

THE RHETORIC OF PREACHING BY USTADZAH MUMPUNI HANDAYAYEKTI IN WELCOMING THE NEW HIJRI YEAR IN SALAMAN, MAGELANG

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Abstract

The purpose of this study was to determine the rhetoric of preaching and the planning of preaching of Ustadzah Mumpuni Handayayekti which includes the methods of preaching bil lisan and bil hikmah in Salaman Magelang. This study is a qualitative study with a descriptive approach. The data collected were in the form of words, pictures and results of observations, interviews with sources and documentation which will be interpreted at the data analysis stage. The results of this study indicate that the rhetoric of preaching of Ustadzah Mumpuni Handayayekti in giving a lecture in Salaman Magelang uses a delivery method without preparation, namely taking material points using a clear voice and with the characteristics of Ustadzah Mumpuni Handayayekti's voice. Ustadzah Mumpuni Handayayekti's body language style in delivering a lecture in Salaman Magelang helps explain and emphasize the material delivered by Ustadzah Mumpuni Handayayekti to the listeners of the preaching.

Keywords: *Rhetoric; Preaching; Public Speaking.*

INTRODUCTION

Islam as a religion of da'wah teaches the importance of calling for goodness through various means, including verbally, in writing, and in action (Choiriyah, 2022). In the practice of da'wah, good speaking skills are an important aspect so that the message can be effectively received by the mad'u (listener). One form of da'wah communication that stands out is rhetoric, namely the art of speaking to attract attention and convey messages clearly (Ali Fatoni et al., 2023). Data shows that the use of rhetoric in da'wah often affects the level of congregation participation, especially when the da'i is able to combine regional languages and humor to reach various groups. Ustadzah Mumpuni Handayayekti, for example, is known for her rhetoric that combines Javanese and jokes, making her an interesting example of how rhetoric can increase the acceptance of da'wah messages.

Previous studies have discussed the importance of rhetoric in da'wah and how the art of speaking can attract the attention of the mad'u (Hermawan, 2018; Trilaksono

et al., 2021). However, most studies are still descriptive and do not review in depth the application of rhetorical aspects in the context of contemporary da'wah. For example, studies rarely discuss how rhetoric is adapted to local socio-cultural conditions, such as the use of regional accents, humor, or traditional arts in da'wah. In addition, although the concept of public speaking is often used to analyze rhetoric, not many have studied the implementation of this theory in Islamic da'wah specifically.

This paper aims to address these shortcomings by analyzing the da'wah rhetoric of Ustadzah Mumpuni Handayayekti using the concept of public speaking from Stephen E. Lucas. The three specific objectives of this research are: (1) To identify the aspects of rhetoric used by Ustadzah Mumpuni in delivering her sermons, (2) To analyze the influence of the use of regional accents and humor on the acceptance of mad'u, and (3) To evaluate how her sermon rhetoric fulfills the principles of public speaking in building relationships with the audience.

This paper argues that the rhetoric of da'wah applied contextually and using a culture-based approach, such as regional accents and humor, can increase the effectiveness of Islamic da'wah. The hypothesis tested is that aspects of public speaking, such as understanding the audience, adjusting communication styles, and mastering emotions in speaking, play a key role in building a connection between da'i and mad'u. Through the analysis of Ustadzah Mumpuni Handayayekti's rhetoric, this study aims to show that adaptive da'wah delivery methods can strengthen religious messages in diverse socio-cultural contexts.

The da'i's mastery of rhetoric provides the ability to touch the hearts of the audience and motivate them to implement religious values in everyday life. Gorys Keraf (2021) identifies two main aspects in rhetoric: knowledge of language and the ability to use language to convey certain messages. This supports the audience's trust in the da'i and strengthens the da'wah message. In addition, rhetoric provides a logical and empirical delivery structure, in accordance with the rational, accumulative, and factually verifiable nature of rhetoric (Amrihani, 2021).

Dakwah in language means "calling" or "inviting," as expressed by Hermawan (2018), and in terms of terminology aims to encourage change from a less good condition to a better one (Nurasikin, 2020). Careful planning is an important element in da'wah to set effective goals, objectives, and strategies. This involves identifying problems, planning time, and providing da'wah facilities. Proper scheduling facilitates coordination of da'wah activities and ensures smooth implementation, so that goals can be achieved optimally (Nurasikin, 2020).

Public speaking skills are very important in da'wah to convey messages verbally and nonverbally. According to Rakhmawati (2014), the three main elements of public speaking are delivery method, use of voice, and body movement. Hollingsworth et al. (2021) identify four basic methods of delivery, namely reading a

script, memorizing, speaking impromptu, and speaking with limited preparation. The uniqueness of the human voice, as explained by Hollingsworth et al. (2021), is an important element in strengthening the message of da'wah, because the voice can influence the emotional resonance of the audience.

Rhetoric and public speaking complement each other in delivering persuasive and interesting da'wah messages. Nurgiantoro (2015) emphasized that the use of appropriate language in rhetoric, combined with verbal and nonverbal communication in public speaking, increases the effectiveness of da'wah. Da'i who masters these two skills can convey messages clearly and on target, create a deeper influence on the audience, and build trust in the religious values conveyed.

METHOD

This study is a qualitative study that aims to describe the activities of preaching and the rhetorical style used with a public speaking approach. Qualitative research is a study that aims to describe and analyze phenomena, events, social activities, perceptions, thoughts of people individually or in groups (Cresswel, 2013). While with the descriptive method, researchers can provide a picture of the object being studied so that they can explain in detail the knowledge within a certain time (Arikunto, 2002; Soehartono, 2011). The data sources for this study consist of primary data sources consisting of interview transcripts and observation reports. The subject of this study is Ustadzah Mumpuni Handayayekti, while the object of the study is her Preaching Rhetoric. Data collection techniques use observation, interview, and documentation techniques. The observation technique was carried out on July 25, August 6 and August 14 by observing the conditions and situations of the implementation of Ustadzah Mumpuni Handayayekti's religious studies. While the interview was conducted in a structured manner with written question guidelines. There were several parties involved in this interview, namely Ustadzah Mumpuni Handayayekti and several congregation members in the study who attended. The technique for selecting congregation samples was carried out by snowball sampling, where the researcher conducted serial interviews on July 25, August 6, and August 14, 2023. Finally, the author carried out the documentation stage by collecting documents from past events. This study collected data in the form of photos and voice recordings of Ustadzah Mumpuni Handayayekti and several mad'u. The data analysis technique used in this study was descriptive analysis.

RESULTS AND DISCUSSION

Planning of Ustadzah Mumpuni Handayayekti's preaching in Salaman Magelang

Ustadzah Mumpuni Handayayekti is a preacher from the city of Cilacap, and in delivering her preaching she also uses her Javanese ngapak accent, therefore she is known as ustadzah ngapak, because this ngapak is what makes her famous outside Java and abroad. Ustadzah Mumpuni Handayayekti has preached in various cities and even abroad, and on this occasion the researcher conducted a study in Salaman Magelang because there were several reasons why the researcher chose this area. The Magelang area is part of Central Java and the language used is the same. The Magelang area is a place for Ustadzah Mumpuni Handayayekti to preach. The local community for the religious study event was less enthusiastic in attending, and Ustadzah Mumpuni Handayayekti was able to make the community enthusiastic in attending the event. The people of Salaman Magelang really like Ustadzah Mumpuni Handayayekti, especially since she has invited her to the local area more than three times. His delivery and characteristic of his Javanese ngapak accent language that can be accepted by the surrounding community and the humor that he brings is quite impromptu considering the situation and conditions. Moreover, he has won AKSI Indosiar and AKSI ASIA which has become an attraction for the surrounding community. Many preachers have filled the Salaman Magelang area, but the enthusiasm of the community is different, when the one who filled it was Ustadzah Mumpuni Handayayekti, that is what made the researcher conduct further research in the Salaman Magelang area by directly attending the pengajian event in Magelang in order to welcome the new Hijri year.

When she was the one who filled her preaching, her community was so enthusiastic in attending the religious study event. That is what made the researcher take the Salaman Magelang area and directly examine how the preaching rhetoric that Ustadzah Mumpuni Handayayekti conveyed. In delivering her preaching rhetoric, she used her Javanese ngapak accent and there are several things that need to be considered in her preaching rhetoric. The method of delivering the lecture used by Ustadzah Mumpuni Handayayekti in each of her lectures is the Speaking Extemporaneously method. The type of delivery carried out by Ustadzah Mumpuni Handayayekti is the best type of delivery and is often used by preachers.

The lecture in general is indeed prepared, but not memorizing word for word. Before going up on stage, Ustadzah Mumpuni always prepares what she wants to convey to the mad'u. She writes in a special book that she has deliberately prepared to write the material that Ustadzah Mumpuni will convey to the mad'u. Even Ustadzah Mumpuni before going on stage, she had to reread what she wrote to understand better. Ustadzah Mumpuni always memorized the material by writing down what she would convey and she understood it until she really understood it. Ustadzah Mumpuni Handayayekti also routinely always recited the Koran with her

teacher on Fridays, because it was her obligation to recite the Koran and deepen her knowledge.

Then, Ustadzah Mumpuni Handayayekti's voice can be said to be strong but not loud but still sounds soft. This is triggered by the open event venue and many audiences. The volume of voice delivered by Ustadzah Mumpuni Handayayekti in her preaching message sounds strong and still relatively soft. Ustadzah Mumpuni Handayayekti's tone of voice in a sermon in one of the villages, namely in Banyuwangi village, sounds high and low. Occasionally she uses a high tone and she continues with a low tone. Ustadzah Mumpuni Handayayekti's tone of voice suddenly rises when she says sentences that people usually hear about alms. Ustadzah Mumpuni Handayayekti's tempo of speech in a religious lecture in Bandung regarding the thanksgiving of the Nurul Huda mosque and welcoming the new year of Hijri 1445 H is neither too fast nor too slow. In the lecture, her speech tempo was fast when she explained words that were familiar to the ears of the mad'u and her speech tempo slowed down when explaining words that were quite complicated and difficult to understand and her speech tempo slowed down when she was at the end of the discussion.

There were several moments where Ustadzah Mumpuni Handayayekti was seen pausing while delivering her preaching messages. This pause can also occur because the preacher uses the Speaking Extemporaneously method, where a preacher only delivers the contents of his preaching message by looking at the big theme that has been created. Usually he pauses because he is interpreting a hadith that is intended to strengthen his material. The function of the pause is so that the preacher can think for a moment to convey his preaching message or the arrangement of words so that the mad'u can easily understand what is being conveyed. Vocal variation is very necessary, even very much needed when the preacher is delivering his preaching message. Such as volume, tone, pauses, and there are functions that can vary the preacher's vocals. When Ustadzah delivers her preaching message, the sentences and words she utters are not monotonous, even Ustadzah Mumpuni Handayayekti is very good at delivering her preaching messages, so that the mad'u can understand what she is saying. Vocal variation is the sound of pronouncing letters into good words. Vocal variation also includes several vowels, namely the vowels a, i, u, e, and o.

When delivering her preaching message, Ustadzah Mumpuni Handayayekti was found to have stuttered and made a few mistakes in her pronunciation. However, she was able to overcome this by repeating the wrong sentence several times so that the congregation could understand Ustadzah Mumpuni Handayayekti's words or utterances. Ustadzah Mumpuni Handayayekti's articulation when delivering a religious lecture was said to be good and was pronounced without any mistakes when reciting the dalil of the Qur'an and hadith which consisted of different hijaiyah letters when pronounced. Ustadzah Mumpuni Handayayekti's articulation was very clear

when she pronounced words containing the letter R. The pronunciation of the letter R or other letters when she delivered her preaching was very clear and her articulation was clear.

Most languages have their own dialects with distinctive accents, grammar and vocabulary. Dialects are usually based on regional or ethnic speech patterns. Usually dialects are characteristic of a language from a region. The background of Javanese Ngapak, Ustadzah Mumpuni Handayayekti is one of the characteristics of the dialect when delivering a lecture. The Javanese Ngapak dialect that is so attached and thick does not become a barrier for the audience, because Ustadzah Mumpuni Handayayekti also adjusts the language that is familiar or understandable. Sometimes when Ustadzah Mumpuni Handayayekti lectures outside Java, most of whom are not Javanese, Ustadzah Mumpuni Handayayekti also inserts some local regional languages as a form of closeness to the audience. Ustadzah Mumpuni Handayayekti's Javanese Ngapak dialect is not only part of when giving a lecture, but also when Ustadzah Mumpuni Handayayekti throws out pantuns that he always says in every lecture.

Furthermore, personal appearance plays a very important role in delivering a lecture. Because in delivering a lecture, usually the audience will observe and see before the audience listens. The same as adjusting the language to the audience and the event, you also have to dress appropriately. Although the power of speech can overcome the bad impression created by personal appearance, regardless of the speaking situation, you should try to create an interesting first impression and message. The appearance of Ustadzah Mumpuni Handayayekti when giving a lecture at Salaman Magelang as usual is in accordance with the method that is held. Ustadzah Mumpuni Handayayekti wears a headscarf, robe and socks or sometimes also wears a jacket. Ustadzah Mumpuni Handayayekti always wears a Rabbani brand square headscarf with dark or soft colors with a cap that matches the robe or jacket she is wearing.

Ustadzah Mumpuni Handayayekti's body movements when delivering a lecture flow as if there is no stiffness. Body movements are not only monotonous and fixed in one direction, sometimes pointing to the right and left and sometimes even bending over. Then the hand movements of Ustadzah Mumpuni Handayayekti seemed like a tool in delivering the material, helping to explain what Ustadzah Mumpuni Handayayekti conveyed, even illustrating daily life in Ustadzah Mumpuni Handayayekti's material. Like the four-finger movement that Ustadzah Mumpuni Handayayekti always used when preaching. The four-finger movement made by Ustadzah Mumpuni Handayayekti indicated that she was pointing and emphasizing what she was conveying.

Planning of Ustadzah Mumpuni Handayayekti's preaching in Salaman Magelang

A preacher must have a preaching plan to design how and what will be conveyed when preaching. Preaching planning includes how the religious conditions and situations of the local community are and what language is used by the community so that the preacher must prepare according to the conditions and situations of the local community.

Ustadzah Mumpuni Handayayekti said that rhetoric is the science of speaking or how to speak in front of an audience or in front of mad'u. While preaching is inviting the audience or mad'u to do something good. Rhetoric and preaching are interrelated because rhetoric is the science of speaking or the art of speaking style to convey and invite the audience towards goodness. Preaching is an invitation, a call to Muslims in inviting something good. In essence, Islamic preaching is an effort to actualize the values of faith in an activity that is carried out. The values of faith are thinking, behaving, and behaving, if these values have been used, then a system of human activities in society will be organized.

A preacher when preaching must be able to master rhetoric, where rhetoric itself is the science of arranging words well and correctly. If a preacher does not master rhetoric well and correctly, then the preaching delivered will not invite to influence society to do good. In the concept of preaching there is a strategy used when preaching and the concept of preaching will not be achieved without a strategy. There are three forms of preaching, namely preaching by word of mouth, preaching by word of mouth and preaching by word of mouth. However, Ustadzah Mumpuni Handayayekti said that she has a preaching strategy that she uses, namely preaching by word of mouth and preaching by word of mouth.

Bi hal da'wah is da'wah carried out by a preacher by giving examples of good behavior to the congregation or community. A brief definition of bi hal da'wah is da'wah that uses real actions or examples as its message. Bi hal da'wah carried out by Ustadzah Mumpuni Handayayekti in the Salaman Magelang area was when she discussed about alms and sincerity. And in the Salaman Magelang area there was a fundraising to finish the mosque. Ustadzah Mumpuni Handayayekti was asked by the committee to raise funds to help finish the renovation of the mosque. Bi hal da'wah carried out by Ustadzah Mumpuni Handayayekti was to exemplify good deeds by helping to provide funds and telling the community to also help by donating as much as they could. Ustadzah Mumpuni Handayayekti also used bi lisan da'wah, which is da'wah carried out verbally.

Bi lisan da'wah is often a characteristic of a preacher's speech. Oral da'wah can also be interpreted as a method of expressing and delivering da'wah where da'wah is more oriented towards giving sermons, face-to-face speeches and so on. As done by Ustadzah Mumpuni Handayayekti, she uses oral da'wah in her da'wah, da'wah

carried out with oral da'wah is da'wah with mau'idzoh hasanah, namely by giving good advice and conveying Islamic teachings with affection so that the advice and Islamic teachings conveyed can touch the heart. Da'wah carried out in a mau'idzoh hasanah manner, namely by conveying advice and mau'idzoh hasanah da'wah can also be said to be storytelling because the da'wah delivered by Ustadzah Mumpuni Handayayekti is with a storytelling model.

The method of preaching is the method used by Ustadzah Mumpuni Handayayekti to convey her preaching, and choosing and interpreting the method of preaching greatly affects the smoothness and success of preaching. The method of preaching with bil hikmah is a method for people or groups who are intelligent or quick-witted.

The method of preaching with bil hikmah is a provision for preachers towards success and will have an impact on the mad'u so that they are motivated to change themselves and practice what is conveyed. Then the method of Bil Mau'idzoh hasanah is a method of using good advice that conveys Islamic teachings with a sense of affection so that the advice and teachings of Islam conveyed can touch the heart. If the mau'idzah hits the target's heart if the words conveyed are accompanied by the experience and example of the deliverer. Mau'idzah hasanah aims to prevent bad targets, and this can invite emotions, both from the deliverer and from the recipient, therefore mau'idzah hasanah really needs to remind its goodness. This is what made Ustadzah Mumpuni Handayayekti use the experiences she had and also be very careful in delivering her preaching.

Preaching Rhetoric of Ustadzah Mumpuni Handayayekti in Salaman Magelang (Based on Stephen E Lucas' Public Speaking Theory)

Ustadzah Mumpuni Handayayekti is a preacher from the city of Cilacap, and in delivering her preaching she uses her Javanese ngapak accent. So she is famous as ustadzah ngapak, this is what makes her famous outside Java and abroad. Ustadzah Mumpuni Handayayekti has preached in various cities and even abroad. On this occasion, the researcher conducted a study in Salaman Magelang because there were several reasons that made the researcher take this area.

When she was the one who filled her preaching, the community was so enthusiastic in attending the recitation event. That is what made the researcher take the Salaman Magelang area and directly examine how the rhetoric of preaching that Ustadzah Mumpuni Handayayekti conveyed. In delivering the rhetoric of preaching, she used her Javanese ngapak accent and there are several things that need to be considered in her rhetoric of preaching, as follows:

First, the Method of Delivery. The method of delivering the lecture used by Ustadzah Mumpuni Handayayekti in each of her lectures is the Speaking Extemporaneously method. The type of delivery used by Ustadzah Mumpuni

Handayayekti is the best type of delivery and is often used by preachers. The outline of the lecture is indeed prepared, but not memorized word for word.

Before going up on stage, Ustadzah Mumpuni always prepares what she wants to convey to the congregation. She writes in a special book that she has deliberately prepared to write the material that Ustadzah Mumpuni will convey to the congregation. Even before going up on stage, Ustadzah Mumpuni has to reread what she wrote to understand it better.

Ustadzah Mumpuni always memorizes the material by writing down what she will convey and she understands it until she really understands it. Ustadzah Mumpuni Handayayekti also routinely always studies the Koran with her teacher on Fridays, because it is her obligation to study the Koran and deepen her knowledge. Second, Voice Style (The Speakers Voice), Ustadzah Mumpuni Handayayekti is known to have a strong but soft voice volume.

In events that usually take place in open spaces with a large audience, the volume of her voice sounds thunderous but still does not surprise the listener. An example can be found in a Koran reading in Banyuwangi Village, Magelang, where she said, "Ya Rasulallah, Maa Huwaa Ikhlah?" with a firm but soft voice. This is one of Ustadzah Mumpuni's advantages, because the volume of her voice has a characteristic that is able to convey the message of da'wah effectively to the mad'u.

In several moments, Ustadzah Mumpuni was seen taking a pause while delivering her preaching message. This pause often occurred when she was interpreting a hadith to strengthen her preaching material. In addition to functioning to compose words that are easier for the audience to understand, this pause also reflects the use of the extemporaneous speaking method, where the delivery of the lecture is carried out by following the main theme that has been prepared.

Vocal variation is also one of Ustadzah Mumpuni Handayayekti's advantages. While delivering the preaching message, she does not sound monotonous. The sentences and words that come out of her are spoken with regular intonation and rhythm, so that the audience can clearly understand what is being conveyed. The use of vowels such as a, i, u, e, and o are processed well, adding to the appeal of her lecture delivery.

Although there were several moments where her pronunciation seemed hesitant or made slight errors, Ustadzah Mumpuni was able to overcome this by repeating the wrong sentence several times until the audience could understand what she meant. This shows her thoroughness and dedication in delivering the preaching correctly and clearly. Ustadzah Mumpuni Handayayekti's articulation when delivering a religious lecture is very good. When reciting the Qur'anic verses and hadiths consisting of hijaiyah letters, she pronounces them clearly without error. This articulation ability is also seen in the pronunciation of letters such as "R," which seems sharp and clear, adding positive value to her delivery of preaching.

The Ngapak Javanese dialect is the characteristic of Ustadzah Mumpuni Handayayekti, which makes her lectures feel more personal and close to the audience. This dialect is not a barrier for the audience, even when she delivers lectures outside Java, she often inserts the local language to create emotional closeness. In addition, this dialect is often an inseparable part when she throws out pantuns that are always inserted into each of her lectures, adding to the appeal and uniqueness of her preaching.

CONCLUSION

The planning of the preaching carried out by Ustadzah Mumpuni Handayayekti in Salaman Magelang by preparing materials and writing down the points of the material to be delivered and using the oral delivery method with mau'idzoh hasanah and also with the bil hikmah method to increase the appeal of the material delivered and package the preaching material in an interesting way.

Ustadzah Mumpuni Handayayekti's preaching rhetoric in giving a lecture in Salaman Magelang uses a delivery method without preparation, namely taking the points of the material using a clear voice and with the distinctive voice of Ustadzah Mumpuni Handayayekti. Ustadzah Mumpuni Handayayekti's body language style in delivering a lecture in Salaman Magelang helps explain and emphasize the material delivered by Ustadzah Mumpuni Handayayekti to the mad'u.

This study limits the study to the rhetoric of Ustadzah Mumpuni Handayayekti's preaching in welcoming the Hijri New Year in Salaman Magelang, using observation, interview and documentation methods. Other research methods can be used to provide richer and deeper data. In addition, this study has subjectivity because it uses qualitative methods, thus allowing for subjectivity in data interpretation.

Based on these limitations, further research in the future can expand the focus of the study, for example by comparing the rhetoric of preaching carried out by Ustadzah Mumpuni Handayayekti with other preachers, or analyzing the influence of rhetoric of preaching on the understanding and behavior of mad'u. In addition, further research can examine more deeply the factors that influence the rhetorical style of Ustadzah Mumpuni Handayayekti's preaching, and how she developed this style.

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