

Rhetoric of Persuasion in Religious Talk

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Abstract

This study is a descriptive study that uses Modern Rhetoric Theory by Enos and Brown (1993) as the basis of the study. Content analysis methods are used to examine texts textually and contextually. The main focus or objective of the study is to identify the rhetoric of persuasion found in religious discourses that are usually used in the field of advertising. This study as a whole was made to examine the effectiveness of language aspects and various techniques of persuasion found in religious talks. Analyzing the rhetoric of persuasion to see the important role of rhetoric in the speeches chosen by the researcher as research data to see the art of language in informing, persuading and influencing the listener's thinking. The rhetoric of persuasion that is processed as best as possible in influencing the audience is divided into two, namely rational persuasion and irrational persuasion. In other words, the rhetoric of persuasion in religious talks is an important element used by experts in enlivening the atmosphere and influencing the listener's thinking.

Keywords: Rhetoric, Persuasion, Religious Talk.

Introduction

In discussing the phenomenon of rhetoric, Asmah (1998) defines that rhetoric generally means the ability to use language effectively. Rhetoric is an important discipline in our lives. In today's society, a leader or an influential person who has skills in speaking is needed.

Similarly, in the industrial, economic and social fields, the ability to speak or the ability to use language effectively is very necessary.

Rhetoric and preaching need each other because both prioritize their effectiveness in conveying a message to an audience. According to Siren (2013), overall, rhetoric is said to be the art of mastering and controlling the minds of the audience to influence them. Therefore, it is very important for a speaker to ensure that the ideas generated through his mind are the best ideas by using the best style, thus being able to influence and determine or change the beliefs, attitudes, impressions and opinions of the audience. Considering that every normal individual has the potential to vary the rhetorical style when delivering a sermon or lecture, then a study that aims to analyze the rhetorical style of language in religious lectures should be carried out.

Speakers or speakers use the art of rhetoric, that is, include elements of beauty in their speech so that the words that come out can persuade and influence the listener's mind. The Fourth Edition Hall Dictionary (2010) states that rhetoric is a technique of using language effectively in writing and speaking. Therefore, a variety of languages is needed as a way to influence the audience. The use of language and mastering effective rhetorical techniques must be present in every talk delivered in order to gain the confidence of the target group through language discourse. Here it is clear to us that the aura of a great speaker lies in the language he uses.

A Brief History of the Development of Rhetoric

The history of the development of rhetoric begins in the classical period which is divided into two, namely the Greek period and the Roman period. The science of rhetoric first appeared in Syracuse, the capital of the island of Sicily which was included in the Greek dominion. The first person who introduced this knowledge was Corax (500 BC). Among his works are the Art of Rhetoric, and *Téchné*, written together with his pupil Tissias. This Corax-Tissias rhetoric later became popular in the Attic Peninsula (Greece) until it became known as Attic Rhetoric (Oka, 1976:27).

Towards the end of the 5th century BC, there was a group of philosophers from the City of Athens better known as the Sophists who had developed another understanding of rhetoric (Oka, 1976:27). Protagoras of Abaris, or often called the 'Father of Debate', was the first figure and an important Sophist (Mc. Croskey, 1972:5). The most influential figure among the Sophists was Isocrates. Two of his works, which are *Antidosis* and *Against The Sophists*, help rhetorical researchers a lot with his thoughts on the science of rhetoric. Plato (428-348 BC) also made a great contribution to the advancement of rhetorical theory through his dialogue entitled *Gorgias* and his work *Phaedrus* containing 'three speeches on love' (Mc. Croskey, 1972:6). Aristotle (348-322 BC) is a great rhetorician who is famous for his three books called 'Rhetoric', written around 300 BC in three volumes namely Book I, Book II, and Book III.

The Roman period lasted from 300 BC to 130 BC. *Rhetorica ad Herennium* (circa 82nd century) is the first Latin work on rhetoric. Its authorship is uncertain, however, it is referred to the writings of Cicero and Crassus. A famous figure in this era is Cicero (106-43 BC) who has composed several works in the field of rhetoric such as *de Inventione*, *de Oratore*, *Orator*, *Partitiones Oratoriae*, *Brutus*, *de Optima genere Oratorum*, and *Topica*. M. Fabius Quintilianus (Quintilian), a 'Spaniard' is famous for the results of his study entitled *Institutio Oratorio* which is organized in 12 titles.

The classical period ends, the middle ages begin from the 3rd century to the beginning of the Renaissance. In fact, not many people know the development of rhetorical theory during this

period. The only prominent name at this time is Augustine, who was a teacher of rhetoric before converting to Christianity.

In the colonial era, the first figure to be examined was Fenelon, a French rhetorician who considered rhetoric as "...a social instrument." (Mc. Croskey, 1972:13) there is a group of theorists known as the Elocutionary Movement to represent the antithesis of Fenelon's 'naturalness'. The founders of this movement were Thomas Sheridan, Joshua Steele, John Walker, and James Borg.

After the colonial era ended, the modern era began which saw the emergence of several figures who studied the science of rhetoric. Among them are several figures in America such as James A. Winans, Charles Henry Woolbert, and Herbert A. Wichelns (the first figure to make a clear distinction between rhetorical criticism and literary criticism), I. A. Richards, and Kenneth A. Burke.

The latest research in the field of rhetoric, that is, the contemporary era is more numerous and diverse than previous eras in the history of rhetorical theory. There are figures who wrote works based on classical theory without trying to add qualities that would certainly be appreciated in a new theory such as J. F. Wilson, C. C. Arnold, Jane Blankenship, Edward P. J. Corbett.

Research Objective

The objectives of this research study are as follows

1. Identify the rhetoric of persuasion in religious discourse.
2. Summarizing the rhetoric of persuasion in religious talks.

Literature Review

Samri (2022), in her study entitled *The Application of Modern Rhetorical Theory in the Presentation of Ustaz Kazim Elias's Lecture* stated that through the use of rhetorical language in the delivery of a da'wah is the best step to guarantee the success of information delivery so that it is able to influence the thoughts and actions of the community in the direction positive. Accordingly, harmony and understanding in religion can be formed and strengthened through cooperation and unity from all Muslims as desired.

Zain (2018) in their study *Types and Styles of Rhetoric in Religious Speeches* explained that the characteristic of engaging rhetoric as a guideline in persuading and influencing the audience. The mastery of these rhetorical skills will facilitate the task of a speaker to attract the interest and attention of the audience, especially the young people in getting closer to the teachings of Islam. In fact, the audience will also get the same benefit, that is, if the talk delivered is interesting, then of course they will continue to follow a talk until the end and gain enough knowledge.

Mansor (2018), in a study titled *Rhetoric Pernerian in Religious Lectures*, stated that Ustaz Kazim Elias' (UKE) lecture has applied the good rhetorical style of comparison, linking, opposition and repetition in his lecture to attract the audience to listen and touch their hearts. In addition, UKE is also wise to use declarative sentences, command sentences and interrogative sentences when delivering lectures to liven up a relaxed but effective lecture atmosphere. The use of sentences that do not sound the same succeeded in attracting the attention of the audience to continue listening to the talk.

Bakar & Hamzah (2016) made a study of the types of rhetoric used in print media reports. The five types of rhetoric, namely exposure, argumentation, explanation, persuasion and

demonstration have been used in media reports to convey information about the socio-economic development of society. This is in line with the main purpose of rhetoric, which is to shape human attitudes through human language. Rhetoric is also found to function to coordinate social action by influencing choices thus convincing the community about the socioeconomic development planned by the government for the community and the country. "The Use of Implications as a Medium for Explaining Faith" Mohamad & Hamzah (2015) have taken five religious lectures as research material that requires his presence as a researcher to record the lectures. This study explains the use of implicature as a medium in the explanation of faith in religious talks and the audience can accept it as a rule in life. The intended explanation of belief is that the researcher takes the speaker's expression that has implicature elements in explaining matters related to belief or belief in God. Implicature is a branch of science that discusses the hidden meaning in spoken or written speech.

Osman & Nasir (2013) studied about "Rhetorical Elements in Malay Al-Amin Poetry" produced by A. Samad Said. The poem tells about the life story of Prophet Muhammad SAW. Based on rhetorical theory in Malay and Arabic, the researcher analyzed the rhetorical elements found in Al-Amin's poetry to elevate this poem as a work of Islamic literature.

Razak et. al (2012), conducted a study of rhetorical structure and style in health product advertisements. He analyzes according to aspects of words, phrases, clauses, sentences and discourse. While from the aspect of rhetorical style, he examines comparative style because he believes that the effect and meaning can be increased by comparing one thing with another. This is in line with the principle of Modern Rhetoric Theory, which is that rhetoric has abnormalities and deviations in the form of language. As a result of the research, it can be concluded that the rhetorical structure found in product advertisements is according to the level of grammar, which starts from the level of words, phrases, clauses, sentences and discourse. Health product advertisements also have various styles such as comparison, linking, contrast and repetition styles. This means that health product advertisements have a rhetorical element that can be an effective attraction.

Yaakob & Kiram (2010) did a study on "Allegory in Journalistic Writing Rhetoric". Malay metaphors are seen as something special because they are closely related to the community's world-view which is produced in the form of extraordinary artistic creativity, shaping the thoughts, value systems, beliefs, philosophies and civilizations of a nation. According to researchers, this situation is caused by the attitude of Malays who place great emphasis on facial expressions, self-esteem, dignity and feelings. Therefore, they prefer to use figurative language to convey the implied meaning because this matter is a symbol of the honor and strength of the Malay nation.

Hussin (2001) in a dissertation titled 'Makassar Society Nomadic Culture: A Study of Selected Novels by Arenawati'. The objective of the study is to identify the factors affecting the nomadic culture, cultural practices and economic activities of the Makassar community in the diaspora. The study found that the people of Makassar became nomads due to several factors such as traditional factors, economy, colonialism, educational opportunities and municipal progress in the destination. The language style of the study can highlight the ability to convey a message with interesting language elements and the audience can understand it.

Research Methodology

This study was conducted using the content analysis method based on Modern Rhetoric Theory by Enos and Brown (1993). The entire design process in this study is qualitative design which is the main pillar in conducting this study. This method of analysis was used by the

researcher to identify the rhetoric of persuasion found in Ustaz Ebit Liew's three lectures which became the instrument of the study. The researcher used qualitative methods to analyze the data, the study was conducted based on the objectives of the study that had been set, namely the type, style and structure of rhetoric found in Ustaz Ebit Liew's religious talks. This study aims to examine the effectiveness of language aspects and various persuasive techniques found in religious talks. The research framework under the title Rhetoric of Persuasion in Religious Talk is based on Modern Rhetorical Theory by Enos and Brown (1993). Based on this theory, he will be able to work on a deeper understanding of the field of study, in addition to examining and identifying the types, structures, and rhetorical styles found in religious discourses which form the basis of this study.

In this study, the focus is on the rhetorical aspect used in Ustaz Ebit Liew's lecture session which was broadcast on YouTube and received high views. The researcher took research data based on the following three talks by Ustaz Ebit Liew.

Table 1.1

Lecture Session by Ustaz Ebit Liew

NO	TITLE	BROADCAST DATE	NUMBER OF VIEWS	DURATION (MINUTES)
1	Jangan sedih, Allah sedang beri yang terbaik buat kita - Ebit Lew https://www.Youtube.com/watch?v=ApzkCMDWOag&list=WL&index=63&t=0s		19 Augu st 2019	188,7 12: 38 43
2	Ceramah Sangat Menginsafkan Oleh Ustaz Ebit Lew https://www.Youtube.com/watch?v=22QxaG_fncl		17 August 2018	600,434 1:03:34
3	Ubati Sakit Dengan Sedekah https://www.Youtube.com/watch?v=kdI3Q2PZJjo		18 October 2018	129,741 8:00:01

Findings

Etymologically, ceramah means a speech or lecture that talks about something. Religion, on the other hand, refers to the belief in the highest power that creates and controls this world as well as the teachings and obligations related to that belief. Religious talks are synonymous with Muslim activities organized to convey tazkirah (warning, awareness), mau'idzah (learning) or taushiyah (advice). Therefore, the speaker's delivery method is very important in order to attract the listener's attention to the issues or advice to be delivered. Presentation of the lecture horizontally alone is not able to attract the interest of the audience present to listen to the lecture. Therefore, the application of rhetoric is very useful to ensure that the delivery of the talk is in an atmosphere that is not boring. There are six types of rhetoric that are commonly used in a piece of writing or work, namely the rhetoric of exposure or exposition, narrative, descriptive, argumentation and persuasion. Nevertheless, the rhetoric of persuasion will be given attention in this study since the rhetoric aims to persuade readers and listeners to do something as expected by the speaker or writer. Persuasive rhetoric uses the language of persuasion to influence the thoughts and beliefs of others so that they believe something that is said. Persuasive rhetoric is usually applied in advertisements to attract

consumer interest in a product. Nevertheless, the rhetoric of persuasion is also applied in creative writing to influence the reader's thinking in order to believe or be confident in the storyline to be conveyed.

Use of Persuasive Rhetoric

Persuasive rhetoric is concerned with the subtlety of language when expressing something and the speaker needs to have confidence in the strength and accuracy of what he expresses. Persuasive or persuasive rhetoric uses persuasive language to influence the thoughts and beliefs of others so that they believe something said. Adler and Rodman (2000: 404) state that persuasive rhetoric features a persuasive effort to motivate someone through communication to change beliefs, attitudes and behaviors. This coincides with Corbett (1971) who stated that the rhetoric of persuasion leads to a change in attitude and behavior by one's own volition. There are two types of persuasive rhetoric, namely rational persuasion and irrational persuasion. Rational persuasion is persuasion that involves making an argument to influence the listener. While non-rational persuasion is persuasion that involves emotions to influence the listener.

Rational Persuasion

Contoh i - Memujuk khalayak agar berdakwah membawa insan lain mengenal Islam.

...Saya semangat berdakwah sampai kawan saya masa tingkatan 1 dulu, masa saya umur 13 tahun, saya dapat ajak 7 orang kawan saya masuk Islam...

...Itulah hari yang sangat bahagia dalam hidup saya. Sebab tu kalau pergi mana-mana saya suka tengok orang yang nampak orang panggil dia jahat, mungkin keluarga dia tak sayang dia. Saya tahu dia cuma menangis. Dia cuma rindukan kebaikan, dia rindu mak ayah dia, dia rindu kasih sayang Allah. Dia cuma orang yang baik, Cuma dia diuji dalam hidup setiap orang tu, macam kita cuma nampak baik sebab Allah tutup aib kita. Saya selalu fikir begitu...

Example i - Persuading the audience to preach to bring other people to know Islam.

...I was passionate about preaching until my friend in 1st grade, when I was 13 years old, I was able to invite 7 of my friends to convert to Islam...

...That was the happiest day of my life. That's why when I go anywhere I like to see people who see people calling him bad, maybe his family doesn't love him. I know she was just crying. He just misses goodness, he misses his parents, he misses God's love. He's just a good person, He's just tested in everyone's life, like we only look good because God covers our shame. I always thought so...

TALK 1 (Don't be sad, God is giving us the best)

Source: Youtube

Link:

<https://www.Youtube.com/watch?v=ApzkCMDWOag&list=WL&index=63&t=0s>

The example above is persuasive rhetoric used with the purpose of persuading the audience to preach because through preaching is the way to bring others to the religion of Islam, implement all the decrees on this earth, call to goodness and prevent evil and strive for His

path. Preaching is also a continuation of the duties of the prophets and messengers sent by God to his people. Preaching is a continuous and non-seasonal endeavor. It needs to be implemented earnestly and sincerely despite facing various challenges and conjectures. This is because the purpose of da'wah is very clear, which is to invite people to submit and obey Allah SWT completely. Every Muslim cannot avoid the duty of da'wah to invite the community towards goodness, especially to family members or those under his responsibility

Contoh ii - Kebesaran Kalimah Syahadah

... orang dulu-dulu kalau hidup mereka musnah, tak ada harapan, tak tau apa nak jadi, bila mereka datang kepada Islam, hidup mereka berubah. Dengan kalimah ini, hidup orang Islam jadi kuat, maju, bersemangat. Orang beriman orang paling berani dalam dunia. Nabi kata takutkan Allah sumber kepada segala kebijaksanaan, takutkan Allah sumber segala kebijaksanaan. Orang yang takutkan Allah, dia akan menjadi orang yang paling hebat dalam dunia. Tapi Nabi SAW tengok orang-orang datang Madinah, masa kat Mekah pun ada. Bila orang tu balik, hidup dia gagal. Dia meniaga tak jadi, keluarga tak jadi, semua tak jadi. Nabi SAW bagitau pada mereka nak tak aku kongsi nak tak aku bagi tahu satu kalimah yang dengan kalimah ini hidup kamu akan berubah. Dan kalau kamu ucapkan, hidup kamu akan berubah bahagia tenang. Dia kata saya dah buat macam-macam. Kamu Cuma kata 1 kalimah, dengan kalimah itu hidup saya akan berubah. Nabi SAW bersabda Cuma dengan satu kalimah ini. Dia mengucap dan dia menangis dan dia rasa bahagia hidup dia berubah...

Example ii - Greatness of Kalimah Shahadah

... people in the past when their lives were destroyed, there was no hope, they didn't know what to do, when they came to Islam, their lives changed. With this word, the life of Muslims becomes strong, advanced, enthusiastic. Believers are the bravest people in the world. The Prophet said fear God, the source of all wisdom, fear God, the source of all wisdom. A person who fears Allah, he will be the greatest person in the world. But the Prophet SAW saw the people coming to Madinah, the time in Mecca was also there. When that person returns, his life is a failure. His business didn't work out, his family didn't work out, everything didn't work out. The Prophet SAW told them, do you want me to share, do you want me to tell you one word that with this word your life will change. And if you say it, your life will change to be happy and calm. He said I have done all kinds of things. You just say 1 word, with that word my life will change. The Prophet SAW said only with this one word. He spoke and he cried and he felt happy his life changed...

TALK 2 (Very Inspiring Lecture By Ustaz Ebit Lew 2018)

SOURCE: YOUTUBE

Link: https://www.Youtube.com/watch?v=22QxaG_fncI

Example (ii) shows Ustaz Ebit Liew's talk persuading listeners to appreciate the word shahadah and ensure that its pronunciation is not just expressed on the lips without being appreciated in the heart and as a true Muslim. Kalimah shahadah is the first pillar in the Pillars

of Islam. It is a word that believes that Allah is our only God and that the Messenger of Allah (peace and blessings of Allah be upon him) is the messenger of Allah.

It actually implies a word of monotheism that when we live it, can be a strength for ourselves. The two words of shahadah are expressions that must be pronounced with the tongue and acknowledged with a sincere heart by every person who wants to embrace the religion of Islam. The wording of shahadah is what distinguishes between a Muslim and a non-Muslim. A person who previously followed another religion and then wants to convert to Islam, needs to say this word of shahadah.

In our lives, the value of a person's faith will not escape the test of Allah SWT. Therefore, a Muslim should always wet his lips with the two words of shahadah, at the same time the heart will be infused with the value of faith, piety and a sense of submission and servitude to Allah and obedience to the message sent to His Majesty the Messenger of God. The value of faith that is felt through lips that are always wet with the word shahadah will lead to the value of love for the Almighty Creator and the lover of His messenger.

Ustaz Ebit Liew subtly, using elements of persuasion in his talk expressed the magic of this word. By saying the word sincerely, a person has embraced the religion of Islam and received all the goodness obtained from God, which is only available to believers. In addition, there are many more benefits that a person will get through the remembrance of Lailahailallah with a sincere heart.

Contoh iii dan iv- kebaikan bersedekah

(iii) *...Saya setiap kali kalau macam anak sakit, ustaz saya ajar mula-mula sekali beri sedekah. Saya selalu anak sakit saya beri sedekah. Sikit ke banyak tu bukan soal dia. Sakit je saya sedekah. Kalau tuan puan nak mula jalan jauh pun beri sedekah. Saya rasa tenang bila kita tiba-tiba tengah jalan, kita beri sedekah dekat dia. Dan sedekah paling baik juga beri kepada mak ayah keluarga mak ayah mertua....*

(iv) *...Kita akan rasa gembira. Masa mak saya sakit saya beri sedekah, sedekah akhirnya mak saya meninggal juga. Tapi bila mak saya meninggal, saya rasa gembira. Apa rasa kegembiraan tu, antaranya saya cerita dekat tuan puan, antaranya bila kita mandi mak kita, kita nampak macam-macam ni betul ke tak tak tau la. Kita Nampak muka mak kita senyum kita semua tengah nangis tersenyum. Sebelum mak saya meninggal, mudah-mudahan kita, sebab tu mak saya sebelum meninggal kata Ebit jangan sedih. Kalau tak jumpa dekat dunia, jumpa semula dekat syurga. Dia panggil bapak saya dia suruh baca Fatihah. Kesan kita beri sedekah, Allah beri mak kita kematian yang baik...*

Examples iii and iv- the goodness of charity

(iii) *...Every time I am like a sick child, my teacher teaches me to give charity first. I always give alms to sick children. A little to a lot is not his problem. I'm sick, I give alms. If you want to start a long journey, give alms. I feel calm when we are suddenly in the middle of the road, we give alms near him. And the best almsgiving is also given to parents' family, parents-in-law's family....*

(iv) ...We will feel happy. When my mother was sick I gave alms, alms eventually my mother died too. But when my mother died, I felt happy. What is the feeling of joy, among which I tell you, ladies and gentlemen, among which when we bathe our mother, we see all kinds of things, right? I don't know. We see our mother's face smiling, we are all crying and smiling. Before my mother died, hopefully we, that's why my mother before she died said Ebit don't be sad. If you don't see it in the world, see it again in heaven. He called my father and told him to read the Fatihah. The effect of our giving alms, God give us a good death...

TALK 3 (Ustaz Ebit Lew - Cure Pain With Charity)

SOURCE: YOUTUBE

Link: <https://www.Youtube.com/watch?v=kdl3Q2PZJjo>

Next, in examples (iii) and (iv) Ustaz Ebit Liew persuades the audience to give alms in the name of God. Giving charity is a circumcision practice that is highly demanded by Islam. The Prophet SAW said which means, "The property of those who give charity will not decrease". Charity is giving from one person to another voluntarily and sincerely without being limited by a certain time and amount. Charity is broader than just zakat or infak because charity is not only issuing or donating property, but charity includes all charity or good deeds. Charity is proof of faith and obedience of people to Allah SWT.

In a persuasive verse, Ustaz Ebit Liew stated, "When you or a family member is sick, give charity. This is one of the miracles of charity. If you have given alms and have not yet recovered, then give more alms. God is listening to the prayers of those to whom you have given charity. Charity is a noble practice. Sincere charity will promise a reward for us because every good deed will be rewarded with good things as well. God will open up our chests, make us happy, relieve our feelings and make our whole life prosperous. Let us give charity, even if it's a little, with sincerity because, in every sustenance and wealth we have, there are other people's rights as well. So, it is better if it is shared and enjoyed together. Believe in him and give charity as sincerely as possible. Sincere charity can lighten a person's burden and keep us away from the heat of hellfire.

Irrational Persuasion

Contoh i- Ajaibnya doa

Jadi saya percaya doa ini sangat ajaib. Tengah saya baca taklim tak lama mak saya datang. Dia menangis lepas tu bapak, saya tengah baca taklim dia datang dia menangis, dia kata Ebit.. Boleh ajar ayah kenal Allah, sembahyang? Saya pegang tangan dia ambil wuduk, sembahyang sama-sama. Saya imam, dia mamkum. Sepanjang sembahyang tu ayah saya menangis. Habis sembahyang dia tanya saya Ebit, Allah maafkan ayah tak? Ayah tak kenal dia, ayah tak pernah berterima kasih pada dia, dia maafkan ayah tak? Saya kata, ayah tahu tak siapa yang bawa ayah hari ini, ayah sembahyang? Bukan Ebit, bukan mak, bukan siapa-siapa. Yang bawa ayah sembahyang, beri ayah hidayah ialah Allah SWT dan Allah tengah tengok ayah sekarang. Ayah saya pun menangis tak berhenti...

Example i- The miracle of prayer

So I believe this prayer is very magical. While I was reading the taklim, my mother soon came. She cried then father, I was reading the taklim she came crying, she said Ebit.. Can you teach me to know Allah, pray? I hold his hand to perform ablution, pray together. I am a priest, he is a mamkum. During the prayer, my father cried. After the prayer, he asked me Ebit, did God forgive my father? I don't know him, I never thanked him, did he forgive me? I said, do you know who brought you today, father to pray? Not Ebit, not mom, not anyone. It is Allah SWT who brings father to pray, gives father guidance and Allah is looking at father now. My father also cried non-stop...

LECTURE 1 (Don't be sad, God is giving us the best)

SOURCE: YOUTUBE

Link: <https://www.Youtube.com/watch?v=ApzkCMDWOag&list=WL&index=63&t=0s>

Example (i) above is irrational persuasive rhetoric that is rhetoric that manipulates emotions to influence listeners. If we want something that we dream of, it will not come true if we don't work hard or try to get it. In addition to trying, we should also pray to Allah S.W.T to be blessed with what we wish for. In this quoted lecture, ustaz Ebit Liew used his emotions to tell how he prayed to God to give guidance to his family, especially to his parents.

... Jadi saya percaya doa ini sangat ajaib. Tengah saya baca taklim tak lama mak saya datang. Dia menangis lepas tu bapak, saya tengah baca taklim dia datang dia menangis,..

... So I believe this prayer is very miraculous. While I was reading the taklim, my mother soon came. She cried then father, I was reading the taklim and she came crying,..

Ustaz Ebit Liew's emotions, his mother's emotions, his father's emotions are combined and expressed in his talk so that the listeners also feel the miracle of his prayer to God who wants both his parents to be given guidance. At the end of the prayer, God granted his parents guidance and accepted Islam in a state of despair because they were afraid of their past sins and God did not accept them. Ustaz Ebit Liew once again cleverly played on the emotions of the listeners by telling how he persuaded his mother and father to be kind to God because guidance belongs to God.

Next, in examples (iii) and (iv) Ustaz Ebit Liew persuades the audience to give alms in the name of God. Giving charity is a circumcision practice that is highly demanded by Islam. The Prophet SAW said which means, "The property of those who give charity will not decrease". Charity is giving from one person to another voluntarily and sincerely without being limited by a certain time and amount. Charity is broader than just zakat or infak because charity is not only issuing or donating property, but charity includes all charity or good deeds. Charity is proof of faith and obedience of people to Allah SWT.

Contoh (ii) – Teruskan Dakwah bagi menyelamatkan remaja bermasalah,

...Zaman sekarang ada anak muda tak nak tidur tengah malam, ada anak muda 17 tahun dia bangun tengah malam, dia nangis depan Allah. Saya pergi tengok budak-budak ni nangis-nangis doa, saya pergi belakang dia

saya kata Ya Allah banyak budak-budak ni minta, baiknya budak-budak ni. Berilah sikit rahmat yang kau berikan pada saya kepada dia...

Example (ii) - Continue preaching to save troubled teenagers,

...Nowadays there are young people who don't want to sleep in the middle of the night, there are 17-year-old young people who wake up in the middle of the night, they cry in front of God. I went to see these boys crying and praying, I went behind him and said Oh God, many of these boys are asking, these boys are good. Give him some of the grace you gave me...

LECTURE 2 (Very Inspiring Lecture By Ustaz Ebit Lew 2018)

SOURCE: YOUTUBE

Link: https://www.Youtube.com/watch?v=22QxaG_fncl

Example (ii) shows how Ustaz Ebit Liew wants listeners to continue to preach and invite troubled youth to return to the path of God. Ustaz Ebit Liew uses storytelling rhetoric and then uses elements of irrational persuasion to attract the emotions of the listeners to accept and continue to try to ensure that teenagers with problems are given guidance. The best approach is to return to fulfilling the responsibility to God and parents. To bring teenagers back to the road, teenagers need support from parents, siblings, peers and the community. He tickled the listener's emotions and included a psychological element by stating that not all humans who make mistakes will continue to be evil and make mistakes. They have the right to change with moral help from the surrounding community. The elements of this persuasion to some extent tickle the souls of listeners, especially parents who have children with problems to give a second chance to this group of teenagers to become better.

Contoh (iii)- Sedekah penawar sakit

...Saya pun nangis. H1 apa tah dia ada N2 kan bukan N1 ha macam tu lah macam H1N1. Jadi saya dengar tu saya nangis. Doktor suruh tahan saya kata saya pergi hospital pakar lain. Saya pergi hospital kedua sebelum saya pergi saya pergi kat rumah mak ayah mertua saya. Saya bagi dia duit. Dia kata ko kenapa ko kan banyak nak pakai duit kat hospital. Saya kata tak apa lah mak ambil ja la. Ayah ambil. Pastu saya telefon mana-mana orang yang ada ni yang saya tak bagi lagi yang saya ada berhajat. Saya telefon dan saya bagi dekat dia. Bila saya beri, saya check hospital kedua check-check anak saya tak ada sakit tu...

Example (iii)- Charity to cure illness

...I cried too. H1, I know he has N2, not N1, ha, that's like H1N1. So I heard that I cried. The doctor told me to hold on and said I should go to another specialist hospital. I went to the second hospital before I left I went to my mother in law's house. I gave him money. He said why do you want to spend so much money at the hospital? I said it's okay mom just take it. Dad took it. I must call any person who has this that I haven't shared yet that I have a desire to. I called and I told him. When I give it, I check the second hospital check-check my child is not sick...

LECTURE 3 (Ustaz Ebit Lew - Cure Pain With Charity)

SOURCE: YOUTUBE

Link: <https://www.Youtube.com/watch?v=kdl3Q2PZJjo>

In example (iii), Ustaz Ebit Liew manipulates the emotions of the listeners by stating that the cure for disease apart from medicine and prayer, charity is also quite an effective cure. Every disease has a cure. If one disease is not cured, even though you have tried to treat it everywhere and with various kinds of medicine, then the possibility that the healing medicine has not met the reality is that God has not yet allowed to heal.

The rhetoric of persuasion in Ustaz Ebit Liew's talk makes it easier for listeners to understand the content of his talk because he delivers it with emotion. In this way, give charity, in addition to making our property a blessing and beneficial, it can also be a sign of healing from Allah S.W.T for the disease suffered. To ensure his delivery is effective Ustaz Ebit Liew includes elements of imagination and emotion in creating examples to ensure the message of his talk reaches the listeners. Sabran (2002), stated that in order to ensure the delivery of an effective speech, the speaker needs to master the audience wisely and ensure that the argument delivered has an imaginative and emotive effect.

Study Implications

Through the analysis made, this can be used as a guide and reference to produce effective, quality talks, clear the meaning to be conveyed and try to diversify the delivery style so that it can attract more audiences, especially teenagers who are thirsty for spiritual knowledge for the formation of Rabbani morals. In addition, this study can be used as a reference material by academics and an example to students about the rhetoric of persuasion in religious talks.

Conclusion

Analysis of the type of rhetoric used clearly shows the use of persuasive rhetoric to attract and influence listeners and this element greatly affects listeners based on the cases stated and exemplified in the talk. The use of persuasive rhetoric is seen to be very effective because it is used in accordance with the content of the talk and the context. Furthermore, the use of rhetoric of persuasion is best processed in the narration of Ustaz Ebit Liew's life experiences and that is his wisdom in expressing his ideas and arguments.

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