

Da'wah Rhetoric in Public Speaking Activities from Tubagus Wahyudi's Perspective

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Abstract

Communication is essential for all humans, especially as social beings, as it fosters happy lives, welfare, and family harmony. Public speaking is a crucial skill, particularly for students, as it plays a significant role in education through presentations and idea expression. This skill is also vital for future leaders. The research aims to address public speaking challenges based on Tubagus Wahyudi's insights and to share his theories on communication with students and the broader audience. Utilizing qualitative research with a case study approach, the study investigates the impact of Wahyudi's theories on students' communication, particularly in public speaking. Findings indicate that students who engaged with Wahyudi's teachings experienced notable improvements in their communication and socialization skills with peers, family, and the community. Those trained by Wahyudi have become effective presenters and educators, ready to embrace public speaking opportunities spontaneously. This reflects a psychological transformation in individuals learning communication under his guidance. Students express gratitude and satisfaction for having a mentor like Wahyudi, whose methods significantly enhance their communication abilities. The success of his teaching has sparked enthusiasm among students, leading to a growing interest in his courses. Overall, Wahyudi's influence on learning communication and public speaking has led to substantial positive changes in students' lives, motivating them to seek further knowledge and skills in this area.

Keywords: *Public Speaking, Communication Skills, Tubagus Wahyudi*

1. INTRODUCTION

From a philosophical perspective, rhetoric can be understood as a medium for communication that conveys specific values. The renowned philosopher Aristotle underscored the multifaceted nature of human emotions, positing that they can be strategically employed by orators and speakers to exert influence over their audiences. Aristotle's philosophical contributions to the study of rhetoric include his conceptualization of rhetoric as an art with inherent values, namely truth and justice, which possess the capacity to influence societal norms and foster social progress. Aristotle's philosophical framework underscores the multifaceted nature of rhetoric, delineating its diverse functions. These functions encompass the cultivation of profound rhetorical expertise and the implementation of rhetorical exercises aimed at preventing the exploitation of rhetoric as a instrument of deception. Additionally, Aristotle's philosophical perspective emphasizes the utility of rhetoric in the transmission of instructions, and its role as a form of dialectic, compelling individuals to engage in critical thinking and introspection [1].

In antiquity, rhetoric was not regarded as a scientific discipline, but rather as a skill in speech. The Sophists, for example, conceptualized rhetoric as a tool for winning cases. To prevail in legal proceedings, they emphasized the cultivation of skills through proposals or arguments supported by examples and evidence that served their argument. They selected words, terms, and phrases designed to capture the audience's attention, employing figurative language and complex rhetorical techniques. The rhetoric of the Sophists, with its negative connotations, was applied to individuals skilled in rhetoric, or the art of persuasive speech. These individuals excelled in the art of rhetoric, but their speeches lacked substance and content. Aristotle firmly asserted that rhetoric is a distinct science, comparable to other scientific disciplines. As a scientific discipline, rhetoric aims to demonstrate truth by composing effective and ethical speeches that are not bombastic or devoid

of content. Aristotle further emphasized that rhetoric should not be incorporated into other scientific disciplines, nor should it be regarded as a constituent of other sciences. It is precisely in the context of other sciences that rhetoric is employed, particularly when these sciences articulate the outcomes of their investigative endeavors [2].

Public speaking, defined as the act of delivering a speech before an audience, is inextricably linked to the concept of da'wah, which can be translated as "call to prayer." Da'wah can be conceptualized as a dynamic interaction between two or more parties, underscoring the interpersonal nature of this religious practice. A historical analysis reveals that the initiation of da'wah can be likened to a rudimentary form of communication, originating from abstract ideations or thoughts within an individual's mind. These ideas are meticulously structured into a coherent message, aimed at disseminating information to a broader audience. This message can be conveyed either directly or indirectly, and one such method is public speaking. Students, particularly those majoring in communication science, are expected to master public speaking techniques. This is because they are often called upon by various communities to teach, guide, and lead activities within these communities [3].

As Fitriana Utami, as cited by Rizki Yanti, asserts, public speaking is a pivotal element for success in the contemporary era of globalization, where competition is rife. Lack of effective communication skills can severely impede the development of a broad network of colleagues, relationships, and acquaintances, potentially limiting opportunities and information due to suboptimal communication [4].

According to Idi Subandy Ibrahim, quoted by Ubaidillah Manurung anxiety to appear in public turns out to be the psychological problem that most people suffer from. That is the conclusion of research conducted by Philip G. Zimbardo, professor of social psychology at one of the United States Universities. According to him, $\frac{3}{4}$ of the adults he studied would feel anxious if they had to attend a meeting attended by many people who were unfamiliar to them, especially speaking in front of them [5].

When a student expresses his ideas, ideas or opinions in front of others, it is necessary to have Public Speaking. Moreover, he is a student who has a talent or something that can be developed. Of course he must be confident to appear in public, then he starts talking to express things that are useful and attract the attention of many people [6].

But what happens now is that many of the students who cannot, are not confident, shy and do not know the technique of speaking in front of the crowd, they will avoid and tend to refuse when asked to speak in front of many people, this is caused by many things such as lack of insight. A person whose insight is not broad will be difficult when asked to speak in public, because the contents of his head are limited, while according to a communication expert Tubagus Wahyudi speaking is expressing thoughts, meaning that the person who is speaking will release the material in his brain, when the material is little then what comes out of his mouth will be little too, this lack of insight is due to lack of reading, listening to people's conversations such as listening to lectures, speeches, podcasts and so on where the conversation comes from knowledgeable people. In addition to the lack of insight that causes people to be unable to speak in front of many people is the lack of practice in Public Speaking, in his book Tubagus Wahyudi said -People who are good at speaking are because they often practice. The more you practice, the faster you will master the science of Public Speaking [7].

Financial constraints are another factor that hinders individuals from developing their public speaking skills. Many people aspire to master public speaking, yet limited financial resources prevent them from pursuing formal education in communication at the collegiate level. This constraint can impede their ability to acquire the skills necessary for effective public speaking.

According to research on Ustad Abdul Somad's Da'wah Rhetoric on YouTube, conducted by Ika Sawidri Daulay[8], rhetoric is defined as the art of speaking in front of an audience with the intention of delivering a message or invitation to those present. The skill of rhetoric entails the ability to explain, express, and convey one's thoughts and emotions through spoken language. It is an irrefutable conclusion that every human being has been endowed by the Almighty with the capacity for elocution. The ability to articulate oneself with clarity and panache is not only a source of personal edification, but also a means of engaging the audience, evoking their admiration, and achieving one's objectives. The art of rhetoric, therefore, is indispensable.

Researchers have described the results of the data obtained regarding Ustad Abdul Somad's preaching rhetoric on YouTube. Ustadz Abdul Somad is one of the preachers who is fairly successful in delivering his da'wah. Not only are his lectures on land popular, but his lectures on social media, especially YouTube, are also among the most beloved. A notable example is a YouTube video titled "UAS Lecture at MABES TNI AD," which was uploaded by the Tafaqquh video channel on June 9, 2018. This video, spanning 57 minutes

and 19 seconds, focuses on the concept of cinta Tanah Air, or love for one's country, and has garnered significant attention, amassing over 4.5 million views. 4,530,180 viewers, thousands of likes, and numerous comments have garnered significant attention.

The delivery method employed by Ustadz Abdul Somad is characterized by its spontaneous nature, devoid of any preparation. Additionally, Ustadz Abdul Somad demonstrated a remarkable ability to modulate his vocal intensity, volume, tempo, and pauses, while exhibiting meticulous attention to pronunciation, articulation, and dialect, during the delivery of his lecture material. In alignment with the event at the headquarters of the Indonesian National Armed Forces (TNI AD), specifically the breaking of the fast, Ustadz Abdul Somad's attire, comprising white koko clothes, black trousers, a black cap, and a brown turban, was deemed to be highly appropriate. Furthermore, his body movements were characterized by restraint, he maintained eye contact with the audience, and he exhibited a composed demeanor during the delivery of his lecture material.

It can be concluded that the rhetoric of preaching ustadz Abdul Somad is fairly proficient, despite the utilization of methods without preparation. The da'wah material is delivered effectively due to its engaging nature. The da'wah employed is educational, inspiring, and emotionally resonant. It is devoid of coercion, yet the delivery is assertive, rendering it an appealing subject for the audience.

This assertion is further substantiated by Ubaidillah Manurung's research on the Role of Public Speaking Practices for Prospective Preachers in Delivering Effective Messages. According to Manurung, prospective preachers who undergo public speaking training are able to deliver their messages with clarity and sufficient eloquence. However, it is noteworthy that further refinement in delivery and public speaking skills requires additional time and practice. The author concludes that students with a background in public speaking training or education can comprehend messages, given that public speaking training teaches how to select and organize effective words, thereby facilitating message comprehension.

To be accepted is not necessarily good in delivery, because expertise in communication is not only enough when the message can be delivered and can be received. How the message can move the listener to finally take action must also be considered, because a message that is received clearly does not necessarily have effectiveness in it. Therefore, various aspects of delivery must also be considered, so that the message conveyed can be maximized for the listeners, not only about fulfilling the obligation to convey the message to be received, but also must provide an effect or impact of the message conveyed.

The results of the study show that someone who practices or participates in Public Speaking training will be more effective in speaking, because continuous practice causes more confidence in speaking and is more accustomed to delivering messages clearly and effectively.

Although there have been many experts who discuss research on Da'wah Rhetoric and Public Speaking, it turns out that this research has some similarities with previous studies such as variables, research methods and research stages. However, the author will emphasize the differences between this research and previous research. First, the difference from the variable of Da'wah Rhetoric in Tubagus Wahyudi's Public Speaking Perspective. That no one has examined more deeply regarding this variable. The research object and research location that the author chooses are also more different from previous studies.

The object of research that the author chooses is Tubagus Wahyudi who is an Indonesian communication expert, the reason is because he has thoughts and perspectives on Public Speaking which has proven its success for his students.

Based on the above problems, the author will more specifically examine the -Rhetoric of Da'wah in Public Speaking Activities from the Perspective of Tubagus Wahyudi. This title is very important to research because the results of this study can make students, especially students who major in communication science, know the solutions to various problems that occur when speaking in front of many people.

2. Literature Review

2.1 Rhetoric

Rhetoric is derived from the English word "rhetoric", itself derived from the Latin word "rhetorica", which translates to "the science of speech". Rhetoric, in its capacity as a scientific discipline, exhibits rational, empirical, general, and cumulative properties. That is to say, the content of a speaker's communication must be methodically and logically structured. In the domain of communication science, rhetoric and public speaking are not significantly divergent. Aristotle, an ancient Greek philosopher, is renowned for his numerous contributions across various fields of knowledge, including rhetoric. His seminal work 'Rhetoric' provides a comprehensive overview of his theory of rhetoric, which focuses on the art of persuasive communication

through speech and writing. The relevance of Aristotle's theory of rhetoric in modern communication and rhetoric studies is still evident. Aristotle's teachings on leadership, the structure of rhetoric, and the use of evidence and emotion in persuasive communication have stood the test of time and continue to be essential for effective speakers and writers in the modern era [1].

2.2 Da'wah

The Arabic word "da'wah" is defined by experts as an invitation to follow the right path in accordance with God's commands for the safety and happiness of individuals in this world and the hereafter [9]. The term derives from the Arabic root "da'a" and "yad'u da'watan", meaning "to invite" or "to call". In the opinion of Quraish Shihab, da'wah can be defined as an appeal or invitation to realisation, or an effort to effect a better and more perfect condition, both for individuals and society.

Da'wah can be defined as an effort to invite or call fellow Muslims to carry out all the commands of Allah Ta'ala and the Messenger, and to leave all the prohibitions. The invitation or call for da'wah carried out will certainly get results if one pays attention to the components that exist in the da'wah itself.

Dawah material, or maddah, is defined as Islamic da'wah messages, or the entirety of information that must be conveyed by the perpetrator to the target of da'wah. This encompasses the comprehensive teachings of Islam as outlined in the Qur'an, or kitabullah, and the sunnah of the apostle [10].

Wibur Schramm offers the subsequent definition of media: 'media can be considered as information technology that can be used for the purpose of teaching'.²¹ In a broader interpretation, da'wah media can be defined as anything that supports the da'i and mad'u throughout the da'wah process.

The fundamental principle of the da'wah method is encapsulated in the Quran surah an-Nahl verse 125, which states: "Call (people) to the way of your Lord with wisdom and good lessons, and argue with them in a good way [11]. Verily, your Lord is the One who knows better who is astray from the path and He is the One who knows better those who are guided." (QS. An-Nahl verse: 125). The overarching objective of the da'wah activity programme is to cultivate comprehension, awareness, appreciation and experience of religious teachings imparted by preachers or religious illuminators [12]. Da'wah activities aspire to disseminate the tenets of the Koran, Hadith and the ijma of the scholars. The individual tasked with conveying Islam is This person is referred to as a "Da'i." In Islam, the responsibility for da'wah does not lie exclusively with religious scholars; it is also incumbent upon all Muslims, within the limits of their capabilities, to participate in this endeavour. The fundamental objective of da'wah is to enhance moral principles. This is because the Prophet Muhammad SAW was sent to refine human morality [13].

2.3 Public Speaking

In an interaction process, public speaking is a form of explanation of the one-way interaction model where the message is delivered in a one-way form from a communication actor to the recipient of communication.

However, when viewed from the perspective of interaction, public speaking is included in the form of group interaction, because in the process of delivering messages the perpetrator of communication is directly face to face with the recipient of the message. Etymologically, public in the Indonesian English Dictionary, means -the general public. and speaking -means speaking, making a speech. In conclusion, public speaking can be interpreted literally as speaking or making a speech in front of a public audience.

-According to Sirait quoted by Siti Maesaroh [14] he defines the notion of Public Speaking as follows: -Public Speaking is a way of thinking based on all human talents on past, present and future experiences and combined with manners, behaviour patterns, science, technology, culture, analysis of circumstances and other factors. |

Public Speaking or public communication is also called speech communication, collective communication, rhetorical communication, and audience communication. Whatever the name, public communication directs a communication process where messages are delivered by communicants in a face-to-face situation directly in front of a larger audience. Public Speaking is characterised by the fact that the message is not spontaneous, but conceptualised and prepared in advance. -'Public Speaking is the science of speaking in public, the courage to speak in front of many people, speaking in front of the public and a number of people or the public is an activity that is basically done in order to communicate' [15].

Based on the understanding that has been stated above, it can be concluded by the author that Public Speaking is the art or skill of speaking in front of many people by paying attention to the elements that exist in communication so that the message conveyed by the communicator can be understood properly by the

communicant. And Public Speaking is part of the family of communication science that gives an idea of a person's ability to reliably speak in front of the public, groups and individuals and is a way to be able to speak in front of the audience well starting from the initial activity, the core activity to the closing activity [16].

2. RESERCH METHOD

This study employs a qualitative approach using a case study method to explore the impact of Tubagus Wahyudi's teachings on public speaking skills among students at PTIQ University Jakarta. Participants, primarily from the Faculty of Da'wah, engage in semi-structured interviews to share their experiences and challenges, while classroom observations assess the practical application of their skills. Additionally, relevant course materials are analyzed to evaluate learning outcomes. Thematic analysis is utilized to identify common themes in the data, ensuring credibility through triangulation of sources and member checking. This methodology aims to provide valuable insights into the effectiveness of Wahyudi's teachings in enhancing students' public speaking abilities.

3. RESULTS AND DISCUSSION

3.1 Tubagus Wahyudi's thoughts on rhetoric in public speaking activities?

The history of public speaking can be traced back approximately 2,500 years to ancient Athens, where young men were expected to deliver effective speeches as part of their civic obligations [17]. During this period, renowned philosophers such as Socrates, Plato and Aristotle imparted their teachings on philosophy and rhetoric to their students. According to Plato, rhetoric was defined as "the art of calming the soul with discourse". It was a time when all citizens were required to possess the ability to articulate their thoughts before the legislative body and within the courtroom setting. Citizens convened in large assemblies to deliberate on matters pertaining to war, economics, and politics. Concurrently, the Sage and Salon were established, wherein citizens could present their grievances and argue their case. The absence of legal professionals at this time necessitated that every citizen possess effective communication skills, both for personal and familial matters. Aristotle identified the fundamental components of persuasive speech as ethos, logos, and pathos. According to Aristotle, the ethos of the speaker is of the utmost importance, and the logos behind all the explanations presented by the speaker and the content of the presentation must be valid and clear. Meanwhile, pathos is an important element to build a relationship between the speaker and the listener.

As Hamilton (Supriyadi) [18] asserts, public speaking is defined as the ability to address an audience with messages that are comprehensible and trustworthy. This capacity for communication can exert a profound influence on individuals, as evidenced by research conducted with Tubagus Wahyudi. He posits that public speaking is the science of how an individual delivers a speech in public, namely the science that assists in comprehending how to articulate oneself in various settings and categories, including lectures, speeches, teaching, leading meetings, presentations, previews, orations, and so forth. The term "the science of public speaking" is employed to denote this concept, with the individual delivering the speech being referred to as the "public speaker".

As posited by Asep Solikin et al., [19] public speaking constitutes a facet of leadership. The acquisition of leadership qualities is contingent not solely on mutual affinity, but rather on a multitude of factors. A successful leader must exhibit several criteria, contingent on the perspective or approach adopted, encompassing personality, skills, talents, traits, and authority. These elements profoundly influence the theoretical framework and leadership style employed. The crux of leadership lies in the recognition that a leader's true strength does not stem from external factors such as power or intelligence, but rather from their inherent personal strength. A genuine leader is one who consistently strives to enhance their own capabilities before focusing on the development of others. Leadership is not merely an external title or position bestowed upon an individual, but rather a quality that evolves and flourishes from within.

Tubagus Wahyudi further elaborates on this concept, underscoring its significance for leaders. According to him, leaders must aspire to master this science, as articulated by the Prophet Muhammad, who asserted that all individuals are leaders and will be held accountable for their leadership style. In the context of leadership, it is imperative to recognise that one must first lead oneself before leading others. This self-leadership concept is further delineated into four distinct aspects, as outlined by Tubagus Wahyudi: The first self is thought, the second self is feeling, the third self is talk, and the fourth self is behaviour [20].

Therefore when someone wants to lead himself then he must lead his mind because if he does not lead his mind then it will be damaged his feelings, how can someone lead his feelings if he has lost with his mind. When there are people who do not want to explore the science of Public Speaking it is his right, but do not ask him to be a good leader, right and good, why is that, because the Prophet Saw. has said that if we do not live religion then there will be a theory in our minds that is misguided.

In life there is something called talking and there is something called speaking, these two things are different things, the difference will be seen when we distinguish them in English, namely Talking and Speaking, in this study we are not talking about Talking but Speaking, the difference is Talking is someone who talks using consciously, while Speaking is done consciously. An example of a Talking person is a person who chats with good mimics and expressions, because it is controlled by the conscious mind. The difference is when talking and then being noticed by others then from there the person starts to realise, and that is Speaking.

For example, when someone is asked to introduce himself, then his hands do not move, his face shows confusion, his movements are childish, because it is the science of speaking. What causes that to happen, it happens because the person does not know the science of speaking, has never explored the skills and has never practised in the right way.

Therefore, since we are from the community of Al-Quran Science College, of course Public Speaking should not be separated from the rules in Islamic learning in communication, the reference of our teacher in Public Speaking in Islam is to refer to the Prophet Muhammad Saw. We cannot refer to others, because we have already said that Prophet Muhammad is the Messenger and messenger of our god Allah Azza Wa Ja'ala. If we have testified -I testify that the Prophet Muhammad is the messenger of Allah! when we have testified that he is the one, then everything must refer to him, especially since he has four noble titles. Sakdiah said:58 The personality of the Prophet Muhammad swt., as a human being whose leadership is exemplary is his resilience to be a person who is not influenced by the state of the surrounding society which is still jahiliyah. Aspects of personality that are very prominent in him such as honesty (shiddiq), which became the principle in living his life and life. The perfect personality possessed by the Prophet Muhammad PBUH as the Messenger of God as a praiseworthy and perfect personality, is known as the mandatory qualities for the Messenger of God, which include shiddiq, amanah, tabligh, and fathanah. In history it is recorded that the figure of the Prophet Muhammad PBUH. acts not only as a leader in one matter only, but as a leader in aspects of life including politics, economics, military, and da'wah. The Medina period Muhammad became the supreme leader in the administrative field of the Islamic state which was assisted by the Muslims. As a manager of da'wah, the Prophet was very concerned about the needs of the community, listening to desires and complaints, paying attention to the potential that exists in the community.

Exploring the science of public speaking in communication content must understand the science of acting, because acting science is a science that discusses how to convey a point, this science is a science that complements the science of public speaking, because the rules in the science of public speaking are the same as the rules in the science of acting. Meanwhile, according to Jean Benedetti quoted by Utomo and Mentayani⁶¹ acting is a normal human activity. Everyone does acting almost every day. The professional way of understanding acting is to convey an experience or something that has happened or that might have happened but is done by pretending to be someone else who is not us.

Back to the teacher who is a reference for acting science, the best teacher in acting science is the Prophet Muhammad. The Prophet's acting was so amazing, that even people who were his enemies could be amazed by his acting. In acting science we must master three concepts, the first is appreciation, the Prophet once said that before saying words think first what you want to say, this is what is called appreciation.

After appreciation in acting science, then the second is expression, people who are not good at expressing they will not be able to act, and vice versa if people can act but their mindset and appreciation are still wrong it will be very dangerous, such people are people who are good at speaking but lying, he is good at speaking but hypocritical, he is good at speaking but not trustworthy, and even more dangerous is that he is good at speaking but likes to provoke. Such a person, said the Prophet, is a person who likes to revile, idolise people, and disbelieve people. A person like that when he conveys something is a person with half knowledge, a person with half knowledge is a person whose mind is also half, and also half appreciation, so when he expresses it will also be half-and-half. People like that will be seen clearly when they do Public Speaking.

Public speaking according to Tubagus Wahyudi can be concluded that it is the science of someone speaking in public that helps us understand how to speak with various functions and various categories such as lectures, speeches, teaching and so on. This science is a science that must be owned by leaders because

before leading others a leader must be able to lead himself first. The stages of learning public speaking with the Tubagus Wahyudi method are based on the characteristics of the Prophet Muhammad PBUH. Namely Fathonah which means intelligent then Amanah which means trustworthy then Shiddiq which means honest or true and the last is Tabligh which means delivering. So before learning public speaking a person must first Fathonah that is filling his mind until it can be said to be intelligent, then the person must be trustworthy that is trustworthy when speaking and the last before doing public speaking the person must have an honest nature of his speech there is no lying or lying. In learning public speaking one must also be good at acting and also expressing because these two things will attract the audience to listen to one's speech when public speaking.

The science of public speaking is of significant importance, as it pertains to the hereafter. A person's words can have profound consequences, both in this life and the hereafter, with those who speak ill of others potentially facing severe repercussions. The concept of *su'ul khotimah* underscores the gravity of one's words and actions, emphasising the need for caution and integrity in speech. Supriyadi further elaborates on the significance of public speaking skills, stating that employees proficient in this domain possess the qualities of leaders and often garner trust from superiors and colleagues. The ability to effectively engage with the masses can be a highly valuable asset, both in commercial and non-commercial contexts, for any organisation. The absence of a formal curriculum in universities on this subject has been identified as a potential cause of suboptimal communication skills in various professional settings. This is exemplified by instances where individuals may possess the correct lexical choices but demonstrate inadequate delivery skills, potentially leading to unintended consequences. In addressing this gap in educational programming, Tubagus Wahyudi has proposed that the study of public speaking be prioritised to mitigate the potential repercussions of inadequate communication, which he has referred to as the "heat of hell". Indeed, mastery of the art of public speaking has been shown to enhance one's allure in the eyes of others (Tubagus, 2023). Furthermore, adhering to the principles of Rasulullah Saw. has been demonstrated to foster positive relationships with one's peers, educators, and students, thereby contributing to the cultivation of a commendable character (*akhlakul karimah*). Consequently, the pursuit of perfection in one's moral integrity is contingent upon the mastery of public speaking skills.

3.2 Implementation of Da'wah Rhetoric in Public Speaking activities Students at PTIQ University Jakarta

An individual's verbal expression can serve as a window into their internal emotional state, with specific linguistic patterns potentially indicating a reluctance to appear foolish or incompetent. This phenomenon, often referred to as the "microexpression," has been a subject of interest in the field of communication psychology. According to Imam Suyuthi, an esteemed figure in Islamic studies, the manner in which an individual communicates can reveal their internal emotional state, suggesting that a person who hesitates to speak may be apprehensive about appearing unintelligent, and perhaps even more so if their thought process is flawed. The manner in which an individual communicates verbally conveys a multitude of impressions, ranging from perceived intelligence to perceived deceitfulness, and even the potential for incitement. The distinction between a benevolent and a malevolent individual becomes unambiguous. The scientific study of human communication encompasses the concept of microexpression, which refers to brief, involuntary facial expressions that are evident during verbal interactions. Consequently, individuals engaged in the act of inviting and teaching, such as preachers, are expected to possess a comprehensive understanding of the science of mimicry. This is due to the belief that there are observable signs of the greatness of Allah Ta'ala. It is important to acknowledge that individuals may not be receptive to one's message due to missteps in expression. This can be categorised into two distinct forms: expression during delivery and expression during practice. It is imperative to recognise that one's own shortcomings, such as impatience or a tendency to be suspicious, cannot be attributed to others while simultaneously demanding patience and kindness from them.

It can be concluded that individuals' intelligence can be gauged by their verbal expression, and conversely, those who are reticent in speech may be perceived as lacking in intelligence. It is evident that individuals who are apprehensive about articulating their thoughts may be regarded as lacking in intelligence, particularly if their thought processes are flawed.

The cause of students not being able to speak publicly is the existence of several factors such as limited public speaking learning learned on campus, at PTIQ University Jakarta public speaking is only studied in the faculty of da'wah and not studied in 3 other faculties. Another factor is that a student is not confident when ordered to do public speaking it is caused by confusion when they want to convey something, they do not have

material that can be delivered let alone deliver it suddenly or impromptu. However, self-confidence is not enough for public speaking, the content of the mind and a lot of practice also support a person to speak in public.

In the science of Public Speaking studied at the faculty of da'wah PTIQ University Jakarta in the Public Speaking course Tubagus Wahyudi teaches about human typology material, which is the science that can guess a person's character. The way of learning is by being given 20 questions about psychology and when we answer the question there will be results from a person's character. For example, if the person is introverted or extroverted, it will be seen from such learning. From these lessons when the results of a person's character appear, there will be a positive or negative value of the character, and from these lessons there will be techniques for dealing with extroverted and introverted people. However, this knowledge is only learned in the Faculty of Da'wah, therefore it is unfortunate when this Public Speaking knowledge is not learned by other faculties. Actually, more factors that hinder students from being able to do public speaking are internal factors. Because no matter how strong the external factors are if there is no willingness to become a good Public Speaker, it will not be possible. As for other students who do not have the opportunity to learn Public Speaking, there are other options, namely by utilising interpersonal communication relationships, namely communication relationships between one person and another such as hanging out a lot with other people, then often discussing something and chatting with various characters of people. Because the more we communicate with various people, it will improve the quality of our public speaking and communication.

3.3 Solutions to Overcoming Problems in Public Speaking

In order to successfully overcome the challenges associated with public speaking, it is essential to acquire and master a number of key competencies. In his book, Mahardika asserts that the initial step in this process is to prepare oneself to the greatest extent possible [21]. It is crucial to recognise that the success of a presentation is contingent upon the extent of one's preparation and readiness. In this context, 'readiness' refers to the degree of preparation achieved. According to Munaya P. and Khairul Anjali, as cited by Mahardika⁸⁶, the solution to this issue lies in effective emotional management. This constitutes the initial phase in the preparation of an individual to deliver a public address with optimal efficacy. Contrary to the assertions posited by Tubagus Wahyudi, it is argued herein that the competencies to be mastered in public speaking are firstly the science of mimicry, secondly the science of sound and movement, thirdly the three Vs (i.e. visual, voice and verbal). The fourth competency to be mastered is the science of intent, which is defined as the study of understanding. This is in turn related to ontology, which is defined as the study of the nature of meaning in scientific science.

Furthermore, Tubagus Wahyudi asserts that in order to excel in the domain of public speaking, it is imperative to possess a profound understanding of the audience's needs. Consequently, there are numerous competencies that must be cultivated for those aspiring to master public speaking. This necessitates the ability to convey a point in a compelling manner, for instance, when tasked with delivering a lecture on Isra Mi'raj, it is essential to identify the distinctive events that will captivate the audience's attention. This process necessitates both appreciation and factual information, underscoring the importance of extensive reading and research to ensure a comprehensive understanding of the subject. In the absence of such dedication, however, the ability to engage effectively in public speaking is likely to be compromised.

It can thus be concluded that the competencies required for effective public speaking include mastery of facial expressions, sound and movement, three-dimensional visual, voice and verbal presentation, and the science of intent, which is the study of understanding or the essence of meaning. In addition, public speakers must understand the needs of their audience, and not merely talk to them.

4. CONCLUSIONS

Tubagus Wahyudi conceptualises public speaking as a scientific discipline, the objective of which is to facilitate comprehension of the principles that govern effective communication in diverse contexts, including lectures, speeches, and educational settings. This scientific approach, according to Wahyudi, is indispensable for leaders, as prior to leading others, a leader must first hone their own ability to lead themselves. The Tubagus Wahyudi method is predicated on the characteristics of the Prophet Muhammad saw, and the stages of learning public speaking are structured around these characteristics. The first stage is Fathonah, meaning intelligent; the second stage is Amanah, meaning trustworthy; the third stage is Shiddiq, meaning honest or true; and the final stage is Tabligh, meaning delivering. According to this method,

individuals must first attain the Fathonah stage, which involves the development of a well-informed mind and the ability to articulate ideas with clarity and precision. The next stage is Amanah, which fosters trustworthiness in communication. The third stage is Shiddiq, emphasising honesty and integrity in speech. Finally, the individual progresses to the Tabligh stage, which involves the ability to deliver speeches with impact and persuasiveness. In the pursuit of public speaking proficiency, the cultivation of acting and expressive skills is paramount, as these qualities serve to captivate the audience's attention. Tubagus Wahyudi's pedagogical approach encompasses the training of expression, the regulation of gestures and the modulation of voice volume. Additionally, he instructs students in the art of regulating the flow of speech, emphasising the strategic placement of key points during the discourse. In the domain of public speaking, proficiency in acting and expressiveness is paramount for engaging the audience. Tubagus Wahyudi's pedagogical approach entails the cultivation of communication and public speaking skills, encompassing the articulation of ideas, the regulation of expression, gesture, and vocal volume, and the orchestration of speech flow, including the strategic placement of key points. In addition to these competencies, Wahyudi imparts the art of delivering Muqoddimah, engaging the audience through icebreakers, and sustaining their interest through the delivery of the content. The culmination of the public speaking act is marked by a powerful conclusion, a meticulous culmination that secures the audience's attention and leaves a lasting impact.

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