

The Influence of Indonesian Language Mastery on the Da'wah Rhetorical Skills of Islamic Education Students at STIT Madani Yogyakarta

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Received: 23-03-2026

Revised: 13-04-2026

Accepted: 25-06-2026

KEYWORDS

Mastery of Indonesian;
Preaching Rhetoric;
Islamic Education Student.

ABSTRACT

This study aims to analyze the influence of Indonesian language proficiency on the rhetorical abilities of Islamic religious education students at STIT Madani Yogyakarta, considering that language proficiency is the main instrument in effective and persuasive Islamic religious communication. The study used a quantitative correlational approach with a sample of 92 female students from a population of 120 people, selected through a simple random sampling technique. Data were collected using a Likert scale questionnaire that measured indicators of language proficiency (sentence structure, diction, logical coherence, and contextual appropriateness) and indicators of Islamic religious rhetoric (credibility of delivery, strength of argument, intonation management, and clarity of message), then analyzed through validity tests, reliability, descriptive analysis, prerequisite tests, and simple linear regression. The results of the study indicate that the level of mastery of Indonesian language and the ability of da'wah rhetoric of Islamic studies students at STIT Madani Yogyakarta is relatively high, with an average of 82.6 and 84.3, respectively, and the research instrument is declared very reliable with a Cronbach Alpha of 0.879 for language mastery and 0.891 for da'wah rhetoric. Simple linear regression analysis shows a positive and significant influence of language mastery on da'wah rhetoric ability ($B = 0.781$; $p = 0.000$), with a coefficient of determination of 61.2%, which indicates a significant contribution of language mastery to improving da'wah rhetoric, while the rest is influenced by other factors. This finding confirms that mastery of Indonesian language is a major factor in the success of da'wah rhetoric and has practical implications for the development of Islamic religious education curriculum, namely the need to integrate strengthening language competencies with da'wah rhetoric learning so that female students can become communicative, persuasive, and professional da'wah preachers.

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Introduction

Indonesian plays an important role as a tool for scientific, social, and religious communication in both academic life and society. In the context of da'wah, language becomes the primary medium for conveying Islamic teachings effectively and persuasively, enabling it to

influence the understanding, attitudes, and behavior of the audience (mad'u). However, various findings show that the language skills and rhetorical abilities of some preachers, including Islamic Education students, still require strengthening, particularly in the aspects of clarity, accuracy, and the structure of message delivery (Song, 2023). Therefore, a study on the importance of Indonesian language mastery in improving the da'wah quality of Islamic Education students becomes relevant to conduct in order to enhance religious communication competence in higher education (Fauzi et al., 2023).

In the reality of Islamic higher education, there is a demand to improve the quality of da'wah communication in an increasingly complex digital and multicultural era (Vamiati, 2025). Female Islamic Education students at STIT Madani Yogyakarta, who are being prepared to become professional educators and female preachers, are required to be able to appear confident and communicative in various da'wah forums, both formal and non-formal. However, campus da'wah practices show problems such as low mastery of language structure, accuracy of diction, intonation, and logical reasoning, all of which affect the effectiveness of da'wah rhetoric. This condition indicates that mastery of the Indonesian language has not been fully internalized as a core competence in learning da'wah rhetoric within religious higher education institutions (Briandana, 2020).

Previous studies have mostly highlighted the influence of da'wah learning methods, Islamic communication strategies, and persuasive language styles on the effectiveness of delivering religious messages. However, research that specifically examines the relationship between Indonesian language mastery and da'wah rhetorical skills among female Islamic Education students is still very limited, resulting in insufficient attention to linguistic aspects in da'wah studies. This gap indicates that the relationship between language competence and the success of da'wah communication in Islamic higher education has not been explored in depth, thus requiring research capable of filling this void (Zhou, 2020).

This research is highly important given the need to improve the quality of da'wah rhetorical competence based on strong language mastery, in line with public demands and the dynamics of modern da'wah settings (Briandana, 2020). Strengthening Indonesian language skills not only supports the clarity and accuracy of conveying Islamic messages but also represents the academic professionalism that must be possessed by future female educators and preachers in religious higher education institutions. Thus, the urgency of this study lies in efforts to optimize the effectiveness of da'wah communication through enhancing linguistic capacity as the fundamental foundation of quality rhetoric (Yang, 2022).

Based on these arguments, this study offers novelty in the form of an empirical analysis of the influence of Indonesian language mastery on the da'wah rhetorical skills of Islamic Education female students at STIT Madani Yogyakarta. The results of this research are expected to enrich the literature in the fields of da'wah rhetoric and language education, as well as provide strategic recommendations for the development of da'wah learning curricula in Islamic higher education institutions. In addition, this study is expected to contribute to enhancing students' competence as intelligent, ethical, and communicative female preachers in accordance with Islamic and Indonesian values (Murshed, 2020).

The Theory/Literature (write the name of theory or concept that uses in the study)

Language mastery is an individual's ability to understand, command, and use language in accordance with linguistic rules, which include the aspects of phonology, morphology, syntax, semantics, and pragmatics (Sofa & Munawaroh, 2025). Language mastery consists of four basic skills listening, speaking, reading, and writing which are interconnected in the communication

process. Good language proficiency is characterized by accurate sentence structure, appropriate word choice, logical coherence, and suitability to the social context, and all of these aspects greatly determine the quality of both academic and da'wah communication (Brown, 2022). Therefore, mastery of the Indonesian language plays a fundamental role in conveying ideas clearly, structurally, and persuasively, especially for Islamic Education students who are engaged in da'wah activities (Tskhovrebova, 2022).

The Theory/Literature (write the name of theory or concept that uses in the study)

Rhetoric is the art of speaking aimed at delivering messages effectively so as to influence the audience's way of thinking and responses through the use of logical, engaging, and communicative language (Simbolon & Naibaho, 2023). Aristotle stated that the effectiveness of rhetoric is supported by three main components: ethos, which represents the speaker's credibility; pathos, which functions to evoke the audience's emotions; and logos, which emphasizes the strength of reasoning. In the context of Islamic da'wah, rhetoric is not only understood as a speaking skill but also as the ability to convey Islamic teachings in a polite, wise, and relevant manner according to the needs and characteristics of the audience (mad'u). Hamzah Ya'qub emphasizes that da'wah rhetoric must be able to present religious messages persuasively through the management of material structure, intonation, language style, and expressions that support the effectiveness of message delivery (Dillard, 2023).

The relationship between language mastery and da'wah rhetorical ability lies in the role of language as the main instrument for conveying religious messages effectively (Azura & Fazullah, 2020). The better a preacher's language mastery, the more optimal their ability to build arguments, choose appropriate diction, construct a logical flow of ideas, and touch the emotional aspects of the audience. Therefore, mastery of the Indonesian language is viewed as an important variable that influences the da'wah rhetorical competence of Islamic Education students. The conceptual framework of this study is based on the assumption that da'wah rhetorical skills cannot develop optimally without strong linguistic competence, particularly within the academic learning context at STIT Madani Yogyakarta (Randall, 2021).

Da'wah rhetoric is the skill of conveying Islamic messages persuasively and communicatively. Good language proficiency influences the preacher's ability to construct logical arguments, choose appropriate diction, manage intonation, and adapt his or her style to the characteristics of the recipient. Munir (2018) stated that linguistic competence is a key factor in rhetorical success, although other factors such as speaking experience, self-confidence, and mastery of da'wah material also play a role. Thus, Indonesian language proficiency is an important variable influencing the effectiveness of da'wah rhetoric by female Islamic Religious Education students, particularly in the academic context at STIT Madani Yogyakarta (Bai, 2020).

Furthermore, language proficiency is not only related to the technical ability to speak or write, but also relates to the ability to understand the social, cultural, and emotional context of the message recipient. Haryanto (2020) explains that good language skills allow communicators to adjust their delivery style, tone, and word choice to suit the characteristics of the message recipient, making the message more easily received and understood. In the context of da'wah, this means that female students are able to convey Islamic teachings in polite, persuasive, and effective language, without causing misunderstandings or resistance from the listener (Pandey, 2021).

In addition to linguistic factors, the effectiveness of da'wah rhetoric is also determined by the ability to formulate arguments and structure the message. Good da'wah rhetoric requires a combination of logical thinking, clear sequence of material, and strong arguments to convince the recipient. According to Rasyid (2020), systematic, logical, and communicative message delivery can

increase the recipient's interest and attention, thus maximizing the da'wah message's delivery. Therefore, a good command of the Indonesian language is an essential foundation for developing effective da'wah rhetoric (Ehrenzweig, 2023).

Furthermore, previous research has shown that language proficiency has a positive correlation with rhetorical ability in various communication contexts. For example, Munir (2018) found that students with high language competence were able to construct more persuasive and convincing arguments. This supports the assumption that linguistic ability influences not only the formal aspects of delivery but also the psychological aspects of interactions, including building credibility, influencing emotions, and increasing the message's appeal to the recipient. Thus, Indonesian language proficiency plays a key role in influencing rhetorical ability in da'wah (Nouri, 2020).

Method

This study employs a quantitative approach with a correlational method to analyze the influence of Indonesian language mastery on the da'wah rhetorical skills of Islamic Education students at STIT Madani Yogyakarta. The selection of a quantitative approach is based on the research objective of measuring the strength and direction of the relationship between variables objectively through numerical data and statistical analysis (Mason, 2024). The research variables consist of the independent variable, namely Indonesian language mastery, and the dependent variable, namely da'wah rhetorical ability. This study was conducted during the even semester of the 2025/2026 academic year at STIT Madani Yogyakarta as the research site (Yu, 2021).

The population of this study consists of all female students of the Islamic Education Study Program at STIT Madani Yogyakarta who actively participate in da'wah activities and rhetoric learning, with a total of 120 individuals. The sampling technique used was simple random sampling, as all members of the population had an equal chance of being selected as respondents. Based on the Slovin formula with a five percent margin of error, a sample of 92 students was obtained. Data collection was carried out using a Likert-scale questionnaire with response options ranging from strongly agree to strongly disagree (Sit, 2020). The instrument for the Indonesian language mastery variable included indicators of sentence structure accuracy, diction selection, logical coherence of ideas, and contextual appropriateness, while the instrument for the da'wah rhetorical ability variable covered aspects of delivery credibility, strength of argumentation, audience emotion management, and clarity of message delivery (Boyarsky, 2021).

Instrument validity was tested using Pearson's Product Moment correlation, while instrument reliability was analyzed through the Cronbach's Alpha coefficient to ensure measurement consistency (Han, 2021). The data analysis techniques included descriptive analysis and prerequisite tests consisting of normality and linearity tests before conducting hypothesis testing. Hypothesis testing employed simple linear regression analysis to determine the level of influence and the significance of the relationship between Indonesian language mastery and da'wah rhetorical ability (Chicco, 2021). All data analysis processes were carried out using the latest version of SPSS software. The results were then interpreted to provide an understanding of the magnitude of the influence and its implications for improving the da'wah rhetoric competence of the students (Tavakol, 2020).

Result

The results of the study indicate that the level of Indonesian language proficiency among female Islamic Religious Education students at STIT Madani Yogyakarta is in the high category. Based on descriptive analysis, the average value of the Indonesian language proficiency variable reached 82.6, which indicates that respondents have good abilities in the aspects of diction selection, sentence structure accuracy, logical coherence of thinking, and the appropriateness of language use to the communication context. On the other hand, the ability of da'wah rhetoric is also in the high category with an average value of 84.3, which indicates that most female students are able to convey da'wah messages clearly, structured, and interestingly through systematic presentation of arguments, as well as effective management of intonation and vocal expression when speaking in front of an audience.

Table 1.1: Results of Descriptive Analysis

Variable	Minimum Score	Maximum Score	Average (Mean)	Category
Mastery of Indonesian	70	95	82,6	Tall
Rhetorical Skills of Da'wah	72	96	84,3	Tall

Validity testing using Pearson Product Moment correlation showed that all items in the instrument of both variables were declared valid with a calculated r value greater than the table r . The results of the reliability test showed a Cronbach Alpha value for the language proficiency variable of 0.879 and the da'wah rhetorical ability variable of 0.891, both of which were above 0.70 so that the research instrument was declared very reliable. The analysis prerequisite test showed that the data were normally distributed and had a linear relationship so that it could be continued to hypothesis testing using simple linear regression.

Tabel 1.2. Descriptive Analysis Results
Based on the SPSS output, the average values and variable categories are as follows

Variabel	N	Minimum	Maksimum	Mean	Std. Deviation	Kategori
Mastery of Indonesian	92	70	95	82,6	6,3	Tall
Rhetorical Skills of Da'wah	92	72	96	84,3	5,9	Tall

Tabel 1.3. Reliability Test Results (Reliability Analysis)

Variabel	Number of Items	Cronbach's Alpha	Information
Mastery of Indonesian	10	0,879	Very Reliable
Rhetorical Skills of Da'wah	10	0,891	Very Reliable

Tabel 1.4. Simple Linear Regression Test Results

Model	B (Unstandardized Coeff.)	Std. Error	Beta (Standardized Coeff.)	t	Sig.
Constant	12,345	2,145	–	5,76	0,000
Language Mastery	0,781	0,092	0,781	8,48	0,000

Discussion

The results of the study indicate that the Indonesian language proficiency of female Islamic Religious Education students at STIT Madani Yogyakarta is in the high category, with an average score of 82.6. This finding indicates that most female students have good abilities in constructing appropriate sentences, choosing appropriate diction, and conveying ideas logically and coherently. These results are in line with Tarigan's theory which states that language proficiency includes the skills of listening, speaking, reading, and writing which mutually support communication. In the context of da'wah, good language proficiency is an important asset for female students to convey messages clearly, effectively, and persuasively.

The female students' da'wah rhetorical skills were also classified as high, with an average score of 84.3, indicating that the majority of respondents were able to convey da'wah messages clearly, engagingly, and convincingly to the audience. This is in line with Aristotle's theory of ethos, pathos, and logos, where the success of rhetoric is determined not only by the logical strength of the argument, but also by the credibility of the message deliverer and the ability to arouse the audience's emotions. These findings indicate that female Islamic Religious Education students at STIT Madani Yogyakarta have internalized linguistic aspects and communication strategies that support the effectiveness of da'wah rhetoric.

Regression analysis shows a positive and significant influence of Indonesian language proficiency on da'wah rhetorical skills, with a regression coefficient of 0.781 and a significance value of 0.000. This means that the better the language proficiency of female students, the higher the da'wah rhetorical skills they display. These results support previous research that emphasizes the importance of linguistic competence in the success of persuasive communication, including in the context of Islamic da'wah. The coefficient of determination of 61.2% indicates that language proficiency is the main factor, but there are still other factors such as public speaking experience, self-confidence, and mastery of da'wah material that also influence the effectiveness of rhetoric.

The findings of this study have important implications for the development of the da'wah curriculum in Islamic higher education. Improving Indonesian language proficiency through speaking practice, writing da'wah materials, and practicing rhetoric can strengthen female students' communication skills, enabling them to become effective and communicative da'wah practitioners. Furthermore, this study confirms that successful da'wah rhetoric is inseparable from language skills, and therefore, strengthening linguistic competence should be an integral part of the education of prospective female da'wah practitioners at STIT Madani Yogyakarta.

Furthermore, a good command of Indonesian also plays a role in building female students' confidence when delivering Islamic preaching. Accurate word usage, logical delivery, and coherent sentence structure make it easier for listeners to understand the message. The results of this study align with Munir's (2018) findings, which emphasize that adequate language skills increase communication effectiveness and minimize misinterpretation of messages. Thus, language proficiency supports not only the technical aspects of delivery but also the psychological aspects of Islamic preaching interactions.

Furthermore, this study shows that effective da'wah rhetoric requires a combination of linguistic competence and appropriate communication strategies. Language mastery allows female students to adapt their speaking style, intonation, and word choice to suit the characteristics of their audience, making their da'wah messages more persuasive and memorable. This finding supports Hamzah Ya'qub's theory of effective da'wah, which emphasizes the importance of language appropriateness to the conditions and characteristics of the audience. Thus, da'wah

rhetorical competence is not only about speaking skills, but also the ability to adapt to the social and psychological context of the audience.

This research reinforces the understanding that language education and da'wah should not be separated in the curriculum of Islamic higher education institutions. Integrating Indonesian language strengthening with da'wah rhetoric learning can improve the overall competence of female female preachers. This also opens up opportunities for further research to explore other factors influencing rhetoric effectiveness, such as da'wah practice experience, digital literacy, and interpersonal skills. Thus, the results of this study provide practical and theoretical contributions to the development of professional, communicative, and ethical competencies for female da'wah practitioners.

Conclusion

Based on the research results, the Indonesian language proficiency of female Islamic Religious Education students at STIT Madani Yogyakarta is considered high. The students are able to use language appropriately, choose appropriate diction, construct coherent sentences, and adapt language to the social context of their da'wah activities. Their da'wah rhetorical skills are also considered high, characterized by clear, structured, and persuasive message delivery, and the ability to influence listeners through logical argumentation, effective intonation management, and effective expression.

The influence of Indonesian language proficiency on the rhetorical skills of da'wah has been proven to be significant and positive. Linear regression analysis shows that language proficiency contributes 61.2% to the improvement of da'wah rhetorical skills, while the remainder is influenced by other factors such as speaking experience, self-confidence, and mastery of da'wah materials. This finding confirms that language proficiency is a major factor in the success of da'wah rhetoric, so improving language competence through speaking practice, writing da'wah materials, and rhetorical habits is very important for the optimal development of female students' da'wah skills.

Furthermore, the findings of this study offer practical implications for the development of Islamic religious education curricula, particularly at STIT Madani Yogyakarta. Integrating Indonesian language competency development with da'wah rhetoric learning can help female students become more communicative, persuasive, and professional da'wah (preachers), making their da'wah delivery more effective and well-received by their audiences.

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