ANALYSIS OF THE RHETORIC OF SAID AQIL SIROJ'S RELIGIOUS DAKWAH AS A MEANS OF ISLAMIC DAKWAH EDUCATION

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Keywords:	ABSTRACTS
Preaching Rhetoric, Religious Speech, Said Aqil Siroj, 2017-2020, Islamic Preaching Education	**Purpose:** This study analyzes the rhetoric of Said Aqil Siroj's religious dakwah as an instrument of Islamic dakwah education. The research focuses on how rhetorical strategies are employed to convey Islamic values, promote moderation, and foster educational messages within diverse social and cultural contexts. **Method:** Using a qualitative approach, this study applies rhetorical analysis to selected sermons, speeches, and public statements delivered by Said Aqil Siroj. The analysis examines key rhetorical elements, including ethos, pathos, and logos, as well as language style, argumentation patterns, and symbolic expressions. **Result:** The findings indicate that Said Aqil Siroj's dakwah rhetoric emphasizes inclusivity, tolerance, and contextual interpretation of Islamic teachings, making his messages accessible and educational for a broad audience. **Conclusion:** His rhetorical approach integrates religious authority with social awareness, enabling dakwah to function not only as spiritual guidance but also as a medium for Islamic education that encourages critical thinking, social harmony, and religious moderation. This study concludes that effective religious rhetoric plays a significant role in strengthening Islamic dakwah education and shaping constructive religious understanding in contemporary society.

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A. INTRODUCTION

Religious *dakwah* plays a vital role in shaping Islamic understanding and social behavior in Indonesia, a country characterized by religious diversity, cultural plurality, and democratic values. In this context, effective religious communication is essential to ensure that Islamic teachings are conveyed in a manner that promotes peace, tolerance, and social cohesion. Rhetoric, as a key component of communication, becomes an important analytical lens for understanding how religious messages are structured, delivered, and interpreted by audiences. Al-Faruqi, M. R. (2024).

Said Aqil Siroj is widely recognized as an influential Islamic scholar and public intellectual in Indonesia whose religious *dakwah* emphasizes moderation (*wasatiyyah*), inclusivity, and contextual interpretation of Islamic teachings. His sermons and public speeches often address contemporary social issues such as religious pluralism, nationalism, tolerance, and social justice. Therefore, analyzing the rhetoric of Said Aqil Siroj's religious *dakwah* is crucial to understanding how Islamic values are communicated effectively as part of Islamic *dakwah* education. Al-Muhajir, S. A., & Nuryana, A. (2025).

This study aims to analyze the rhetorical strategies employed by Said Aqil Siroj in his religious *dakwah* and to examine how these strategies function as a medium of Islamic educational communication. By applying rhetorical analysis, this research seeks to contribute to the discourse on Islamic communication, religious education, and the development of moderate Islamic narratives in contemporary Indonesian society. Azmi, N. R. (2024).

Societal Benefits for Indonesian Society: This research provides several important benefits for Indonesian society. First, it contributes to strengthening religious moderation by highlighting rhetorical approaches that promote tolerance, inclusivity, and peaceful coexistence among diverse religious and cultural communities. Such insights are particularly relevant in Indonesia, where maintaining social harmony is a national priority. Fauzi, M. (2024).

Second, the findings of this study offer practical references for Islamic educators, *da'i*, and religious institutions in developing effective *dakwah* methods that are educational, persuasive, and socially responsive. By understanding how rhetoric can function as an educational tool, religious messages can be delivered more clearly and constructively to various segments of society. Hakim, L. A., & Rahmadani, T. (2025).

Third, this study supports the development of critical religious literacy among the public by demonstrating how religious messages are framed and communicated. This encourages audiences to engage thoughtfully with religious discourse, thereby reducing the risk of misinterpretation, radicalization, and intolerance. Ultimately, the study contributes to fostering a more informed, moderate, and harmonious religious life in Indonesia. Kurniawan, D. (2024).

Dakwah Communication Strategies: The analysis of Said Aqil Siroj's religious *dakwah* reveals several key communication strategies that enhance its effectiveness as a means of Islamic *dakwah* education. First, the use of ethos strengthens credibility by combining religious authority with intellectual integrity and moral consistency. This approach builds trust and acceptance among diverse audiences. Munawaroh, S., & Prasetyo, A. (2024).

Second, pathos is employed through empathetic language, historical narratives, and social analogies that resonate emotionally with listeners. This strategy helps bridge religious teachings with real-life experiences, making *dakwah* messages more relatable and impactful. Nugroho, F. (2025).

Third, **logos** is reflected in logical argumentation, contextual interpretation of Islamic texts, and rational explanations that encourage critical thinking. Abdullah, M. (2022). By grounding religious teachings in reason and contemporary relevance, *dakwah* becomes an educational process rather than mere doctrinal instruction. Ridwan, M., & Yusuf, A. (2024).

Additionally, Said Aqil Siroj adopts inclusive language, cultural symbolism, and a dialogical communication style that respects diversity and encourages mutual understanding. Ahmad, N., & Fadhilah, R. (2023). These strategies position *dakwah* not only as spiritual guidance but also as a form of transformative Islamic education that promotes social harmony, national unity, and religious moderation. Salahuddin, A. (2025).

B. METHOD

1. Research Approach

This study employs a qualitative descriptive approach, focusing on the systematic analysis of rhetorical elements in Said Aqil Siroj's religious speeches. The qualitative approach is suitable because the study aims to interpret meanings, identify rhetorical patterns, and examine communication strategies used in Islamic preaching, rather than quantify variables or measure causal relationships. Al-Hanafi, A. (2022).

The research is grounded in rhetorical analysis as developed by Aristotle—ethos, pathos, and logos and supported by modern Islamic communication theories. This method enables the researcher to critically interpret how rhetoric functions as a tool of Islamic preaching (*dakwah*). Azra, A., & Mubarak, Z. (2023).

2. Type of Research

The study adopts a content analysis design, specifically rhetorical discourse analysis, to examine the structure, message, and persuasive strategies in selected speeches. The analysis focuses on:
   a. language style
   b. argumentative structure
   c. persuasive techniques
   d. use of religious references
   e. gestures and vocal elements captured in audiovisual materials. Fathurrahman, M. (2022).

This approach allows for the extraction of rhetorical patterns that serve as educational tools in Islamic preaching.

3. Research Subject and Object

Research Subject. The subjects of this research are the religious speeches delivered by KH. Said Aqil Siroj between 2017 and 2020, especially those publicly disseminated through:

a. YouTube
b. NU official channels
c. Public sermon recordings
d. Television broadcasts. Hidayat, S., & Nurlaelawati, E. (2023).

4. Research Object

The object of this study is the **rhetoric of preaching** (*retorika dakwah*), specifically the rhetorical components used in Said Aqil's speeches, analyzed through classical and modern rhetorical frameworks. Iskandar, A. (2022).

5. Data Sources

Primary Data Sources. Primary data are taken from:
a. Recorded speeches (video/audio) of Said Aqil Siroj from 2017–2020.
b. Transcriptions of the speeches produced by the researcher.
c. Official documents of sermons, if available (texts, manuscripts, or public statements).

6. Secondary Data Sources

Secondary data include:
a. Books and articles on Islamic preaching and rhetoric
b. Rhetorical theory (Aristotle, Goffman, Bitzer, etc.)
c. Biographical materials on Said Aqil Siroj
d. Previous studies on Islamic rhetoric and da'wah communication. Kusnadi, E. (2023).

7. Data Collection Techniques

Documentation is the primary technique. It includes:
a. Downloading video recordings of speeches (2017–2020)
b. Collecting digital transcripts
c. Gathering related religious writings or interviews
d. Archiving materials for coding

8. Transcription

All selected speeches are transcribed verbatim. Non-verbal elements—tone, emphasis, gestures are noted as part of the rhetorical analysis. Literature Review. A comprehensive review of sources related to:
a. Islamic preaching education
b. religious communication
c. rhetorical strategies
d. sociocultural context of Islam Nusantara. Rahmawati, L., & Syahrul, S. (2022).

9. Data Analysis Techniques

The study uses Miles & Huberman's Interactive Model of qualitative analysis, consisting of:
Data Reduction
a. Selecting speeches relevant to preaching themes
b. Simplifying transcripts

c. Identifying rhetorical units (ethos, pathos, logos)
d. Coding linguistic and non-linguistic persuasive elements

Data Display
a. Presenting data in tables, thematic maps, speech excerpts
b. Categorizing rhetorical devices (argumentation, emotional appeal, authority references)
c. Visualizing patterns of preaching rhetoric

Conclusion Drawing and Verification
a. Interpreting how rhetoric functions as Islamic preaching education
b. Verifying findings through repeated review
c. Drawing implications for Islamic communication and pedagogy. Setiawan, A. (2023).

10. **Validity and Reliability (Trustworthiness)**
To ensure the credibility of findings, this research applies. Credibility
a. Triangulation of sources (videos, transcripts, literature)
b. Peer debriefing with experts in rhetoric or Islamic studies
c. Extended observation of speech materials

Transferability
a. Providing thick descriptions of preaching contexts
b. Documenting sociocultural settings of speeches

Dependability
a. Maintaining detailed field notes and analytic memos
b. Using consistent coding techniques

Confirmability
a. Preserving all research traces (archives, transcripts, coding files)
b. Avoiding bias through objective interpretation based on frameworks

Research Procedures
a. Identifying speeches delivered between 2017–2020
b. Collecting and transcribing selected speech materials
c. Classifying speeches based on themes and rhetorical patterns
d. Coding rhetorical elements (ethos, pathos, logos, Islamic arguments)
e. Analyzing persuasive techniques using rhetorical theory
f. Interpreting findings in the context of Islamic preaching education
g. Drawing conclusions and preparing the final report. Taufik, R. (2022).

Ethical Considerations
a. All speech materials are publicly available; no confidential data are used.
b. The researcher ensures objective interpretation without political bias.
c. Proper citation of all sources and adherence to academic integrity norms.

C. RESULT AND DISCUSSION

1.   Findings

Overview of the Findings: The analysis of Said Aqil Siroj's religious speeches from 2017 to 2020 reveals that his rhetoric represents a sophisticated blend of classical Islamic scholarship, cultural identity, and contemporary socio-political discourse. His rhetorical style is firmly grounded in the principles of Islamic moderation, intellectualism, and ethical preaching. These findings shed light on how rhetoric can serve not only as a persuasive tool but also as an educational medium in Islamic da'wah. Abidin, Z. (2020).

2.   Rhetorical Structure and Techniques

Ethos (Credibility and Authority): The speeches demonstrate that Said Aqil constructs a strong ethos through:

a. Scholarly references to the Qur'an, Hadith, classical Islamic books, and historical narratives.
b. Identity as a senior ulama and former NU chairman, giving him institutional authority.
c. Demonstration of profound religious understanding by emphasizing *tafsir, fiqh, usul fiqh*, and prophetic traditions.

Finding: His ethos functions to establish trust and create a moral and intellectual foundation for his arguments, enabling him to address controversial topics with confidence and legitimacy. Akmalia, N., & Fauzan, M. (2021).

Pathos (Emotional Appeal). Pathos appears through:

a. the use of humor, satire, and cultural idioms,
b. empathetic references to ordinary Muslims,
c. emotional warnings against extremism,
d. moral appeals for unity and compassion.

Example: His critique of "shortcut religious learning" delivered humorously (e.g., "pesantren kilat seminggu sekali") generates emotional resonance while critiquing superficial piety. Finding: Pathos enhances audience engagement and makes complex religious ideas accessible and memorable. Al-Hamdi, R. (2021).

Logos (Logical Argumentation) Said Aqil frequently uses logical reasoning, evidenced by:

a. step-by-step conceptual explanations,
b. comparisons between cultural and religious practices,
c. references to sociological realities,
d. systematic arguments against extremism,
e. logical justifications for *Islam Nusantara*.

Finding: Logos supports his educational goals by offering rational frameworks for understanding Islam in Indonesia's cultural and political context. Arifin, Z. (2020).

3. **Core Themes Identified in the Speeches (2017–2020)**

Islam Nusantara as Cultural and Religious Identity. A strong theme across the speeches is that Indonesian Islam stands as:
   a. tolerant,
   b. civilized,
   c. harmonious with local culture.

His assertion that Indonesian Muslim culture is "more dignified" than Arab culture symbolizes an ideological effort to promote *cultural confidence* among Indonesian Muslims. Finding: This rhetoric strengthens national identity and encourages cultural continuity within Islamic practice. Fadhli, M. (2021).

4. **Rejection of Extremism and Radicalism**

Said Aqil repeatedly emphasizes:
   a. Islam in Indonesia rejects terrorism, radicalism, and religious extremism,
   b. violent methods contradict Islamic ethics,
   c. preachers must avoid divisive rhetoric.

Finding: His rhetoric functions as a corrective mechanism against rising radical discourse in Indonesia, promoting peace, harmony, and ethical preaching. The Responsibility of Ulama (mash'uliyat diniyah & wathaniyah). Said Aqil defines ulama responsibilities in two domains:
   a. Religious responsibility: mastering Islamic knowledge and guiding the community.
   b. National responsibility: preserving the unity and integrity of Indonesia (NKRI). Hassan, A., & Yusoff, M. (2021).

Finding: His rhetoric reframes ulama as both spiritual and civic leaders—an educational model integrating religion and nationalism. Critique of Shallow Religious Knowledge. He often critiques preachers with limited understanding, emphasizing:
   a. the dangers of instant religious learning,
   b. the necessity of deep Islamic scholarship,
   c. the value of studying classical texts.

Finding: This encourages intellectual rigor in Islamic preaching and discourages populist but shallow religious activism. Political and Institutional Rhetoric. At times, Said Aqil asserts that:
   a. positions such as imam, khatib, and KUA administrators should be held by NU members,
   b. NU has historical and religious legitimacy to guide Indonesian Islam.

Finding: This reflects his institutional rhetoric, which mixes religious authority with organizational loyalty highlighting the intersection of religion and politics in da'wah. Khaeruddin, A. (2020).

5. **Rhetoric as Islamic Preaching Education**

Educational Function of Ethos. Ethos educates the audience by:

a. modeling intellectual humility,

b. demonstrating scholarly integrity,

c. cultivating trust in religious authorities.

Finding: His ethos offers an example for future preachers on the importance of credibility and knowledge. Educational Function of Pathos. Emotional strategies help:

a. humanize religious discourse,

b. make messages relatable,

c. build empathy and unity. Mulyana, D. (2020).

Finding: Pathos enhances the pedagogical impact of preaching by connecting religious values to everyday emotions. Educational Function of Logos. Logical reasoning educates by:

a. encouraging critical thinking,

b. explaining religious principles systematically,

c. connecting Islamic teachings to contemporary issues.

Finding: Logos transforms preaching into an intellectual learning experience for audiences.

6. Social Impact of Said Aqil's Rhetoric

Encouraging Tolerance and Social Harmony. His consistent emphasis on peace and mutual respect shapes public attitudes toward:

a. interreligious relations,

b. intra-Muslim harmony,

c. pluralism. Nurhadi, A. (2021).

Preventing Misinterpretation of Islamic Teachings. By criticizing superficial or radical interpretations, he helps:

a. reduce religious polarization,

b. clarify Islamic ethical boundaries.

Strengthening National Integration. His speeches reinforce that:

a. loving the homeland (*hubbul wathan*) is part of faith,

b. religious leaders must protect national unity. Setiadi, R., & Lubis, N. (2021).

Overall Finding: His rhetoric contributes to the broader national project of promoting "Islam Wasathiyah" (moderate Islam).

Summary of Key Findings

a. Said Aqil's rhetoric integrates ethos, pathos, and logos in a balanced and educational manner.

b. His speeches promote Islamic moderation, cultural identity, and national unity.

c. Humor, satire, and emotional language make complex ideas more accessible.

d. He critiques extremism, radicalism, and shallow religious understanding.

e. His rhetoric serves an educational purpose: teaching Islamic ethics, reasoning, culture, and civic responsibility.

f. Preaching is framed not only as religious persuasion but also as moral and national education. Amin, K. (2018).

7. Discussion

The results of this study demonstrate that Said Aqil Siroj's rhetorical style between 2017 and 2020 reflects a balanced combination of classical Islamic preaching principles and contemporary communication strategies. His rhetoric is marked by clarity of message, strong theological grounding, moral persuasion, and an educational orientation, positioning him as a preacher who prioritizes moderation (*wasathiyyah*), inclusivity, and social harmony in a rapidly changing digital era. This section discusses the findings in relation to three major themes: rhetorical strategies and structure, educational values embedded in his preaching, and the implications of digital-era communication for Islamic preaching. Arianto, B., & Husein, F.

8. Rhetorical Strategies and Discourse Structure

Logical and Theological Argumentation (Logos): Said Aqil consistently builds his arguments on authoritative Islamic sources Qur'an, Hadith, classical Islamic scholarship, and the traditions of *Ahlussunnah wal Jama'ah*. This structured approach strengthens the validity of his statements and positions him as a scholar-preacher who relies on reasoned interpretation rather than emotional provocation. The logical coherence in his speeches also illustrates a deliberate attempt to guide the audience toward a deeper and more systematic understanding of Islamic teachings. Aziz, M. (2018).

Ethical Credibility (Ethos): Ethos plays a central role in Said Aqil's rhetorical identity. As a respected ulema, former chairman of Nahdlatul Ulama, and academic scholar, he draws from his authority to shape the audience's trust. His credibility is further emphasized through references to his pesantren background, mastery of classical Islamic texts, and long-standing involvement in interfaith and peacebuilding initiatives. This ethical authority enhances the persuasive power of his messages, especially when addressing controversial issues such as radicalism and intolerance. Fauzi, N. (2019).

Emotional Persuasion through Moral Sensitivity (Pathos): Although Said Aqil often adopts a rational and scholarly tone, he strategically uses emotional elements to emphasize the moral urgency of peace, tolerance, and compassion. Humor, sarcasm, and rhetorical criticism particularly toward individuals who preach Islam harshly or without proper knowledge serve as stylistic devices to capture attention and stimulate reflection. These emotional appeals do not aim to provoke anger but rather encourage self-criticism among listeners and highlight the dangers of misinterpreting Islamic teachings. Hasanah, R. (2018).

Use of Inclusive and Appreciative Language: Another important aspect is his preference for inclusive pronouns such as "we," "our society," and "fellow Indonesian citizens." This rhetorical move reinforces unity and collective responsibility. It also reflects a pedagogical aim to strengthen social cohesion and encourage Muslims to contribute positively to the national context. Hidayati, S., & Sukardi, M. (2019).

## 9.	Educational Values in Said Aqil's Preaching Rhetoric

Promoting Moderate Islamic Education; The dominant educational value in Said Aqil's rhetoric is moderation (*Islam Wasathiyyah*). His speeches consistently advocate for a balanced understanding of Islamic law and spirituality, rejecting extremist interpretations. Through this approach, Said Aqil positions preaching not merely as the transfer of information but as moral and intellectual guidance aimed at building peaceful character. Latief, R. (2018).

Encouraging Critical Religious Understanding; Said Aqil emphasizes the importance of deep, long-term religious education rather than instant or superficial religious knowledge. His critiques of "instant preachers" who lack mastery of Islamic sciences underline his commitment to forming Muslims who think critically, interpret religious texts responsibly, and avoid simplistic readings. Muzakki, A.

Strengthening Ethical and Humanistic Values; Repeated messages about respecting differences whether in religion, ethnicity, culture, or social status highlight the ethical dimension of his preaching. He frames Islam as a religion that promotes human dignity, prohibits coercion in matters of faith, and encourages harmonious coexistence. This educational emphasis is crucial for building an Islamic pedagogy aligned with Indonesia's multicultural society.

Emphasizing Peace, Harmony, and Nonviolence: A significant educational message in his rhetoric is the rejection of violence, radicalism, and intolerance. Said Aqil repeatedly stresses that Muslim behavior must embody mercy (*rahmatan lil 'alamin*), not aggression. He positions peace as a religious obligation something that brings reward if fulfilled and sin if neglected.

## 10.	Preaching in the Digital Era: Challenges and Implications

Transition from Conventional to Digital-Based Preaching: The period 2017–2020 marked a major shift in the dissemination of Islamic preaching, with social media becoming the dominant platform. Said Aqil adapted to this change by delivering speeches that were easily circulated through YouTube, Facebook, and digital news portals. This transition amplified the reach of his messages but also exposed him to diverse interpretations and criticisms from a wider digital audience.

Opportunities for Wider Educational Impact: The digital environment enabled Said Aqil's rhetoric to reach audiences beyond traditional Islamic communities. His moderate messages became accessible to younger generations and non-specialist listeners. This expanded influence demonstrates how digital platforms can support Islamic educational goals by broadening access to credible religious discourse.

Challenges of Misinterpretation and Simplification: Despite its advantages, digital preaching also creates vulnerabilities. Short video clips, selective editing, and viral soundbites can distort complex theological arguments. Some of Said Aqil's humorous or sarcastic remarks were misinterpreted as harsh or offensive due to their removal from contextual explanations. Thus, the digital era demands new communication strategies to ensure that meaningful Islamic educational content is not oversimplified. Rahman, M. T. (2018).

## 11.	Integrating Rhetoric into Islamic Preaching Education

The findings indicate that Said Aqil's rhetorical style offers a pedagogical model for contemporary Islamic preaching:

a. His balance of ethos, pathos, and logos can serve as a teaching framework for training future preachers.
b. His commitment to moderation and peaceful values provides a curriculum foundation for Islamic religious education.
c. His adaptation to digital media highlights the need for digital literacy in modern Islamic preaching training.
d. His emphasis on proper religious knowledge and long-term learning supports the development of preacher competency standards.

Thus, his rhetorical model is highly relevant for Islamic educational institutions, pesantren, universities, and community organizations. The analysis shows that Said Aqil Siroj's preaching rhetoric from 2017 to 2020 is deeply rooted in Islamic scholarship, oriented toward peace and humanism, and adapted to the dynamics of digital communication. His rhetorical strategies not only strengthen the persuasive power of his speeches but also function as instruments of Islamic preaching education aimed at cultivating knowledgeable, moderate, and ethical Muslim communities. Through a synergy of classical religious values and contemporary communication techniques, his preaching contributes significantly to shaping a model of Islamic education suitable for Indonesia's diverse and evolving socio-religious context. Syahputra, I. (2019).

In Said Aqil Siroj's religious *dakwah*, the use of ethos, pathos, and logos is context-dependent and strategically adapted to audience characteristics and socio-cultural settings. Ethos is primarily constructed through his scholarly background, religious authority, and long-standing involvement in Islamic organizations. In formal academic forums or interfaith dialogues, ethos is emphasized through references to classical Islamic scholarship, historical Islamic figures, and institutional legitimacy. This strengthens his credibility as a knowledgeable and trustworthy religious educator. Azra, A. (2023).

Pathos is more prominent in public sermons and community-based *dakwah*, where emotional engagement is essential. Said Aqil Siroj employs narratives of social harmony, national unity, and shared religious values to evoke empathy and moral reflection. By addressing common societal concerns such as intolerance, social injustice, and polarization his rhetoric appeals to collective emotions while reinforcing ethical Islamic teachings. Barker, C. (2024).

Logos is predominantly utilized in intellectual discussions and media appearances, where rational explanation and critical reasoning are required. He contextualizes Qur'anic verses and Hadith by linking them to contemporary social realities, thereby encouraging audiences to understand Islam through logical argumentation and contextual interpretation. This approach positions *dakwah* as an educational process that promotes reasoning rather than dogmatism. Baxter, L. A., & Babbie, E. R. (2023).

Comparative Analysis with Contemporary Islamic Preachers: Compared to many contemporary Islamic preachers who emphasize emotional appeal or literal textual interpretation, Said Aqil Siroj adopts a more balanced and integrative rhetorical approach. Some contemporary *da'i* prioritize pathos by using strong emotional language and persuasive storytelling to attract mass audiences, particularly through digital and social media platforms. While effective in mobilizing attention, such approaches may limit critical engagement with Islamic teachings. Hefner, R. W. (2022).

In contrast, Said Aqil Siroj places stronger emphasis on ethos and logos, combining religious authority with rational discourse and contextual analysis. His rhetorical style aligns closely with the principles of Islamic *dakwah* education, which seeks to cultivate understanding, moderation, and intellectual awareness. Unlike preachers who rely heavily on charismatic appeal, his communication strategy positions *dakwah* as a dialogical and educational practice. Khamdan, M., & Rohman, A. (2024).

This comparative analysis highlights that Said Aqil Siroj's rhetorical model offers a constructive alternative to contemporary *dakwah* trends by integrating credibility, emotional sensitivity, and rational argumentation. As a result, his *dakwah* contributes significantly to the development of moderate Islamic education and socially responsible religious discourse in Indonesia. Littlejohn, S. W., Foss, K. A., & Oetzel, J. G. (2024).

CONCLUSION

This study concludes that the religious *dakwah* rhetoric of Said Aqil Siroj functions effectively as a means of Islamic *dakwah* education. Through the strategic use of ethos, pathos, and logos, his *dakwah* conveys Islamic teachings in a manner that is inclusive, contextual, and educational. His rhetorical approach integrates religious authority, emotional sensitivity, and rational argumentation, enabling *dakwah* to go beyond spiritual instruction and serve as a medium for cultivating religious moderation, critical thinking, and social harmony. The analysis demonstrates that Said Aqil Siroj's rhetoric contributes significantly to the development of constructive religious understanding within Indonesia's pluralistic society.

1.   **Recommendations**

Based on the findings, several recommendations can be proposed. First, Islamic educators and *da'i* are encouraged to adopt balanced rhetorical strategies that combine credibility, emotional engagement, and logical reasoning in order to enhance the educational impact of *dakwah*. Second, Islamic educational institutions should incorporate rhetorical competence and communication ethics into *dakwah* and religious education curricula, emphasizing moderation, inclusivity, and contextual interpretation of Islamic teachings. Third, policymakers and religious organizations may utilize the rhetorical model exemplified by Said Aqil Siroj as a reference in promoting religious moderation and strengthening social cohesion at both national and community levels.

2.   **Suggestions for Future Research on Long-Term Impact**

Future research is recommended to examine the long-term impact of religious *dakwah* rhetoric on audiences' religious attitudes, behavior, and social engagement. Longitudinal studies could explore how exposure to moderate and educational *dakwah* influences religious tolerance, civic participation, and resistance to radical narratives over time. Additionally, comparative studies involving digital *dakwah* platforms and younger audiences may provide deeper insights into the sustainability of rhetorical influence in the digital era. Further interdisciplinary research combining communication studies, education, and sociology would also be valuable in assessing how Islamic *dakwah* education contributes to long-term social harmony and religious moderation in Indonesia.

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