



A Rhetorical Analysis of Ustadz Felix Siaw's Da'wah on Youtube

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Abstract

There are many aspects that make a da'i popular among mad'u, one of which is rhetoric. Rhetoric is the style of delivering the message conveyed by the da'i to the mad'u. With good message delivery, it will raise the spirit and degree of da'i. This study aims to determine the rhetorical style of ustadz Felix Siaw including language style, voice style, and gestures. The method used in this study uses qualitative research methods with a content analysis approach. Data collection techniques, observations or watching videos that have been uploaded on the youtube channel "Felix Siaw". Then analyze words that contain stylistic applications, sounds, and gestures. While the source of the data is the youtube channel "Felix Siaw" itself and supporting sciences such as books, journals, internet or other references that discuss rhetorical style. From this research obtained results that showed that ustadz Felix Siaw applied rhetorical style very well in his lectures. First, the style of language used is more inclined to use words that are gentle, polite, do not cause provocation, and create a peaceful atmosphere. On the other hand, the language used is firm and not long-winded. Second, the rhythmic style of sound, found flat tone when explaining history with medium voice vowels so that it touches the listener. Third, apart from language style and voice style, Felix also uses gestures such as body posture and eye gaze style, polite and neat dressing style, facial mimic style and hand movements. The results obtained from the research can be a reference for da'i to preach in spreading Islamic teachings.

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INTRODUCTION

Da'wah is a very noble work on this earth. Work that makes a person lifted up by Allah Almighty. A preacher has his own way of delivering his da'wah message. The methods used are very diverse, one of which uses a unique language style (Hidayaturrahman & Putra, 2019; Zaini, 2015). So important is the role of language in conveying the message of da'wah that Allah Almighty says in the Qur'an Surah Ibrahim verse 4:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيَتَّبِعُنَا لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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It means: *"We did not send an apostle, but in the language of his people, so that he might explain clearly to them. So, God deceives whom He wills, and instructs whom He wills. and He is the Almighty and All-Wise God."*

From the words of Allah above, it can be understood that in delivering da'wah a da'i must always pay attention to the language aspect so that his da'wah is successful, as Allah said to the Messenger of Allah (Raharjo & Februansyah, 2019; Zaman et al., 2021). This shows how important language style is in delivering da'wah. Language style or the art of speaking is a science that needs to be learned by a preacher. The art of speaking or known as rhetoric is a science that talks about ways of speaking in front of the masses (crowds), with good speech in order to be able to influence listeners to follow the understanding or teachings they embrace (Fahrudin & Islamy, 2022). The main purpose of rhetoric is for the message to reach its destination. Along with the times, the media to convey da'wah messages also developed. Various kinds of media used today such as Facebook, Instagram, Youtube, and others.

Among these media, Youtube is an effective means used in da'wah activities through audio visual. There are so many lecture videos and Islamic content that have been uploded by preachers in this media (Arifin, 2019; Marwantika & Novitasari, 2021). One of them is Felix Siauw who uses YouTube media to deliver his da'wah. He is one of the most popular preachers today. In the list of ustadz who have the most followers on Instagram summarized by kumparan.com put Ustad Felix Siauw in fourth place, this data was updated on February 26, 2018, namely Ustadz Hanan Attaki, Ustadz Abdul Somad, Ustadz Yusuf Mansur, Ustadz Felix Siauw, Ustadz Arifin Ilham, Ustadz Adi Hidayat and Ustadz Khalid Basalamah (Wiyono & Muhid, 2020).

Felix Siauw's popularity can be seen from the delivery of lectures that are not rigid, polite, clear and easy to digest. Having humor that suits mad'u's needs and his energetic gestures make mad'u enthusiastic in listening to his lectures. The most interesting thing about Felix is the theme of his lecture which highlights more young people such as dating, marriage, women's fashion (Choliq, 2018; Nurrahmi & Farabuana, 2020). Therefore, it is not surprising that his da'wah is more popular among young people. One of his popular lectures is the History of Jerusalem. Of the several videos that Felix uplod on his youtube media, History of Jerusalem ranks seventh of some of Felix's famous videos, namely: Learning tolerance at Christmas, Muhammad al fatih 1453, Summary of the Awakening of the Turkish Nation, First Ramadan Ko Freddy, Iftar at Papi-mimi House, Dogs Enter the Mosque, Koko Fatih Ngajak Papi nya @felixsiauw convert to Islam, History of Jerusalem-The Roots of the Palestinian Crisis (1/2) Youtube Felix Siauw (2021). Therefore, researchers want to examine in depth about Felix Siauw's Rhetorical Style in Baitul Maqdis History Lectures on Youtube Media (Azami, 2020; Karim, 2016).

LITERATURE REVIEW

Some previous studies that specifically discussed Felix Siauw's rhetorical style include: *First*, Astrid Novia Pahlupy's research from the Islamic Broadcasting Communication study program UIN Walisongo Semarang with the title Ustad Hanan Attaki's Da'wah Rhetoric Style on Youtube (Marwantika & Novitasari, 2021). The purpose of this study was to find out the rhetorical style in the lectures of ustadz Hanan Attaki on youtube. The difference in this study with the author does lies in the object of research and the purpose of the study (Avifah, 2017).

Second, Achmad Fauzi's research on Islamic Broadcasting Communication Study Program UIN Sunan Ampel Surabaya on Ustadz Abdul Somad's Da'wah Rhetoric Style (Briandana et al., 2020; Sunaryanto et al., 2022). The purpose of this study was to determine

the rhetorical style of Ustadz Abdul Somad at Ulul Azmi Mosque, Campus C Unair which included the style of language, voice and gestures. The difference in this study with the author does lies in the object of research (Munir et al., 2020; Rubawati, 2018).

METHODS

The type of research used is qualitative with content analysis methods. Content analysis is a research method used to determine the tendency of communication content (Anwar et al., 2022; Engkizar et al., 2021; Febriani et al., 2022). This method carries out two approaches, namely quantitative content analysis and qualitative content analysis. This research uses a qualitative content analysis approach. Qualitative methodology according to Bogadan and Taylor's view is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior, these words will later be collected as data and then analyzed (Fernando et al., 2022; Novita et al., 2022). Content analysis whose research focuses on explicit rhetoric (visible and manifest). In this content analysis, all types of data or documents analyzed are more likely to be text (Engkizar, Alfurqan, et al., 2018; Mutathahirin et al., 2022; Zen et al., 2022). Any form of images, signs, symbols, and moving images and so on or other words is a form of symbolic representation that can be documented or stored for analysis.

RESULT AND DISCUSSION

The following authors describe the results of research in qualitative findings with content analysis methods.

Conversational Language Style

Ustadz Felix Siau in delivering his lecture uses a conversational language style with a language that is popular for all circles, so that in his delivery it is very easy to understand by the audience or people who listen to his lecture. Conversational language style is a language style whose choice of words is popular, straightforward and easy to respond to by the audience (Mardiana et al., 2022; Rahayu et al., 2022). Popular language style is very easy to understand by the wider community because it uses popular words or words that are already known by the wider community. That way, it is very suitable for popular language to be used in conversational language such as on social media (Fadhiliana & Suprabowo, 2022; Zainab et al., 2019). Ustadz Felix also paid close attention to the indicators in the style of conversation used including: short, clear language, using direct sentences. As in the data:

Why the hell is this great Islam that I found, this so beautiful Islam that I found turns out in fact not to be like the theory?

The text uses conversational language seen from the word why which uses the word question. He asked in the video a question so that the question could be classified into conversational language. He wants to invite the audience to give answers or give a warm atmosphere to the audience so that the audience feels participating in his lecture video. The language used is very easy to understand and does not cause questions for the congregation. Conversational language style is classified as language style based on word selection (Azisi & Syam, 2023; Sahlan et al., 2022). This style of language is different from the style of the official language. The difference is that the official language style only uses non-standard language, uses refined but incomplete spelling and the language to be used is simple and short, but in this conversational language style only contains non-standard language, using foreign terms, short language, using direct sentences.

Ustadz Felix Siau who uses conversational language, most Felix uses conversational

language because the majority of young people are mad'unya. Various groups followed the lectures of the ustadz Felix Siauw until Felix was famous for the use of unique language, following current trends or styles and was not suitable if used for the elderly or the elderly. Preaching with parents must use gentle and straightforward language because parents are easily offended (Khumaedi & Fatimah, 2019; Usman, 2016).

Medium Style

Intermediate style is a style of language that uses meaning. Based on the data analysis of the author of the lecture ustadz Felix Siauw found no elements of provocation that resulted in division and hostility, Felix was able to keep the words so that his congregation was calm and peaceful (Habibi, 2018; Karim, 2016). He delivered his lecture well and did not corner or harm a pihak. Thus, Ustadz Felix Siauw became one of the preachers who was in great demand by the community, especially young people. The evidence of Ustadz Felix Siauw's lecture on "The History of Jerusalem" gives meaning or wisdom to his congregation with one of the comments from thousands of viewers' comments as follows:

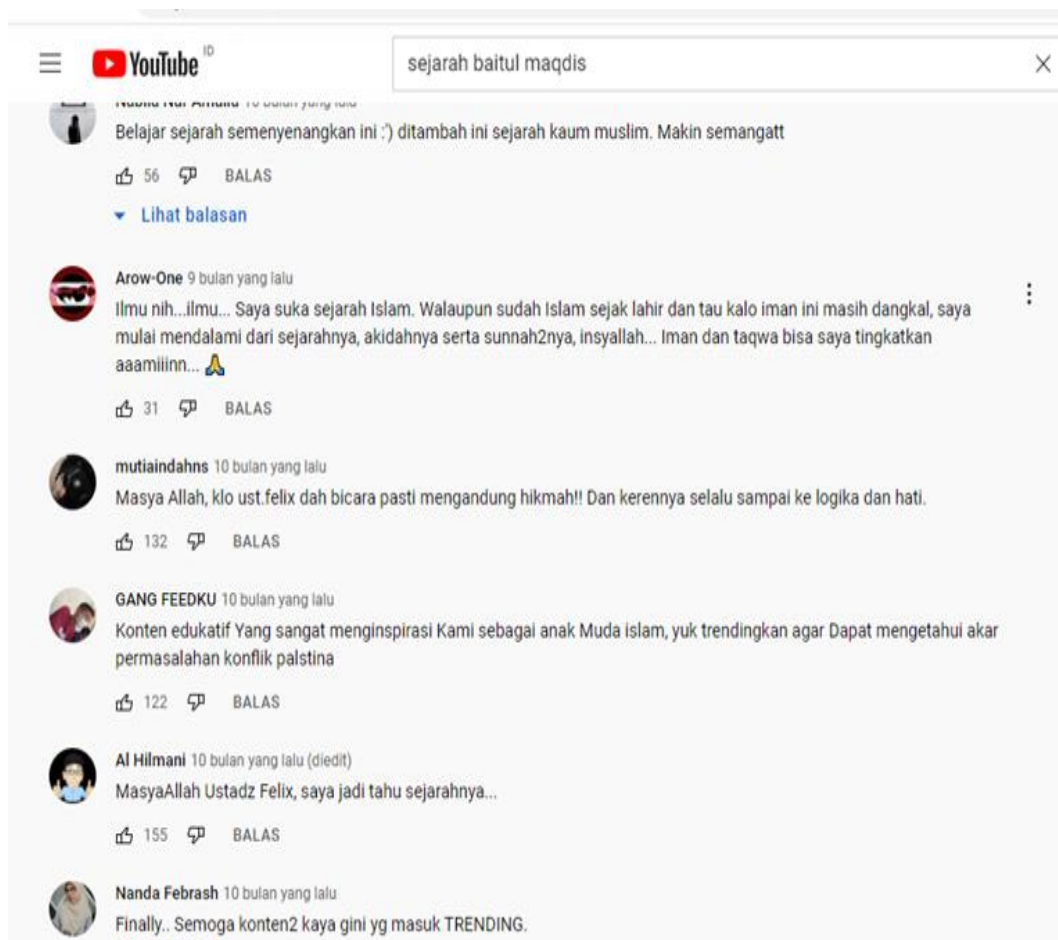


Fig 1. Viewer's Comments on the History of Jerusalem

Comment from mutiaindahns "Masya Allah, klo ust. Felix dah talk must contain wisdom!! And the coolness always reaches the heart." From the comments above, it has been liked by 132 likes, it is evident that the lecture gives meaning to the listener. Furthermore, the lecture contains peace or does not cause division with evidence of viewers' comments below:

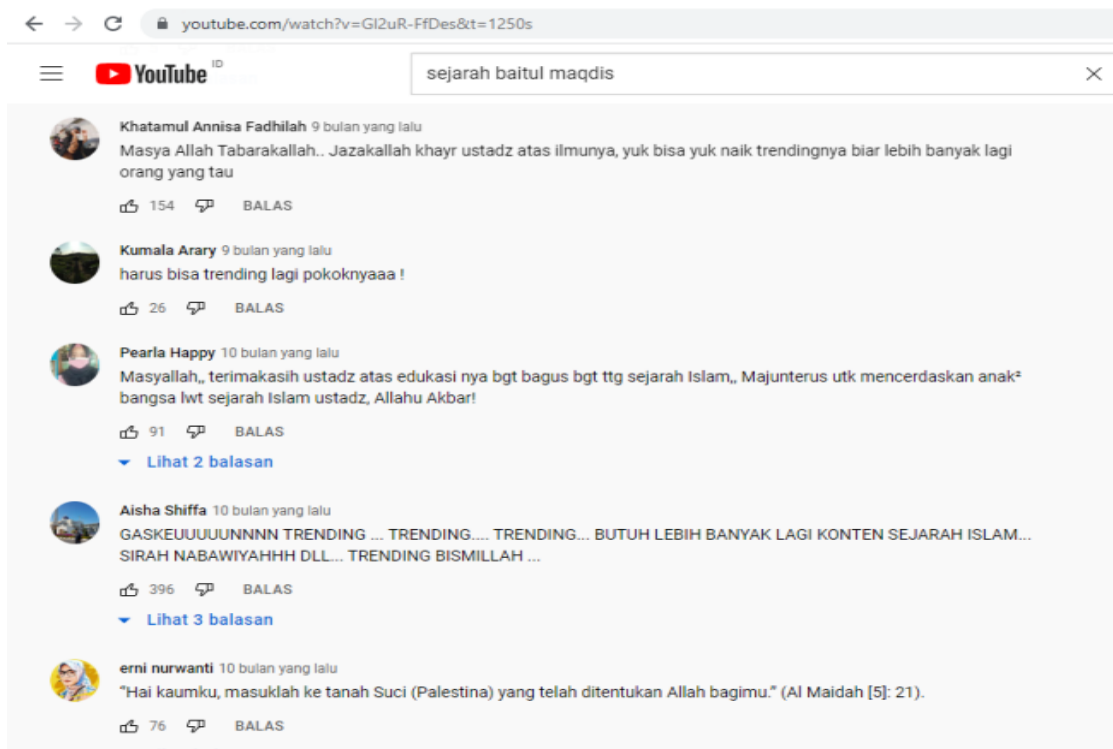


Fig 2. Viewer comments with the theme of peace lectures

Pearla Happy commented "*Mashallah,, thank you ustadz for your education bgt good bgt about Islamic history,, Forward terus to educate the children of the nation lwt Islamic history ustadz, Allahu Akbar!*" The comment above has also been liked by 90 viewers. It is said to be medium style because in delivering his lectures Felix uses a gentle and affectionate tone in accordance with what is described in the Qur'an Surah an-Nisa' verse 63 which is about qaulan layyina. This intermediate style is done to intersperse from various existing tones, so that the effects arising from the congregation are not boring (Rubawati, 2018; Zainab et al., 2019).

Intermediate language style is classified as a style based on tone. This style of language is born from suggestions emitted by a series of words. While the series of words is subject to prevailing syntactic rules, tone, word choice, and sentence structure actually go hand in hand, one will affect the other. Intermediate language styles are found some of them (Fahrudin & Islamy, 2022). **First**, unofficial language style, This style aims to make mad'u better understand what the da'i conveys, because the unofficial language tends to be with simple, short sentences, and the words used are words in everyday life. It is contained in the sentence:

Why did it appear? How come that's it? Regarding something related to it.

In the above sentence the language does not correspond to the refined spelling. The language includes unofficial languages or languages commonly used in everyday life.

I also have one tendency to yes no! not! not! This is okay ya no ngeb and no wer and have no partiality maybe.

The excerpt of the lecture above can be understood by researchers that using foreign languages and non-standard languages. The language is often used by young people today. Language that is becoming a trend in everyday conversation for young people.

So he came again in 1901 to offer again to the Ottomans an offer that was quite drooling, yes friends, Jews came back, so they did not mess around, so they offered Sultan Abdul Hamid about 150 million pounds at that time, if now it is about equivalent to 305 trillion rupiah at minimum.

In the excerpt of the lecture text above, there are sentences that are not standard and not in accordance with PUEBI. The language used is also not standard or uses language in everyday life. **Second**, repetition is the repetition of sounds, words, syllables or parts of sentences that are considered important. From the data that the author is looking for, there are repetitions in the lecture of ustadz Felix Siauw in the lecture "History of Baitul Maqdis", namely:

I also have one tendency to yes no! not! not! This is okay ya no ngeb and no wer and have no partiality maybe.

In the excerpt of the lecture above, there is a repetition using the word not which is repeated seven times with various emphasis (Burhanudin et al., 2019). This repetition style is classified as a repetition of a simplek yaitgaya language in the form of looping at the beginning and end of several lines or sentences in a row. In other words also use repetition like the data below:

Of course, when we are presented, we are presented with news about the temple of maqdis, not a few of us feel confused, feel less referenced, feel that there may not be too much information about the events that appear in the temple.

In the sentence above use repetition three times with the word "feel". This style also includes simplek repetition. **Third**, correction or Epanortosis, A correction is an affirmation in the style of language used to reinforce a statement by making the first statement which is then corrected by correcting or replacing it with another. In the lectures of the cleric Felix Siauw there is a corrective language style. As the following lecture excerpt:

So the Jews came offering money to them and that was the response of Sultan Abdul Hamid in 1987, but of course the Jews would never give up when they were sorry 1897 sorry

In the excerpt of the lecture, Ustad Felix corrected the wrong or mispronounced content of his lecture. This is one form of affirmation to strengthen Felix's delivery. **Fourth**, hyperbole is a style of language that contains an exaggerated statement. As in the following lecture excerpt:

So friends already know also that the Ottomans at that time were in a very, very decline condition, declining, their debts were a lot and they did not have good finances

In the excerpt of the lecture there is a very word that is repeated twice. The word should only be said once. Based on observations from the author that ustadz Felix Siauw used the rhythmic style of sound, namely pitch, rate and loudness (Novita et al., 2022; Wiyono & Muhiid, 2020). As follows. **First**, the pitch in the voice while speaking should not be too high or too low, but simple and pleasant to use, and each speaker should learn the various variations in pitch to bring out the best.

It is said to be pitch because ustadz Felix Siauw was found to tend to use moderate intonation and strong voice pressure so that it could affect his worshippers. As in the data:

The Prophet (peace be upon him) always underlined the importance, of beauty, of goodness, means, of the Grand Mosque for Muslims. (Video 1, 0:08:06).

In the excerpt of the lecture text above, there is a lot of emphasis used, because in the word "always" the tone uses a flat tone to exemplify mad'u. then accompanied by a high tone with several divisions and at the end of the sentence using a low tone as a closing explanation of the sentence by ustadz Felix Siauw.

And we already know too. Joseph would later become the treasurer of Egypt, then the Israelites would enter Egypt, and multiply there, () briefly ceraita then they were enslaved by Pharaoh, then Pharaoh was visited by the prophets Moses and Aaron, then the prophets Moses and Aaron invited them to go from Egypt, to go to a place promised by Allah Almighty. (Video 1, 0:12:40).

In the excerpt of the text, Ustadz Felix Siauw is more likely to use medium intonation or flat intonation. Delivery using high intonation is very rarely used compared to da'i-da'i in

general such as ustadz Abdul Somad, Adi Hidayat, Yahya Waloni and others. **Second**, rate and Rhythm, Rhythm is the fast or slow and rhythm of the sound. Usually the slow speed has a close relationship with the rhythm and rhythm of the sound (Rahayu et al., 2022; Sultanik et al., 2022). Sound with regular speed with a harmonious rhythm, will be able to make listeners happy and interested to listen to lectures.

Ustadz Felix Siau in delivering his lecture used a tone of voice that was simple or not fast and not slow. This goes hand in hand with Felix's history-themed lecture. If explaining a history, you must use a standard tone of voice so that mad'u does not get sleepy or miss the content of the lecture message. The importance of a da'I in controlling the speed of the tone of voice because it has a direct impact on the content of the lecture delivered.

November 29, 1947, after the second world war, where the current world leader, has changed initially is Britain, changed to America. So America changed from the League of Nations, from the League Of Nations, to the United Nations, to the United Nations, (UN). So it was this UN, which finally seemed to mediate, to resolve the conflict in Palestine

In the excerpt of the lecture he gave emphases in every word. As the author put a comma on the quote. In one paragraph ustadz Felix uses a flat or not too high tone according to the needs of the mad'unya. **Third**, pause or Pause, Pause is a sound pause. A pause in the lecture is necessary, because mad'u will not understand the lecture if the lecture does not have a break. Below is the form of pause of ustadz Felix Siau's lecture, namely:

praise and gratitude we always offer to Allah Almighty, who has created man gave instructions to him in the form of the Quran / and to him we will be returned a moment that there is no doubt in it.

In the excerpt of the lecture above, the break sign is denoted by a slash. If the pause is marked with a single slash and if the pause stops is marked with a double slash. At the lecture of the cleric Felix Siau used a lot of pauses, it was in accordance with the title of Felix's lecture on history (Engkizar et al., 2022; Zaini & Rahmawati, 2021). If in explaining history to mad'u does not use pause, then mad'u will be dizzy and do not understand what ustadz Felix Siau said. So here are given many pauses so that mad'u understands from the lecture delivered.

The following findings of gestures include: **First**, body posture, when delivering his lecture on youtube, Felix sat on a chair calmly and facing the camera. With Felix's calm posture and relaxed look, it can be ascertained that it will be fully noticed by the viewer or the audience who are looking at it. Because Felix's initial attitude can determine the viewer's interest in watching his videos.



Fig 3. Body Posture and Eye View

In the picture above, it can be seen that Ustadz Felix is just sitting on a chair and facing the kamera. In contrast to preachers in general who stand and tone also walk. But this is Felix's characteristic, even with a sitting position mad'u does not get tired of watching Felix's lectures. **Second**, appearance and Clothing, Appearance and clothing are things that indicate a spontaneous state of heart and emotion (Sahlan et al., 2022; Usman, 2016).

In the dress, Felix can be seen wearing a gray T-shirt. Even though it's just a T-shirt, there is interest in Felix's clothes, namely the writing Yuk ngaji. The performance gives a very positive impression to the viewer or audience, that a da'I does not have to dress formally Muslim. But you can also wear T-shirts with Islamic nuances.



Fig 4. Appearance and Clothing

From this style of dress, it is clear that Ustadz Felix Siauw is different from da'is in general. As the preachers usually preach using formal clothes such as Muslim clothes, wearing turbans, wearing peci and other Muslim clothes (Burhanudin et al., 2019; Zen et al., 2022). But Felix only wears a T-shirt that says "Yuk Ngaji", Here can attract the attention of young people that with such clothes symbolize the soul of youth or closeness to the youth. So that's where the audience saw the distinctive characteristics of the cleric Felix Siauw.

Third, face and hand movements, Facial mimics greatly determine the appreciation of the material presented. As for when Felix lectured, Felix showed a serious face like frowning. This had already happened at the beginning of his talk (Engkizar et al., 2021; Zainab et al., 2019). Thus, the impression given by the viewer shows that Felix is really serious and lives the material presented not just binding attention. The serious look on his face also made Mad'u really want to hear Ustadz Felix Siauw's lecture.



Fig 5. Face Expressions and Hand Gestures

On the other hand, there are also hand movements, which are movements that can be seen directly by the audience. Need to be careful in moving when lecturing because it can be a laughing stock for the audience if the movement is tense or wrong (Asmaldi et al., 2022; Mutathahirin et al., 2022; Novita et al., 2022). When lecturing he moves his hands with a wide variety of movements and is not stiff or tense. With so many hand movements, it aims to give the effect so that the viewer is focused and not bored in watching the lecture. These hand movements will give the impression to mad'u not to be rigid in listening to Felix's lectures. One of them is like when he said: So the holy of Allah who has carried out his servants at night from the Grand Mosque to the Grand Mosque of Aqsa then the Grand Mosque is a place called the al-Aqsa complex so the compound of the Grand Mosque of Aqsa. In the above sentence, Ustadz Felix Siau moved his hands to explain his lecture. By raising both hands and moving them (Fadhiliana & Suprabowo, 2022; Hajar & Anshori, 2021).

Fourth, eye gaze, Eye gaze is a style used to attract the attention of the audience. Ustadz Felix Siau makes serious eye contact with rarely blinking. By seeing or paying attention to mad'u, he will also be noticed by mad'u. Without eye contact, the audience will not be able to read anything from the outside and inside, Ustad Felix Siau (Anwar et al., 2022; Engkizar, Muliati, et al., 2018).

CONCLUSION

Based on "Felix Siau's Rhetoric in Lectures on "The History of Baitul Maqdis" on Youtube Media". Then it can be concluded as follows: i) Ustadz Felix Siau in the Baitul Maqdis History lecture on YouTube media uses various types of language styles such as language style based on word choice using conversational language style, language style based on tone using medium style, language style based on sentence structure using informal style of language and repetition or repetition of words, style of language based on whether the meaning is direct or not using corrections or epanortosis and hyperbole. ii) The sound style used by Felix is pitch, which in his lectures Felix uses a lot of sound emphasis so that mad'u understands the lecture delivered and uses the rate as a measure of the rhythmic speed of his voice. Then Felix used a pause to distinguish the sentences from the contents of Felix's

lecture. iii) Apart from the style of language and style of voice, Felix also uses the style of gestures to give mad'u a serious and relaxed impression

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