



Ustadz Ridho Febri's Rhetoric On The Podcast 'Responding to Tests and Problems' on Sonny Aby Kim's Youtube Channel From the Perspective of Aristotle's Rhetoric

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Abstract

The development of digital media has made podcasts an increasingly popular medium for delivering Islamic preaching messages because they are communicative and easily accessible. However, studies examining Islamic preaching rhetoric based on Aristotle's rhetorical theory in podcast media remain limited. This study aims to analyze the use of Aristotle's three rhetorical elements ethos, pathos, and logos by Ustadz Ridho Febri in the podcast "Menyikapi Ujian dan Masalah" on Sonny Aby Kim's YouTube channel. This study employed a qualitative Grounded Theory approach. Data were collected through observation and documentation of the podcast content and analyzed using Strauss and Corbin's coding procedures, namely open coding, axial coding, and selective coding. The findings reveal that ethos is reflected in the speaker's credibility and experience in conveying Islamic messages, pathos is demonstrated through his ability to build empathy and emotional connection with the audience, and logos is shown in the logical and systematic presentation of arguments related to life's challenges. The integration of these three rhetorical elements creates persuasive and effective Islamic preaching that strengthens audience engagement and understanding. The novelty of this study lies in highlighting the integrated use of ethos, pathos, and logos in podcast-based Islamic preaching within contemporary digital media.

INTRODUCTION

The development of digital technology has made social media an internet. Therefore, it can be said that marriage will be halal and honorable if the -based medium that allows users to represent themselves, interact, build social relationships virtually, and also serve as a means of disseminating information within the community (Ginting & Dkk, 2021), (Saidah, 2024). One of the dominant platforms is YouTube, which functions not only as a video-sharing site but also as a public communication medium with wide reach (Widiastuti et al., 2023).

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The high usage of YouTube in Indonesia, which reaches 88% of the total 160 million internet users, makes this platform a platform for various digital content, including podcasts. Podcasts are audio-based content that can be accessed online on-demand via the internet (Ervina et al., 2025), (Jati et al., 2022), and allows listeners to build imagination and emotional closeness with the speaker (Saepulah, 2021).

The increasing consumption of digital Islamic preaching content indicates a shift in how people gain religious understanding in the new media era (Riski Pratama et al., 2024). One example is the podcast "Menyukapi Ujian dan Masalah" (Responding to Tests and Problems) on Sonny Aby Kim's YouTube channel, which features Ustadz Ridho Febri discussing life's trials from an Islamic perspective. The effectiveness of delivering Islamic preaching messages in podcasts is determined not only by the content but also by the rhetorical strategies used by the communicator (Husna & Mala, 2025). Conceptually, rhetoric is the art of constructing and delivering messages to influence, persuade, or convince an audience (Saputra, 2024).

From an Islamic perspective, delivering da'wah messages is not only aimed at conveying information, but also inviting and influencing the audience towards goodness (Latiffah & Rayhaniah, 2021). This is as explained in QS. An-Nahl verse 125 which reads: "Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a better way." This verse shows that the success of da'wah is greatly influenced by the wise and persuasive way of conveying the message. Based on the Tafsir of the Ministry of Religion, wisdom is interpreted as conveying the truth wisely (Mastori & Safar, 2023), while *mau'izhah hasanah* is the delivery of good advice to encourage changes in knowledge, attitudes and behavior *mad'u* (Aprily et al., 2021). This principle aligns with Aristotle's concept of rhetoric, namely wisdom, which reflects the communicator's credibility (*ethos*), *mau'izhah hasanah*, which emphasizes conveying messages in a touching manner (*pathos*), and *mujadalah billati hiya ahsan*, which prioritizes logical and polite argumentation (*logos*) (Fikriyah et al., 2025). Therefore, the communicator's ability to construct an effective message is a crucial aspect in the process of da'wah communication (Kholiq & Shofiyah, 2022).

In conveying the message of da'wah, the rhetorical aspect is important to pay attention to. Rhetoric is the ability to use natural talent or technical language skills to achieve certain goals. Rhetoric is manifested through language, both in speech and writing (Gajewska et al., 2026), (Muliyah et al., 2020). In communication science, persuasion is the process of influencing someone's thoughts, feelings, and actions through well-delivered arguments. There are three types of persuasive tools that a communicator can develop: the speaker's character that can develop the listener's *ethos*), the way the speaker conveys emotions to the listener (*pathos*), as well as the use of logical arguments in conveying messages (*logos*) (Latif & M, 2024), (Sichach, 2024).

Based on the understanding of rhetoric and persuasion, this study uses the theoretical framework of Aristotle's rhetoric to analyze the persuasive communication strategies applied by Ustadz Ridho Febri in the podcast 'Menyukapi Ujian dan Masalah' because classical rhetoric remains relevant in explaining the effectiveness of messages in public communication and digital media (Latif & M, 2024). *Ethos*, *pathos*, and *logos* are the three main elements in Aristotle's rhetoric which are used as persuasive tools to persuade the audience (Firdous et al., 2023). *Ethos* refers to the credibility and character of the speaker who can build audience trust, *pathos* related to the emotional

aspects used to influence the audience's feelings, logos to emphasize the use of logic, evidence, and rational argumentation in delivering messages (Zuniar & Rahmawati, 2025). This Aristotelian approach was applied in the podcast research 'Responding to Exams and Problems'. Thus, this theoretical framework helps explain how Ustadz Ridho Febri's rhetorical strategies form relationships with audiences and construct persuasive messages in the context of digital da'wah podcasts (Maulana et al., 2024), (Rahman et al., 2025).

In line with this study, previous studies, such as (Fauziah et al., 2024) analyzed the rhetoric of Ustadz Hanan Attaki's da'wah in a Spotify podcast, while (Hasan et al., 2025) examined the rhetoric of Das'ad Latif's da'wah communication on YouTube, focusing on persuasive strategies. However, both studies still focused on rhetorical analysis in a one-way lecture format, thus failing to capture the dynamics of dialogic communication that occurs in the podcast format. This limitation causes aspects of interaction, emotional closeness, and meaning construction in discussions to be uncovered comprehensively. Furthermore, studies that specifically integrate the analysis of ethos, pathos, and logos in the context of digital da'wah podcasts are still relatively limited. Therefore, this study aims to fill this gap by analyzing rhetorical strategies in the podcast "Menyakipi Ujian dan Masalah" (Responding to Exams and Problems) on Sonny Aby Kim's YouTube channel, through an Aristotelian rhetorical approach.

Although previous research has examined the rhetoric of da'wah in various digital media, studies explaining how the elements of ethos, pathos, and logos are constructed in podcasts are still limited. In fact, Aristotle placed these three elements as the main foundation in building effective persuasion. In the digital communication era, the effectiveness of delivering da'wah messages is not only determined by the content of the message delivered, but also by the communicator's ability to build credibility, manage audience emotions, and construct logical arguments. The podcast "Menyakipi Ujian dan Masalah" on Sonny Aby Kim's YouTube channel, featuring Ustadz Ridho Febri, is interesting to study because it discusses issues of trials and life problems that are close to people's experiences. However, it is not yet known how the elements of ethos, pathos, and logos are used in constructing persuasive da'wah messages in the podcast. Therefore, this study seeks to fill this gap through a rhetorical analysis of the podcast "Menyakipi Ujian dan Masalah" on Sonny Aby Kim's YouTube channel.

Based on these problems, this study aims to analyze Ustadz Ridho Febri's rhetoric in the podcast "Menyakipa Uji dan Masalah" (Responding to Exams and Problems) on Sonny Aby Kim's YouTube channel using Aristotle's theory. The research focuses on identifying and analyzing the elements of ethos, pathos, and logos used in constructing persuasive da'wah messages in digital media.

METHODS

This research uses a qualitative type with a Grounded Theory design. The Grounded Theory approach was chosen because it allows researchers to identify general concepts, develop theoretical explanations that go beyond what is already known, and provide new insights into various experiences and phenomena. (Corbin & Strauss, 2014) In this study, Grounded Theory was used to identify rhetorical patterns that emerged in Ustadz Ridho Febri's preaching message on the podcast "Responding

to 'Tests and Problems' on Sonny Aby Kim's YouTube channel. The findings were then interpreted using Aristotle's theory, which includes: *ethos*, *pathos*, And *logos*. Primary data was obtained from Sonny Aby Kim's YouTube channel entitled "Responding to 'Tests and Problems'", while secondary data was obtained from various scientific journals, books, articles, and relevant sources related to Aristotle's rhetoric, *da'wah* communication, and digital media.

Data collection techniques in this study were conducted through observation and documentation. Observations were conducted by directly observing the content of the podcasts used as the research subjects, particularly those related to the themes of responding to exams and problems. Meanwhile, documentation was conducted by watching, listening to, and transcribing the podcast content into text to obtain accurate data aligned with the research focus.

Data analysis was performed using the model Grounded Theory Strauss and Corbin went through the stages of open coding, axial coding, and selective coding. The analysis process began with transcribing the 54-minute 14-second audio-visual podcast data into complete text. Next, open coding was carried out by identifying, breaking down, reviewing, and labeling dialogue excerpts relevant to the research focus. Each statement containing elements of credibility, emotion, or argumentation was given an initial code as a temporary category. After that, axial coding was carried out by connecting and grouping the initial categories that had meaningful connections into broader categories, such as communicator credibility, empirical experience, emotional empathy, cause-and-effect reasoning, and reconstruction of thought patterns. The next stage was selective coding, which is selecting and integrating all the categories that have been formed into the core theme of the research. In this study, these categories are constructed into the three main elements of Aristotle's rhetoric, namely *ethos*, *pathos*, And *logos*.

The results of the coding process are then presented in the form of a thematic matrix that maps the relationships between dialogue excerpts, initial categories, conceptual categories, and core research themes, thus facilitating the data interpretation process. Based on these interpretations, researchers draw conclusions regarding the integration of the elements *ethos*, *pathos*, And *logos* used by Ustadz Ridho Febri to build the effectiveness of the preaching message in the podcast. Data validity was tested through theoretical triangulation by comparing the research findings to Aristotle's concept of rhetoric and the results of relevant previous research. Furthermore, transcripts and coding results were re-examined to maintain consistency in data interpretation so that the findings obtained had an adequate level of validity. (Mekarisce, 2020) This study uses one primary data source in the form of podcast transcripts. Dealing with Trials and Problems on Sonny Aby Kim's YouTube channel, so it does not involve interviews or observations of sources or podcast listeners.

RESULT AND DISCUSSION

An analysis of Ustadz Ridho Febri's narrative, a resource person in the podcast "Menyampaikan Ujian dan Masalah" (Responding to Tests and Problems) on Sonny Aby Kim's YouTube channel, reveals a comprehensively structured persuasive rhetorical construction. Through data reduction of the 54-minute, 14-second podcast transcript, it was discovered that the persuasive process is not solely based on conveying a religious message, but also on the harmonious integration of elements *ethos*, *pathos*, And *logos*. These three dimensions work together to shape the audience's understanding of how to deal with trials and various life challenges. These are then organized into a thematic matrix to more clearly see how these rhetorical strategies influence audience perspectives in the digital public sphere. The following are the findings from an analysis of Aristotle's three elements theory on the podcast

transcript.

Credibility and Scientific Authority (Ethos)

The communicator's credibility is a crucial factor in building audience trust in the message. In the podcast, Ustadz Ridho Febri demonstrates his credibility through the knowledge he conveys in the dialogue, not only from a religious perspective but also by connecting understanding of terms in contexts relevant to exam themes and life issues. Based on this, the following elements:ethosin the dialogue identified in Table 1 below.

Table 1. Identification of Ethos Elements in the podcast “Responding to Trials and Problems”

Timestamp	Kutipan Dialog	Open Coding	Axial Coding	Selective Coding
00:10-00:20	“There are people who smile every day, but are actually carrying a very heavy burden in life and never tell anyone.”	Description of the burden of suffering	Representation of Emotional Suffering	Audience Emotional Construction
18:56-19:05	“I understand how painful it is when our expectations of a partner don’t match the reality we face.”	Expression of sympathy	Validation and Strengthening Empathy	Audience Emotional Construction
27:08-27:13	"People who believe... are good at hiding suffering until it seems as if those who see us are happy."	The sadness covered up	Representation of Emotional Suffering	Audience Emotional Construction
36:41-36:52	"When the heart is hurt, disappointed, and feels unappreciated, the relationship that should be a place to return to actually turns into a source of pain."	Effective use of language	Representation of Emotional Suffering	Audience Emotional Construction
41:48-41:55	“The partner we expect to be a source of happiness, sometimes becomes the biggest test in our lives.”	The bitter reality of relationships	Validation and Strengthening Empathy	Audience Emotional Construction

Based on the identification results in Table 2, the element *pathos* is demonstrated through narratives depicting suffering, disappointment, and various emotional experiences close to the audience's lives. These findings demonstrate that Ustadz Ridho Febri not only explains the problems faced by individuals but also conveys empathy through expressions that touch on the audience's inner feelings and experiences. The use of this narrative allows the audience to connect the message to their own reality. Thus, *pathos* functions as a strategy that builds emotional closeness while strengthening audience engagement in understanding the message of the preaching.

Rational Argumentation (Logos)

In addition to building emotional connection, the message delivery is also reinforced through clear reasoning so that the audience can understand the message more rationally. In the podcast, Ustadz Ridho Febri explains ideas coherently, logically connecting one thought to another, and clarifies the explanation through relevant illustrations. This delivery style helps the audience grasp the message's meaning in a comprehensive and focused manner.

Table 3. Identification of Logos Elements in the Podcast “Responding to Tests and Problems”

Timestamp	Dialogue Quotes	Open Coding	Axial Coding	Selective Coding
10:01-10:12	"We will not be able to be good parents if our husband and wife relationship is still problematic."	Conditional precondition logic	Cause-Effect Reasoning	Building Audience Understanding
12:10-12:28	"If we don't understand that life is full of trials, we won't be surprised when problems arise. It's precisely through these trials that a person learns to become stronger."	Problem anticipation logic	Reconstruction of Mindset	Building Audience Understanding
21:03-21:20	"Problems often feel overwhelming not because they're big, but because we're looking at	Reinterpreting point of view	Reconstruction of Mindset	Building Audience Understanding

them
incorrectly.
When we
change our
way of
thinking, our
response to
problems will
also change."

Meanwhile, in Table 3 the elementslogosThis is reflected in the use of rational and systematic argumentation in explaining various life problems. The findings show that Ustadz Ridho Febri constructs logical reasoning by connecting an event to its underlying factors. Furthermore, the arguments presented are also supported by empirical experience, which is used to strengthen the conclusions presented to the audience. Through this approach, the audience is not only invited to understand the problems they face but also guided to interpret and respond to them more rationally. Thus, logos serves to strengthen the persuasive power of the da'wah message through the delivery of logical and easily understood arguments.

Analysis of the Integration of the 3 Elements of Aristotle's Rhetoric in Ustadz Ridho Febri's Rhetoric

Based on the results of the analysis that has been carried out, it can be emphasized that the strength of rhetoric in the podcast "Responding to Tests and Problems" does not solely lie in the existence of elementsethos, pathos, And logosseparately. Instead, the effectiveness of the message is formed from the interconnectedness of the three, which work simultaneously to influence the audience's perspective on the reality of life's trials. In the initial stage, the elementsethos This is evident in Table 1, 12:40-13:05, when the informant states that he often encounters couples experiencing marital problems and finds that the root of the problem is related to a weak understanding of religion. This statement not only demonstrates empirical experience but also builds the informant's credibility as an authority on the issue.

Once the foundation of trust is formed, the rhetorical sequence moves on to strengthening the emotional dimension throughpathosAs seen in Table 2, minutes 36:41-36:52, when the speaker describes a relationship full of hurt, disappointment, and feelings of being unappreciated. This narrative presents a strong emotional picture that is relevant to the audience's experience, so that the audience not only understands the problem cognitively but also feels it personally. At this stage, emotional involvement occurs that deepens the acceptance of the message. In the final stage, the elementslogosplays a role in providing rational direction for interpretation, as seen in Table 3, 21:03-21:20, when the speaker explains that the severity of a problem often lies not in the problem itself, but in the individual's perspective in responding to it. This statement shows a clear cause-and-effect relationship between mindset and response to the problem, so that the audience is directed to understand the solution logically and systematically.

The connection between these three elements and rhetoric is clearly evident in the direction of the conversation, which not only depicts the reality of life's trials but also guides the audience on how to interpret and respond to them more wisely. Ustadz Ridho Febri doesn't stop at describing past experiences or phenomena, but rather emphasizes the importance of building awareness that every trial has learning value for the individual. Rhetoric, in this context, manifests as an effort to shape the audience's mindset so they can view trials not merely as a burden, but as a process of personal growth.

Through a combination of credibility, empathy, and logic, Ustadz Ridho Febri's delivery successfully builds comprehensive audience engagement. In the

persuasive rhetoric he builds, synergy...ethos, pathos, And logosappears to be structured in stages, whereethos as shown to build initial trust through the authority and experience possessed (Table 1), then reinforced bypathoswhich touches the emotional dimension of the audience regarding the experience of facing exams (Table 2), so that in the end the audience is more open in acceptinglogosThis integration aligns with the study of persuasive rhetoric, which places ethos, pathos, and logos as the primary foundations for building message effectiveness (Mohamad, 2022), (Rubinelli, 2018), (Zair, 2024). However, it is unique in the context of Ustadz Ridho Febri's preaching because it is directed at building audience awareness in interpreting life's trials. This strategy not only encourages message acceptance, but also directs the audience toward reflective and adaptive attitudinal change. These findings also emphasize the contribution of persuasive rhetoric studies in the realm of digital preaching (Huri, 2023), (Krismawan & Rahmawati, 2025), (Pane, 2026).

CONCLUSION

An analysis of the podcast "Responding to Tests and Problems" shows that Ustadz Ridho Febri's rhetoric is constructed through an integration of ethos, pathos, and logos. This process begins with establishing credibility through scientific authority, empirical experience, and direct involvement in the issues discussed. It is then strengthened by emotional resonance that raises the audience's experiences related to life's tests and problems. It concludes with logical argumentation that provides direction for meaning and reflective solutions. These findings indicate that the three elements of Aristotle's rhetoric do not work separately, but rather complement each other in constructing a persuasive da'wah message in podcast media. Thus, this study contributes to the study of digital da'wah rhetoric by demonstrating how the integration of ethos, pathos, And logosconstructed in the delivery of podcast-based da'wah messages through an analysis of Aristotle's rhetoric. Suggestions for further research include conducting comparative studies on various preachers or other digital platforms, as well as developing an analytical approach that involves audience responses to obtain a more comprehensive picture of the effectiveness of persuasive rhetoric in the contemporary public sphere.

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