

# Public Perception of Gus Iqdam's Rethoric in the Sabilu Taubah Religious Congregation

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**Abstract:** Gus Iqdam is a young preacher and founder of the Ta'lim Sabilu Taubah assembly. The assembly, which initially had only seven members, has now grown to 66,000 members. The uniqueness of the assembly lies in its members, who were formerly alcoholics, marginalized children prone to crime, and members with street ideologies. This research is field research using qualitative methods. The data in this research comes from observation, interviews, and documentation. Data analysis in this research goes through three stages, namely data reduction, data presentation, and conclusions. The primary data for this research is 20 people from Karanggayam Village as informants, while the secondary data is documentation. This study uses Aristotle's rhetoric theory with a persuasive model, namely ethos, logos, and pathos. The findings of this study reveal that the community's perception of the rhetoric of preaching through ethos in Gus Iqdam's preaching has credibility and integrity as a preacher. His credibility is built on his experience of religious values such as honesty, kindness, and compassion. The community's perception of the rhetoric of preaching through logos is that Gus Iqdam's preaching uses classical Islamic texts, verses from the Qur'an, and hadith as sources of preaching material. He is relevant in his storytelling and provides examples that are easy for the community to understand. The public's perception of his preaching rhetoric through pathos, the congregation's interest in Gus Iqdam's preaching can be seen from the growing number of congregants. The impact of his preaching rhetoric on the community in their daily lives includes cognitive, affective, and conative changes in the surrounding environment and moral, spiritual, and financial changes.

**Keywords:** Public Perception, Da'wah Rhetoric, Gus Iqdam

**Abstrak:** Gus Iqdam seorang mubaligh muda sekaligus pendiri majelis Ta'lim Sabilu Taubah. Majelis yang awalnya hanya 7 orang jama'ah, sekarang meningkat hingga 66.000 jamaah. Keunikan jam'ah yang dulunya pemabuk, anak marginal yang mengarah kepada kriminal, serta jama'ah yang memiliki ideologi jalanan. Penelitian ini merupakan penelitian lapangan dengan menggunakan metode kualitatif. Data dalam penelitian ini berasal dari observasi, wawancara, dan dokumentasi. Analisis data dalam penelitian ini melalui tiga tahap yaitu reduksi data, penyajian data dan kesimpulan. Data primer penelitian ini adalah 20 masyarakat Desa Karanggayam sebagai informan serta data sekunder adalah dokumentasi. Dalam penelitian ini menggunakan teori retorika Aristoteles dengan model persuasif yaitu ethos, logos, dan pathos. Temuan penelitian dalam penelitian mengungkapkan bahwa persepsi masyarakat terhadap retorika dakwah melalui ethos dalam dakwah Gus Iqdam mempunyai kredibilitas dan integritas sebagai mubaligh. Kredibilitasnya dibangun dari pengalaman nilai-nilai agama seperti kejujuran, kebaikan, dan kasih sayang. Persepsi masyarakat terhadap retorika dakwah melalui logos, dakwah Gus Iqdam yang menggunakan kitab kuning,

*ayat-ayat Al-Qur'an dan had is sebagai sumber dari materi dakwah. Keaktualan dalam bercerita dan memberikan contoh yang mudah dimengerti masyarakat. Persepsi masyarakat terhadap retorika dakwah melalui pathos, ketertarikan jama'ah pada dakwah Gus Iqdam bisa dilihat dari banyaknya jama'ah yang terus bertambah. Dampak retorika dakwah bagi masyarakat dalam kehidupan sehari-hari meliputi perubahan kognitif, afektif, dan konatif pada lingkungan sekitar dan perubahan secara moral, spiritual dan finansial*

**Kata Kunci:** Persepsi Masyarakat, Retorika Dakwah, Gus Iqdam

## A. Introduction

Interaction is an eternal part of human life and is an important aspect of social life.<sup>1</sup> Communication is essential in interaction because it is a process of conveying messages or information through media so that they can be received by the communicant and feedback can be expected. It is also a means of problem solving. It is important to learn and understand communication in life activities so that our desired goals can be achieved.

Communication in da'wah is not only informative, informing or informing, but also persuasive. That is, inviting the community to be willing to accept a message and activity<sup>2</sup> Persuasive communication is necessary so that the message in da'wah is accepted and listened to and practiced by the *mad'u*. Da'wah can be carried out through various methods and platforms, one of which is through *majelis ta'lim*, which is often used as a forum for teaching Islamic teachings and strengthening the faith and worship of Muslims.

Islamic preaching can be done anywhere and in any form including in *majelis ta'lim*. In everyday community life, *majelis ta'lim* is a community activity that currently attracts a lot of interest in participation. There are people who want to expand their religious knowledge, happiness, and peace of mind by attending *majelis ta'lim*. This is because participating in *majelis ta'lim* activities influences people's attitudes towards religious knowledge.<sup>3</sup>

In everyday community life, *majelis ta'lim* is a community activity that currently attracts a lot of interest in participation<sup>4</sup>. Gus Iqdam, a young preacher whose full name is Agus Muhammad Iqdam, was born on September 27, 1994. Gus Iqdam is the son of the cleric of Pondok Mamba'ul Hikam II in Karanggayam Village, Srengat District, Blitar Regency, as well as the founder of the Sabilu Taubah religious gathering. The Sabilu Taubah Islamic Study Circle is derived from the Arabic words "Sabilu," meaning path, and "Taubah," meaning repentance. Thus, Sabilu Taubah means the path of repentance. The Sabilu Taubah Islamic Study Circle is one of the Islamic study circles that functions as a center for Islamic preaching and teaching activities in a particular community.

The Sabilu Taubah Islamic study group was established in 2018. Initially, there were only 7 members, but over time, the number of members has increased to 66,000<sup>5</sup>. The members have unique backgrounds, which makes this study group very interesting. The uniqueness of the congregation lies in its members, who were formerly alcoholics, marginalized children prone to crime, and members with street ideologies. In addition to learning, this assembly also holds *zikr* and *shalawat*, and is held every Monday night (Tuesday night) and Thursday night (Friday night). Gus Iqdam also uses Instagram, a social media platform with 1.3 million followers (Instagram @iqdammuhammad\_).

<sup>1</sup> Akhmad Saoqillah, "Peranan Komunikasi Intrapersonal dalam Proses Pembentukan Konsep Diri Mahasiswa KPI IUQI," *Jurnal At-Tawasul* Vol.1, no. 2 (2022).

<sup>2</sup> Nihayatul Husna, "Metode Dakwah Islam Dalam Perspektif Al-Qur'an," *Jurnal Selasar KPI* Vol.1, no. 1 (2021).

<sup>3</sup> Reny Masyitoh, "Dakwah Melalui Media Sosial," *Mukammil : Jurnal Kajian Keislaman* Vol.VI, no. 1 (2023).

<sup>4</sup> Masyitoh, "Dakwah Melalui Media Sosial."

<sup>5</sup> Mochammad Chusni Salafuddin, *Model Pembinaan Imam Generasi Muda di Majelis Sabilu Taubah*, 2023.

Socially, the Sabilu Taubah assembly is not only attended by Muslims but also non-Muslims. The presence of non-Muslims allows Gus Iqdam's preaching rhetoric to capture the attention or interest of all segments of society. People have different perceptions. In addition to the factors mentioned above, this situation can also be influenced by emotional states, motives, and experiences during participation in the preaching activities. Mad'u who feel comfortable with the message conveyed by the dai will show a positive perception, indicating that they are satisfied and happy with the dai's delivery<sup>6</sup>.

Gus Iqdam has a distinctive style of preaching that is contemporary and relevant to today's world, and his delivery attracts large congregations. Gus Iqdam's preaching rhetoric includes a unique style of delivery, a deep understanding of religious teachings, and a special approach to understanding Islamic values in a contemporary context.<sup>7</sup>

A similar tendency among many mad'u is that they express negative perceptions in the form of dissatisfaction and disappointment because their expectations do not match the dai's representation. If the community has a good impression of the *majelis ta'lim*, then the local community will participate more actively in *majelis ta'lim* activities. The opposite is also true; if the *majelis ta'lim* gives a bad impression to the community, then the community will not be interested in *majelis ta'lim* activities<sup>8</sup>.

## B. Theoretical Review

Perception is One important component in communication is perception. Perception is important because it is at the core of communication<sup>9</sup>. According to Kenneth K. Sereno and Edward M Bodaken, perception consists of three activities, as follows<sup>10</sup>: Sensation (Sensation refers to messages sent to the brain through the five senses, which are receptors that function as a link between the human brain and the surrounding environment), Attention (Attention is when humans respond to or interpret any object or event, we first pay attention to the event or stimulus.

So perception requires the presence of an object to be perceived, including other people or ourselves. In many cases, stimuli that attract attention tend to be considered more important than those that do not attract attention. Such stimuli usually cause subsequent events. That is why the people we pay the most attention to tend to be considered the most influential. In other words, we will pay attention to what we consider meaningful to us, and we will not pay attention to what is not meaningful to us), Interpretation (Interpretation is the most important stage of perception, namely interpreting or giving meaning to the information that reaches us through the five senses)<sup>11</sup>.

Rhetoric of Da'wah, Rhetoric or rhetoric is the art of speaking, "the art of speaking" or "*de kunst der welsprekenheid*" (Dutch). Therefore, rhetoric is more about art and practical intelligence and is not considered a science<sup>12</sup>. Defined by Aristotle as "the art of persuasion," rhetoric is the science of speech, or the art and skill of speaking in public<sup>13</sup>. According to Aristotle, rhetoric is a method of persuasion created by the speaker. Aristotle focused on rhetoric as a speaker who can implement persuasive tools in the form of ethos, logos, and pathos. Ethos is the credibility of the

<sup>6</sup> Fadh Fawaz, "Persepsi Mad'u Terhadap Retorika Dakwah Ustadz Adi Hidayat 'Studi Kasus Jama'ah Masjid An-Nur Tanah Kusir Bintaro'" (Universitas Muhammadiyah Jakarta, 2020).

<sup>7</sup> Winda Kustiawan, Erwan Efendi, and Wahyudi, "Retorika sebagai Budaya Seni Bertutur Kata dalam Masyarakat," *Jurnal Ilmiah Wahana Pendidikan* Vol.9, no. 5 (2023).

<sup>8</sup> Fadhur Rahman Armi and Heri Rahmatsyah Putra, "Persepsi Masyarakat Terhadap Kegiatan Dakwah Majelis Taklim Al-Barkah di Kepenghuluan Bagan Punak Meranti," *Jurnal Sosial Politik Kajian Islam dan Tafsir* Vol.3, no. 2 (2021).

<sup>9</sup> Dedy Mulyana, *Ilmu Komunikasi Suatu Pengantar* (Bandung: PT Remaja Rosdakarya, 2014).

<sup>10</sup> Mulyana, *Ilmu Komunikasi Suatu Pengantar*.

<sup>11</sup> Onong Uchjana Effendy, *Ilmu Komunikasi: Teori Dan Praktik* (PT Remaja Rosdakarya, 2007).

<sup>12</sup> Asriadi, "Retorika Sebagai Ilmu Komunikasi Dalam Berdakwah," *Jurnal Al-Munzir* Vol.13, no. 1 (2020).

<sup>13</sup> Ach Tofan Alvino, "Retorika Dakwah KH Syukron Djazilan Pada Pengajian Rutin Masjid Rahmat Kembang Kuning Surabaya," *Jurnal Ilmu Dakwah* Vol.41, no. 1 (2021).

speaker, *Logos* is the argument and logic used by the speaker, which is rational and aimed at the audience, and *Pathos* is the feelings or emotions that move the audience<sup>14</sup>.

Da'wah rhetoric is defined as the art of public speaking that conveys religious messages aimed at persuading the audience to follow the path approved by Allah based on *naqli* and *aqli* arguments. In da'wah rhetoric, the preacher only shows the path of truth through messages to other people. Preachers also have the potential to influence and be influenced. Thus, Aristotle's concepts of ethos, logos, and pathos are relevant to the concepts of credibility, authority, and competence of preachers.<sup>15</sup>

### C. Methods

In researching public perceptions of Gus Iqdam's preaching rhetoric at the Sabilu Taubah Assembly, the researcher used a descriptive qualitative method that emphasized meaning, conclusions, definitions, and specific situations. Descriptive qualitative methods are research methods that use cases to explain phenomena and relate them to specific theories. Qualitative research aims to understand the phenomena experienced by the research subjects through descriptions in the form of words and language in a specific natural context using various scientific methods<sup>16</sup>.

Data analysis method using the well-known Miles and Huberman analysis method, in which three processes are carried out simultaneously, namely data reduction, data presentation, and inference/validation<sup>17</sup>. The data in this study were obtained from observation, interviews, and documentation. Data analysis in this study went through three stages, namely data reduction, data presentation, and conclusions<sup>18</sup>. Primary data, Research requires a primary source, namely data, as an instrument to find answers to problems identified by researchers through interviews<sup>19</sup>. Data recording from primary sources is usually done through observation and interviews, as well as the combined results of listening, seeing, and asking questions in the research.

The main data in this study is the community. The community consists of the village head, village officials, community leaders, and people aged 20-60 years in Karanggayam Village, Blitar regency. Secondary data. Supporting data sources are all forms of documents, both in the form of documentation (photos) and written documents. Written documents include books, scientific magazines, and photos.<sup>20</sup>

Secondary data is collected indirectly by those interested in the data. This data is obtained from the internet, books and journals, and e-books. This secondary or supporting data is used to supplement the primary data, which is data collected through literature review to find theories and concepts relevant to the research<sup>21</sup>. The secondary data for this research consists of books on da'wah, articles, and journals on the perception and rhetoric of da'wah.

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<sup>14</sup> Faza Fat Han Fadhillah and Irwansyah Irwansyah, "Analisis Retorika Pada Pidato Presiden Jokowi 'Bersatu Menghadapi Corona' Sebagai Himbauan Melalui Media Youtube," *Jurnal Lensa Mutiara Komunikasi* Vol.5, no. 2 (2021).

<sup>15</sup> Alvino, "Retorika Dakwah KH Syukron Djazilan Pada Pengajian Rutin Masjid Rahmat Kembang Kuning Surabaya."

<sup>16</sup> Lexy Moleong J, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1998).

<sup>17</sup> Imam Gunawan, *Metode Penelitian Kualitatif Teori Dan Praktik*, 1st ed. (Jakarta: Bumi Aksara, 2016).

<sup>18</sup> Gunawan, *Metode Penelitian Kualitatif Teori Dan Praktik*.

<sup>19</sup> Sugiyono and Puji Lestari, *Metode Penelitian Komunikasi*, 1st ed. (Bandung: Alfabeta, 2021).

<sup>20</sup> Sugiyono and Lestari, *Metode Penelitian Komunikasi*.

<sup>21</sup> Sugiyono and Lestari, *Metode Penelitian Komunikasi*.

## D. Results and Discussion

### 1. Public Perception of Gus Iqdam's Da'wah Rhetoric in the Sabilu Taubah Assembly

According to Kenneth K. Sereno and Edward M Bodaken, the process of perception consists of sensation (sensory perception), attention (focus), and interpretation<sup>22</sup>. Sensation occurs when the five senses function to connect the human brain with the surrounding environment. Sensation in the community when they see and hear Gus Iqdam's preaching includes his preaching style, language, material, and messages. Attention occurs when the community responds to or interprets Gus Iqdam as an object of perception. Stimuli that attract attention tend to be considered more important. The community will pay attention to what Gus Iqdam conveys and interpret it as information.

Interpretation occurs when information regarding attention to an object can provide meaning. The community uses the five senses to interpret or give meaning to Gus Iqdam's preaching rhetoric, starting from his preaching style, language, and messages. The community's perception of Gus Iqdam's preaching rhetoric uses Aristotle's Theory of Rhetoric. The community's perception explains Gus Iqdam's preaching rhetoric through ethos, logos, and pathos.

Ethos is the credibility of the preacher<sup>23</sup>. A preacher or *mubaligh* is a religious scholar who also has leadership in the community that must be maintained, nurtured, and cultivated. Leadership is inherent in a person because they have credibility (trustworthiness), physical attractiveness, charisma, expertise, or power.

The implementation of ethos in Gus Iqdam is through his preaching style in the Sabilu Taubah assembly. Gus Iqdam's strength lies in his personality, which makes his words and behavior trusted by the community. Interviews with the people of Karanggayam Village revealed that Gus Iqdam's preaching style is natural and authentic. His preaching style adapts to the congregation and allows him to fit in with them.

His simple style and delivery, which follows the flow of the congregation, makes the community (especially young people) feel in tune with Gus Iqdam. In this case, Gus Iqdam's rhetorical preaching in the Sabilu Taubah assembly has succeeded in attracting the informants' attention to attend the assembly. In addition to Gus Iqdam's simple style of dress, the community perceives Gus Iqdam as young, which makes him particularly attractive to young people as an effective preacher. Gus Iqdam's distinctive tone of voice also attracts people to listen to his preaching, and his strong tone of voice makes him persuasive to his congregation.

According to the community's perception, Gus Iqdam spreads kindness by inviting the community to participate in the assembly. He shows his concern by making the community a task force that secures the assembly. This task force is voluntary, but every month they receive food and other necessities from the assembly, and now they even receive special clothing. The community feels a closeness between the ulama and the community by drinking coffee together at the assembly.

The young people of Karanggayam Village, who used to be street children, criminals, and loiterers, now hang out and drink coffee while listening to Gus Iqdam's sermons. Listening to sermons in a relaxed and comfortable manner, with conversations on the same wavelength. Thus, Gus Iqdam earned the nickname "leader of the *garangan*." The community's trust in Gus Iqdam to lead the "*garangan*" is evident in the decrease in criminal cases and juvenile delinquency in the surrounding area due to Gus Iqdam's sermons at the assembly.

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<sup>22</sup> Mulyana, *Ilmu Komunikasi Suatu Pengantar*.

<sup>23</sup> Fadhillah and Irwansyah, "Analisis Retorika Pada Pidato Presiden Jokowi 'Bersatu Menghadapi Corona' Sebagai Himbauan Melalui Media Youtube."

Logos are arguments or messages of preaching<sup>24</sup> used by preachers or da'i (preachers) aimed at listeners. The implementation of logos in Gus Iqdam's preaching can be seen in the material and messages of preaching in the Sabilu Taubah Assembly, which is held regularly on Monday and Thursday evenings. Interviews with the community revealed that the community perceives that on Monday evenings, Gus Iqdam delivers more religious material than on Fridays, because Fridays are reserved for *Sholawat*. On Monday evenings, Gus Iqdam delivers religious material sourced from classical Islamic texts, verses from the Qur'an, and hadiths. The community's perception when hearing and seeing Gus Iqdam preach at the assembly is that he provides rational understanding reinforced by classical Islamic texts. The community's perception of Gus Iqdam in delivering religious messages is that he does so in a lighthearted and easy-to-understand manner. Gus Iqdam is able to explain concepts about worship and religious beliefs in a relaxed manner. In his gatherings, Gus Iqdam always uses humor in his regional dialect, namely Javanese, which makes the congregation laugh. When using humor, Gus Iqdam uses intonation or voice style that matches the pitch of his voice and appropriate pauses. The audience is entertained by his jokes.

Gus Iqdam's audience is mostly young people, so his religious messages must be exemplified by life in the present. The perception of the surrounding community is that the young people of Karanggayam Village, who used to hang out or drink coffee on the side of the road, are now better behaved. Juvenile delinquency in the Karanggayam Village area has decreased, and the community is also more organized with the presence of Gus Iqdam.

Pathos is an attempt to influence the feelings or emotions that move the audience<sup>25</sup>. The implementation of pathos in Gus Iqdam's preaching is through the use of metaphors and stories to make the congregation feel emotionally connected to what is being conveyed. Interviews with the community revealed that the assembly started with 7 congregants who were Gus Iqdam's friends. It began to grow to 50 congregants consisting of Gus Iqdam's boarding school students who attended the assembly, and now there are 66,000 congregants who come from all over the region. The increase in the number of congregants is proof that Gus Iqdam is able to attract the attention of many people, especially the people of Karanggayam Village.

According to the community's perception, on Monday nights, more congregants come than on Thursday nights. This can be seen from the number of congregants who come from outside the village. Monday nights are for reciting the Quran, while Thursday nights are specifically for *sholawat* and wearing white clothes, often referred to as "*orang putihan*" (white people). Those who come on Thursday nights are loyal congregants who are devoted to the assembly. So, from this, it is clear which congregants are just casual visitors and which are loyal. The choice of language can appeal to emotions, feelings, and stick in people's minds. The words "*dekengan pusat*" (close to the center), "*santri garangan*" (devout students), and "*ST nyell*" (ST is cool) bring the congregation and the community closer together. The community feels love, respect, and awe in their hearts, making them more open to religious messages.

## **2. The Impact of Gus Iqdam's Da'wah Rhetoric on the Community at the Sabilu Taubah Assembly**

The impact or effect that occurs on the recipient (communicant) after receiving a message from the communicator. Examples include changes in attitude, increased knowledge, and changes in behavior. Da'wah rhetoric also has the same impact as communication because, fundamentally, da'wah also requires communication between the communicant and the communicator<sup>26</sup>. Based on Laswell's elements of communication, communication must have an effect or impact, such as:

<sup>24</sup> Fadhillah and Irwansyah, "Analisis Retorika Pada Pidato Presiden Jokowi 'Bersatu Menghadapi Corona' Sebagai Himbauan Melalui Media Youtube."

<sup>25</sup> Fadhillah and Irwansyah, "Analisis Retorika Pada Pidato Presiden Jokowi 'Bersatu Menghadapi Corona' Sebagai Himbauan Melalui Media Youtube."

<sup>26</sup> Effendy, *Ilmu Komunikasi: Teori Dan Praktik*.

Cognitive impact: a change in the level of knowledge. This change will be seen when the communication process runs well. Gus Iqdam's preaching rhetoric can bring about changes in the community's worship, as seen in their active participation in congregational prayers, socializing with other communities, and deepening their religious knowledge. When the assembly was first established, the congregation consisted of children or former delinquents and criminals because the assembly was still small. Many street kids also joined the assembly. Over time, as the congregation grew, juvenile delinquency began to decline.

In terms of young people, the youth in the area are now well-behaved. This includes their worship, social interactions, and attitudes. For the older generation, there have also been changes, namely an increase in knowledge, worship, and blessings. Now they dress modestly and neatly, and their knowledge of the world and religion has increased.

The affective impact is a change in character after the communication process. The initial impact of Gus Iqdam's preaching on the surrounding community was a bit of a shock because the environment around the assembly was mostly a hangout spot. Before this assembly existed, the surrounding community, especially the young people, lacked structure in terms of morals, spirituality, and finances.

The impact can be likened to a person who does good deeds; there will always be people who do not, people who are happy, and people who are unhappy. The community assesses Gus Iqdam's presence in the assembly as 90% positive in terms of morals, spirituality, and finances. The impact is even more apparent when congregations from outside the area come to attend the assembly. Of course, the large number of congregations coming has both negative and positive impacts on the surrounding community.

The effect of changes in daily life. Gus Iqdam's rhetoric in the assembly had an impact on the actions of the community. Before the assembly was established, there were no evening activities because the majority of the Karanggayam Village community were farmers. The establishment of the Sabilu Taubah Ta'lim Assembly, which serves as a forum for all circles and groups, certainly has an impact on the entire congregation. This is especially true for the surrounding environment or the community located near the assembly.

The impact felt by the surrounding environment is very noticeable, including: the environment, which used to be full of trees or "*sintrun*" and dark, is now bright. Young people who used to hang out at night have become active in the majelis. There has been a change in the attitude of the community, especially young people, who used to be delinquent but are now more organized, polite, and friendly. Changes in the community's worship practices are also evident, as is the construction of a *musholla* in the surrounding area.

The visible impact of the preaching rhetoric is that the community has become more diligent in worship, more diligent in praying in congregation, and the construction of prayer rooms in the surrounding area has increased. In addition to the impact on attitudes and knowledge, the financial impact is also felt. The large number of congregants from outside the area who come automatically need a place to rest, eat, and drink, so the local community provides lodging and food for sale. Parking security for congregants is also provided for everyone's comfort.

Community changes began with the conversion of community livestock pens into land for UMKM, parking, toilets, and lodging. This was done for the comfort of congregants from outside the community who come to the assembly. However, there are also negative impacts, namely security. The negative impacts have now been reduced and are well organized.

The local community, which is quite far from the assembly location, also benefits financially by sending goods to sell in the area around the assembly. The financial proceeds are not only for the community but also for the assembly. Some of the proceeds are given to the assembly to be used for street lighting and the construction of a nearby prayer room. The local community attends the assembly in front of their respective homes. The community also listens to and watches Gus Iqdam's sermons on the big screen, which allows them to look after their shops and earn additional income.

The impact can be divided into two categories: positive and negative. The positive impact of Gus Iqdam's rhetoric in the assembly is as follows:

- a) Morally, the young people of Karanggayam Village have become more organized and polite, and there has been a decrease in juvenile delinquency. The local residents have become closer and more accepting of all groups.
- b) Spiritually, the residents and young people in the area have become more devout in their worship. They have learned how to worship properly, their faith has increased, they feel inner peace in their lives, and they have grown closer to their creator, Allah SWT.
- c) Financially, the community around the assembly has gained additional income through UMKM, providing lodging, parking, and toilets. Even though the assembly was only held for two days, the financial increase was very noticeable because the number of participants in each assembly continued to grow.

The negative impact of preaching rhetoric in the assembly is minimal, consisting only of crimes committed by outsiders, such as theft, which has led to a decline in security in the area surrounding the assembly. When the assembly was first established, there was also a negative impact in the form of sound systems that were too loud, which disturbed the residents. Currently, the negative impact has decreased because the community has become more cautious of strangers and has become accustomed to the loud sound systems.

The motivation for the congregation to attend the *Majelis Ta'lim* is to seek deeper knowledge and learn what they did not know before through Gus Iqdam's preaching. The community also believes that there are blessings in attending the *Majelis Sabilu Taubah*. Thus, they feel the benefits they have gained through learning, ranging from matters of worship to Allah to good relationships with fellow human beings.

## E. Conclusion

Based on the description of the community's perception of Gus Iqdam's preaching rhetoric in the *Sabilu Taubah* assembly, it can be concluded that: The community's perception of preaching rhetoric through ethos. According to public perception, his form of concern is to make the community a task force that secures the assembly. The young people of Karanggayam Village, who used to be street children, criminals, and loiterers, now hang out and drink coffee while listening to Gus Iqdam's preaching. They listen to the preaching in a relaxed and comfortable manner and are on the same wavelength in terms of conversation. As a result, Gus Iqdam has earned the nickname "*garangan* leader." The community's trust in Gus Iqdam to lead the "*garangan*" is evident in the decrease in crime and juvenile delinquency in the neighborhood as a result of Gus Iqdam's sermons at the assembly.

The community's perception of the rhetoric of preaching through logos. According to the community's perception, Gus Iqdam's sermons are sourced from the yellow book, verses from the Qur'an, and hadith. Gus Iqdam uses Javanese and sometimes Indonesian. According to the community's perception, the use of the words "*dekengan pusat*" and "*ST nyell*" makes it easier for the community to accept the messages of preaching and makes the community more convinced of what Gus Iqdam says because the word "*pusat*" is considered to be the center of solutions to all problems.

The community's perception of da'wah rhetoric through pathos. According to the community's perception, the congregation's interest in Gus Iqdam's da'wah can be seen from the growing number of congregants. The congregation also includes artists, officials, and prominent scholars. The surrounding community is attracted to Gus Iqdam because he can bring in famous artists. So, it is not uncommon for people to attend the assembly because there are artists coming to the assembly. The use of the word "*santri garangan*" also makes the community feel closer emotionally and mentally to Gus Iqdam.

The impact of da'wah rhetoric on the community in their daily lives includes cognitive, affective, and conative changes in the surrounding environment and moral, spiritual, and financial

changes, including: changes in the attitudes of the community, especially young people, who used to be delinquent but are now more organized, polite, and friendly; changes in the community's worship practices; the construction of a mosque in the neighborhood; and the emergence of *UMKM*. Changes in the surrounding environment, which was previously covered in trees and dark, or often referred to as "*sintrun*," are now bright and lively.

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