RHETORICAL STRATEGY OF ETHICAL APPEALS IN TGB MUHAMMAD ZAINUL MAJDI'S MODERATE DISCOURSE OF DA'WAH NUSANTARA IN BALI

M. Rifqi Subakti Bahtiar, Hishammudin Salim, Nursyafawati Ahmad Sani, Hamzani Wathoni
1,2,3* Universitas Sultan Zainal Abidin-Malaysia
⁴Universitas Hamzanwadi
*Corresponding email: rifqi.muhammad1397@gmail.com

Article Info	ABSTRACT
Article history: Received : 10 Okt 2022 Revised : 31 Okt 2022 Accepted : 4 Nov 2022 *Keywords:* *analisis, fonem, down syndrom*	The goal of this qualitative descriptive study is to understand how TGB Muhammad Zainul Majdi employed the rhetorical device of ethos (ethical appeals) to establish power and credibility and moderate speech. As a result, the researcher chose to focus on one of TGB Muhammad Zainul Majdi's most fascinating talks, specifically one that was given in Bali and attended by people from various socioeconomic classes, educational backgrounds, and even religious backgrounds. This is also a da'wah from the Archipelago TGB Muhammad Zainul Majdi in relation to the opening of the Wikondo pavilion. Discourse analysis is the data analysis technique that is being employed. It consists of three parts: transcription of speech from video sources, coding of language elements, and classification and inference. Based on the results of the document analysis of the transcription of speech using discourse analysis, it was found that TGB Muhammad Zainul Majdi used the similitude approach to conduct ethical appeal and attract listeners. In that case, similitude is widely used by employing the subject pronoun we, both inclusive and also inferential subject pronoun we. Then moderate speech to convey the message wisely and well is born from the delivery of TGB Muhammad Zainul Majdi

INTRODUCTION

Discourse is a term that is used across a wide range of academic fields, including linguistics, communication studies, psychology, translation, semantics, and politics. Since many academics have addressed the idea from diverse angles, there is no agreement on a single definition of discourse. Thus, discourse can be broadly defined as "the real instances of communication in the medium of language (Johnstone, 2002). It usually refers to a particular style of language use, public speech, or spoken language. In addition, it can be used to describe idiosyncratic, strange, funny, and other methods of speaking. Discourse is also often used in the media to describe ideas and points of view. For

example, when talking about the "2024 presidential election", it's not just the language they use that is spoken about and even elements to attract sympathy, comments, or even beat other people's arguments loudly or subtly (Van Dijk, 1997). Thus, Hilda Hidayah demonstrated that discourse is a language unit that is very broad and complete and must have linguistic elements that are useful to make it easier for the interlocutor to understand the message he is referring to (Hilda Hidayah, 2020).

Discourse is used to carry out a variety of tasks, including conveying thoughts and feelings, educating others, and motivating them to take particular actions. Discourse is also used as a tool for participant interaction and communication in order to maintain social relationships. referensi cari. In the same way, Muslims generally refer to informal religious broadcasting (da'wah) under the umbrella term of Islamic discourse, which is also known as *tausiah* in Indonesian (informally). And one of the things that Allah prescribes in the Qur'an is the practice of teaching through Islamic discourse, where Allah the Almighty says in the Koran/Qur'an Surah an-Nahl verse 125, which means:

"Call (humans) to the way of your Lord with wisdom and good lessons, and argue with them in a good way." "Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided." (Al-Qur'an, 16:125).

Thus, preachers and Muslim scholars are ordered to preach with *hikmah*. The word "*hikmah*" literally means "deep truth" in Arabic and has the root "*hakama*." *Hikmah* denotes wisdom in English. Meanwhile, this method enables the target or audience for *Da'wah* (listeners) to comprehend the message and act upon it of their own volition. Hence, they free from feeling coerced or under pressure (Salmadanis, 2003). In order to build society, they should speak in a productive manner that does good rather than harm. Ironically, certain preachers, however, frequently present a narrative of extremism, terrorism, hate speech, and radicalism (Supriadi et al., 2020). Team Radar (2022) notes that the Indonesian people and governmental apparatus have recently been especially hostile to the da'wah of this organization. This differs greatly from the moderate, widely accepted da'wah of TGB Muhammad Zainul Majdi. The fact that he is a well-known Muslim scholar should also be mentioned. Additionally, he is the leader of *Nahdlatul Wathan Dinah Islamiah*, the largest mass Islamic organization in NTB (NWDI) (Wafa, 2021). He possesses exceptional leadership and rhetorical abilities. As a result, he can

lead the community's social and political reform. In which Muslim scholars are among the groups that have a significant impact on Indonesia's social and political levels.

His political path and accomplishments, at his early age but good in performance and career, also astounded a number of national figures, including Pabowo Subianto, Ustadz Abdussomad, Dahlan Iskan, and Habiburrahman El Sharazy. The governor of NTB, TGB Muhammad Zainul Majdi, has the potential to lead the Indonesian nation in the future, according to Prabowo Subianto, the 2014 candidate for president of Indonesia, who said this during his visit to NTB: "I was impressed by his young age but brilliant thinking, assessing TGB Muhammad Zainul Majdi's potential, added optimism" (Ulhaq, 2020:11).

Therefore, the justification for conducting this study is that there is a dearth in the body of literature of the rhetorical analysis of religious figures in Indonesia, despite the fact that from 2017 to 2018, he was incessantly invited to speak in multi-public spaces like politicians', the educated class, "Ulama International Conferences," Indonesian State Buildings, and public communities in nearly every province of Indonesia (Ariyanti, 2018). At numerous Islamic conferences and political gatherings, his name was mentioned as a speaker. It is true that all social groupings can agree with the teachings and rhetoric of Islam. In the Susilo Bambang Yudiyono Era, Dahlan Iskan, a former Minister of State-Owned Enterprises (Badan Usaha Milik Negara/BUMN), stated his appreciation for TGB Muhammad Zainul Majdi as "a complete guy; he is a Muslim scholar, educational practitioner, and a politician." Moreover, when speaking about important values, his vocabulary is orderly and disciplined (Fiasal Haris, Sudirman, 2017). Even so, he engaged in Da'wah Nusantara, an endeavor that involves touring throughout the Indonesian archipelago to disseminate Islamic teachings.

It is also important to highlight that TGB Muhammad Zainul Majdi is a politician with a history as a Muslim scholar. He thus loved Indonesia in his own particular way. He travels around the archipelago (all of Indonesia) to preach through the delivery of religious lectures that are well-received throughout Indonesia. When giving a lecture in Bali, the speech lasted 35 minutes and 30 seconds. The speech was delivered at the pavilion's opening for the Indonesian Chinese Islamic Association (PITI). In addition, there were followers of various religions, including Christians and Hindus, who presented the Islamic discourse (Efendi, 2021).

For the aforementioned reasons, the researcher is interested in looking into this issue to learn more about the rhetorical strategy (ethical appeals) utilized while conveying moderate Islamic discourse to audiences.

METHOD

In this study, a qualitative methodology was used to analyze the data using discourse analysis. Discourse analysis draws meaning from the words used in a corpus of data, which may be the transcripts of focus group talks or a collection of interviews. Some discourse analysis techniques focus on linguistic details (such as sounds or syntax), while others examine how language is used to achieve particular purposes. Discourse analysis is a popular tool used by many academics to better comprehend communication. Similar to that, this study sought to understand and describe how Muslim scholar TGB Muhammad Zainul Majdi imparts Islamic doctrine. The researcher then provided a summary of the issue to be investigated. Furthermore, as the resource of this study is a speech of TGB Muhammad Zainul Majdi in Bali on November 27, 2021. Moreover, the present researcher had serious concerns to 35 minutes and 30 seconds were spent delivering it. The speech was arranged take place in conjunction with the opening of the pavilion for the Indonesian Chinese Islamic Association (PITI). The data source is illustrated in the table below.

Table 2.1: Table of data samples

Text	Title	Source of the audio-video speeches	Date	Event and location	Speech duration (h/m/s*)	Transcript (word count)
1	Meneguhkan keislaman dan keindonesiaan dalam perbedaan sebagai rahmatan lil'alamiin	QH Channel, https://youtu.be/7ccaY_VSsvY. www.youtube.com	2021/11/28	The inauguration of the pavilion of Indonesian Chinese Islamic Association (PITI), Denpasar Bali	00:35:50	3, 252

In this phase, as the speech is obtained on the YouTube site, the video is then transcribed. This is due to the fact that transcription has become a crucial tool for the study and depiction of spoken language and that discourse analysis in all of its forms has

become a foundational methodology for the human sciences (Bucholtz, 2007). Hence, by coding the language's symbols, the previously transcribed data will be analyzed. This coding method is founded on Jalaluddin Rahmat (2015) theory of persuasive speech structure. It will be utilized to address the research's goal. In particular, how did TGB Muhammad Zainul Majdi use ethical appeals in his speech at the Safari Da'wah Nusantara conference in Bali? The process can be described below:

Draft 3.1: Data collection process
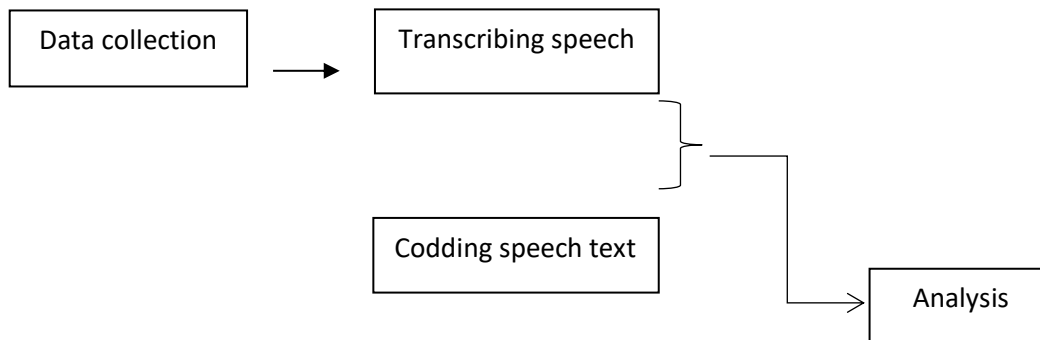
In brief, discourse analysis is employed in this research because it provides a generic framework for problem-oriented social research and is primarily used to examine how language is used in context across a variety of social concerns (Paul Baker, CostasMcEnery and Ruth Wodak Gabrielatos, Majid Khosravi Nik, Michal Krzyzanowski, 2008).

DISCUSSION

This section of the study presents the findings of the rhetorical analysis of an Indonesian scholar, namely TGB Muhammad Zainul Majdi, in a moderate language. The goal of this study is to find out how Muhammad Zainul Majdi used rhetorical devices to support his ethical arguments during his lecture at Safari Da'wah Nusantara in Bali. These objectives were discovered through discourse analysis. The results of this linguistic and rhetorical examination were also described using qualitative descriptive methods.

However When we discuss ethos, we are discussing a person's moral standing and credibility. It is feasible to assess the speaker's ethical character and believability by taking into consideration their preconceptions and observing how their persona is mirrored in their statements. Additionally, this might be the initial step in evaluating the speaker's reliability and moral character as James Mc Croskey made comments on his findings in a

summary of centuries of rhetorical research. Therefore, the elements of sources' credibility/ethos are their confirmation of intelligence, character, good will, expertise, and trustworthiness, intention to the receiver, competence, sociability, calmness, and extroversion (James McCroskey, 1974).

Based on TGB Muhammad Zainul Majdi's discourse analysis on rhetorical style, it appears that similitude, deference, expertise, intelligence, and good will were combined to persuade the listener and to provide ethical appeals. The utilization of *similitude* is the first technique that comes to mind. It can be formed when speakers make comparisons between themselves and their audiences; a certain type of transmitted ethos arises.

A communicator who seems to be one of the audiences is more likely to be accepted and believed by the audience because this likeness creates the impression that the communicator and the audience have common interests, goals, and worldviews. This can be stated in a number of ways, but one of them is that when communicators use the pronoun "we" to refer to both themselves and their audience, they are claiming group identity with them, even if it is a tenuous relationship. In those matters, it is intended that in order to foster a sense of belonging and forge relationships with the audience, the speakers devise novel strategies. TGB Muhammad Zainul Majdi used the term "we" 155 times in his speech at the Indonesian Chinese Islamic Association's (PITI) pavilion's opening in Denpasar, Bali, despite the fact that it was only a brief speech. Additionally, it is common knowledge that when referring to oneself in written or spoken terms, authors and presenters employ the inclusive pronoun we. Additionally, parallels, resemblances, and issues shared by many of the listeners are conveyed by Muhammad Zainul Majdi using the same inclusive pronouns. These are some of the instances:

> "**kita** *bersama dapat bersih silaturrahim dari ragam asal usul*"
> "Together **we** can stay in touch from various origins"
>
> "dengan penuh kesyukuran alhamdulillah alhamdulillah **kita** dapat bersama berkumpul dalam peresmian pendopo wikondo"
> "**We** were able to get together for the Wikondo pavilion's opening with profound thanks to God"

TGB Muhammad Zainul Majdi used the inclusive pronoun we in the example given above to express how he and the listeners had similarities. It appears that he was saying, "I am a member of the Indonesian community who experiences sadness because of the

COVID-19, but I am also a happy member of society now. Because we can meet when the government permits face-to-face interaction at social events." Hanan Ali Amaireh, (2013) stated:

"Referential of the Inclusive Pronoun *we* refers to unity andunanimity such as *all*, *together*, *jointly*, *family*, *team* and *global family* alongside with the pronoun *we*"

TGB Muhammad Zainul Majdi also utilized the pronoun *we* collocate with the adverb all to emphasize unity and inclusivity in his moderate discourse. These are the example markers which indicate utilization of the referential in the inclusive we:

Excerpt 1
"siapapun kita sebagai anak bangsa dari beragam asal usul beragam agama tapi satu sama lain kita memfasilitasi kebaikan untuk saudara kita maka betapa indahnya Indonesia."

"How wonderful Indonesia is, regardless of who we are as citizens of the country, from different origins and different beliefs, but together we enable kindness for our brothers and sisters."

Excerpt 2
"tidak boleh atas nama apapun kita menghilangkan kemuliaan itu dengan menghina orang yang beda dengan kita mencerca mengumpat memfitnah membikin hoax apalagi menyakiti fisik apalagi membunuh yang telah dimuliakan oleh Allah tidak boleh dihinakan Oleh kita sebagai manusia"

"We must not diminish that glory by insulting people who are different from us, insulting, slandering, fabricating lies, physically harming, and killing those who have been glorified by God."

Excerpt 3
"Hadirin dan hadirot kalian yang diberkahi dan dirahmati oleh Allah subhanahu wa ta'ala Tuhan yang maha kuasa dalam perjalanan panjang kita sebagai bangsa bagi umat ya di Indonesia ini Alhamdulillah banyak pasang surutnya banyak romantika nya tapi alhamdulillah kita masih tetap sebagai satu bangsa."

"Ladies and gentlemen, who are blessed and blessed by Allah subhanahu wa ta'ala, the almighty God in our long journey as a nation for the people, in Indonesia, Alhamdulillah, there have been many ups and downs and many romances, but

thank God we are still one nation."

From the 3 samples above, it can be seen how TGB Muhammad Zainul Majdi uses the inclusive referential pronoun we. He also mentions religious and state issues using the inclusive referential pronoun we. The most important thing conveyed is that all of us as Indonesian citizens have the same rights and obligations. Our right is to get religious recognition, protection, and security in Indonesia. While our obligation is to promote the colour rights of other countries, namely acknowledging religious diversity and taking care of each other in the context of developing Indonesia.

CONCLUSION

Analysis of TGB Muhammad Zainul Majdi's speech ethos reveals that he reflects most of his personal character to listeners. He talked about the rights and obligations as an Indonesian society as well as a religious community. He also expressed his desire, his thoughts, and his interest in building Indonesia together. He often makes use of personal pronouns we. He also tries to put inclusive pronoun we and referentiality of the Inclusive Pronoun we in an effort to persuade people to unite and respond to his call. He also reflects on his attitude towards listeners, trying to identify himself with them by appearing similar to them and that all citizens have the same rights in religion, so there must be harmony and strength between them. This is the way he speaks in the midst of the *Ummah*, which is at the time he was in the majority of Hindus. Thus, he found a place in their hearts; he gave a moderate voice and adhered to ethical appeals.

REFERENCES

Amaireh, H. A. (2013). *Hanan Ali Amaireh*.

Ariyanti, H. (2018). *Safari Dakwah ke Berbagai Daerah, TGB tak Bawa Nama Demokrat*. Merdeka.com.

Bucholtz, M. (2007). Variation in transcription. *Discourse Studies*, *9*(6), 784–808. https://doi.org/10.1177/1461445607082580

Dijk, T. Van. (1997). *Discourse as structure and process: discourse tudies: a multidiciplinary introduction*. Sange Publication Ltd.

Efendi, A. (2021). *Begini Amanat TGB Saat Tausiah Kebangsaan di Bali*. Klik Mataram.

Fiasal Haris, Sudirman, A. Y. (2017). *Dahlan Iskan Minta TGB Persiapkan Diri Pimpin Indonesia*. Radar Lombok.

Hilda Hidayah, P. A. (2020). Aspects of Meaning in the Hartatory Discourse: A Semantic Overview. *Language KIBAR*, *1*(2), 2. https://scholar.google.com/scholar?q=related:QhSHBh30DPEJ:scholar.google.com/&hl=id&as_sdt=0,5#d=gs_qabs&t=1667063094867&u=%23p%3DQhSHBh30DPEJ

James McCroskey, T. Y. (1974). The Dimension of Source Credibility for Spouses and Peers. *Communication*, *23*, 26. http://www.jamescmccroskey.com/publication/96.html

Johnstone, B. (2002). *No Title*. Oxford: Blackwell Pub.

Paul Baker, CostasMcEnery and Ruth Wodak Gabrielatos, Majid KhosraviNik, Michal Krzyzanowski, T. (2008). A useful methodological synergy? Combining critical discourse analysis and corpus linguistics to examine discourses of refugees and asylum seekers in the UK press. *Discourse Society*, *19*(3), 273. https://doi.org/10.1177/0957926508088962

Rahmat, J. (2015). *Retorika Moderen*. Bandung: PT Remaja Rosdakarya.

Salmadanis. (2003). *Filsafat Dakwah*. Jakarta: Surau.

Supriadi, E., Ajib, G., & Sugiarso, S. (2020). Intoleransi dan Radikalisme Agama : Konstruk LSM tentang Program Deradikalisasi. *Jurnal Sosiologi Walisongo*, *4*(1), 53–72. https://doi.org/10.21580/jsw.2020.4.1.4544

tim radar. (2022). *Puluhan Warga Lombok Timur Demo Ustadz Miza Qudsiah*. Radar Lombok.

Ulhaq, M. Z. (2020). *RETORIKA DAKWAH DALAM POLITIK* (N. Team (ed.); 1st ed.). Nusa Litera Inspirasi.

Wafa, A. R. N. (2021). *PENGURUS DAERAH NWDI LOMBOK BARAT*. PDNWDILOBAR.