



Felix Siauw's Rhetoric in Responding to Public Aspirations Regarding the Phenomenon of Demonstrations and Looting on YouTube

Intan Safitri¹, Muktarruddin¹

¹Universitas Islam Negeri Sumatera Utara Medan, Indonesia

 intan0101222078@uinsu.ac.id *

Article Information:

Received May 15, 2026

Revised Juni 28, 2026

Accepted July 13, 2026

Keywords: *Felix Siauw, Aristotelian Rhetoric, Social Media Preaching, YouTube, Demonstrations and Looting*

Abstract

This study aims to analyze Ustadz Felix Siauw's rhetoric on YouTube in response to the demonstrations and looting in August 2025. This research is important because the rhetoric of religious figures on social media plays a role in shaping public opinion on socio-political issues. This study uses a descriptive qualitative approach with an analysis of Aristotelian rhetoric, which includes ethos, pathos, and logos. Data were obtained through documentation and observation of two YouTube videos featuring Felix Siauw discussing the issues of demonstrations and looting. The results show that the element of logos is prominent through the delivery of rational arguments, cause-and-effect relationships, and an emphasis on moral principles. The elements of ethos and pathos remain present as supporting elements in building credibility and emotional engagement with the audience. These findings indicate that Felix Siauw's rhetorical strategies not only influence the audience's rational understanding of social phenomena but also build trust and emotional engagement with the message. This research contributes to the development of digital communication studies, particularly regarding the application of Aristotle's rhetoric in analyzing the communication strategies of religious figures on social media in responding to social issues.

INTRODUCTION

The demonstrations and looting in August–September 2025 sparked widespread debate on social media. The demonstrations were sparked by opposition to housing allowances for members of the House of Representatives (DPR) (Indonesia, 2025). Protests escalated after Affan Kurniawan, an online motorcycle taxi driver, was killed after being run over by a police armored vehicle during riots in Central Jakarta. This incident sparked a wave of demonstrations, particularly by online motorcycle taxi drivers and students. (R, 2025)

How to cite:

Safitri, I., Muktarruddin. (2026). Felix Siauw's Rhetoric in Responding to Public Aspirations Regarding the Phenomenon of Demonstrations and Looting on YouTube. *Suluah Pasaman*, 4(2), 318-327.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

Social media has become a public discourse space for public figures to express responses and shape public opinion. The ease of access and rapid dissemination of information allows opinions to quickly influence collective public perceptions (Suhendra & Selly Pratiwi, 2024). Social media has become a virtual public space that shapes public opinion and influences government policy through the delivery of opinions, sharing information, and the development of discourse quickly and broadly. (Zordi et al., 2026) This condition makes social media a strategic tool for religious figures to respond to socio-political issues and influence the public's perspective (Khadavi et al., 2024). Amidst political dynamics, religious figures play a role in shaping healthy public opinion and suppressing the spread of misinformation (Ticoalu, 2021). Therefore, religious figures need to master the rhetoric of preaching so that their messages are easy to understand, relevant, and encourage positive change (Elhany & Pujianto, 2022). This requires classical rhetoric that combines ethos to build trust, logos to convey logical arguments, and pathos to arouse the audience's emotions (Wulan & Sitepu, 2024).

One religious figure who has responded to this phenomenon in the digital space is Ustadz Felix Siauw. Through YouTube, he conveys his views on socio-political and religious issues using rhetorical strategies aimed at influencing the audience's perspective. In Suparno's (2022) Kenneth Burke viewed rhetoric as a symbolic drama that shapes the way society understands the social and political world (Hasanah et al., 2025). Felix Siauw's active involvement in discussing current issues on social media makes him a relevant subject for research into the rhetoric of religious figures in the digital space. One of the issues highlighted in the demonstrations was looting, which, from an Islamic perspective, is prohibited. The Quran explains this in Surah Al-Ma'idah, verse 38, *which reads: "As for the male thief and the female thief, cut off their hands as a recompense for what they have earned, as an ordeal from Allah. And Allah is All-Mighty, All-Wise."* (Al-Qosbah, 2021). This verse indicates that Islam prohibits taking another person's property. Although the Quran does not explicitly mention looting, the act bears similarities to theft. In a public debate on this issue, Felix Siauw provided an explanation via social media, arguing based on Islamic law.

Research over the past five years has shown that Aristotle's concepts of ethos, pathos, and logos remain relevant for analyzing communication on social media. Among them, logos often dominates through rational arguments based on facts, data, and cause-and-effect relationships (Pramudita et al., 2025). The success of persuasive communication is determined by the quality of the arguments and the credibility of the communicator. Meanwhile, research conducted by Naufal Muhazzib and Twediana Budi Hapsari (2025) shows that the credibility of the speaker, emotional narratives, and arguments relevant to youth interests increase public involvement and response (Muhazzib & Hapsari, 2025). Meanwhile, Rifqi Nadhmy Dhia et al. (2023) showed that Aristotle's rhetoric is effective in analyzing persuasive messages on YouTube, with ethos built through reputation, message consistency, and response to emerging issues (Dhia et al., 2024). Aristotle's rhetoric is still relevant in modern communication because the effectiveness of speaking determines the success of conveying a message, including in digital preaching (Aisyah, 2022)(Huri, 2023)

Although numerous studies of Aristotle's rhetoric in digital communication have been conducted, research specifically analyzing the elements of ethos, pathos, and logos in Felix Siauw's rhetoric related to his rejection of looting is still limited. This study aims to analyze Felix Siauw's rhetorical strategies on YouTube in response to the demonstrations and looting of August 2025. The results are expected to enrich communication studies, particularly the rhetoric of religious figures on social media.

METHODS

This research uses a qualitative approach with rhetorical analysis to understand how messages are conveyed in digital communication. A qualitative approach is used to interpret the meaning and rhetorical strategies used in conveying messages on social media. According to Creswell (2021), research methodology is "a way of connecting theory and data through a systematic and structured process" (Taroreh et al., 2024). This research is descriptive, focusing on analyzing the rhetoric presented by Felix Siauw in response to the demonstrations and looting phenomenon on the YouTube platform. This research process was conducted from January to April 2026, conducted on the YouTube platform, focusing on content published in September 2025. Data collection techniques were conducted through documentation and observation of YouTube content, focusing on analyzing social media content containing Felix Siauw's responses to the demonstrations and looting phenomenon. The data obtained were then analyzed using a rhetorical analysis approach by identifying elements of ethos, pathos, and logos in message delivery to understand how rhetorical strategies are used to shape the audience's perspective on the social phenomenon.

The research materials consisted of two YouTube videos: a podcast on Deddy Corbuzier's YouTube account, which received forty-two thousand likes and four thousand two hundred comments, and a YouTube account on RaymondChins, which received twenty-three thousand likes and one thousand five hundred comments. Both videos were purposively selected because they met the research criteria: they featured Felix Siauw as a resource person, discussed the August 2025 demonstrations and looting, and contained relevant arguments for analysis using Aristotelian rhetoric. The high level of interaction on both videos indicates that the content garnered widespread public attention, making them relevant sources of research data. The tools used in this research were digital devices such as laptops and mobile phones, along with the YouTube application as a platform to access the content.

The research procedure was carried out in several stages: (1) determining the research object, namely Felix Siauw's video content relevant to the demonstrations and looting; (2) collecting data through documentation and observation techniques on the YouTube platform; (3) conducting data reduction by selecting content appropriate to the research focus; (4) analyzing the data using an Aristotelian rhetorical approach by identifying the elements of ethos, pathos, and logos; (6) Conclusions based on the results of the analysis conducted.

The instrument in this study was listening to podcasts on Deddy Corbuzier's YouTube account and RaymondChins' YouTube account, which featured Felix Siauw as a resource person. These videos were chosen because they discussed the phenomenon of demonstrations and looting that has attracted public attention. In the podcast, Felix Siauw expressed his disapproval of looting, referring to the perspective of Islamic law. The researcher then observed, listened, transcribed, and identified the elements of ethos, pathos, and logos that appeared in Felix Siauw's speech as research data. Data validity was maintained through source triangulation by comparing the two YouTube videos to verify the consistency of Felix Siauw's messages, arguments, and rhetorical elements, thereby gaining a more comprehensive understanding of the research object.

RESULT AND DISCUSSION

Felix Siauw's Profile

Felix Yanwar Siauw, also known as Felix Siauw, is a contemporary Islamic missionary activist born in Palembang on January 31, 1984, to a Chinese Catholic family. Before embracing Islam, he was an atheist and agnostic in his search for truth.

In a talk show, he explained that this search began with three fundamental questions: the origins of humanity, the purpose of life, and the afterlife.(talkshow_tvone, 2025)

Felix then met an activist from Hizbut Tahrir Indonesia before finally converting to Islam in 2002 while studying at Bogor Agricultural University (IPB). His religious development was guided by Ustadz Fatih Karim, and he continued with Epi Taufik and Hafiz Abdurrahman in developing his Islamic preaching and understanding (Nova Indratko, 2025)(talkshow_tvone, 2025)(Achrian, 2023). After embracing Islam, Felix actively preached to young people, wrote a number of Islamic books such as *Beyond The Inspiration*, *Muhammad Al-Fatih 1453*, *Sudah Putusin Aja*, and *Yuk Berhijab!*, as well as preaching through YouTube, TikTok, and X (Twitter).

Figure 1 Felix Siauw's TikTok account profile, accessed on March 10, 2026.



Felix Siauw's credibility is also supported by his presence on social media. As of March 2026, his TikTok account had approximately 469.8 thousand followers and 3.9 million likes, indicating his reach and audience engagement. His reputation as a preacher and writer also strengthens trust in his message (Kustiawan et al., 2025). In the context of digital communication, this credibility is a crucial aspect in establishing ethos as a communicator.

Felix Siauw's Rhetoric

Felix Siauw's rhetoric is dominated by elements of logos, supported by ethos as a preacher and pathos through analogies, narratives, and diction that build emotional engagement. These three elements form a rhetorical strategy that strengthens audience trust and understanding. This finding aligns with research by Pramudita et al. (2025) which shows that the use of logical, factual, and causal arguments contributes to increasing audience trust in a communicator's message. These results are also supported by Muhazzib dan Hapsari (2025) who showed that rational, systematic, and socially contextualized argumentation increases audience engagement in Islamic preaching communication on social media.

Felix Siauw's rhetoric incorporates elements of ethos, pathos, and logos, with logos being the dominant element through arguments based on cause and effect, morality, and principles of truth, which shape audience reasoning more strongly than simply arousing emotions (Jiménez-Martínez, 2022)(Mansoor, 2021)

Furthermore, the analysis focuses on the use of ethos, pathos, and logos in Felix Siauw's rhetoric on social media in response to the demonstrations and looting.

a. Ethos in Felix Siauw's Rhetoric

In this study, ethos refers to Aristotle's concept, which emphasizes the communicator's credibility as a persuasive resource. This credibility is analyzed through three indicators, namely expertise, trustworthiness, and goodwill) (Aisyah, 2022).

Figure 2 Podcast on @Deddy Corbuzier's YouTube account:

Title: *Felix Siauw: Koi.. Dooong's Story... Come on...* 🤔 – Podcast, accessed March 10, 2026.



resource: https://youtu.be/rE2C47QCtII?si=kpPZ_fMjrtys58Pg

Viewed over two million five hundred, liked by forty two thousand people, and four thousand two hundred comments.

Table 1

Identification of Ethos Elements in the Podcast "Felix Siauw: Koi... Dooong's Story... Come on..."

Data and Timestamps	Quotes	Indicators	Analysis
D1 33:42-33:43	"Even if people are angry and don't want to listen, I still have to tell them."	Goodwill	Demonstrates good intentions to educate the public.
D2 34:12-34:43	"If I were asked, is it okay to loot? To make people happy, I'd say it's okay. That's your right?... I don't have a choice."	Trustworthiness	Demonstrates consistency in moral principles.
D3 05:46-07:48	"...the question isn't whether they have influence, but whether it's right or wrong..." He explains the role of foreign parties in projects, debt, culture, and decision-making.	Expertise	Demonstrates the communicator's insight and knowledge regarding the social, economic, and political issues being discussed.

Based on Table 1, the ethos elements in Felix Siauw's rhetoric include expertise, trustworthiness, and goodwill. Goodwill is reflected in his commitment to education, trustworthiness in his consistent opposition to looting, and expertise in his mastery of development issues, foreign debt, and foreign influence. These three elements strengthen his credibility as a communicator.

b. Pathos in Felix Siauw's Rhetoric

Pathos is an emotional appeal aimed at evoking feelings in the audience, such as sympathy, empathy, happiness, or anger. In rhetoric, this element is generally constructed through storytelling, visual imagery, emotional word choice, and the use of analogies (Wulan & Sitepu, 2024)

Table 2

Identification of Pathos Elements in the podcast "Felix Siauw: Koi.. Cerita Dooong... Ayo..." (Deddy Corbuzier's account), and DEMO TIDAK "LAH" DPR ?! (Featuring Felix Siauw & Koijocabe) (RaymonChins' account).

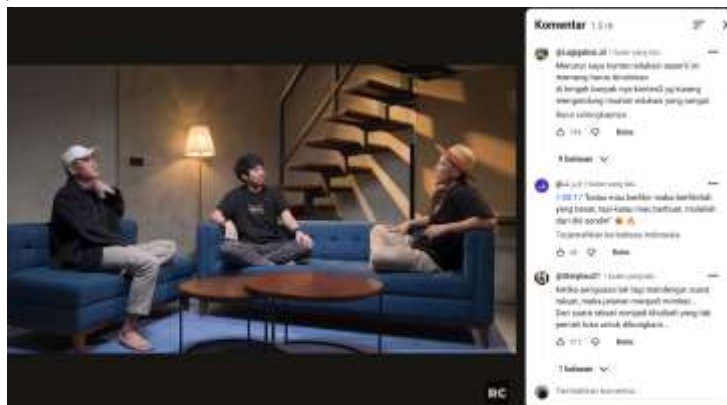
Data and Timestamps	Citations	Indicators	Analysis
D1 02:41-03:17 Deddy Corbuzier	"Officials and their children are constantly flexing, and the public is hurt when they see it."	Emotional word choice	The phrase hurt evokes an emotional response from the audience to a sense of injustice.

Data and Timestamps	Citations	Indicators	Analysis
D2 11:23-12:02 Deddy Corbuzier	"Injustice is like a black dot on a white sheet of paper, so it's easy to see."	Visual imagery	Invites the audience to imagine a black dot on a white sheet of paper for easy understanding.
D3 31:09-31:12 Deddy Corbuzier	"I never agreed with Robin Hood." Explains Robin Hood's habit of stealing from the rich to give to the poor.	Analogy	The Robin Hood analogy illustrates the perception of justice for the aggrieved party.
D4 31:29-31:32 Deddy Corbuzier	"The Joker said, there are no bad people, only good people who are hurt."	Analogy	Felix's uses the Joker to explain the influence of pain on behavior.
D5 46:46-48:37 RaymondChins	"In Surah Al-Baqarah, there is a story about people who will be held accountable by many people on the Day of Judgment."	Use of stories	Felix Siauw's use of the Quranic story to raise moral awareness.

Based on Table 2, the pathos element in Felix Siauw's rhetoric is evident through his choice of words, analogies, and narratives that build empathy and moral awareness in the audience, thus strengthening the persuasiveness of his message. At minute 31:05, he uses the analogy of Robin Hood to demonstrate that an action can be perceived differently, but must still be judged according to the law. This analogy evokes sympathy without justifying the action. In the rhetorical theory proposed by Aristotle, pathos refers to the communicator's need to touch the hearts of the audience by understanding their emotions, hopes, hatreds, and affections.(Afifah, 2022) The use of analogies as part of a pathos-based rhetorical strategy can also be seen in the following YouTube video excerpt:

Figure 3. Podcast on the YouTube account @RaymondChins

Title: DEMO IS NOT THE DPR'S "WRONG"?! (Featuring Felix Siauw & Koiyocabe), accessed April 15, 2026.



Resource: <https://www.youtube.com/watch?v=3BdCg4BsXvg>

Over nine hundred thousand views, twenty-three thousand likes, and fifteen hundred comments.

At minute 03:23, (RaymondChins, 2025) uses the analogy of injustice as "fire" and inequality as "fuel" to illustrate the potential for conflict resulting from injustice, while simultaneously building the audience's emotional imagination regarding its social impact.

c. Logos in Felix Siauw's Rhetoric

Logos is a rational appeal through evidence, facts, and logical reasoning to influence the audience's thinking. (Luhukay, 2007) Arguments based on data, facts, and systematic causal reasoning increase the persuasiveness of a message (Butcher & Pinckney, 2022)(Huri, 2023).

Table 3

Identification of Logos Elements in the podcasts "Felix Siauw: Koi.. Cerita Dooong... Ayo..." (Deddy Corbuzier's account) and "DEMO IS NOT THE DPR'S "WRONG"?! (Featuring Felix Siauw & Kojyocabe)" (RaymondChins' account).

Data and Timestamps	Citations	Indicators	Analysis
D1 Deddy Corbuzier 10:49-11:23	"One Piece is not about pirates, but about arbitrariness."	logical reasoning	Felix Siauw's distinguishes the story and its meaning through rational argumentation.
D2 Deddy Corbuzier 14:43-15:24	"The bad character of the people will give birth to bad leaders and decisions."	Causal Relationship	Constructing causal reasoning between the qualities of society, leaders, and policies.
D3 Deddy Corbuzier 15:24-15:45	"Those who are able to prevent evil but do not carry it out are the ones most responsible."	Systematic Conclusion	Drawing conclusions from premises about power and moral responsibility.
D4 Deddy Corbuzier 16:06-16:43	One person who provokes a thousand people to do wrong will bear the sins of those who follow him."	Logical Reasoning	Explaining the logical consequences of provocative actions on mass action.
D5 RaymondChins 04:50-05:05	"If Indonesia is ready to borrow from foreign parties, it means we must also be ready to accept foreign influence."	Causal relationship	Linking economic dependence to the possibility of external influence
D6 RaymondChins 08:44-09:00	"Education is not only the transfer of knowledge, but also the transfer of character."	Logical reasoning	Differentiating formal education and character building.
D7 RaymondChins 10:02-10:25	"Officials are born from the quality of society."	Causal relationship	Explaining the logical relationship between the quality of society and the quality of the chosen leader

At minute 29:55 of @Deddy Corbuzier's YouTube podcast, Felix Siauw stated that "the greatest danger is not being a victim of injustice, but rather becoming a perpetrator of injustice. This statement demonstrates the dominance of the element of logos because it invites the audience to judge actions based on moral principles and cause-and-effect relationships, not emotions." He emphasized that repaying evil with evil still violates the principle of truth, thus strengthening the power of persuasion through logical argumentation. From an Islamic perspective, the act of looting cannot be justified, because it falls into the category of taking other people's property wrongfully, which causes loss and disorder, including disobedience to Allah (Gopur, 2026). This is as stated in the Qur'an, Surah Al-A'raf, verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

"Do not cause harm on the earth after it has been properly arranged. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good."

The principle of not returning evil for evil is also emphasized in the QS. Al-Fussilat verse 34:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ ﴿٢٤﴾

"Good and evil are not equal. Repel (evil) with better behavior, so that those who are hostile to you will suddenly become like loyal friends." (Al-Qosbah, 2021)

These two verses emphasize that disappointment or dissatisfaction cannot be used as an excuse to commit acts that harm others. Therefore, every individual remains morally responsible for upholding ethical values when conveying aspirations.

d. Synthesis of Ethos, Pathos, and Logos

The research results show that ethos, pathos, and logos complement each other, with logos being the dominant element. The integration of these three elements produces a credible, emotional, and logical message in response to issues of demonstrations and looting. On social media, the combination of ethos, pathos, and logos is important for building rational argumentation, emotional connection, and audience trust in the communicator (Huri, 2023). Similarly, YouTube is effective at evoking emotions, so content that touches audiences tends to generate higher engagement, such as comments, likes, and content shares (Anandati & Sitorus, 2024).

The Relevance of Rhetoric to the August 2025 Demonstrations and Looting

Felix Siauw's rhetoric is relevant to the phenomenon of demonstrations and looting in August 2025. The combination of ethos, pathos, and logos shapes the audience's perception of the difference between legitimate aspirations and norm-violating actions, while also demonstrating the function of rhetoric in building image, legitimacy, and public perception (Rizky et al., 2026). Thus, Felix Siauw's rhetoric served as a means of communication and shaped public perceptions of the demonstrations and looting (Klein et al., 2022). Felix Siauw firmly rejected looting and emphasized that injustice should not be met with actions that violate the principle of truth (Kusumawati, 2018).

Implications of Rhetoric in Shaping Public Opinion

Research findings indicate that Felix Siauw's rhetoric influenced the formation of public opinion regarding demonstrations and looting. The combination of emotion and logic helps audiences understand moral, legal, and social aspects before judging an action. Rhetoric not only functions as a persuasive tool but also shapes the construction of social reality through systematic argumentation. Therefore, rhetoric must be used responsibly to avoid bias and misinterpretation. Furthermore, the application of ethos, pathos, and logos has proven effective as a digital da'wah strategy to make religious messages more relevant and easily accepted, especially by the younger generation of social media users.

CONCLUSION

This study shows that Felix Siauw's rhetoric in responding to the demonstrations and looting on social media combines elements of ethos, pathos, and logos. The element of logos appears dominant through rational argumentation, cause-and-effect reasoning, and an emphasis on moral principles and truth. Meanwhile, ethos is seen in his credibility as a preacher, while pathos is reflected through analogies, narratives, and language choices that build emotional engagement with the audience. These findings indicate that the effectiveness of messages in digital media is built by a combination of logic, credibility, and emotion. The implications of this study indicate that logic-based rhetoric encourages audiences to consider moral, legal, and truth aspects rationally, rather than simply reacting emotionally. This is important in social media filled with emotional narratives and unverified information. This study is limited in the amount of data and focuses on one figure as a case study.

REFERENCES

- Achrian, A. (2023). *Wawancara Felix Siauw—Sepuluh Wajah*.
<https://youtu.be/EuNNG98AG1I?si=DZYtg0eA4d9Eo0n7>
- Afifah, H. (2022). *Penerapan Retorika Aristoteles Ustadz Hanan Attaki Dalam Youtube Shift Media Episode Ramadhan 1442 Hijriyah Bareng UHA*.
- Aisyah, M. (2022). ETHOS, PATHOS, LOGOS DAN KOMUNIKASI PUBLIK: A SYSTEMATIC LITERATURE REVIEW. *Jurnal Darma Agung*, 30(3), 442.
<https://doi.org/10.46930/ojsuda.v30i3.2066>
- Al-Qosbah, T. (2021). *Al-Qur'an Hafazan Perkata Metode 7 Kotak*. Al-Qur'an Al-Qosbah.
- Anandati, F., & Sitorus, P. F. K. (2024). Mengartikan Persuasi dalam Media Sosial: Studi pada Kampanye Influencer Berdasarkan Prinsip Pathos Aristoteles. *JKOMDIS: Jurnal Ilmu Komunikasi Dan Media Sosial*, 4(2), 426.
<https://doi.org/10.47233/jkomdis.v4i2.1674>
- Butcher, C., & Pinckney, J. (2022). Friday on My Mind: Re-Assessing the Impact of Protest Size on Government Concessions. *Journal of Conflict Resolution*, 66(7–8), 1320–1355. <https://doi.org/10.1177/00220027221099887>
- Dhia, R. N., Pramesti, J. A., & Irwansyah, I. (2024). Analisis Retorika Aristoteles Pada Kajian Ilmiah Media Sosial Dalam Mempersuasi Publik. *Linimasa: Jurnal Ilmu Komunikasi*, 4(1), 81–103. <https://doi.org/10.23969/linimasa.v4i1.3530>
- Elhany, H., & Pujianto, W. T. (2022). Relevansi Retorika Dan Komunikasi Dalamaktivitas Dakwah. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 5(2).
https://doi.org/10.32332/ath_thariq.v5i2.3762
- Gopur, M. A. (2026). Tindakan anarkis dalam demonstrasi: Analisis hukum pidana dan perspektif FasadFilArd. *Delictum: Jurnal Hukum Pidana Dan Hukum Pidana Islam*, 4(2), 51–66. <https://ejurnal.iainpare.ac.id/index.php/delictum/index>
- Hasanah, M. R., Putri, F. A., & Nisa, P. K. (2025). *Retorika Politik Anies Baswedan pada Kampanye Pemilu 2024 Terhadap Persepsi Publik di TikTok* (Vol. 5, Issue 2, pp. 566–572). <https://doi.org/10.56832/pema.v5i2.1302>
- Huri, V. S. (2023). *Etos, Patos, Logos sebagai Elemen Dasar Retorika* (Vol. 7, Issue 2). <https://doi.org/https://doi.org/https://journal.uinsgd.ac.id/index.php/prophetica/article/view/49340>
- Indonesia, B. B. C. N. (2025). Demo “25 Agustus” tolak tunjangan anggota DPR ricuh, Dasco: Tunjangan rumah Rp 50 juta dihentikan. *BBC News Indonesia*.
<https://www.bbc.com/indonesia/articles/cr5rj1pv1ppo>
- Jiménez-Martínez, C. (2022). The public as a problem: Protest, public diplomacy and the pandemic. *Place Branding and Public Diplomacy*, 18(1), 33–36.
<https://doi.org/10.1057/s41254-021-00235-1>
- Khadavi, M. J., Gafur, A., & Anam, R. K. (2024). Peran Tokoh Agama Dalam Menjaga Keharmonisan Masyarakat Pasca Pemilihan Umum Di Kabupaten Pasuruan. *Tadarus Tarbany: Jurnal Kajian Islam Dan Pendidikan*, 6(1).
<https://doi.org/10.31000/jkip.v6i1.10955>
- Klein, G. R., Cuesta, J., & Chagalj, C. (2022). The Nicaragua Protest Crisis in 2018–2019: Assessing the Logic of Government Responses to Protests. *Journal of Politics in Latin America*, 14(1), 55–83.
<https://doi.org/10.1177/1866802X211024246>
- Kustiawan, W., Purnama, R. A. S., Akbar, R., & Dimas, M. (2025). Persepsi Audiens terhadap Dakwah Ustad Felix Siauw di Kanal YouTube Raymond Chin. *Analisis Psikologi Komunikasi*, 9(2), 20383–20390.
<https://doi.org/10.31004/jptam.v9i2.29632>
- Kusumawati, H. (2018). *Retorika Pemakaian Bahasa Para Demonstran Di Kabupaten Pamekasan*. *Jurnal Keilmuan Bahasa*.
<https://doi.org/10.22219/KEMBARA.Vol4.No2.173-178>

- Luhukay, M. S. (2007). Presiden SBY dan politik pencitraan: Analisis teks pidato Presiden SBY dengan pendekatan retorika Aristoteles. *Scriptura*, 1(2), 51–70. <https://doi.org/10.9744/scriptura.1.2>
- Mansoor, M. (2021). Citizens' trust in government as a function of good governance and government agency's provision of quality information on social media during COVID-19. *Government Information Quarterly*, 38(4). <https://doi.org/10.1016/j.giq.2021.101597>
- Muhazzib, N., & Hapsari, T. B. (2025). Digital Preaching Rhetoric on Tiktok Media: Case Study of Habib Husein Ja'far Account. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 8(1), 199–212. <https://doi.org/10.37680/muharrik.v8i1.7553>
- Nova Indratko, W. (2025). Profil dan Biodata Ustadz Felix Siauw Sosok Pendakwah. *Penulis*. <https://kalam.sindonews.com/newsread/1556715/786/profil-dan-biodata-ustadz-felix-siauw-sosok-pendakwah-penulis-dan-influencer-islam-1744963450>
- Pramudita, D. V, Esther Madame Hutapea, A., & Irwansyah, I. (2025). A Systematic Literature Review: Ethos, Pathos, Logos dalam Komunikasi Publik Pidato. *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora*, 8(2). <https://doi.org/10.31539/kaganga.v8i2.13849>
- R, M. A. (2025). Aksi Damai Bela Affan Kurniawan, Massa Tabur Bunga Depan Polres Dumai. *DetikNews*. <https://news.detik.com/melindungi-tuah-marwah/d-8089061/aksi-damai-bela-affan-kurniawan-massa-tabur-bunga-depan-polres-dumai>
- RaymondChins. (2025). *Demo Bukan "Salah* (D.P.R.?! (ed.)). <https://youtu.be/3BdCg4BsXvg?si=p6DQyS3ci3pAgkBR>
- Rizky, A. M., Izar, M. S., & Wulandari, N. (2026). Analysis Of Puan Maharani's Political Communication Strategy As The Chairman Of The House Of Representing Public Criticism On Reporting On. *Buana Komunikasi: Jurnal Penelitian Dan Studi Ilmu Komunikasi*, 06(03), 341.
- Suhendra, S., & Selly Pratiwi, F. (2024). Peran Komunikasi Digital dalam Pembentukan Opini Publik: Studi Kasus Media Sosial. *Iapa Proceedings Conference*, 293. <https://doi.org/10.30589/proceedings.2024.1059>
- talkshow_tvone. (2025). *Cerita Felix Siauw Tertarik Masuk Islam dan Ucapkan Kalimat Syahadat* | *SJLD* *tvOne*. https://youtu.be/DFTIAFR_0AY?si=DYbp_F0bKfsFT77O
- Ticoalu, Y. I. A. (2021). Peran Tokoh Agama Dalam Meningkatkan Partisipasi Pemilih Dikelurahan Rap-Rap Pada Pemilu (Vol. 10, Issue 4, pp. 2–3). <https://doi.org/https://ejournal.unsrat.ac.id/v3/index.php/politico/article/view/37733>
- Wulan, P., & Sitepu. (2024). *Retorika Dan Dialektika Komunikasi Publik*. Gita Lentera.
- Zordi, D. A., Ihsan, M. S., Nazarudin, M. A., & Patrianti, T. (2026). Peran Media Sosial dalam Pembentukan Opini Publik dan Dinamika Kebijakan Pemerintah di Era Digital. *Jurnal Ilmu Komunikasi, Administrasi Publik Dan Kebijakan Negara*, 3(1), 154–162. <https://doi.org/10.62383/komunikasi.v3i1.882>

Copyright holder :
© Safitri, I., Muktarruddin.

First publication right:
Suluah Pasaman

This article is licensed under:
CC-BY-SA