



Application of Qaulan Baligha Communication Principles by Ustadz Felix Siauw on the YouTube Channel

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ABSTRACT

In the current digital era, social media platforms such as YouTube have become a very effective medium for disseminating information and da'wah. This research analyzes the application of the principles of qaulan baligha communication by Ustadz Felix Siauw in content published on his YouTube channel. Qaulan Baligha is one of the principles of communication in Islam which has four signs: words that touch the heart, contain wisdom, fluency in speaking and the choice of words that are easy to understand which emphasizes clarity and accuracy. The aim of this research is to determine the application of Qaulan Baligha communication principles carried out by Ustadz Felix Siauw and to provide knowledge that Islamic communication principles can be applied efficiently and the importance of clear and appropriate communication in conveying da'wah messages through digital media. This research uses a qualitative approach, descriptive content analysis method. Data collection was carried out by means of non-interactive participant observation, coding and documentation. Then the data was analyzed using data reduction techniques, data presentation and drawing conclusions for the entire research carried out. The subjects in this research were preaching videos uploaded on Ustadz Felix Siauw's YouTube channel with the titles "How to be enthusiastic about life", "Tips & Tricks on how to stay istiqomah" and "Sinful but successful". The results of the analysis show that Ustadz Felix Siauw consistently applies Qaulan Baligha principles in various aspects of his communication and preaching delivered in language that is straightforward, precise and easy to understand and is able to reach audiences from various backgrounds.

Keywords: Islamic Communication, Qaulan Baligha, Ustadz Felix Siauw, Youtube

ABSTRAK

Dalam era digital saat ini, platform media sosial seperti YouTube telah menjadi medium yang sangat efektif untuk penyebaran informasi dan dakwah. Penelitian ini menganalisis penerapan prinsip komunikasi qaulan baligha oleh Ustadz Felix Siauw dalam konten yang dipublikasikan di channel YouTube-nya. Qaulan Baligha merupakan salah satu prinsip komunikasi dalam Islam yang memiliki empat tanda: kata menyentuh hati, mengandung hikmah, kefasihan berbicara dan pilihan kata yang mudah dimengerti yang menekankan pada kejelasan, ketepatan. Tujuan penelitian ini untuk mengetahui penerapan prinsip komunikasi Qaulan Baligha yang dilakukan oleh Ustadz Felix Siauw serta memberikan pengetahuan bahwa prinsip komunikasi islam bisa diterapkan secara efisien dan pentingnya komunikasi yang jelas juga tepat dalam menyampaikan pesan dakwah melalui media digital. Penelitian ini menggunakan pendekatan kualitatif metode analisis isi deskriptif. Pengumpulan data dilakukan dengan cara observasi partisipatif non-interaktif, coding dan dokumentasi. Kemudian data dianalisis dengan teknik reduksi data, penyajian data dan penarikan kesimpulan keseluruhan penelitian yang dilakukan. Subjek dalam penelitian ini adalah video dakwah yang diunggah di channel Youtube Ustadz Felix Siauw dengan judul "Cara Bersemangat Dalam Hidup", "Tips & Trik Cara Agar Tetap Istiqomah" dan "Berdosa Tapi Sukses". Hasil analisis menunjukkan bahwa Ustadz Felix Siauw secara konsisten menerapkan prinsip Qaulan Baligha

dalam berbagai aspek komunikasinya serta dakwah yang disampaikan dengan bahasa yang lugas, tepat, dan mudah dipahami dan mampu menjangkau audiens dari berbagai latar belakang.

Kunci: Komunikasi Islam, Qaulan Baligha, Ustadz Felix Siauw, Youtube

INTRODUCTION

Communication is one aspect that is very important for human life in maintaining its life.¹ Communication is also very vital in spreading Islamic messages. When talking about Islam, da'wah will still be there. Da'wah is basically a communication process: the person who invites and the person who is invited and vice versa, in da'wah it is known as da'wah communication (Islam). Meanwhile, according to the Qur'an and Sunnah, Islamic communication is communication that seeks to build relationships with oneself, with the Creator, and with others to create peace, friendliness and safety for oneself and the environment by obeying the commands of Allah and the Messenger. Him.² The implementation of Qaulan Baligha aims to ensure that religious messages can be understood and well received by the public.

In Arabic, "balighâ" means arriving, hitting the target, or reaching the goal. When associated with the words qaul (speech or communication) baligha means eloquent, clear in meaning, precise in expressing what is desired and clear. However, some people consider them to be words that are in their hearts or leave an impression on their souls.³ Therefore, Qaulan Baligha means effective communication. Communication experts point out various principles for effective communication, one of which is Qaulan Baligha which can be found in the Al-Qur'an. As seen in the word of Allah SWT in QS An-Nisa verse 63:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

"They are people who (indeed) Allah knows what is in their hearts. Therefore turn your back on them, and give them advice, and speak to them words that will leave an imprint on their souls."

According to the interpretation of Al-Qurt ṭubī, this verse talks about the evils of hypocrites. Allah told them that they were fools. They pretend, like to break promises, are lazy, and are not trustworthy in carrying out their duties. Allah ordered the prophet to stay away from them and gave them warnings, both openly and secretly. I will kill you if you reveal your hypocrisy. If they experience a disaster or accident due to their own actions, they come to ask for help or protection, and this is what should be avoided. According to Al-Qurt ṭubī, what is meant by Qaulan Baligha are words or explanations that leave a strong impression in someone's heart.⁴

According to Jalaluddin Rakhmat, the meaning of Qaulan Baligha has two meanings: first, Qaulan Baligha occurs when a speaker adapts his speech to the characteristics of the audience in front of him. Second, Qaulan Baligha occurs when a speaker touches the hearts

¹ Silviani Iren, *Komunikasi Organisasi* (Surabaya: Scopindo Media Pustaka, 2019).

² Harjani Hefni, *Komunikasi Islam*, Edisi ke-2 (Jakarta: Kencana, 2017).

³ Nur Marwah, "Etika Komunikasi Islam," *Al-Din Jurnal Dakwah Dan Sosial Keagamaan* 7, no. 1 (2021): 1–13.

⁴ Ismaya et al., "Konsep Qaulan Dalam Al-Qur'an (Kajian Tentang Komunikasi Qurani)," *Maktabatun* 1, no. 1 (2021): 26–40.

and brains of his listeners simultaneously.⁵ Therefore, Qaulan Baligha is more accurately called the ethics of da'wah in friendly Islamic communication.⁶ Tafsir experts agree that the principles of Qaulan Baligha communication are characterized by four signs: words that touch the heart, words that contain wisdom, words that are eloquent, and words that are easy to understand.

In the current era of globalization and openness, methods of preaching are currently also experiencing progress. Da'wah is no longer done simply, but is starting to use technological advances so that the message of da'wah is more widespread and efficient in society. Because mad'u in da'wah is mass, the recipients of the da'wah message are not only limited to certain groups but can be reached widely.⁷ Using social media in the process of conveying da'wah is an efficient method during the current technological disruption so that it is easy to attract the attention of the masses because it can reach a wide audience. Social media consumption is definitely increasing from year to year. A Hootsuite survey in 2023 noted that internet users in the world had reached 5.16 billion people. And of this number, 4.76 billion are active social media users.⁸

One of the social media that is often used as a medium for da'wah is YouTube. In the current digital era, social media platforms such as YouTube have become a very effective medium for disseminating information and da'wah. Using YouTube media as a medium for da'wah is an opportunity and challenge to increase and expand the horizons of da'wah throughout the world.⁹ One of the public figures who actively uses YouTube to convey da'wah messages is Ustadz Felix Siau. With a YouTube channel called Felix Siau which has 1.65 million subscribers with a total of 850 videos and has been watched 84,314,215 times. As a preacher, Ustadz Felix is not only known for the in-depth content of his lectures, but also for his unique and effective way of communicating and in accordance with the principles of communication in Islam.

Ustadz Felix Siau is known for his rhetorical skills and contemporary approach to preaching, often demonstrating the application of Qaulan Baligha principles in videos on his YouTube channel, thereby successfully attracting the attention of thousands of viewers from various circles. He uses easy-to-understand language, relevant analogies, and an engaging presentation style to reach a diverse audience, including young people who are more familiar with digital culture. Therefore, this research focuses on the content of the message conveyed by Ustadz Felix to see the application of the Islamic communication principles of Qaulan Baligha.

Previous research has studied the effectiveness of social media for da'wah purposes and how the characteristics of the media influence the delivery of messages. However, the novelty of this research lies in the exploration of how Qaulan Baligha's communication principles are applied in the context of the YouTube digital platform, especially by Ustadz Felix. Most previous research has focused on traditional media or more conventional da'wah

⁵ Abdul Basit, *Kontruksi Ilmu Komunikasi Islam* (Yogyakarta: Lontar Mediatama, 2018).

⁶ Zainal Arifin, *Pengantar Komunikasi Islam (Perspektif Tadabbur Al-Karim)* (Medan: Duta Azhar, 2022).

⁷ Nazar Nazar and Qoulun Sadida, "Penerapan Prinsip Komunikasi Qaulan Baligha Dalam Dakwah Ustadz Adi Hidayat Di Channel Youtube Adi Hidayat Official," *JOISCOM (Journal of Islamic Communication)* 3, no. 2 (2022), <https://doi.org/10.36085/joiscom.v3i2.3774>.

⁸ Andi Dwi Riyanto, "Hootsuite (We Are Social): Data Digital Indonesia 2024," 21 Februari, 2024, <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024/>.

⁹ Hamdan and Mahmuddin, "Youtube Sebagai Media Dakwah," *Palita: Journal of Social Religion Research* 6, no. 1 (2021): 2527–3752, <http://ejournal-iainpalopo.ac.id/palitaDOI:http://10.24256/pal.v6i1.2003%0Ahttps://creativecommons.org/licenses/by-sa/4.0/>.

platforms. The aim of this research is to find out the application of Qaulan Baligha communication principles by Ustadz Felix Siauw on the YouTube channel and also to provide knowledge that Islamic communication principles can be applied efficiently and the importance of clear and precise communication in conveying da'wah messages through digital media.

RESEARCH METHODS

This research uses a qualitative approach with descriptive content analysis. Qualitative research produces descriptive data in the form of written or spoken words and the behavior of the people studied is shown by describing, explaining, explaining, answering and describing a phenomenon that already exists and is scientific in nature.¹⁰ The research subjects in this case are preaching videos uploaded on Ustadz Felix Siauw's YouTube channel for a maximum period of 1 year with the titles "How to be enthusiastic about life", "Tips & Tricks on how to stay istiqomah" and "Sinful but successful". Videos are selected with the criteria of having a theme related to da'wah or communicating Islamic teachings, having a minimum duration of 15 minutes, and a significant level of interaction (views, likes, comments).

Data collection techniques in research are through content analysis techniques. This content analysis also requires non-interactive passive observation and documentation. Non-interactive observation to watch and take notes to identify Qaulan Baligha communication elements. Then data collection was also carried out by coding. Coding is done by arranging the transcript verbatim (word for word) in a column, then numbering the lines of the transcript and giving a name to each file.¹¹ Meanwhile, the documentation in this research is in the form of literature about Qaulan Baligha, Islamic communication theory and references related to Ustad Felix Siauw which were collected through video data, descriptions and metadata (number of views, likes and shares).

The collected data will be analyzed qualitatively. Data analysis will be carried out using data reduction techniques, namely identifying and classifying communication segments that are in accordance with the principles of Qaulan Baligha (for example, the use of clear language, choice of words that are easy to understand, expressions that contain wisdom and messages that leave an impression on the soul). Then present the data by compiling the findings in narrative form and tables that map communication elements in accordance with the principles of Qaulan Baligha. Then conclude how Ustadz Felix Siauw applies these principles in his video and verify the findings with literature related to Islamic communication.

RESULTS AND DISCUSSION

In the da'wah practiced by Ustadz Felix Siauw on the YouTube channel, he often delivers da'wah with Qaulan Baligha which has 4 characteristics, including:

1. Words that touch the heart

Heartfelt words can be defined as words that can affect a person's emotions significantly. Mostly, these words have a strong meaning or message that can inspire,

¹⁰ Nafis Putri Adra'i, "Strategi Komunikasi Dakwah Husain Basyaiban Melalui Media Sosial Tiktok @Basyasman00," *An-Nida : Jurnal Komunikasi Islam* 14, no. 2 (2023): 131–38, <https://doi.org/10.34001/an-nida.v14i2.3969>.

¹¹ Cosmas Gatot Haryono, *Ragam Metode Penelitian Kualitatif Komunikasi* (Sukabumi: CV. Jejak, 2020).

support, or move someone's feelings. These words often lead to feelings of anger, motivation, or more positivity.

Al-Buruswi uses Qaulan Baligha by looking at the way it is expressed, namely words that touch and influence the heart of the person he is talking to. Touching the heart means that both the manner and the content of the speech are reached and appreciated by the person you are talking to. Having an effect on the heart means that the words influence the listener so that they want to change. This da'wah that entered the hearts and minds gave birth to a generation of istiqamah who spread the message of Islam to all corners of the world, also leaving an impact so that they stopped doing wrong actions.

2. Words that contain wisdom

Linguistically, "Al hikmah" is defined as al'adl (justice), al-haq (truth), al-ilm (knowledge), and an-nubuwwah (prophecy). Apart from that, the word "al hikmah" refers to knowledge that is developed in the right way so that it becomes more perfect.¹² Furthermore, wisdom is understood as knowledge about what is good and what is bad.¹³ Allah SWT gives the gift of wisdom to servants which will then have an effect on the audience so that they are motivated to change themselves and put into practice what preachers convey.

Words that contain wisdom are words that are full of wisdom and usually contain valuable lessons or advice.¹⁴ These sayings often come from a person's life experiences, moral principles, or religious and philosophical teachings that are intended to provide enlightenment and guidance in their lives. Therefore, wisdom is not available to everyone, because only those who deserve it from Allah SWT. As stated in verse 125 of surah An-Nahl:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided."

3. Speaking Fluency

The ability to speak fluently is the ability to convey thoughts, feelings and information in a way that is easy to understand, fluent and interesting. Uninterrupted speaking fluency, appropriate choice of words, good intonation, and the ability to adapt the style and language used to suit the audience are some examples of this. In Islamic language, it is called "bayan", which means "clear" or "bright", so it can help other people understand what we explain. As Allah said to Prophet Musa (a.s):

¹² Hasan Bastomi et al., "Dakwah Bil Hikmah Sebagai Pola Pengembangan Sosial Keagamaan Masyarakat," *Jurnal Ilmu Dakwah* 36(2), no. 2 (2017): 81.

¹³ Salahuddin Sopo, "Hikmah Itu Anugerah Yang Besar," 13 Maret, 2023.

¹⁴ Universitas Islam An-Nur Lampung, "Pengertian Hikmah, Anjuran, Dan Keutamaannya," 15 November, 2022, <https://an-nur.ac.id/pengertian-hikmah-dan-ruang-lingkupnya/>.

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي (27) يَفْقَهُوا قَوْلِي (28)

“And remove the stiffness from my tongue, that they may understand my words.”
(Thaha: 27-28)

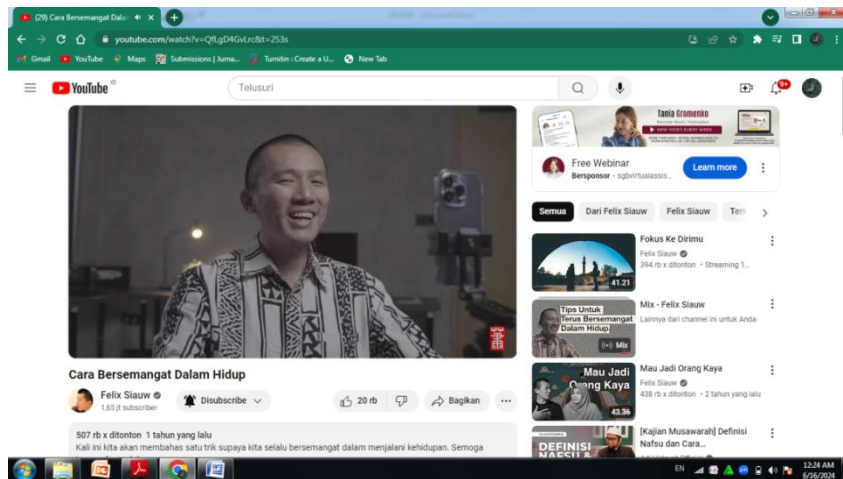
Prophet Musa a.s. has realized that his eloquence and fluency are part of the reason why he is able to convey well and make strong arguments. Because stiffness in speaking will make the audience underestimate the speaker and not pay attention to what he says. Therefore, a preacher must learn to speak correctly and precisely.

4. Selection of words that are easy to understand

The use of words that are simple, clear and easy for the audience to understand is a choice of words that are easy to understand. To achieve this goal, it is recommended to use language appropriate to the audience's level of understanding. Additionally, it is advisable to avoid using technical terms or jargon that may not be familiar to the general public. This statement shows that how someone speaks will be influenced by their mastery of words.

Choosing the right words is very important in preaching so that the message is well received. The choice of words must consider the following things: words must be beautiful to hear, appropriate to use, and appropriate to their meaning. The words used in da'wah can be adapted to the mad'u situation. However, if the preaching is attended by people from various social classes and backgrounds, then use language that is easy to understand.

The video is entitled **How to Be Passionate in Life**



Picture 1. Video How to Be Passionate in Life

NO	TIME	STATEMENT SENTENCE	INFORMATION
1	10.40	"When I saw my children memorizing the Qur'an, then I thought, oh Allah, finally one of my children has become an ahlul Qur'an. Oh Allah, even in this	

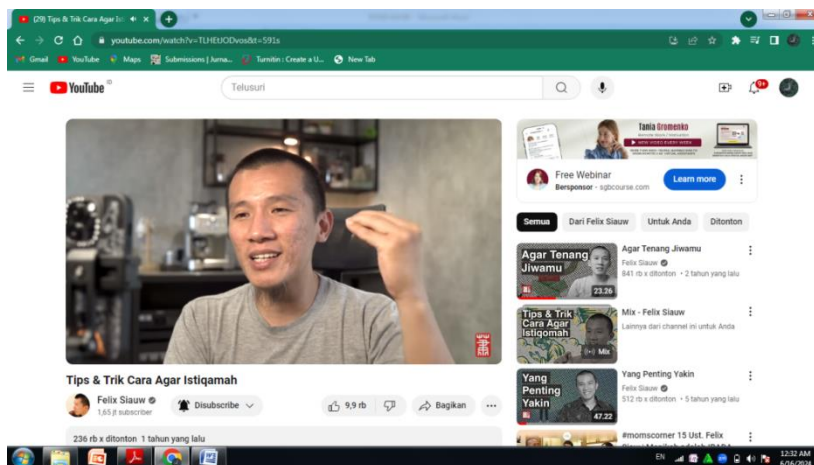
		world, happiness will be like this, especially in the afterlife."	
2	19.00	"When we feel that we are futuristic in worship. We must remember that these pleasures are not a drop and we will not remember our difficulties later when we are in God's heaven."	
3	27.23	"So if we believe that heaven exists, that hell exists, that there are rewards for the best deeds, that there are also rewards for bad deeds. We are increasingly aiming for the maximum in our lives."	Words that touch the heart
4	11.51	"I thought, what will Allah have in store for me in heaven? If only in the world I couldn't stop crying because I felt happy seeing my child memorize the Koran. Especially later when I face Allah with my child's deeds."	
5	17.00	"God willing, imagine what the Messenger of Allah said, the pleasures of the world which are shared equally between everyone and fought over by all humans, like 1, 2, 3 drops that can be taken from the ocean. This means that when we break the fast with food that we like, there is not a single drop on the top of the whole person. Meanwhile, what Allah has researched for believers in heaven is like the ocean.	
6	27.02	"If only we were sure that every bad act we did would be held accountable. Then we will increasingly be able to maximize our lives"	
7	18.43	"No matter how great the pleasure we have, it is incomparable with the heaven that has been prepared by Allah. Heaven and its pleasures as prepared by Allah SWT present extraordinary hopes for us."	
8	7.00	"What came to my mind when giving my speech was the hadith of the Prophet Muhammad that the happiness of a person who fasts is twofold, firstly happiness when breaking the fast/holiday, and secondly happiness when meeting His God"	Words that contain wisdom
9	26.35	"Because of that, friends, it is actually not difficult to be enthusiastic about worship. Because all we need to do is	

		believe that there is the best reward and future that Allah has promised us."	
10	12.50	"Sun-Zu, a Chinese strategist, said that humans in war have three things: hope, weapons and food. So between these three, we hand over the weapons first. Because as long as we still eat, God willing, we can still make weapons. Then hand over the food, because even a person who doesn't eat will be able to fight because he still has hope. But if we have no hope we will give up. Because a human without hope is no different from a corpse, he will even try to die. That's what happens to people who end their lives, because they might have everything, but they have no hope."	Speaking Fluency
12.	12.15	"Isn't it true that Allah always motivates us with the problems that will occur in the future. Doesn't Allah always comfort us by giving us something better and this has never failed in the history of human life?"	
13.	12.33	"In fact, people who believe in life after death, people who believe in the future, not just life forever. Then he will live more optimally than someone who doesn't believe in anything that is good for his future."	Selection of words that are easy to understand
14.	12.50	"That's why it's only natural that there is a hadith where Allah asks the residents of heaven about the difficulties they remember during their life on earth, then the residents of heaven answer, yes Allah, we don't remember at all. Why? Because he no longer gets 1,2,3 drops in the ocean, but he swims in the ocean"	

In a video showing how to always be enthusiastic about living life. With a video duration of 30.47 minutes, it has been watched 503 thousand times with 19 thousand likes and 615 comments.¹⁵ In delivering his preaching, Ustadz Felix Siauww has fulfilled four signs or characteristics, namely words that touch the heart, contain wisdom, speak fluently and words that are easy to understand in practicing Qaulan Baligha communication principles which can be seen in the table above.

¹⁵ Felix Siauww, *Tips Untuk Terus Bersemangat Dalam Hidup*, 2023, <https://youtu.be/QfLgD4GvLrc?si=YQutxnKJteYccCMX>.

The video is entitled **Tips & Tricks on How to Stay Istiqomah**



Picture 2: Video Tips & Tricks on How to Stay Istiqomah

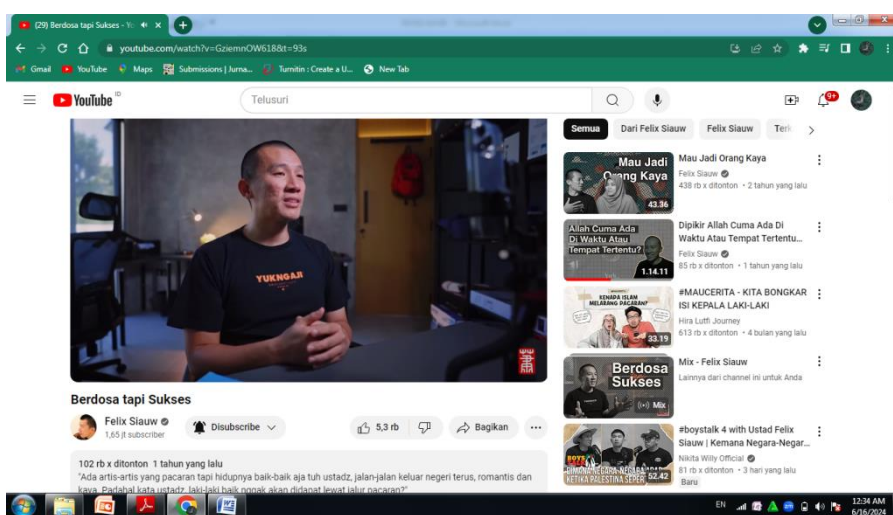
NO	TIME	STATEMENT SENTENCE	INFORMATION
1.	33.00	"In the days when their friends dug graves in their houses, as soon as they grew up they would see the graves, oh then I'll be here. Today I will worship the longest in my 60 years of life, even though I don't know after that I will be strong enough to worship or not. But here the wait is long, it's better if I'm tired now from worshipping, rather than later I'll be tired in the grave."	Words that touch the heart
2.	32.40	"And there are several other tips too, for example Ustaz Fatih Karim, he bought a shroud. Then the shroud was kept in his cupboard for him to look at every morning. So when he sees the shroud, he will always be steadfast in doing good deeds."	
3.	21.00	"The Prophet once said that wolves will eat sheep alone. Wolves are pack animals, but when they attack sheep they are alone. Because being alone is usually a sin. This means that humans tend to do evil by themselves, but when they work together they tend to do good. Look at people who are dating, if they are in a serious relationship they don't want to be together, they look for dark places like in the cinema, when the woman's parents are not at home, etc."	
4.	18.15	"There are only two simplicity of faith, your desire to get good, your worry to get bad. Our faith is hoping for Allah's pleasure and we don't want to suffer Allah's punishment, so when we believe in Allah we	Words that contain wisdom

		try to do pious deeds because we want to get Allah's goodness and promises from there."	
5.	3.27	"The question now is how can we get the degree of Istiqomah? So there are three answers, the first is faith, the second is ukhuwah, the third is Sharia"	Speaking Feluency
6.	17.54	"Aqidah will make a person stay away from things that Allah does not like and always have the effort to approach things that Allah likes. I want to do this because I need to prepare for the apocalypse. People who have faith and that faith will be stronger than people who don't have faith."	
7.	11.22	"So belief determines activity, but if someone forgets that he will die, it means that his belief is not perfect. Because he doesn't know when he will die and tries not to know that after death there will be life and accountability for whatever he does in the world."	
8.	20.09	"In the Koran, all of Allah's commands to humans use the word you, so you have to do them together. أَهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ O Allah, show us the straight path, not show me but show us the straight path. "This means that the order to fast, pray and Friday prayers is together, because it is easy to achieve istiqomahan."	
9.	20.48	"Istiqomah depends on amar ma'ruf nahi munkar, depending on who your environment is. So if your environment is chaotic, serious and invites immorality. Then how is it possible to be Istiqomah?"	
10.	31.04	"Because if we don't apply Islam, it will be difficult for us to be steadfast. How can we stay away from alcohol, if in our country alcohol is allowed as long as it is below 5%, especially as usury is used as the heart of the economy. How can we continue to be obedient if we are often forced to continue to do immoral acts?"	Selection of words that are easy to understand
11.	2.59	"So the highest priority is istiqamah. Because nothing can beat istiqamah, with istiqamah we can do a lot of good things in life."	
12.	19.24	"The second is ukhuwah or supporting system/congregation. Humans are designed to do things collectively, this is the key. So the second is congregation, because humans are not designed to carry out obedience individually."	
13.	27.35	"The third is that the system means enormous power, if this system implements Islam then good people will emerge. So faith gives rise to good individual people,	

	ukhuwah gives rise to good people in the congregation, while the system gives rise to good generational people. So one generation is all good people, why? Because they are forced to be good."
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In the video showing how we can always be Istiqomah. Because Istiqomah is something that is very difficult to do, so that the scholars once advised that الاستقامة خير من الف كرامة "Al Istiqomatu Khoirun Min Alfi Karomah" Istiqomah is better than a thousand karomah. With a video duration of 34.04 minutes, it has been watched 235 thousand times with 9.8 thousand likes and 267 comments.¹⁶ In delivering his preaching, Ustadz Felix Siauw has fulfilled four signs or characteristics, namely words that touch the heart, contain wisdom, speak fluently and words that are easy to understand in practicing Qaulan Baligha communication principles which can be seen in the table above.

The video is entitled Sinful But Successful



Picture 3: Sinful But Successful

NO	TIME	STATEMENT SENTENCE	INFORMATION
1.	6.54	"The Messenger of Allah did not have time to be extravagant, especially since he continued to pray, which we find difficult to practice. "The prayer is, O Allah, give me life in a poor condition, die me in a poor condition, and raise me up in Yaumul Qiamah with poor people who are close by 2 index fingers and the middle finger."	Words that touch the heart
2.	25.04	"The best person is the one who opens the door to goodness and closes the door to evil. Opening the door to goodness so that others can enter, this is called	

¹⁶ Felix Siauw, *Tips Dan Trik Cara Agar Istiqomah*, 2023, https://youtu.be/TLHEtJODvos?si=jP6A_ONUJqMifmvq.

		the reward of Jariah. He also closes the door of evil so that people cannot enter, this is called closing the sins of jariah."	Words that contain wisdom
3.	12.00	"There is no correlation between a person being rich and Allah's approval, or a person being poor and Allah's wrath. Because sometimes when Allah wants to glorify a servant it is through poverty."	
4.	12.15	"Sometimes Allah humiliates a servant with his wealth. Example: Pharaoh, Qarun, and Haman were rich, but Allah humiliated them with their wealth, because their wealth distanced them from Allah."	
5.	12.40	"If we look at Quraysh people like Abu Lahab and Abu Jahal who were rich and well-known. But Allah made their lives noble. They were actually deceived by the world, because they felt noble because of their lineage, wealth, and the previllage they had as Quraish infidels. It turns out that Allah glorified Bilal, even though Bilal was a slave who had no property."	
6.	15.45	"Friends, you must know that the most severe form of trial for me is not reprimand but istidraj. What is istidraj? Istidraj is Allah SWT allowing him to pile up disobedience, so that when he is retaliated against it will be done immediately."	
7.	15.16	"Allah is pleased if we obey Him. If Allah is pleased with us, then surely Allah will give a feeling of happiness to our hearts. What is clear is that being obedient will definitely be happy, disobedience will definitely be miserable. So it's not about the world, but about the activity, whether it is approved by Allah or not."	
8.	13.42	"We cannot say that people who commit sins have successful lives. Success in the world, or success in human eyes, does not necessarily mean getting Allah's approval. Not necessarily Allah is happy with them"	
9.	20.37	"God has given us many opportunities. If you want to repent, Allah will surely accept it. The problem is that when there are people who feel that they are fine when committing immoral acts, they will continue. Even though it is a form of His wrath and Istidraj, something that Allah does not approve of."	
10.	4.38	"If the standard of success is material, then the mindset will lead to wrong deeds, because we will see that people who have it easy in worldly affairs will be	

		considered successful people, they will be approved by Allah. Meanwhile, if there are people who do not have it easy in the world, tend to be difficult (poor), then they are considered to be angry with Allah."	
11.	5.23	"For example, if someone loses their wallet, their friend will say, maybe it's because you haven't done enough charity. So it's as if God is angry if he loses his wallet. There are people who give alms but do not become richer, so it is said that their alms are not accepted by Allah. But if he becomes richer after giving alms, it means that his alms are accepted by Allah. But it's not always like that"	Selection of words that are easy to understand
12.	14.40	"There are parents whose children studied Islam, but couldn't get a job after graduating from college, then the parents said that studying religion would mean nothing to them. Different from his older brother, he abandoned prayer, etc., but he was successful. We do not standardize poverty with Allah not being pleased. That's not the concept."	
13.	19.55	"There are parents whose children studied Islam, but couldn't get a job after graduating from college, then the parents said that studying religion would mean nothing to them. Different from his older brother, he abandoned prayer, etc., but he was successful. We do not standardize poverty with Allah not being pleased. That's not the concept."	

In a video showing the mistakes most people think about people whose lives are smooth, successful and fine even though they always neglect their obligations as servants. With a video duration of 27.01 minutes, it has been watched 102 thousand times with 5.3 thousand likes and 294 comments.¹⁷ In delivering his preaching, Ustadz Felix Siauww has fulfilled four signs or characteristics, namely words that touch the heart, contain wisdom, speak fluently and words that are easy to understand in practicing Qaulan Baligha communication principles which can be seen in the table above.

CONCLUSION

From the results of a qualitative analysis of several selected videos, it was found that Ustadz Felix Siauww consistently applied the principles of Qaulan Baligha in conveying his preaching. This is shown through the four signs in Qaulan Baligha, namely words that touch the heart, contain wisdom, fluency in speaking and choice of words that are easy to understand. Religious messages are conveyed in clear and precise language, so they can reach audiences from various backgrounds well.

¹⁷ Felix Siauww, *Berdosa Tapi Sukses*, 2023, <https://youtu.be/GziemnOW618?si=tv4Ao-IxNzH68IJz>.

Ustadz Felix Siauw's choice of the right words succeeded in stealing the attention of the audience on the YouTube platform. The use of Qaulan Baligha communication principles is also an important factor in increasing the appeal of his preaching. The use of analogies that are relevant to everyday life strengthens the delivery of the preaching message, as well as answering the questions and needs of the audience. The use of Qaulan Baligha communication principles is also an important factor in increasing the appeal of his da'wah and adapting it to the needs and understanding of Mad'u. The application of Qaulan Baligha communication principles not only makes a positive contribution to da'wah in the digital era, but also provides inspiration for da'wah activists and other religious communications.

Ustadz Felix Siauw has proven that precise and straightforward communication can be the key to success in spreading religious messages. In the midst of the rapid development of information and communication technology, the application of Qaulan Baligha communication principles by Ustadz Felix Siauw on the YouTube channel provides a relevant example of how da'wah can continue to adapt to the challenges of the times. The use of the YouTube platform as a medium for conveying da'wah allows a wider and more effective audience reach (mad'u).

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