in Indonesia was 64.8%. This number increased to 73.7% in 2020, 77.01% in 2022, and 78.19% in 2023.

Despite the rapid development in media and communication technology, rhetorical principles remain crucial in addressing communication challenges in the digital era. By combining rhetorical principles with an understanding of digital communication dynamics, we can enhance the effectiveness of message delivery, influence opinions, and participate in various conversations (Saputra, R. A. V. W., Kom, S. I:2024).

Salim A. Fillah, with his gentle rhetorical approach and profound da'wah ethics, has become a role model in delivering Islamic messages in a manner that is engaging and relevant to modern society. This analysis will attempt to identify elements of rhetoric and da'wah ethics, and the principles taught by Salim A. Fillah.

This study is important to fill the gap in the existing literature on the application of rhetoric and da'wah ethics in modern social media. Furthermore, this research aims to provide insights into how da'wah can be adapted to digital platforms to reach a broader and more diverse audience. Therefore, this article not only contributes to the theoretical understanding of rhetoric and da'wah ethics but also offers practical implications for preachers and content creators in using social media effectively and ethically.

However, it is important to acknowledge that the shift to digital communication brings new challenges. Character limitations, potential misinterpretation of written messages, and the speed of response require us to adapt rhetorical skills. It is necessary to understand how to utilize images, videos, and even emojis to support our arguments visually.

The function of rhetoric is to guide people to make the right decisions, understand common human psychological problems as well as the individuals they face, find effective approaches, and maintain integrity and truth with rational reasoning. Therefore, before giving a lecture, a da'i or mubaligh needs to understand the psychological condition of their audience. This is important so that the language used can be accepted by the listeners without diminishing the essence of the message being conveyed (Abidin, 2013:58).

2. Method

This study employs a qualitative research approach to analyze the application of rhetoric and da'wah ethics used by Salim A. Fillah in Dr. Richard Lee's YouTube content. Content analysis is utilized to evaluate Salim A. Fillah's da'wah video published on November 22, 2023, on Dr. Richard Lee's YouTube channel.

Content analysis is conducted to identify the use of rhetorical strategies such as ethos, pathos, and logos, as well as to evaluate the application of da'wah ethics that respect the audience and uphold values of tolerance. The da'wah video of Salim A. Fillah chosen as the research sample is the one published on November 22, 2023, on Dr. Richard Lee's YouTube channel.

Data from the selected da'wah video is analyzed qualitatively to identify and evaluate the use of rhetorical strategies and the application of da'wah ethics by Salim A. Fillah. The qualitative analysis is conducted in-depth to understand the context, message, and impact of the use of these strategies and ethics in the da'wah content.

By utilizing a qualitative approach and content analysis method, this study aims to provide a comprehensive understanding of the application of rhetoric and da'wah ethics by Salim A. Fillah in Dr. Richard Lee's YouTube content. The findings of this research are expected to offer valuable insights for preachers and da'wah practitioners in effectively using digital media to convey engaging and ethical religious messages.

3. Results and Discussion

The Application of Da'wah Rhetoric by Salim A. Fillah

The rapid development of the modern era has driven da'is to adapt their methods of da'wah to be more practical and accessible. Many da'is have changed their approach by utilizing internet technology and social media due to their wide reach, making these media effective tools for communication and delivering da'wah messages (Arif Ramdan Sulaeman, Anhar Fazri, and Fairus, 2020:82).

The advent of the internet has encouraged preachers to use YouTube as a means to spread Islamic messages with the aim of bringing people closer to Allah SWT. Da'wah activists strive to create optimal content and effective strategies through the YouTube platform to promote goodness. This aims to make da'wah more appealing, enjoyable, easy to understand, and acceptable to their audience (Rakhmawati, 2016:9).

The dynamics of the digital era have significantly changed the paradigm and methods of da'wah, as access and reach are now extensive, allowing people from various backgrounds to access religious information easily. The digital era also offers the freedom to choose da'wah content formats tailored to the mad'u or audience. Da'wah on social platforms facilitates two-way communication between da'i and mad'u. This interactive communication allows for the exchange of ideas, thoughts, or answers to questions between the da'i and the mad'u.

Although there are many positive developments, such as the speed of interaction and wide reach in da'wah during the digital era, challenges remain. One of these challenges is the controversy over the spread of information if the content or message of da'wah is incorrect. Therefore, to minimize errors in spreading da'wah messages, the accuracy of the information conveyed must be ensured. Amidst the flood of information, filtering accurate information presents a challenge for Muslims.

Yusuf Qardhawi states that da'wah is a call to His religion, based on His guidance, implementing His method on earth, worshipping Him alone, seeking help and obedience, purifying oneself from all creatures obeyed besides Allah, and affirming what Allah affirms (Ismail, 2018).

In the context of the digital era's dynamics, da'is are required to understand and utilize technology wisely, maintain the essence of religious messages, and adapt to ongoing changes to keep da'wah relevant and effective in meeting contemporary demands.

Salim A. Fillah is known for his relaxed yet meaningful style of da'wah. In this analysis, we found that Salim A. Fillah uses strong rhetoric to connect religious texts with modern life contexts. He often uses analogies, short stories, and humor to convey religious messages in a way that is easily understood by his audience.

Figure 1

Screenshot of the opening scene of Ustadz Salim A. Fillah's appearance on Dr. Richard Lee's YouTube content



Source: <https://www.youtube.com/watch?v=bxVGMx1U3d4>

The image is a screenshot of the opening scene of the content. In his appearance on Dr. Richard Lee's YouTube channel, Ustadz Salim A. Fillah discusses his significant encounter with the leadership of Hamas, revealing his deep connection and understanding of the organization's principles. Known for his insightful and principled approach, Ustadz Salim A. Fillah, recognized for his humble demeanor, shares firsthand experiences and insights about Hamas, a group with substantial influence in the region. His discussion offers a rare and valuable perspective, providing viewers with a glimpse into the complexities of the situation in Palestine and the nature of his engagement with its leaders.)

Results and Discussion

Application of Da'wah Rhetoric by Salim A. Fillah

The rapid advancement of modern times has encouraged da'is to adapt their preaching methods to be more practical and accessible. Many da'is have transformed their preaching approaches by leveraging internet technology and social media due to their extensive reach and effectiveness in communication and delivering da'wah (Arif Ramdan Sulaeman, Anhar Fazri, and Fairus. 2020:82).

The advent of the internet has motivated preachers to utilize YouTube as a medium to spread Islamic messages with the aim of drawing closer to Allah SWT. Da'wah activists strive to create optimal content and effective strategies through the YouTube platform to convey calls to goodness. This aims to make da'wah more interesting, enjoyable, easily understood, and acceptable to their audience (Rakhmawati.I. 2016:9).

The dynamics of the digital era have significantly altered the paradigm and methods of da'wah, as the accessibility and reach are extensive, allowing the public to easily access da'wah content and enabling individuals from various backgrounds to access religious information. The digital era also offers the freedom to choose the format of da'wah content tailored to the mad'u or audience. Da'wah in this era, especially on social platforms, facilitates two-way communication between da'is and mad'u, enabling interactive communication for exchanging ideas, opinions, or answering questions.

Despite many positive developments such as the speed of interaction and extensive reach in da'wah in the current digital era, challenges and issues such as the spread of misinformation can also arise if the content of the da'wah material or message is incorrect. Therefore, to minimize errors in spreading da'wah messages, the accuracy of the information conveyed must be ensured. In the midst of the vast flow of information, it becomes a particular challenge for Muslims to filter information.

Yusuf Qardhawi stated that da'wah is a call to His religion, based on His guidance, implementing His method on earth, worshipping Him alone, seeking help and obedience, purifying oneself from all beings worshipped besides Allah, and believing in what Allah affirms (Ismail, A. I. 2018).

In the context of the digital era's dynamics, da'is are required to understand and wisely utilize technology, maintain the essence of the religious message, and adapt to changes to keep da'wah relevant and effective in meeting the demands of the times.

Salim A. Fillah is known for his relaxed yet meaningful preaching style. In this analysis, we found that Salim A. Fillah employs strong rhetoric to link religious texts to the context of modern life. He often uses analogies, short stories, and humor to convey religious messages in an easily understandable manner for his audience.

The Topic Raised

The topic discussed is related to the events happening in Palestine. Dr. Richard Lee, who has a non-Muslim background, asks numerous questions to confirm what is actually happening and what Israel desires. He inquires whether Muslims are always arrogant, resorting to violence against those who disagree, since Hamas is often mentioned as the instigator and cause of significant casualties.

When Ustadz Salim A. Fillah responds to all of Dr. Richard Lee's questions, his tone, expression, and manner of communication, both verbal and non-verbal, are calm, polite, and do not undermine any religion. All questions are answered well and comprehensibly. The topic related to Hamas is packaged so peacefully by Ustadz Salim A. Fillah.

This content also aims to provide insights or lessons about tolerance, intercultural dialogue, or how Islam views relations with international political organizations. The communication strategy employed includes the use of unique and controversial titles to increase viewership and interaction on the YouTube platform. Additionally, this content uses a narrative strategy that combines personal stories with religious teachings to attract and retain viewers' attention. Ustadz Salim, hailing from Yogyakarta and presenting himself very simply with a calm, relaxed, gentle demeanor, eliminates any impression of radicalism.

Ustadz Salim A. Fillah, who has visited Palestine several times, describes the actual conditions and tells how good Hamas is. Amid the busy coverage of Hamas on social media, Ustadz Salim A. Fillah provides an accurate depiction of the real situation using personal stories, historical context, and current approaches.

Evaluation of Da'wah Ethics in YouTube Content

A conceptual analysis of the application of rhetoric and da'wah ethics by Salim A. Fillah in Dr. Richard Lee's YouTube content highlights the importance of evaluating how da'wah is delivered in the digital era. Ustadz Salim A. Fillah is known for his expertise in using persuasive and captivating rhetoric, while Dr. Richard Lee's YouTube channel serves as his platform for spreading religious messages.

In this context, Salim A. Fillah's rhetoric helps communicate Islamic values in an engaging and relevant way to a broader audience on the digital platform. However, it is also

crucial to evaluate the ethics of da'wah applied in this content. This includes the clarity of the message, the accuracy of the context, and the ability to respect and appreciate different viewpoints.

This analysis considers how da'wah on social media can influence society's perception and understanding of Islam. By combining strong rhetoric and good ethics, da'wah can be an effective tool for spreading religious values without compromising principles of justice and respect for plurality in today's global society.

In his book "Convergence Culture," where old and new media collide, Jenkins explains how internet technology offers a broader space for participation compared to traditional media. He believes that internet users have the freedom to communicate and interact. They can communicate in all directions, which is markedly different from traditional media's one-way communication pattern with indirect responses.

Social media has the power to shape and influence society on a large scale; on the one hand, it can serve as a powerful instrument to promote beneficial social changes. On the other hand, it can also be used to reinforce extreme and harmful views.

Today, society uses YouTube as an alternative medium, even becoming an essential part of seeking news and religious knowledge. Compared to other da'wah media, internet media has three advantages. First, due to its "never turn off" nature and unlimited access, the internet allows users to access it under any conditions and circumstances. Second, the internet is a suitable place for those who want to discuss spiritual experiences that may not be rational and, if brought to a conventional forum, might reduce openness. Third, some people have limitations in communication, often finding it difficult to quench their spiritual thirst. However, they genuinely want to discuss, deepen, and receive guidance from scholars. Some people even wish to argue with scholars to seek the truth. The internet serves as a solution with its challenges and opportunities (Taufik, 2003:113 in Rakhmawati, I. 2016:58).

The internet can specifically be used to connect information and knowledge spread among those who possess it and those who do not. Access to digital communication helps increase educational opportunities, enhances transparency and efficiency in government services, and increases direct participation from the "used-to-be-silent-public" (those who couldn't express their opinions) in the democratic process (Jasafat, M. 2020:264).

Da'wah media consists of two words: media and da'wah. Media is a means or tool to convey information, news, entertainment, or messages to the public. The emergence of media facilitates and makes the communication process more effective and smooth. The goal of da'wah is to bring about change. A da'i is an agent of change in society. Where there is a da'i, there will be improvement and more directed change. The extent and scope of change depend on the quality and seriousness of the da'i in preaching (Uyuni 2020:20).

Media is a process of conveying messages through electronic means, whether in the form of video, audio, audiovisual, print media, or social media, which is currently widely used online. This media significantly influences the sustainability of da'wah. Regarding the information of da'wah messages, the development of da'wah today depends on what is conveyed in the da'wah message and how the message is delivered to the mad'u.

If the message is good but delivered poorly, harshly, or contains slander, it will only worsen the situation. In essence, when a da'i spreads a da'wah message, it should guide and invite people to better morality. Therefore, da'is today must be wise to the constantly changing societal situations and conditions, both culturally, socially, and religiously.

Today, many religious figures mislead with the pretext of high-level ma'rifat studies. Living in times full of slander and confusion, many Muslims deviate from the truth. This can be seen in the reality of those recognized as scholars but not committed to implementing and obeying the Quran and Sunnah and teaching them to their communities.

Salim A. Fillah's presence on Dr. Richard Lee's YouTube channel demonstrates that good da'wah ethics are essential in maintaining the reputation and trust of the audience. His loving approach and open attitude in discussions not only enhance the effectiveness of his da'wah message but also build positive relationships with a diverse audience.

Besides strong rhetoric, evaluating the ethics of da'wah applied in YouTube content is crucial. Salim A. Fillah is known for his loving approach and respectful attitude towards his audience. He avoids confrontation and provocation in expressing his opinions and always emphasizes the importance of a friendly and open attitude in discussions.

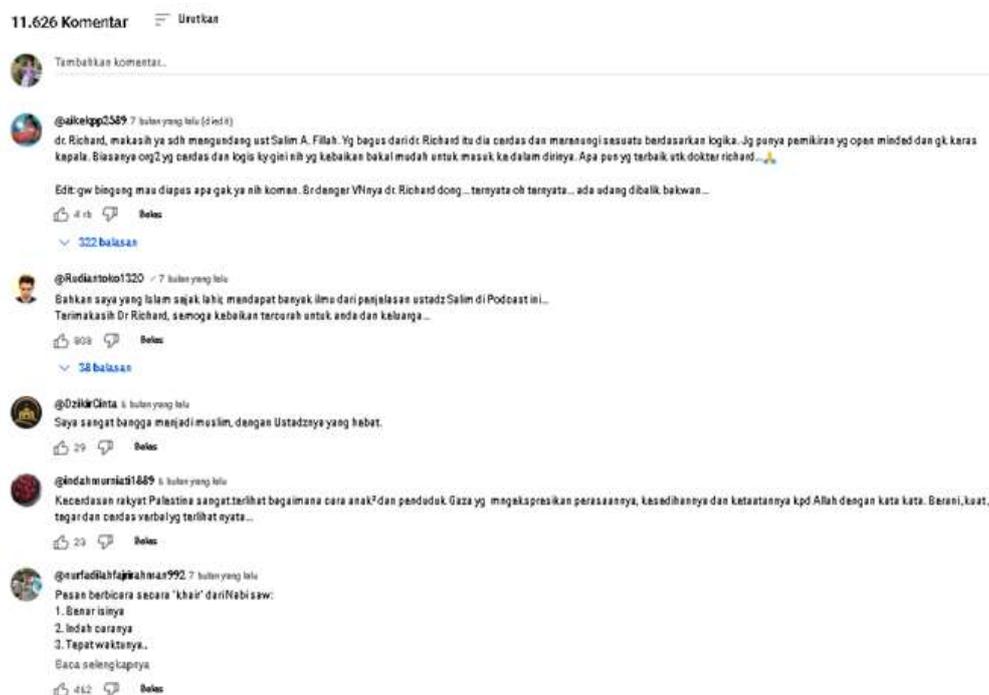
The responses or comments from podcast viewers almost all express enlightenment. There are 11,626 comments, some of which include: @nurfadilahfajrillah992 commented on the Prophet's advice to "speak kindly": *The content is true, The delivery is beautiful, The timing is right, It benefits the listener, It brings rewards.* @Rudiantoko1320: *"Even though I have been a Muslim since birth, I gained a lot of knowledge from Ustadz Salim's explanations in this podcast. Thank you, Dr. Richard, may goodness be bestowed upon you and your family."*

@nas_taar2623: *"When the ustadz answered the doctor's question 'How tolerant is Islam,' he replied with an example story about Umar bin Khattab's tolerance. I cried when I heard it. Imagining if his companions were like that, how was the Prophet himself? How vast was his heart? Masyaallah, Allahumma sholli ala Muhammad."*

@leons.karnedy3845: *"The title is 'Ust. Ndeso,' but when I watched, it turned out the ustadz is very knowledgeable, wise, and humble. This is my first time seeing this ustadz, and he instantly became one of my favorite scholars. He truly represents the true Muslim personality. Thank you, Dr. Richard, for featuring this scholar. May Dr. Richard be guided and receive blessings soon. Ameen."*

Figure 2.

Screenshot of comments on Salim A. Fillah's appearance in Dr. Richard's Podcast



Source: <https://www.youtube.com/watch?v=bxVGMx1U3d4>

Islamic Communication is the process of delivering Islamic messages while adhering to the principles of communication in Islam. The main focus is on the message itself—namely,

the Islamic teachings or values—and the manner of delivery, which includes speaking style and the use of language (rhetoric). The Islamic messages communicated through Islamic communication encompass all teachings of Islam, such as faith (iman), Islamic law (sharia), and good behavior (akhlak). This process of conveying messages is known as dawah, which is an effort or speech to influence people to follow Islamic teachings (Ahmad Ghulusy, *ad-Da'watul Islamiyah*, Cairo: Darul Kijab, 1987:9).

Conceptual Analysis of the Application of Dawah Rhetoric

The term "digital rhetoric" was first developed by rhetoric scholar Richard A. Lanham in a lecture in 1989 and was officially introduced in his 1993 essay collection, *The Electronic Word: Democracy, Technology, and the Arts*. Lanham identified emerging traits rather than providing a specific definition or theory. This concept connects postmodern theory, digital art, and classical rhetoric. However, digital rhetoric has yet to become a well-established field, primarily drawing theories and methods from the tradition of rhetoric itself. This presents a dilemma because rhetoric functions as an analytical and heuristic method for production and can be considered a sort of meta-discipline.

In 1997, Doug Brent introduced a framework for digital rhetoric that shifted focus from the then-popular hypertext theory to "new rhetoric," emphasizing interconnectedness and collaborative knowledge construction. Gary Heba continued this discussion with the concept of "HyperRhetoric," which combines hypertext with visual rhetoric and the ability to convey meaningful multisensory information. The new literacy required to understand and apply digital rhetoric has started to shape what we now know as digital rhetoric (Wikipedia, 2024. Digital rhetoric. Retrieved from https://en.wikipedia.org/wiki/Digital_rhetoric).

In the Islamic tradition, religious rhetoric functions to call, influence, and guide people to the path of Allah according to the principles and rules of dawah based on revelation, known as dawah rhetoric (Qardhawi, 2004). Buya Hamka (2018) stated that in dawah, the methods used must be good and in accordance with Islamic and social ethics, not just any method to achieve its goals. In dawah rhetoric, there are concepts such as amanah (trust), uswah (exemplary conduct), and qudwah (role model), which indicate that a da'i (preacher) must be a role model and a source of trust through their words, attitudes, and actions. Additionally, a da'i must also possess scientific authority and competence that includes tafaqquh fiddin (understanding religion), tafaqquh finnas (understanding people), and tafaqquh fiddunya al mutathawwir or al muqtadha al hal (understanding the contemporary world or its requirements). These qualifications are crucial for speakers, communicators, orators, motivators, and especially preachers (Hasanah, U. 2020:259).

The application of dawah rhetoric involves several key aspects:

Context Suitability: It is important to understand the audience and communication context to determine the appropriate approach for delivering dawah messages. This includes understanding the culture, language, and needs of the target audience.

Message Suitability: Dawah messages must be delivered clearly, relevantly, and grounded so that they can be understood and accepted by the audience. The use of analogies, stories, or concrete examples is often employed to better explain religious concepts.

Use of the Qur'an and Hadith: Dawah rhetoric often utilizes Qur'anic verses and Hadiths as primary sources for conveying religious messages. Accurate citation and a deep understanding of sacred texts are also important to enhance the effectiveness of dawah.

Politeness and Wisdom: Dawah rhetoric should be characterized by politeness, wisdom, and respect in delivery. This includes using non-offensive language and attitudes that respect differing opinions.

Persuasion Goal: Dawah rhetoric aims to change the attitudes, beliefs, or behaviors of the audience towards Islamic principles. Therefore, persuasive strategies such as logic, emotion, and authority are often used to achieve this goal.

The conceptual analysis of dawah rhetoric helps identify effective ways to convey Islamic messages to diverse audiences. With a deep understanding of context, message, and audience, dawah rhetoric can be a powerful tool in supporting the dawah mission to bring positive benefits to the broader community.

The application of rhetoric by Salim A. Fillah demonstrates good alignment with the needs and expectations of the YouTube audience. His casual language style and clear delivery make religious messages more digestible and understandable for the younger generation who often use social media as a primary source of information.

The concept of rhetoric in dawah includes the use of persuasive techniques in delivering religious messages to influence the thoughts, attitudes, and behaviors of the audience. Rhetoric in dawah involves using strong language, persuasive speaking style, and effective communication strategies to reinforce the dawah message and enhance its appeal to the audience. Aristotle viewed rhetoric as the art of speaking used to influence listeners (Onong, 2013:55). As Plato's intelligent student, Aristotle wrote three volumes on the art of rhetoric, known as *De Arte Rhetorica*. Key elements in the concept of rhetoric in dawah include:

Ethos: Ethos refers to the character or credibility of the speaker. In the context of dawah, it is important for the preacher to build a strong ethos by demonstrating knowledge, integrity, and authority in Islam. A strong ethos makes the audience more receptive to the dawah message.

Pathos: Pathos refers to the use of emotions in delivering a message. Preachers use pathos to evoke feelings of empathy, compassion, or joy in the audience. By eliciting emotions, the dawah message becomes more memorable and can influence the audience's attitudes and behaviors.

In rhetoric literature, only speakers with strong ethos can have their words easily accepted by the audience. According to Herrick, perceptions of ethos can affect how a speaker's message is received by society (Maarif Zainuli, 2019:9-10).

Logos: Logos refers to the use of logic and rational argumentation in delivering a message. Preachers use logos to present strong arguments and supporting evidence for their dawah messages. The use of logos helps enhance the audience's trust in the dawah message being delivered.

Aristotle posited that ethos, pathos, and logos are key elements in communication. Logos refers to evidence and arguments presented through spoken or written words, highlighting the importance of appropriateness and accuracy in speaking or writing. Meanwhile, ethos reflects the speaker's image and credibility, and how the relationship with the audience is built through personal character and integrity. Finally, pathos refers to the emotional influence achieved through language that evokes feelings, emphasizing the importance of touching the audience's hearts in communication. Aristotle's theory is based on two assumptions: First, an effective public speaker must pay attention to their audience. Second, a public speaker must present evidence in their presentation (West, Richard, Turner, Lynn H., 2017).

A da'i needs to use effective speaking styles to reinforce the dawah message. This includes using clear and easily understood language, relevant analogies or parables, and engaging and captivating language styles. Ustadz Salim A. Fillah has even exceeded expectations, as Dr. Richard Lee expressed interest in studying Islam more deeply because, according to him, the ustadz, who was rumored to be radical, did not appear radical at all when met and discussed directly.

According to Zaydan Abd Karim, the target audience for dawah is generally divided into four groups: First, the al-Ma'la group includes nobles, leaders, tribal chiefs, community leaders,

and those in power. They are influential and hold high positions. Second, the Jumhur group consists of common people and believers who are usually more receptive to Islam compared to the al-Ma'la group. This group has no other interests besides their religion and beliefs, which they need to maintain. They are motivated to stay with them. Third, there is a group of hypocrites who profess faith but internally harbor rejection and ill feelings towards Islam and its followers. Fourth, there are those who commit sins, including believers who do not practice Islam fully or who practice only parts of it while neglecting others (Jasafat, M., 2020).

Islamic dawah in the digital era can be maximized by addressing real issues, blending Islamic values with wisdom, politeness, and goodness. In Hamid Moulana's dissertation, *Communication in the Islamic World*, Islamic culture and civilization over the centuries have influenced the development of three pillars of human communication: first, high culture and oral communication, where information is produced and disseminated to others. Second, the unprecedented development of books and manuscripts marks the era of intellectual scientific communication. Third, the first historical attempts to bring oral and written cultures into a framework that laid the foundation for the scientific revolution in Europe (Budiantoro, 2017).

An organized presentation structure helps the audience better understand the dawah message. Preachers need to plan their presentations well, including an introduction, content development, and a strong conclusion to effectively deliver the dawah message.

Rhetorical analysis, particularly in the context of dawah communication, considers how religious messages are delivered, received, and responded to by the audience. According to Hovland (2017), rhetoric plays a key role in shaping persuasion and understanding in religious communication contexts. The use of rhetorical techniques, such as ethos, pathos, and logos, can enhance the effectiveness of dawah messages (Johnson, 2019).

Conceptual Analysis of the Application of Dawah Rhetoric

The conceptual analysis of dawah rhetoric examines the communication strategies and techniques used to convey Islamic messages to audiences. Rhetoric in the context of dawah is not only about proficiency in speaking or writing but also includes the choice of words, delivery style, and persuasive strategies that can influence the audience's thoughts and attitudes toward Islamic teachings.

This study expands the understanding of how the rhetoric applied by Salim A. Fillah can be integrated into digital dawah content, such as on Dr. Richard Lee's YouTube channel. It demonstrates that traditional rhetorical methods remain relevant and can adapt to digital media. In dawah, there are several points to consider for its success:

Da'i (Preacher): The individual or group performing the dawah.

Mad'u (Audience): The target of the dawah, whether individual or group.

Maddah (Dawah Material): The content of the dawah message delivered by the da'i to the mad'u.

Perantara (Dawah Media): The means used to deliver the dawah material to the mad'u.

Thariqah (Dawah Method): The method or systematic and orderly way of delivering the message.

Atsar (Dawah Effect): Feedback used to evaluate and analyze the success and failure of the dawah strategy, ensuring mistakes are not repeated (Abdullah, A., 2019:45).

The results of this research have important implications for developing dawah strategies in the digital era. Finding a balance between strong rhetoric and good ethics in delivering religious messages on platforms like YouTube can enhance the positive impact of dawah in society.

By combining these findings and discussions, this article provides a comprehensive view of how Salim A. Fillah applies rhetoric and ethics in his YouTube content, and its relevance in

the ever-evolving digital dawah context.

Previous research by Rahman, Regi Raisa, Atjep Muhlis, and Acep Aripudin, titled Rhetoric of Ustadz Evie Effendi in YouTube Videos, focused on how Ustadz Evie Effendi applies persuasive rhetoric using the concepts of ethos, pathos, and logos, along with Aristotle's five rhetorical principles. He utilizes traditional rhetorical techniques and humor to enhance audience engagement, incorporating strategies such as topic relevance, explanations, examples, and repetition in his speeches.

In contrast, the current research on Ustadz Salim A. Fillah highlights his use of persuasive language and a humanistic approach in his YouTube content, which boosts viewer engagement and positive responses. He emphasizes ethical principles like simplicity and honesty, which build trust and credibility. This research demonstrates that Salim A. Fillah's rhetoric and ethics are effective in enhancing viewers' religious understanding.

Both studies use a persuasive approach, but while Evie Effendi focuses on traditional techniques and humor, Salim A. Fillah prioritizes a humanistic and ethical approach in a digital context.

4. Conclusion

This study finds that Salim A. Fillah's rhetoric, with its use of persuasive language, strong narrative, and humanistic approach, is effectively applied in YouTube content, increasing engagement and positive responses from viewers. Dr. Richard Lee noted that Salim A. Fillah's dawah ethics, such as simplicity, honesty, and respect for the audience, create a strong emotional bond and build trust and credibility. Analysis of comments and feedback shows that this dawah rhetoric and ethics enhance viewers' understanding and religious appreciation, making them feel more connected and inspired. YouTube content that employs these methods also successfully raises religious awareness and understanding, demonstrating its effectiveness in delivering religious messages in a modern and relevant manner. This research provides new insights and practical guidelines for preachers and content creators in developing effective and ethical dawah content.

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