

Prophetic rhetoric in the 2024 Indonesian election campaign on social media

Etika Nur Rahmawati¹, and Gallant Karunia Assidik^{2*}

¹Muhammadiyah University Surakarta, Surakarta, Indonesia, email: a310210127@student.ums.ac.id

²Muhammadiyah University Surakarta, Surakarta, Indonesia, email: gka215@ums.ac.id

*Corresponding author

Article Info

Article history:

Submission: 2025-03-10

Accepted: 2025-04-07

Published: 2025-04-21



This is an open access article distributed under the CC BY-SA 4.0 license

Copyright © 2025, the author(s)

ABSTRACT

This study explores the importance of prophetic rhetoric in communication, particularly during election campaigns where candidates aim to gain public support, especially through social media as a key platform. The objective is to describe the forms of prophetic rhetoric used in the 2024 Indonesian election campaigns on social media. A descriptive qualitative approach was employed, with data collected from election campaign-related statements posted between January 2024 to February 2024 on the YouTube accounts of Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo. The data were gathered using a listening and note-taking technique and analyzed through content analysis. The findings reveal six forms of prophetic rhetoric in the 2024 Indonesian election campaigns on social media: (1) logos, involving logical appeals through facts and data; (2) pathos, evoking audience emotions such as hope and pride; (3) ethos, emphasizing the speaker's moral character, such as responsibility and respect; (4) humanization, highlighting humanitarian values like tolerance and care; (5) liberation, focusing on societal freedom from oppression, poverty, and exclusion; and (6) transcendence, linking messages to spiritual values such as effort and relief. In conclusion, the use of prophetic rhetoric by the three candidates significantly influences public opinion. Its application in social media campaigns demonstrates its potential to help win elections. Political parties may consider adopting prophetic rhetoric to craft more persuasive and emotionally resonant messages in future campaigns.

Keywords:

prophetic rhetoric; election campaign; social media

Please cite this article in APA style as:

Rahmawati, E. N., & Assidik, G. K. (2025). Prophetic rhetoric in the 2024 Indonesian election campaign on social media. *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)*, 7(1), 39–53. <https://doi.org/10.33474/jisop.v7i1.23400>

INTRODUCTION

In the context of elections, prophetic rhetoric refers to the language and communication strategies used to influence voters and formulate claims during campaigns. Therefore, candidates often use distinctive speech philosophies to attract voters and leave a

positive impression. Prophetic rhetoric can be used by candidates, political parties, and their supporters to create a desired image, support their political messages, and win votes.

An election campaign is an initiative carried out by oneself or by other parties according to one's choice to utilize a platform that contains a vision, mission, program, and self-image to influence voters (Khopipah, 2023). General elections are structured in such a way that people can choose candidates who will provide the best service for their interests by providing a series of programs offered by candidates and the system is free, public, and confidential. Campaign media plays an important role in presidential campaign activities by acting as a socialization tool for candidates to the public. Election campaigns are understood as a means of delivering political messages, one of which is to educate the public about politics. Candidates can effectively use political advertising to educate and communicate with the general public. Election campaigns in the social media era allow candidates to campaign openly on social media, but there is a possibility that they will do things that go beyond the established guidelines (Aritonang, 2018).

Every political party is constantly looking for the best strategy to use language in political advertising to engage as many people as possible in the campaign. Language has the power to persuade and convince audiences of a political argument, as well as change public opinion on a particular topic. According to Mahbuby & Assidik (2025) a speaker's language shows their personality or the way they execute concepts. Language has a big role in the political context. Communication has always a technique used in the political process to achieve political goals (Assidik & Santoso, 2016). The use of the term rhetoric, denotes a way of communicating from the speaker's personality, emotions and arguments used to influence voters. When we hear the word rhetoric, we often think of public speaking first. In fact, rhetoric is simply the art of using language, both orally and in writing, to communicate effectively. However, our knowledge of rhetoric has evolved over time (Rahmawati, 2020).

The urgency of prophetic rhetoric research by leaders or prospective leaders to have extensive knowledge and the ability to communicate effectively. Therefore, it is very important to improve communication skills through structured and continuous practice. Rhetoric, which is closely related to the field of politics is a two-way communication in which the communicator seeks to influence the communicant aiming to gain support, response, and sympathy. Prophetic rhetoric plays an important role in political campaigns that use language to express thoughts and ideas. Aristoteles (2018) asserts that to be convincing, speakers need to consider three rhetorical components. Pathos (emotion), ethos (ethics), and logos (logic).

Rhetoric in the current political era, is a tool commonly used by politicians and candidates to influence public opinion during election campaigns. Using attractive language and a combination of rhetorical strategies and prophetic elements, rhetoric aims to win over voters. Prophetic rhetoric in election campaigns is used to increase overall voter appeal, express political ideas in an interesting, and foster a favorable perception of candidates or politicians. Therefore, to understand how political communication influences voter attitudes and behavior, it is important to examine prophetic rhetoric in political campaigns. According to Kuntowijoyo (1991) there are three pillars of prophetic science, namely transcendence, liberation, and humanization. Each candidate must be able to communicate using prophetic rhetoric, have attitudes and behaviors towards society, as well as political party actions that support their position. Therefore, legislative candidates need to use prophetic rhetoric in their campaign system throughout the election to mobilize support for the program. Zahara et al. (2024) analyzed the use of rhetoric in past campaigns, highlighting ethos, pathos, and logos. In the video "*Desak Anies - Warga Mataram Mendesak Anies Baswedan*" on Metro TV, evidence of ethos is seen in the quote: "Let him get the same opportunity as the others, don't

let the candidate's child be put in the front seat." This emphasizes fairness and equal opportunities. Pathos is demonstrated in: "I know exactly that those here are people who love Indonesia," where Anies Baswedan expresses confidence in his audience, creating an emotional connection. Logos is shown in his response: "Development is essentially about development for humans," where Anies provides a logical, fact-based argument regarding the purpose of development. Thus, Anies effectively uses ethos, pathos, and logos to build trust, evoke emotions, and present logical arguments in his campaign.

While in [Hardiyanto \(2018a\)](#) research results include the values of humanization, liberation, and transcendence. The Humanization values are "*Amanah and Rahmatan Lil Alamin and Ask for Prayers, Blessings and Support*". Candidate pair number 1 in the Pemalang Regency regional election, Mukhammad Arifin and Romi Indarto chose the sentence Amanah and Rahmatan Lil Alamin to attract the sympathy of voters, especially Muslim voters. The sentence Ask for Prayers, Blessings and Support was used by the candidate pair from Grobogan Regency, namely Icek Baskoro and Sugeng Prasetyo. The use of the sentence Ask for Prayers, Blessings and Support represents that the candidate pair needs public participation to make the 2015 regional election in Grobogan Regency a success. Liberation value "*For a Better Change in Kendal and For a More Prosperous Demak Society*." The sentence is an advocative sentence manifested in the language of hope or defense of society to enjoy a better condition. Transcendence value "*Trustworthy and Rahmatan Lil Alamin, Trustworthy, Intelligent, Devout and Noble Leader, and Bismillah Insya Allah DADI*." Advertisements that use idioms or special terms in a religion are an attempt by candidates to explain to the public that they care about these religious values.

As a first step before continuing this research, it is important to examine previous research that has been conducted related to prophetic rhetoric in election campaigns, including the first research conducted by [Hardiyanto \(2018b\)](#) "Variety of Political Advertisements for the 2015 Central Java Regional Election in the Study of Prophetic Rhetoric". The results of this study found forms of prophetic rhetoric in political advertisements for the 2015 Central Java regional election, namely logos, ethos, pathos, humanization, liberation, and transcendence. Previous research has differences and similarities with the research conducted. The difference lies in the object and data of the research, the previous research object of research on the variety of political advertisements for the 2015 Central Java regional election, with data in the form of billboards for the 2015 regent candidates in 21 regencies and cities in Central Java, while this research was conducted with the object of research on the 2024 election campaign, with data in the form of sentences used in the 2024 election campaign on social media. The similarity between previous research and the research conducted is analyzing prophetic rhetoric.

The second study was conducted by [Umam & Hardiyanto \(2024\)](#) the Variety of Pekalongan Dialects on the Instagram Account @duolhogok: A Study of Prophetic Rhetoric. The results of this study found a form of prophetic rhetoric in the Variety of Pekalongan Dialects on the Instagram Account @duolhogok, namely logos, ethos, pathos, humanization, liberation, and transcendence. Previous studies have differences and similarities with the research conducted. The difference lies in the object and data of the study, previous studies put forward the object of research on the variety of Pekalongan dialects on the Instagram account @duolhogok, the research data in the form of sentences or text from the Instagram video reels @duolhogok, while this study puts forward the object of research on the 2024 election campaign on social media, namely the campaign of Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo, the research data in the form of a kamlumat in the 2024 election campaign on the YouTube channels belonging to Anies Baswedan, Prabowo

Subianto, and Ganjar Pranowo. The similarity between previous research and the research conducted is analyzing prophetic rhetoric.

Based on previous research, it can be seen that research entitled "Prophetic Rhetoric in the 2024 Indonesian Election Campaign on Social Media" has never been conducted. This research was conducted to complement various previous studies. The problems in this research include the forms of logos, ethos, pathos, humanization, liberation, and transcendence in the 2024 Indonesian election campaign on social media.

Currently, research on prophetic rhetoric in political campaigns is still relatively minimal, so an in-depth analysis is needed regarding the extent to which voters are influenced by the prophetic rhetoric used by prospective candidates, considering the various political, social, and economic topics that will be discussed throughout the 2024 Indonesian election campaign. One interesting study to be developed along with the election campaign in Indonesia in the next few years is the use of prophetic rhetoric in election campaigns on social media. Research on prophetic rhetoric in linguistic studies can contribute to examining and understanding the meanings of both written and visual language in election campaigns, especially during the campaign period. This strategy is often used by prospective leaders during elections to arouse emotions, hopes, and beliefs of voters for greater reform, by attracting public attention and support, prophetic rhetoric can build an interesting message about aspirations, commitments, and visions of a better future. This shows that this research has great potential for further research. This study focuses on the analysis of prophetic rhetoric through the upload of the 2024 Indonesian election campaign video on social media on the YouTube channels of Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo. The upload of the 2024 Indonesian election campaign video on Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo will be studied through the analysis of prophetic rhetoric, namely ethos, pathos, and logos and through the study of prophecy, namely humanization, liberation, and transcendence. Based on the background above, the purpose of this study is to determine the form of prophetic rhetoric in the 2024 Indonesian election campaign on the YouTube social media channel. The expected results of this study are to find out how future leaders use prophetic rhetoric to rally support and foster a positive self-image, and can raise a sense of awareness for many people, especially when campaign advertisements are rampant on social media during the election campaign period.

METHOD

This research uses descriptive qualitative methodology. Using a descriptive qualitative method in which this method is used to collect data and describe the data in this study to describe how the Prophetic Rhetoric Forms in the 2024 Indonesian Election Campaign on Social Media. The data for this study amounted to 12 data in the form of sentences or texts in the 2024 Indonesian election campaign. The source of the research data was obtained from social media, namely the YouTube channels of Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo, which were taken based on video uploads of the 2024 election campaign activities in January 2024 to February 2024. The data collection technique used in this research is the listen and note technique. This technique is used to analyze videos textually. Listening technique, researchers listen to the language style used by candidates in the election campaign. Note-taking technique, researchers note sentences containing prophetic rhetorical expressions found in the election campaign. By using the data triangulation technique, the validity of the research data was tested by examining information obtained from social media sources on the YouTube channels of Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo. Measurements were carried out by researchers using the listening and recording method. After analyzing the collected data, the researcher will draw conclusions.

This research data analysis uses the content analysis method. Content analysis is divided into four stages, namely 1) stage *unitizing*. This stage was conducted to retrieve data in the form of language or communication styles in the 2024 election campaign speeches by quoting sentences related to the prophetic rhetoric forms used by Anies Baswedan, Prabowo Subianto, and Ganjar Pranowo, in videostheir. 2) *YouTube* Categorization. This stage was used to refine the process of organizing the data collected; the data related to various forms of prophetic rhetoric, including transcendence, humanization, ethos, pathos, and logos in the context of the election campaign. 3) data interpretation. This stage is used to analyze the data using Aristotle's and Kuntowijoyo's prophetic rhetoric theories, where the data that has been collected will be analyzed to identify the meaning of the prophetic rhetoric forms, and the research findings will be compared with the findings of relevant research. 4) conclusion drawing. This stage is used to draw conclusions from data collection based on research findings stage.

RESULT AND DISCUSSION

Based on the findings in this study, there are 6 forms of Prophetic Rhetoric, namely Logos, Pathos, Ethos, Humanization, Liberation, and Transcendence. This study examines the evidence of prophetic rhetoric forms in the 2024 indonesian election campaign. Based on the results of data analysis, there are 12 data on evidence of prophetic rhetoric forms, including 2 forms of logos, 2 forms of pathos, 2 forms of ethos, 2 forms of humanization, 2 forms of liberation, and 2 forms of transcendence. The following are the results of the analysis and discussion of this research.

Forms of Logos

Logos according to Aristotle is one of the evidences of increasing the effectiveness of the message. The use of arguments, facts, and evidence in a speech or presentation of information is known as logos or logical proof. The evidence of logos found in this study is the existence of facts and factual data. The following is a quote from the logos form data.

Table 1. Excerpts in the form of logos

No.	Data Code	Data	Indicator	Analysis
1	Yt 3/ 29/ 01/ 24/ 1	<i>"at that time I made a free vocational school specifically for those from poor families, Alhamdulillah, 3 years of schooling the following year was already working and the poverty was resolved by the child."</i>	Facts	Maluku People's Celebration The context occurs because all children have the right to a proper education. Therefore, candidate number 3 made a free vocational school for those who cannot afford it so that poverty will not be rampant.
2	Yt 2/ 10/ 02/ 24/ 2	<i>"We estimated 200,000 people but the report is close to 600,000, the official invitation is at 3 p.m."</i>	Factual data	People's Party for Advanced Indonesia The context occurs because of the very high enthusiasm of the community for candidate number 2 which makes people interested in participating in the campaign event.

The data from Yt on 3/29/01/24/1, in the quote *"at that time I created a free vocational school specifically for those from poor families, Alhamdulillah 3 years of school the following year they were already working,"* aligns with Aristotle's theory of Logos, which is based on evidence and facts. The statement provides a clear description supported by factual conditions. The term "free vocational school" refers to an educational program specifically designed for children from economically disadvantaged families, with the word "free" emphasizing that the program is without charge. The phrase "poor families" highlights the target group, while "already working" signifies that after three years of education, the

students have successfully entered the workforce. This demonstrates Ganjar Pranowo's initiative to help lift children from poverty through education. The quote illustrates how Ganjar Pranowo used factual data to argue for the effectiveness of the free vocational school program, aligning with the Logos form in Aristotle's rhetorical theory. In his campaign speech, Ganjar Pranowo establishes credibility with the audience by presenting this factual evidence of the program's success, reinforcing his trustworthiness and commitment to addressing poverty through education. The findings of this study align with the research by Novianti et al. (2020) on "rhetorical studies of candidates for regent and deputy regent in the debate on the election of the head of Kapuas Hulu district." Novianti et al. (2020) highlight the use of Logos through data such as "Kapuas Hulu region," "poverty rate," and "economic growth," providing a logical and reasonable perspective on the region's resources and economic situation. While this study emphasizes the social consequences of implemented policies by showing direct changes, Novianti et al.'s research focuses on general arguments, highlighting various factors that influence economic conditions. Both studies effectively use Logos rhetoric by presenting measurable facts and evidence to support their claims. This demonstrates how candidates differentiate themselves by relying on clear facts and arguments to create voter-friendly policy platforms. Using Logos in political discourse is crucial for convincing the audience with coherent arguments supported by relevant data, making political messages more credible and successful by providing strong reasoning and evidence.

The data from Yt on 2/10/02/24/2, in the sentence *"We estimate that 200 thousand people will come but the report is close to 600 thousand people who attended,"* aligns with Aristotle's theory of Logos, which relies on factual data. The statement provides a reasonable description, supported by factual conditions based on available data. The term "report" refers to information provided by the committee responsible for the campaign event for Candidate Number 2, and "600 thousand" reflects that the actual attendance was significantly higher than the initial estimate, indicating a large difference. This aligns with Aristotle's concept of Logos, where arguments are based on facts and logical evidence. In his election campaign speech, Prabowo established credibility by presenting factual data about the attendance, demonstrating his reliability and informing the audience that the turnout exceeded expectations. The findings of this study align with Zahra et al. (2022) on "Celebrity Rhetoric Fadil Jaidi on Instagram." Zahra et al. (2022) demonstrate the use of Logos through facts, such as the statement "This is Adidas Falcon, it costs 1.6 million if I'm not mistaken but here the price is on promo so it's 500 thousand," where Fadil Jaidi presents factual information about the price of the shoes. While this study focuses on comparing the number of participants to show the success of the campaign, Zahra et al. (2022) uses a price comparison to highlight the value of a product. Both studies effectively use Logos by presenting measurable facts and evidence to support their arguments. This demonstrates how candidates differentiate themselves from competitors and create voter-friendly policy platforms based on clear facts. Therefore, using Logos in political discourse is crucial for convincing the audience with coherent arguments supported by relevant data, making political messages more credible and successful.

Forms of Pathos

Pathos according to Aristotle is an attachment to the emotional feelings of the listener. Aristotle argued that listeners become sources of evidence when their emotions are aroused; they make different decisions when they are influenced by emotions such as joy, suffering, anger, or fear. The evidence of pathos found in this study is the presence of form of hope and proud. The following is an excerpt from the pathos form data.

Table 2. Excerpts in the form of pathos

No.	Data Code	Data	Indicator	Analysis
1	Yt 1/ 23/ 01/ 24/ 1	"Today, January 23, 2024, we want change, we want to basic needs are cheap, education is cheap, employment is easy for all and we want this country to remain a state of law."	Appealing to emotions "hope"	Jogja Akbar Campaign: The People's Great Parade. The context in the bolded statement arises because everyone's life is getting better. Therefore, the goal of candidate number 1 is to improve social, economic and legal conditions.
2	Yt 1/ 10/ 02/ 24/ 2	"Indonesian people whom I love, I believe and trust that the Indonesian people are strong, tough, and good people."	Appealing to emotions " proud "	Anies Baswedan's Speech at the Grand Gathering at Jakarta International Stadium. The context occurs because candidate number 1 expresses a sense of trust in the Indonesian people, which can be a source of motivation to continue to fight, unite, and do good things for the future of the nation.

In Yt Data 1/23/01/24/1, Anies Baswedan's statement, *"we want to change, we want cheap basic needs, cheap education, easy jobs for everyone and we want this country to remain a country of law,"* aligns with Aristotle's theory, specifically the form of pathos, which appeals to emotions. The statement expresses strong desires for change, focusing on improving conditions for societal welfare. The terms "basic needs," "education," and "employment" emphasize the need for affordable essentials, accessible education, and job opportunities, aiming to reduce poverty and ensure justice. By addressing these issues, Anies highlights the potential for creating a more prosperous and just society. This use of pathos effectively evokes emotional feelings, stirring hope and a desire for societal improvement in the audience. This study's findings align with [Hadaina et al. \(2024\)](#), which highlights Pathos through the data "wanting change" and "better living conditions," emphasizing dissatisfaction with the current situation and a desire for improvement. Both studies effectively use Pathos to evoke emotional responses from the audience, expressing hope and a call for change toward a better future. Thus, the use of pathos in political rhetoric is very important because it can influence the emotions of the audience and evoke a strong response to the message delivered. This shows the broad and important implications and relevance of the findings on the application of the principle of pathos in social media marketing and communication. Audiences are more likely to support or participate in a campaign when they are emotionally connected to the message delivered. Emotions such as joy, empathy, or hatred can motivate people to share messages with others. The effective use of emotions in a campaign has a positive impact on increasing audience attention and engagement.

In Yt Data 1/10/02/24/2, Anies Baswedan's statement, *"I am sure and believe that the Indonesian nation is a strong, tough, and good nation,"* aligns with Aristotle's theory of pathos, which appeals to emotions. The statement expresses pride in the Indonesian nation, highlighting its strength, resilience, and positive character. The word "strong" emphasizes the nation's ability to endure challenges, while "tough" reflects its determination and commitment to overcoming difficulties. "Good" refers to the nation's positive qualities, both physically and morally. By expressing confidence in the nation's strength and character, Anies aims to inspire pride and motivation in the audience, encouraging unity and perseverance for the nation's future. This use of pathos evokes emotional feelings, fostering trust and pride in the Indonesian people. This study's findings align with [Zahara et al. \(2024\)](#), which shows Pathos in the data "I know exactly that they are here are people who love Indonesia," instilling confidence and pride in the audience. While this study emphasizes the character and strength of the Indonesian people, [Zahara et al. \(2024\)](#) focuses on evoking love for the homeland. Both studies effectively use Pathos to stir emotions and highlight the

character and strength of the people. The use of Pathos in political rhetoric is crucial for influencing emotions and sparking a strong response, making it highly relevant in marketing and social media communication. Emotional connections in campaigns can increase audience engagement, motivating support or participation.

Forms of Ethos

According to Aristotle, ethos is a source of trust related to credibility and appearance. The speaker must be able to show the audience that he is knowledgeable, has a trustworthy attitude, and the information conveyed can be understood or is relevant to his field of expertise. Evidence of ethos found in this study is the existence of a form of honor and responsibility. The following is a quote from the ethos form data.

Table 3. Excerpts in the form of ethos

No.	Data Code	Data	Indicator	Analysis
1	Yt 3/ 27/ 01/ 24/ 1	<i>"Assalamualaikum warahmatullahi wabarakatuh good morning prosperous greetings to all of us shalom om swastiastu namo budaya rahayu, ladies and gentlemen friends all who are present in Cirebon"</i>	Credibility "Honor"	Cirebon People's Celebration. The quote in bold context occurs because tolerance for the diversity of each religion and culture is shown by the use of greetings from various cultural and religious backgrounds.
2	Yt 2/ 10/ 02/ 24/ 2	<i>"I apologize to the people of Jakarta who have experienced traffic jams because the attendance is more than we expected"</i>	Credibility "Responsible"	People's Party for Advanced Indonesia. The context show an attitude of empathy and responsibility towards the problems faced by the people of Jakarta, namely traffic jams, caused by more people than anticipated attending the campaign of candidate number 2

In Yt Data 3/27/01/24/1, Ganjar Pranowo's statement, *"Assalamualaikum warahmatullahi wabarakatuh, good morning greetings for all of us, shalom, om swastiastu, namo budaya, rahayu,"* aligns with Aristotle's theory of ethos, reflecting credibility. The statement demonstrates respect for the diversity of Indonesian society, acknowledging different religious and cultural backgrounds. By using greetings from various traditions, Ganjar builds his credibility as a leader who respects and values diversity, fostering a positive and moral image. The use of these greetings also conveys tolerance and inclusivity, appealing to the audience's sense of belonging and respect. Through this, Ganjar Pranowo presents himself as a trustworthy figure who honors the diverse cultural and religious identities of the Indonesian people. The findings of this study align with Novianti et al. (2020) which analyzes "the rhetoric of the regent and deputy regent candidates in the regional head election debate of Kapuas Hulu Regency." Novianti et al. (2020) highlights Ethos through the greeting *"assalamualaikum warahmatullahi wabarakatuh,"* a Muslim greeting. Unlike Novianti et al. (2020), this study encompasses various greetings from different religions and cultures, while the former focuses specifically on greetings emphasizing Islamic values. Both studies effectively use Ethos to build trust with the audience by conveying messages about ethics and morality, essential for fostering trust in a diverse society. Thus, the use of Ethos in political rhetoric is vital for building credibility and shaping a positive image of candidates, thereby enhancing voter trust and confidence in their integrity and ability to serve.

In Yt Data 2/10/02/24/2, Prabowo's statement, *"I apologize to the people of Jakarta who have experienced traffic jams,"* aligns with Aristotle's theory of ethos, specifically the form of credibility through responsibility. The word "apologize" reflects Prabowo's acknowledgment of the traffic congestion caused by the large number of supporters

attending the 2024 election campaign. This shows Prabowo taking responsibility for the situation, demonstrating his accountability as a leader. By apologizing, he builds credibility with the audience, presenting himself as a trustworthy figure who takes responsibility for the impact of the campaign. The findings of this study align with Isai et al. (2020), which explores the use of ethos, pathos, and logos in persuasive email writing by Malaysian engineering students. Isai et al. (2020) highlights Ethos through the data "I apologize for the inconvenience I have caused," emphasizing the speaker's acknowledgment of the impact of their actions and their sense of responsibility and gratitude. While this study focuses on political events and their direct societal impact, Isai et al. (2020) study is more general, applicable to various situations where actions cause discomfort. Both studies effectively use Ethos to build trust by acknowledging the impact of the speaker's actions on society, aiming to increase credibility and foster trust. Thus, the use of Ethos in political rhetoric is crucial for building credibility and trust, positively influencing voter confidence in a candidate's integrity and ability to lead.

Forms of Humanization

Humanization, according to Kuntowijoyo, is the process of creating humans who are more compassionate, appreciative, and understand human values. Evidence of humanization found in this study is the existence of forms of tolerance and care. The following is a quote from the data on forms of humanization.

Table 4. Excerpts in the form humanization

No.	Data Code	Data	Indicator	Analysis
1	Yt 2/ 10/ 02/ 24/ 1	<i>"First, I would like to congratulate all Muslims for celebrating the great day of Isra Miraj and also congratulate of Chinese ethnic descent who celebrate Chinese New Year"</i>	Tolerance	People's Party for Advanced Indonesia. The context occurs because it reflects a attitude interfaith tolerance, not only celebrating the greatness of each celebration but also emphasizing the importance of unity and mutual respect between Muslims and the Chinese community
2	Yt 2/ 10/ 02/ 24/ 2	<i>"Brothers and sisters who feel unable to stand can slowly come out to rest outside so that later those outside might be able to take turns going inside"</i>	Care	People's Party for Advanced Indonesia. The context occurs because the event is taking place in a long or tiring atmosphere, and the speaker makes sure everyone feels comfortable and does not force themselves. Therefore, candidate number 2 shows attention and empathy towards the audience.

In Yt Data 2/10/02/24/1, Prabowo's statement, *"Happy Isra Miraj celebration for all Muslims and also wish a happy Chinese New Year for Chinese ethnic people who celebrate Chinese New Year,"* aligns with Kuntowijoyo's theory of human values and respect for human dignity. The quote demonstrates tolerance and respect for religious and cultural differences. The word "celebrate" refers not only to the activities involved but also to honoring the diversity between religious and ethnic groups. This reflects respect for both Islamic and Chinese cultural traditions, emphasizing the importance of unity and mutual respect. By acknowledging both celebrations, Prabowo shows a commitment to human values and inclusivity, demonstrating tolerance toward people with different religions and cultures, which aligns with Kuntowijoyo's concept of humanization. The findings of this study align with Kusumastuti's (2023) research on "Prophetic Leadership in Islamic Education." Kusumastuti (2023) demonstrates humanization through the data "As Muslims, we must show that we can work together with anyone as long as we respect each other's religion," emphasizing the principle of coexistence and respecting religious differences as a foundation

for unity. While this study focuses on congratulating two major celebrations of different religions and cultures, Kusumastuti's study emphasizes principles of tolerance and cooperation rooted in religious beliefs. Both studies effectively use the rhetorical form of humanization to highlight the importance of tolerance and respect for religious and cultural differences. Thus, the use of humanization in prophetic politics prioritizes human values, showing that leaders who appear humane, friendly, and caring can attract voters seeking trustworthy candidates, thereby increasing support and commitment.

In Yt Data 2/10/02/24/2, Prabowo's statement, *"For those who feel unable to stand, they can slowly go out to rest outside,"* aligns with Kuntowijoyo's theory of human values and respect for human dignity. The quote reflects concern and empathy, as the word "not strong" refers to the physical condition of attendees at Prabowo's campaign. By offering this suggestion, Prabowo shows good leadership by prioritizing the comfort and well-being of the audience, not only focusing on delivering his message but also ensuring their welfare. This demonstrates humanization, where Prabowo's actions align with Kuntowijoyo's emphasis on understanding and respecting human values. In his speech, Prabowo exemplifies a leader with a strong sense of concern for others, particularly for the people attending the campaign. The findings of [Fatoni's \(2021\)](#) research highlight a form of humanization, emphasizing the weakening and vulnerable condition of humans. However, this study differs by focusing on empathy, concern, and attention towards the audience, in contrast to Fatoni's research, which centers more on the fragility of the human condition and emphasizes human weakness. Despite these differences, there are some similarities, as both effectively use the rhetorical form of humanization to show attention and concern for the conditions of others. Thus, the use of humanization in prophetic politics aims to humanize humans, meaning that human values are the top priority. This shows a positive impact, where prospective leaders who appear humane, friendly, and caring about the community can attract voters looking for a trustworthy leader, thereby increasing commitment and support.

Forms of Liberation

Liberation, according to Kuntowijoyo, is the freedom of humans from various forms of oppression, such as injustice, prejudice, and poverty that occur in society. Evidence of liberation found in this study is the existence of forms of oppression and poverty. The following is a quote from data on forms of liberation.

Table 5. Excerpts in the form liberated

No.	Data Code	Data	Indicator	Analysis
1	Yt 2/ 10/ 02/ 24/ 1	<i>"Don't want to be a dumb nation, don't want to be pitted against by foreign nations, don't want to be lied to, we must become a great, prosperous country each other and therefore we must maintain harmony, unity, cooperation, help each other"</i>	Liberation from oppression	People's Party for Advanced Indonesia. The context are there to awaken citizens' awareness of the importance of the values of solidarity, fortitude, and the will to move forward in the face of problems.
2	Yt 3/ 27/ 01/ 24/ 2	<i>"Mr. Ganjar, we have been independent for more than 70 years, why is poverty still there, They really hope that poverty will be resolved soon"</i>	Liberation from poverty	Cirebon People's Celebration. The context occur because they reflect the strong hopes of the community to overcome the problem of poverty, they hope that poverty so that will not become rampant for the sake of common welfare.

In Yt Data 2/10/02/24/1, Prabowo's statement, "Don't want to be a smart nation, don't want to be pitted against foreign nations, don't want to be lied to," aligns with Kuntowijoyo's theory of human liberation from oppression. The quote reflects a call for liberation from external and internal forces that hinder the nation's progress. The word "nation" refers to society's collective responsibility to maintain the integrity and welfare of the country. Prabowo emphasizes the importance of raising citizen awareness and fostering a desire for progress to address challenges, achieve prosperity, and build a better nation. According to Kuntowijoyo's theory, liberation is about freeing individuals and society from oppression. In his speech, Prabowo urges the audience to be vigilant and proactive in safeguarding the country's welfare, encouraging them not to be easily deceived and to maintain national integrity. The findings of this study align with Kusumastuti's (2023) research on "Prophetic Leadership in Islamic Education." Kusumastuti (2023) shows the form of liberation through the data "If you want to learn, you have to think positively," emphasizing that liberation from prejudice opens up new opportunities for learning and experiences. While this study focuses on raising awareness about the importance of unity, resilience, progress, and prosperity, Kusumastuti's research highlights the role of positive prejudice as a foundation for learning. Both studies, however, use the rhetorical form of liberation effectively, encouraging efforts to liberate oneself from hindrances to progress, both individually and collectively. The use of liberation is essential as it emphasizes freeing society from various forms of oppression to promote just social change. This has a positive impact on social change, addressing injustice and discrimination, and encouraging fairer policy reforms. Ultimately, it influences people's understanding of their rights and social and political issues, fostering greater participation in general elections.

In Yt Data 3/27/01/24/2, Prabowo's statement, *"they really hope that poverty will be resolved soon,"* aligns with Kuntowijoyo's theory of human liberation from oppression. The quote reflects a desire for liberation from poverty, with the word "hope" emphasizing the community's wish for positive economic change. "Poverty" refers to the economic struggles and disparities faced by society, while "resolved soon" highlights the urgency of addressing these issues effectively to prevent further suffering. Prabowo expresses a strong commitment to overcoming deep poverty in order to achieve social justice and improve welfare for all. According to Kuntowijoyo's theory, liberation involves freeing society from all forms of oppression, and in his campaign speech, Prabowo conveys the message that overcoming poverty is essential for creating prosperity and equality. This finding aligns with Fatoni's (2021) research. The results of Fatoni's study show a form of liberation through the data: "The Republic of Indonesia would not dare to carry out a 'total lockdown' to avoid the spread of the Corona Virus due to the country's weak economic conditions." The data highlights that the state (NKRI) could not implement a "total lockdown" policy due to concerns about its negative impact on the economy, reflecting the struggle between public health and economic stability. The results of this study and Fatoni's (2021) research differ in their findings. This study emphasizes more on aspirations and hopes for change to overcome poverty, while Fatoni's study focuses on overcoming economic limitations in a crisis situation, where the state must make decisions that consider various aspects of people's lives. However, some similarities suggest that both studies effectively use the rhetorical form of liberation, which indicates a desire to free society from undesirable conditions. Thus, the use of liberation is significant because it emphasizes the need to free society from various forms of oppression to promote just social change. This has been shown to have a positive impact on social change, addressing injustice and discrimination while encouraging more equitable policy reforms. As a result, it influences society's understanding

of their rights and various social and political issues, potentially encouraging greater participation in elections.

Forms of Transcendence

Transcendence according to Kuntowijoyo, includes spiritual components and belief in a higher power, especially God. In addition, transcendence is an effort to increase human awareness of its spiritual dimension and achieve a direct relationship with God. Evidence of transcendence found in this study is the existence of forms of *ikhtiar* and *tawakal*. The following is a data excerpt about the forms of transcendence.

Table 6: Excerpts in the form transcendence

No.	Data Code	Data	Indicator	Analysis
1	Yt 1/ 10/ 02/ 24/ 1	<i>"This all departs from the belief that if there is a will, God opens the way to success, if there are good intentions, God sends his blessings to open up convenience"</i>	Ikhtiar	Anies Baswedan's Speech at the Grand Gathering at Jakarta International Stadium. The context because it reminds us all of the importance of faith and good intentions on the road to success. If we have the will and effort, Allah will open the way to success
2	Yt 1/ 10/ 02/ 24/ 2	<i>"We have done our endeavors and now we hope, insyaallah get the blessing of the great help will be brought in this struggle"</i>	Tawakal	Anies Baswedan's Speech at the Grand Gathering at Jakarta International Stadium. The context occurs because it illustrates the speaker's tawakal (surrender) and optimistic attitude towards the results of the efforts made, but it also shows confidence and hope for help by expecting the pleasure of Allah.

In Yt Data 1/10/02/24/1, Anies Baswedan's statement, *"Belief if there is a will, Allah opens the way to achieve success; if there is a good intention, Allah sends down His pleasure to open up convenience,"* aligns with Kuntowijoyo's theory, which emphasizes spiritual elements and belief in a higher power, namely Allah. The word "belief" reflects strong faith, often linked to belief in God and religious teachings that guide individuals toward goodness. The quote expresses that with willpower and good intentions, Allah will facilitate the path to success. This aligns with Kuntowijoyo's concept of transcendence, where transcendence involves values rooted in spirituality and religion. In his campaign speech, Anies Baswedan demonstrates faith in God, influencing the audience by encouraging them to trust in divine guidance. The findings of this study align with [Qomariyah et al. \(2019\)](#) on "Prophetic Ethics of Surakarta Folk Tales." [Qomariyah et al. \(2019\)](#) highlights Transcendence through the data "In the silence of the night, he felt the guidance of the Creator," which reflects the spiritual experience of individuals feeling God's presence and guidance in a calm atmosphere. While this study emphasizes actions and beliefs related to effort and good intentions in achieving goals, Qomariyah et al.'s study focuses more on inner experiences and moments of reflection that lead to recognizing God's guidance. Both studies effectively use the rhetorical form of Transcendence, showcasing a deeper belief in God and viewing life goals as a spiritual experience. The use of Transcendence is crucial as it deeply influences individuals and society in spiritual, moral, and social dimensions. This shows that leaders who prioritize spiritual and divine values can build an emotional bond with voters, influencing them to make choices based not only on immediate interests but also on the integrity and intentions of the candidate.

In Yt Data 1/10/02/24/2, Anies Baswedan's statement, *"God willing, we will receive great blessings and help,"* aligns with Kuntowijoyo's theory, which emphasizes spiritual elements and belief in a higher power, namely Allah. The quote reflects the concept of tawakal, or surrender to Allah, with "God willing" expressing faith and optimism that

everything unfolds according to Allah's will. The word "ridhonya" refers to Allah's pleasure or blessings, suggesting that achievements are not solely dependent on human effort but also on divine approval at every step. By emphasizing tawakal in his campaign, Anies Baswedan underscores the importance of trusting in Allah's will in all endeavors. According to Kuntowijoyo's theory of transcendence, this form of rhetoric highlights values that are deeply spiritual and religious. In his speech, Anies Baswedan presents himself as a leader who places trust in God, influencing the audience to adopt similar confidence and faith in divine guidance. The findings of this study are in line with the study (Hardiyanto, 2018a) "Prophetic Rhetorical Values in Pilkada Political Advertising Discourse". The results of Hardiyanto's (2018a) study show a form of transcendence through the data: "*Bismillah Insya Allah terjadi*." The data reflects faith in God, with "*Bismillah*" marking the beginning of everything and "*Insya Allah*" expressing hope for the final result. The findings of this study differ from Hardiyanto's (2018a) study, as this study emphasizes more on the results of God's blessings and help, while Hardiyanto's study emphasizes the belief that something will "happen" with God's permission. However, some similarities indicate that both studies effectively use the rhetorical form of transcendence, with both employing the phrase "God willing" to express faith and hope in God, rallying support and success in a campaign or other activities. Thus, the use of Transcendence is very important because it can influence individuals and society deeply, in spiritual, moral, and social dimensions. This shows the positive impact that every candidate for leader who prioritizes spiritual and divine values can build emotional attachment with voters, so that they are able to influence voters to make choices that are not only based on momentary interests, but also consider the intentions and integrity of the candidate for leader.

CONCLUSION

The results of this study indicate the existence of prophetic rhetoric forms in the 2024 Indonesian election campaign on social media, namely (1) the form of logos, namely the use of logical appeal in the information that the speaker conveys with strong and logical arguments and evidence such as "facts" and "factual data" (2) the form of pathos, namely the audience's emotional feelings on the speaker's theme to attract the audience's attention, such as "hope" and "pride" (3) the form of ethos, namely the delivery of information by highlighting the moral character and ethics of the speaker, can show his personality when speaking to convince the audience, such as "sense of responsibility" and "respect." (4) the form of humanization, namely humanitarian values such as "tolerance" and "care" (5) the form of liberation, namely emphasizing the freedom of society from all types of oppression, such as "poverty" and "oppression or exclusion of the people". (6) the form of transcendence, which connects spiritual values such as "effort" and "relief". Based on the findings, it can be concluded that the use of prophetic rhetoric by the three candidates has a major influence on public opinion. The presence of prophetic rhetoric in Indonesian election campaigns on social media can win elections or political parties in the future can use prophetic rhetoric to create more persuasive and attractive messages.

REFERENCES

- Aristoteles. (2018). *Retorika (Terjemahan Robert W. Rhys)* (D. S. Handayani & D. Arsyah (eds.)). Basabasi.
- Aritonang, A. I. (2018). Gaya retorika pasangan kandidat cagub & cawagub DKI dalam acara debat politik. *Jurnal Komunikatif*, 7(2), 154–187. <https://doi.org/10.33508/jk.v7i2.1831>
- Assidik, G. K., & Santoso, B. W. J. (2016). Citra publik Presiden Republik Indonesia pada

- pemberitaan di harian suara merdeka, tabloid tempo, dan harian republika: Kajian analisis wacana kritis model Norman Fairclough. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5(2), 201–215. <https://doi.org/10.15294/seloka.v5i2.13084>
- Fatoni, M. F. (2021). *Nilai profetik dalam kumpulan cerpen lockdown 309 tahun karya Emha Ainun Nadjib*. Universitas Islam Sultan Agung.
- Hadaina, H. A., Sumartias, S., & Damayanti, T. (2024). Retorika Anies Baswedan dalam mengangkat isu pendidikan di Indonesia pada debat calon Presiden Pemilu Tahun 2024. *Filosofi: Publikasi Ilmu Komunikasi, Desain, Seni Budaya*, 1(3), 194–210. <https://doi.org/10.62383/filosofi.v1i3.193>
- Hardiyanto, F. E. (2018a). Prophetic rhetoric values in political election campaign discourse. *Transformatika: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 2(1), 13–22. <https://doi.org/10.31002/transformatika.v2i1.542>
- Hardiyanto, F. E. (2018b). Ragam iklan politik pilkada Jawa Tengah 2015 dalam kajian retorika profetik. *Pertemuan Ilmiah Bahasa Dan Sastra Indonesia*, 51, 51–62. <https://proceeding.unikal.ac.id/index.php/pibsi40/article/view/41%0Ahttps://proceeding.unikal.ac.id/index.php/pibsi40/article/download/41/12>
- Isai, K. I. A., Lin, T. M., Ching, H. S., Selvajothi, R., & Maruthai, E. (2020). Using rhetorical approach of ethos, pathos and logos by Malaysian engineering students in persuasive email writings. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 5(4), 19–33. <https://doi.org/10.47405/mjssh.v5i4.386>
- Khopipah, S. (2023). Pengaturan kampanye di media sosial pada pemilu 2024 dalam perspektif komunikasi politik. *Jurnal Pengawasan Pemilu*, 8(3), 93–108. <https://journal.bawaslu.go.id/index.php/JBDKI/article/view/400>
- Kuntowijoyo. (1991). *Paradigma Islam: Interpretasi untuk aksi* (A. E. Priyono (ed.)). PT. Mizan Pustaka.
- Kusumastuti, N. D. A. (2023). *Kepemimpinan profetik dalam pendidikan Islam: Analisis semiotika roland barthes pada tokoh KH. Hasyim Asy'ari dalam film "Sang Kyai" dan tokoh KH. Ahmad Dahlan dalam film "Sang Pencerah"*. Universitas Islam Negeri Raden Mas Said Surakarta.
- Mahbuby, R. I., & Assidik, G. K. (2025). *Analisis penggunaan gaya bahasa dalam film "Milea: Suara dari Dilan" dan relevansi dalam pembelajaran bahasa Indonesia di SMA*. Universitas Muhammadiyah Surakarta.
- Novianti, R., Muzammil, A. R., & Syahrani, A. (2020). Kajian retorika Calon Bupati dan Wakil Bupati dalam debat pemilihan Kepala Daerah Kabupaten Kapuas Hulu 2020. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)*, 11(3). <https://doi.org/10.26418/jppk.v11i3.53415>
- Qomariyah, U., Doyin, M., Zuliyanti, Z., & Prabaningrum, D. (2019). Etika profetis cerita rakyat Surakarta. *RETORIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 12(1), 94. <https://doi.org/10.26858/retorika.v12i1.7430>
- Rahmawati, L. (2020). *Retorika bahasa dalam iklan baliho kampanye politik: Penelitian analisis wacana kritis iklan baliho kampanye politik partai Islam*. Universitas Negeri Jakarta.
- Umam, M. K., & Hardiyanto, F. E. (2024). Ragam dialek pekalongan pada akun instagram @duolhogok: sebuah kajian retorika profetik. *Prosiding Konferensi Ilmiah Pendidikan*, 5. <https://proceeding.unikal.ac.id/index.php/kip/article/view/1981>
- Zahara, R., Rahmayanti, A., Roihanah, A. N., & Hindun. (2024). Ethos, logos, pathos dalam pidato Anies Baswedan pada program desak Anies edisi "warga mataram mendesak Anies Baswedan". *Jurnal BASTRA (Bahasa Dan Sastra)*, 9(4), 268–283. <https://doi.org/10.36709/bastra.v9i4.536>

Zahra, N. A. A., Charlina, & Hermandra. (2022). Retorika selebgram Fadil Jaidi dalam instagram. *Jurnal Pendidikan Dan Konseling*, 4(6), 10654–10657. <https://doi.org/10.31004/jpdk.v4i6.10087>