

Rhetorical Strategies and Code-Mixing in TGB Zainul Majdi's NWDI Anniversary Speech

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Abstract

Studies of religious speech have often focused on thematic content and textual meaning, while giving limited attention to the interplay between rhetorical strategies and code-mixing within a pragmatic discourse framework. This gap is especially evident in the speeches of locally rooted yet nationally influential religious figures such as TGB Zainul Majdi in Lombok. This study aims to identify the forms of code-mixing in TGB's speech at the NWDI Hultah event, analyze the rhetorical strategies employed through ethos, pathos, and logos, and explain the social and communicative functions of these linguistic resources. The study employed a descriptive qualitative design using critical discourse analysis, supported by sociolinguistic and pragmatic perspectives. The data consisted of speech transcripts and contextual video documentation, collected through documentation and non-participatory observation and validated through source and theory triangulation. The analysis involved identifying code-mixing patterns, interpreting rhetorical strategies, and examining their communicative functions in context. The findings show that code-mixing among Arabic, Indonesian, and Sasak is strategic rather than incidental. The dominant forms are intrasentential and emblematic code-mixing, with occasional intersentential switching. Arabic reinforces sacred meaning and religious authority, Sasak strengthens cultural intimacy and local solidarity, and Indonesian serves as the main medium for broader message delivery. These linguistic choices support ethos, intensify pathos, and structure logos, making the discourse more persuasive, culturally resonant, and inclusive for multilingual audiences. This study highlights code-mixing as an important discursive resource in contemporary da'wah and contributes to the study of religious discourse, rhetoric, and multilingual communication.

Keywords: Code-mixing; Rhetoric strategies; Religious discourse; Sociolinguistics; Pragmatics

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INTRODUCTION

Language occupies a central position in the construction and transmission of religious discourse. In the Islamic context, language functions not merely as a vehicle for conveying doctrinal teachings, but also as an instrument for shaping spiritual awareness, social ethics, and collective religious identity (Rumra & Hakis, 2023; Sya'bani & Has, 2023). Among the various forms of religious discourse, speeches and sermons remain particularly influential because they enable religious leaders to communicate moral values, doctrinal principles, and responses to contemporary social issues. Religious speeches are therefore not only informative in nature, but also persuasive and performative, as they

depend on rhetorical organization and narrative force to engage the audience intellectually and affectively (Arens, 2020; Conrad & Hardenberg, 2020).

Within this broader context, Tuan Guru Bajang (TGB) Muhammad Zainul Majdi represents a significant figure for scholarly inquiry. He is widely recognized as a cleric, Muslim intellectual, and former Governor of West Nusa Tenggara whose public discourse bridges Islamic tradition, modern thought, and national values. His academic training in Qur'anic exegesis at Al-Azhar University, Egypt, and his role as a descendant of the founder of Nahdlatul Wathan Diniyah Islamiyah (NWDI) endow his speeches with both intellectual authority and symbolic legitimacy, particularly in major religious gatherings such as the NWDI Hultah in Lombok (Nahdi et al., 2025).

TGB's speeches are especially important because they are delivered within a multilingual sociocultural environment in which Indonesian, Arabic, and Sasak intersect dynamically. In such a setting, code-mixing should not be reduced to a spontaneous linguistic habit. Rather, it constitutes a strategic communicative resource that carries pragmatic, rhetorical, and ideological significance (Gani et al., 2024). Through code-mixing, speakers may reinforce religious legitimacy, intensify meaning, and facilitate audience comprehension of complex religious messages (Ado & Bidin, 2021; Fatoni et al., 2022). At the same time, the persuasive force of religious speech is closely tied to rhetorical strategy. Repetition, metaphor, religious allusion, and historical narration are frequently employed to evoke emotion, reinforce collective values, and strengthen spiritual as well as social appeal (Ado & Bidin, 2020; Chapp, 2022; Razzaq, 2023). From this perspective, rhetoric and code-mixing should be understood as mutually reinforcing dimensions of discourse rather than as isolated linguistic phenomena.

Despite the importance of these two dimensions, existing scholarship has not yet examined their relationship in a sufficiently integrated manner. Previous studies have generally developed along two separate trajectories. Some works have focused on linguistic practices in religious settings, such as Arabic use in preaching contexts, while others have concentrated on rhetorical features of sermons and religious speeches. However, these studies have largely remained confined to thematic, textual, or descriptive levels of analysis and have not fully explained how rhetorical strategies and code-mixing operate together within a pragmatic discourse framework (Anggian, 2023; Habibah et al., 2022). This condition reveals a clear research gap. There remains limited empirical work that systematically investigates how code-mixing and rhetorical strategies interact to reach multilingual audiences, establish legitimacy, generate persuasive effects, and represent ideology and collective identity in religious discourse. The gap becomes even more evident in local contexts such as Lombok, where religious discourse is deeply embedded in local culture but is also articulated by figures of wider national influence, such as TGB Zainul Majdi.

Accordingly, the central problem of this study lies not merely in identifying the presence of code-mixing in TGB's speech, but in explaining how code-mixing and rhetorical strategies function together to produce persuasive, meaningful, and socially effective religious discourse. To address this problem, the study adopts a descriptive qualitative approach informed by sociolinguistic and pragmatic discourse analysis. Its theoretical foundation draws on perspectives on code-mixing from Ferguson (2017), Wardhaugh and Fuller (2021), and Appel and Muysken (2015), as well as classical and modern rhetoric as discussed by Nienkamp (2001) and Burke (2023). Within this framework, code-mixing is treated as a strategic communicative choice that contributes to the construction of ethos, pathos, and logos while simultaneously reflecting the speaker's social, cultural, and intellectual identity.

The significance of this study is both theoretical and practical. Theoretically, it contributes to the development of pragmatic discourse studies, religious sociolinguistics,

and the study of Islamic rhetoric in the Indonesian context. Practically, it offers insight into how religious communication may be designed to remain contextual, inclusive, and culturally resonant in multilingual and multicultural societies such as Indonesia. In this sense, the study is relevant not only for academic audiences, but also for educators, preachers, and other stakeholders involved in contemporary da'wah communication.

The novelty of this study lies in its explicit integrative orientation. Unlike previous studies that treated rhetoric and code choice separately, this research analyzes both as interconnected discursive resources within a single analytical framework. It does not merely identify the forms of code-mixing and the occurrence of rhetorical devices in TGB's speech, but also explains how these elements work together to construct persuasion, strengthen religious authority, build emotional proximity, and sustain collective identity in a local yet nationally significant religious setting.

Based on this framework, the study aims to describe the forms of code-mixing found in TGB Zainul Majdi's speech at the NWDI Hultah event, to analyze the rhetorical strategies employed in the speech with particular attention to ethos, pathos, and logos, and to explain the social and communicative functions of these elements in religious discourse. By pursuing these objectives, the study seeks to provide a more comprehensive understanding of how multilingual religious communication operates within the contemporary public sphere. In light of the foregoing discussion, this study is guided by the following research questions: (1) What forms of code-mixing appear in TGB Zainul Majdi's speech at the NWDI Hultah event? (2) What rhetorical strategies, particularly ethos, pathos, and logos, are employed in the speech? (3) How do code-mixing and rhetorical strategies function socially and communicatively in strengthening persuasion, religious meaning, and collective identity within the discourse?

METHOD

Research Design

This study employed a descriptive qualitative design with critical discourse analysis (CDA) as the main analytical model. A qualitative approach was selected because the study aims to explore the linguistic dynamics in TGB Zainul Majdi's religious speech and to reveal the social meanings embedded in its use. This approach makes it possible to analyze linguistic forms together with the social, cultural, and political contexts of the discourse (Creswell & Creswell, 2017). CDA, particularly in Fairclough's perspective, was adopted because it emphasizes the relationship between language, power, and ideology, making it suitable for examining how rhetoric and code-mixing function in the construction of religious messages (Badara, 2018). The analysis was further supported by sociolinguistic and pragmatic perspectives to explain the forms, functions, and persuasive meanings of code-mixing and rhetorical strategies in context.

Research Object

The object of this study was TGB Zainul Majdi's speech delivered at the NWDI Hultah event. The primary data consisted of the speech transcript, while the secondary data consisted of video documentation of the same speech, which provided contextual information on delivery, emphasis, pauses, and audience response (Rukin, 2019). Data were collected through documentation, non-participatory observation, and, when needed, limited contextual interviews with audience members or event organizers (Sinaga, 2023). The video was obtained from event documentation and repeatedly reviewed to prepare an accurate transcript. Because the study focused on public religious discourse, the data were used solely for academic purposes with attention to proportional and ethical presentation.

Instruments

The main instrument of this study was the researcher as the primary instrument. To support the analysis, several auxiliary instruments were used: an observation sheet to record contextual aspects of the speech, transcription guidelines to ensure consistency in rendering oral discourse into written text, coding categories to classify forms of code-mixing, and an analytical framework to identify rhetorical strategies. If interviews were conducted, an interview guide was used to obtain contextual clarification on the speech and its reception. The coding framework classified code-mixing into intersentential, intrasentential, and emblematic forms, while the rhetorical framework identified ethos, pathos, and logos, along with related devices such as repetition, parallelism, rhetorical questions, and analogy.

Data Analysis

Data analysis was conducted systematically to identify, classify, and interpret the elements contained in the speech (Sugiyono, 2020). The first stage was transcription of the speech video into a complete written text. The second stage was coding, in which utterances containing code-mixing and rhetorical strategies were marked and grouped according to their structural and functional features. The third stage was categorization, in which code-mixing data were classified into intersentential, intrasentential, and emblematic types, while rhetorical data were classified according to ethos, pathos, and logos, which are central to credibility, emotional appeal, and rational persuasion in religious discourse (Dhia et al., 2021). The fourth stage was interpretation, in which the findings were linked to sociolinguistic, rhetorical, and pragmatic perspectives to explain how the speech conveyed authority, sacredness, closeness, and persuasive force. To ensure validity, triangulation was applied by comparing transcripts, video documentation, and supporting interview data, as well as by relating the findings to multiple theoretical perspectives in code-mixing, rhetoric, pragmatics, and religious discourse (Miles et al., 2018).

RESULTS AND DISCUSSION

Forms of Code-mixing in TGB's Speech at the NWDI Anniversary Event

Mix Intra-sentential Code

In the religious discourse delivered by TGB Zainul Majdi at the NWDI anniversary celebration, code-mixing appeared to be a linguistic strategy that was implemented consciously and structurally to accommodate the characteristics of an audience that uses more than one language in their daily lives. One dominant form of this practice is intrasentential code-mixing, which is the combination of elements from two or more languages in a single cohesive sentence or clause structure. This definition is in line with the explanation Muysken (2000: 34) states that intrasentential code-mixing occurs when elements from two languages are used together in a single grammatical construction without disrupting syntactic harmony. A concrete example can be seen in the following excerpt from a speech:

"Sik kedue al muhafazatul alal faraid mun temele adekne tetep bagus seperti halnya pada saat bulan ramadhan kebaikan itu kita cintai..." (The second is al muhafazatul alal faraid, if we want to remain as good as we are during Ramadan, we must love goodness.)

The Arabic phrase "*al muhafazatul alal faraid*" means 'upholding religious obligations', and is harmoniously incorporated into sentences that predominantly use Indonesian and Sasak. This element acts as an integral part of the sentence structure, rather than as a stand-alone unit. Syntactic and semantic integrity is maintained, reflecting the key characteristics of intrasentential code-mixing.

The use of this form of intrasentential code-mixing not only serves as a linguistic variation, but also acts as a bridge for communication in multilingual situations.

Indonesian was used as the primary medium for conveying messages, while Arabic served as a symbol of Islamic scholarly authority, and Sasak provided emotional closeness and cultural ties between the orator and the audience. Thus, this practice becomes a means to achieve pragmatic effectiveness in communication, as emphasised by Wardhaugh & Fuller, (2021: 67) In multilingual societies, code selection is not random, but rather adapted to the social context and purpose of the interaction.

As an illustration, the phrase from the Qur'an "*wa'bud rabbaka hatta ya'ti akal yaqin*" (worship your Lord until certainty/death comes) is included in the narrative without being explained literally. Instead, TGB directly articulates its meaning in practical terms: "If our lives are taken away, that is the time for us to pray, but if that has not happened yet, then it remains our duty to ourselves". This kind of integration shows that code-mixing strategies not only enrich expression, but also function as educational, persuasive, and affective tools in conveying religious messages.

Not only Arabic, but elements of the local language, Sasak, also have a place in intrasentential code-mixing practices. This can be seen in the use of phrases such as "*ndek narak*", "*mun te wah tutuk lek dunie*", and "*pirane tamat sembahyang*" (There is no such thing as when we are finished in your world. When does prayer end?) inserted into Indonesian sentences. The following examples clarify this: "*Pirane tamat sembahyang Bapak Ibu? Pirane tamat sembahyang pada saat te mate?*" (*When do we finish praying, Mum and Dad? We finish praying when we die.*). The insertion of Sasak language elements into Indonesian structures in this speech shows that intrasentential code-mixing is not limited to combinations with foreign languages, but also includes regional languages that have a strong social function in building intimacy in communication. In this case, the Sasak language serves as a medium for strengthening emotional and cultural bonds between speakers and audiences. Holmes' statement (2013) supporting this, that one of the main purposes of code-mixing is to build a shared identity and reinforce solidarity within a community.

The phenomenon of intrasentential code-mixing in TGB's speech reflects a complex and layered identity construction. Arabic represents TGB's classical Islamic education background at Al-Azhar University, Cairo, while the use of Sasak reflects strong cultural roots and is a source of social legitimacy in the eyes of the Lombok community. The articulation of language in intrasentential form is not merely improvisation, but rather part of a communication strategy to embrace audience diversity and simultaneously present a religious and nationalist persona.

Furthermore, Muysken (2000: 76) emphasises that intrasentential code-mixing requires a high level of proficiency in two or more language systems. This shows that the use of this strategy is not an indicator of linguistic limitations, but rather a reflection of high linguistic and rhetorical skills. TGB utilises his linguistic competence to articulate religious messages to audiences that are diverse in terms of language, culture and social background. Thus, this strategy can be understood as a means of conveying messages in an inclusive and transformative manner within a pluralistic religious public sphere.

Mix Emblematic Code

Emblematic code-mixing is a form of language transition that is not solely used to fulfil communication needs, but is also laden with symbolic meaning that represents the collective and cultural identity of the speakers. This term was first introduced by Gumperz (in Auer, 2020: 23) This form of transition generally involves the insertion of short words or phrases from a foreign language (foreign insertion) into speech, without disrupting the syntactic structure of the main language. Its main function is not to construct an informative message, but rather to emphasise the social status, ideological affiliation, or emotional expression of the speaker within a linguistic community.

In multilingual communities, such as the Indonesian Muslim community, this form of code-mixing is not merely a reflection of linguistic ability, but also functions as a marker of certain values. In the context of TGB Zainul Majdi, a cleric and political figure widely known in NTB and nationally, the use of Arabic phrases not only reinforces his religious authority, but also shows how classical Islamic identity is voiced in the modern public sphere, through elegant and symbolic discourse strategies. For example, phrases such as:

"Allahumma syafi'hu fina"

"Adrigna ya Rasulullah"

"Alhamdulillah wasyukurillāh"

"Amin ya rabbal alamin"

The above data is not inserted into long sentences or explained through narrative structures, but stands alone, has an affective impact, and is interpreted by the audience based on mutual understanding within the socio-cultural context of Islam in the Indonesian archipelago. This indicates that these Arabic codes have undergone resemantisation, namely the attribution of new meanings that are local, spiritual and ideological in nature.

The emblematic code-switching used by TGB in his speech has a strong rhetorical function, particularly in building credibility (ethos) and arousing collective emotion (pathos) in front of the audience. In classical rhetoric theory, ethos refers to the character or personality of the speaker that the audience trusts, while pathos refers to the emotional appeal that can stir the feelings of the listener. In this case, TGB's use of Arabic phrases such as *"Adrigna ya Rasulullah"* (Help me, O Messenger of Allah) becomes more than just a prayer; it is an affirmation of the speaker's position as a representative of classical Islamic values, personal piety, and spiritual leadership.

This religious rhetoric works by binding the collective emotions of the audience to symbols that have been passed down through generations in their community. Phrases such as *"Allahumma syafi'hu fina"*, even though not all listeners understand the grammar, still function effectively as a linguistic ritual (Romaine, 2002) namely the use of language whose function is to unite the community through repetition and symbolic familiarity. In this case, emblematic code mixing not only reinforces the message of preaching, but also creates a space for emotional and spiritual participation between the speaker and the listener. Quakenbush & Simons (2023: 78) emphasising that in religious societies, language is often used not to communicate literal meaning, but to build symbolic solidarity. Therefore, although the Arabic phrases in TGB's speech were not explained in detail, they remained effective as rhetorical devices that reinforced the audience's religious identity and ideological loyalty to the Islamic values being championed.

TGB's use of emblematic code-mixing also plays an important role in constructing his image as a cleric who is deeply rooted in classical tradition yet relevant in the contemporary public sphere. In Muslim societies, particularly in Indonesia, proficiency in Arabic is often associated with depth of religious knowledge, clerical authority, and closeness to sacred texts. Therefore, the insertion of Arabic phrases in speeches not only affirms TGB's status as a Muslim intellectual, but also reinforces his religious performativity in front of the congregation. For example, when TGB said:

"Hopefully it will become a constellation, become the stars of NW."

The use of the word *anjum* (النجوم), which means star, symbolically refers to the hope that NW cadres will shine in science, charity, and leadership. This is a form of semiotic enrichment, where words originating from Arabic are inserted without first being explained literally, but are immediately interpreted with local connotations. This practice demonstrates that the use of emblematic code-mixing is not exclusively linguistic, but rather ideological and cultural.

TGB applies a strategy of mixing emblematic codes with a deliberate pattern of usage. There are three main characteristics that can be identified from the way he integrates Arabic elements into his speeches. First, consistency: Arabic phrases are inserted consistently on various occasions, from the opening of events and prayer sessions to the closing. This pattern shows that these symbolic elements are not temporary rhetorical additions, but have become an integral part of the structure of his religious discourse. Second Repetition: Phrases such as “*Allahumma syafi’hu fina*” are often repeated three times. This repetition not only increases emotional power, but also serves as a form of spiritual affirmation. In linguistic psychology, repetition is known to increase suggestiveness and create an effect of sacredness in verbal communication. Third Religious Intensity: Emblematic codes consistently appear in sacred and highly emotional moments, such as when mentioning the name of the Prophet Muhammad, praying for the founder of the organisation, or when reciting prayers for the congregation. This shows that emblematic elements are not merely aesthetic rhetoric, but part of ritual speech acts.

Alih Code Inter-sentential

Inter-sentential code-switching is a form of language switching that occurs between complete syntactic units, generally from one sentence to another. This form differs from intrasentential code-mixing, which occurs within a single sentence structure. Wardhaugh & Fuller (2021: 80) identify this form as one of the most striking features in the practice of bilingualism because it provides space for explicit and planned changes in speech mode. In the context of religious communication, this type of code-switching plays a role in shaping the dynamics of messages that encompass intellectual and spiritual dimensions. In TGB Zainul Majdi's speeches, this switch often occurs between Indonesian, Arabic, and Sasak. For example, in the following excerpt: “*Helping him, who can intercede, and all scholars agree. Based on authentic hadiths found in authentic books. It is even taken from verses of the Qur'an.*”

”مَخْمُودًا مَقَامًا رَبُّكَ يَبْعَثُكَ”

The first sentence is delivered narratively in Indonesian. After the explanation is complete, TGB inserts a verse from the Qur'an in Arabic to reinforce the religious meaning. This transition is not done in a single clause, but stands as a separate sentence entity, indicating its specific function as an authoritative reference in Islamic discourse. Inter-sentence code switching in TGB's religious speeches serves to emphasise rhetorical structure and strengthen the validity of religious arguments. In classical rhetoric, this strategy creates a balance between logos (rational argument), ethos (authority of the speaker), and pathos (emotional appeal). Indonesian is used to convey logical narratives, while Arabic appears as a medium of theological legitimisation through quotations from verses, hadiths, or prayers. The following example shows a structured and spiritually nuanced pattern of language shift:

“*The longing always grows. Allahumma syafi’hu fina, Allahumma syafi’hu fina, Allahumma syafi’hu fina.*”

“*Among the prayers that Al-Maghfurullah Mawlana Shaykh often taught us to recite is: "Adrigna ya Rasulullah, adrigna, adrigna, adrigna."*

“*What does Adrigna mean? Yes, Messenger of Allah, you have the right of intercession...*”

The language shift is done from Indonesian statements to independent Arabic phrases, then back to Indonesian to explain their meaning. This code-switching reveals a complex layer of discourse: Indonesian governs the narrative structure, Arabic brings a sacred dimension, and the process of shifting between the two enriches the listener's spiritual experience.

The inter-sentential code-switching in TGB's speeches forms consistent and structured patterns of multilingual preaching. Based on a study of various speeches, there are three dominant patterns: (1) Explanation Pattern: The speaker delivers a description

of teachings or views in Indonesian, then quotes authoritative texts from the Qur'an or hadith in Arabic to reinforce the religious basis. (2) Patterns of Spiritual Requests: When expressing hopes, requests, or prayers, TGB often begins with an introductory sentence in Indonesian and continues with Arabic phrases such as: "Allahumma barik lana", "Amin ya Rabbal 'alamin", and so on. And (3) Emotional Reflection Pattern: TGB began his spiritual reflection in the intimate Sasak language, moved on to Indonesian for conceptual explanations, and concluded with a prayer or Arabic quotation as a spiritual climax.

These patterns create a dynamic discourse structure and enable the integration of rational, emotional, and transcendental elements in the da'wah process. This strategy shows that code-switching is part of a consciously regulated rhythm of da'wah designed to produce maximum spiritual and affective impact. The inter-sentential code-switching in TGB's speech reflects a complex linguistic identity configuration. Arabic serves as a representation of classical Islamic scholarship and the authority of sacred texts; Indonesian becomes the medium for conveying ideas within the framework of religious nationalism; while Sasak marks an emotional closeness to the Sasak community.

From a sociolinguistic perspective, the combination of these three languages reveals the existence of a linguistic ideology that recognises the function of each language within the discourse structure. The concept of ideology of complementarity (Schieffelin et al., 1998) explains how multilingualism is organised not according to hierarchy, but according to role and context. Languages do not compete for dominance, but contribute harmoniously to forming authoritative, emotional and contextual messages. TGB appears as a religious communicator who is skilled in designing multilingual preaching. Language shifts are carried out in a structured and contextual manner, rather than as a result of linguistic spontaneity. This makes his speeches not merely a form of communication, but rather an ideological construction that reveals the relationship between language, symbolic power, and religious authority.

Analysis of the Rhetorical Strategies of Ethos, Pathos, and Logos in TGB's Speech at the NWDI Anniversary Celebration

The ethos rhetorical strategy in TGB Zainul Majdi's speech at the NWDI anniversary celebration

In classical rhetoric as formulated by Aristotle, ethos is one of the main elements in the process of persuasion, alongside pathos (emotion) and logos (reason). The concept of ethos refers to the moral authority, personal credibility, and intellectual capacity of a speaker, which implicitly shapes the way the audience receives and processes the message being conveyed Kennedy (2020: 34) In the realm of contemporary rhetoric, especially in the context of religious communication, the dimension of ethos has developed beyond formal and scientific authority to include symbolic, spiritual, and performative aspects. TGB Zainul Majdi's speech at the NWDI anniversary celebration is a concrete illustration that credibility is not solely built through explicit references to social position or scholarly authority, but also through narratives that are closely linked to values internalised by the audience. The presence of ethos in his rhetoric can be traced in the content of his discourse and in his delivery style, his choice of lexical items laden with religious meaning, and his narrative structure, which successfully mediates between the speaker's personal identity and the collective norms embraced by his congregation. Ethos appears as a contextual and intersubjectively constructed entity, as it is formed through the interaction between the self-image presented and the expectations held by the audience (Charland, 2021).

TGB's position in the social and cultural structure of the NWDI congregation is not the result of a momentary construction, but rather has been formed gradually through historical, genealogical, and cultural processes. As a direct descendant of the founder of NWDI, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid, and a graduate of Al-Azhar University, the oldest Islamic institution with a global reputation, TGB carries

strong religious legitimacy while combining traditional authority and modern education. His political journey as Governor of West Nusa Tenggara for two terms also reinforced his position as a figure who combines aspects of religious scholarship and leadership. In his speeches, this credibility was not explicitly stated or emphasised, but rather represented through a communication style that was unpretentious, dialogical, and emphasised inclusivity. In line with the idea Wodak (2015) In religious-political discourse, ethos is not formed unilaterally by the speaker, but rather through self-representation strategies that are in line with the social and religious norms of the congregation being served. Therefore, in each of his speeches, TGB consistently adapts his style of speech and approach to the distinctive values of the NWDI congregation, which upholds piety, scholarly authority, and respect for the Arabic language as a symbol of Islamic identity.

One strong indicator of TGB's credibility as a religious scholar is his proficiency in Arabic, which holds a special position in Islamic tradition as the language of revelation and Islamic sciences. In his speeches, TGB often inserts Arabic phrases that are full of spiritual meaning without always providing an explicit semantic explanation. Examples include phrases such as: "*Adrigna ya Rasuhullah, adrigna, adrigna*" and "*Allahumma syafi'hu fina, Allahumma syafi'hu fina*." The use of this phrase creates a strong liturgical and spiritual effect, as well as emphasising emotional closeness to the figure of the Prophet Muhammad SAW. The terms *adrigna*, meaning "help us," and *syafi'hu fina*, meaning "make him an intercessor for us," reflect spiritual longing and recognition of the Prophet's authority in the religious life of Muslims. Germanos (2023) explains that Arabic among Muslims is not merely a means of communication, but also a symbol of authoritative status in religious matters. Thus, when TGB articulates religious messages in Arabic, it not only demonstrates his ability to access Islamic texts, but also affirms the authenticity of his scholarship and his connection to the classical Islamic scholarly tradition that forms the foundation of NWDI's thinking.

Not only through the use of language, TGB's ethos strategy is also evident in his prayers, which he recites openly to the congregation and NWDI institutions. One of his most striking prayers is: "May NW prosper forever, may it be realised by Allah SWT. Amen." This statement is not merely a normative aspiration, but rather a form of spiritual articulation that demonstrates concern and care for the welfare of the Sasak community, particularly the NWDI congregation. From a public rhetoric perspective, this type of prayer has high ethical value, as it shows that the speaker is not merely voicing aspirations, but also positioning himself as a spiritual intermediary who connects social hopes with transcendental entities. Fishman (2010) Emphasising prayer in public spaces is not only an expression of personal faith, but also a social performance that strengthens solidarity and emotional closeness between leaders and the community. Therefore, the prayers in TGB's speech emphasised his role as a spiritual leader who actively maintains a spiritual connection with the NWDI congregation, and showed that his message was based on sincerity and moral responsibility.

TGB's self-image as the heir to the noble values of NWDI is also emphasised through narratives that link him to the organisation's historical legacy. TGB does not merely refer to Maulana Syaikh as the founder of the institution, but places him as the source of values and inspiration for spiritual struggle. This strategy strengthens TGB's legitimacy not only as a structural leader, but also as an authentic successor to the values of NWDI that live on in the social memory of the NWDI congregation. This approach is consistent with the concept of collective memory ethos as described by Tannen (2007) namely a form of credibility built by associating oneself with historical traditions that still resonate in the collective consciousness. By positioning himself as part of this historical narrative, TGB emphasises that his authority is not a situational product, but rather the result of the continuity of values transmitted from generation to generation.

Although TGB is known as an intellectual with a high level of education and proficiency in Arabic, he does not distance himself symbolically from the community. On the contrary, he adopts a friendly, simple and contextual communication style. In his speech, he flexibly combined Indonesian, Sasak and Arabic to create an atmosphere of closeness and emotional connection. This style of speech reflects what is known as a participatory ethos, a form of credibility built through direct involvement in the experiences, language and culture of the community being served (Cumming & Norwood, 2012). The decision to use language that is easy to understand and familiar to listeners does not mean lowering the intellectual quality of the speech, but rather strengthening the ethical relationship between the speaker and the audience, as well as demonstrating the humility of a cleric who is present not as a distant authority, but as an integral part of the community he serves and guides spiritually.

The Pathos Rhetorical Strategy in TGB Zainul Majdi's Speech at the NWDI Anniversary

The rhetorical strategy of pathos in TGB Zainul Majdi's speech at the NWDI Hultah event appeared as a very dominant element, playing an important role in building an emotional connection between the speaker and the audience. In Aristotle's classical rhetorical tradition, pathos refers to the effort to arouse the emotions of the listener in order to strengthen their acceptance of the message being conveyed. The rhetorical strategy of pathos in TGB Zainul Majdi's speech at the NWDI Hultah event appeared as a very dominant element, playing an important role in building an emotional connection between the speaker and the audience. In Aristotle's classical rhetorical tradition, pathos refers to the effort to arouse the emotions of the listener in order to strengthen their acceptance of the message being conveyed.

One notable example of the use of pathos in the speech can be seen in the quote: "*Allahumma syafi'hu fina, Allahumma syafi'hu fina, Allahumma syafi'hu fina.*" The repetition of this prayer not only has religious dimensions, but also touches the emotional side of the audience. The prayer invokes hope for the intercession of the Prophet Muhammad SAW in the afterlife, a topic that is spiritually very sensitive for the Muslim community. By repeating it three times, TGB creates a solemn and longing atmosphere, reinforcing the meaningful religious atmosphere. In this context, repetition becomes a rhetorical device that deepens emotional resonance, as explained by Wodak (2015) Repetition in public speeches serves to reinforce suggestive power and activate collective emotions.

The pathos in this speech also appears in the narrative of longing for the founder of NWDI, Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid. In one part of the speech, TGB stated: "The longing only grows stronger. *Allahumma syafi'hu fina.*" These words evoke a sense of loss and deep respect for a central figure who was a moral and spiritual symbol for the people of NWDI. The use of sentences that involve feelings of longing, combined with prayer phrases, produces a powerful blend of emotionality and spirituality. Religious expressions in language have collective binding power, because they touch on aspects of emotion that transcend individuals and strengthen the sense of community connection (Ernawati & Wijaya, 2023).

The pathos strategy is also evident in the way TGB addresses the audience in a personal and inclusive manner, for example by using greetings such as "Ladies and gentlemen, whom Allah honours (Ladies and gentlemen, whom Allah honours) or "Tiang pelungguh" (you and I) in the Sasak language. This choice of diction builds emotional and relational closeness between the speaker and the audience, bridging the social gap and strengthening the sense of togetherness. Inclusive and affective language tends to increase listeners' trust and engagement, especially in the context of religious discourse, which relies on emotional connections as a basis for persuasion.

Furthermore, TGB often inserts light humour or encourages thinking in a familiar way, as in the following quote: "Which Maulid is this, ladies and gentlemen? Which Maulid of the Prophet? Try to calculate it. The Prophet was born in 570 AD. 2024 minus 570 pira (how much)?" This style of rhetoric lightens the mood and engages the audience actively and emotionally. When used appropriately within the framework of pathos, humour can be an effective strategy for building psychological closeness and stimulating cognitive participation among the audience. By combining these elements, TGB not only conveys an informative message of preaching, but also touches the deepest aspects of the spirituality and emotions of his congregation. Pathos is not merely a rhetorical complement, but an important foundation in building a spiritual relationship between religious leaders and their communities.

Logos Rhetorical Strategy in TGB Zainul Majdi's Speech at the NWDI Anniversary

The application of the rhetorical strategy of logos in TGB Zainul Majdi's speech at the NWDI anniversary celebration displayed a rational, structured, and logical argumentative dimension. In classical rhetorical theory, logos refers to the speaker's attempt to convince the audience through logic, reasoning, and evidence. Aristotle, in his work *Rhetoric*, asserts that successful persuasion does not depend solely on credibility (ethos) or emotional appeal (pathos), but also on the strength of arguments that are constructed logically and systematically. In the context of religious speeches, logos plays an important role in constructing arguments based on revelatory texts, historical references, and deductive and inductive approaches, so that the message conveyed not only touches the audience's affective dimension, but is also intellectually acceptable to their reasoning. One concrete manifestation of the use of logos in TGB's speech can be seen in the following excerpt: "*Wa'bud rabbaka hatta ya'ti akal yaqin... if our lives are taken away, that is the time for us to pray. But if not, then it is still our duty to ourselves*".

This statement contains a pattern of deductive reasoning, starting from a normative principle derived from a verse in the Holy Qur'an, which is then translated into the practical conclusion that prayer remains an obligation as long as one is alive. This strategy demonstrates the direct connection between the text of revelation and the concrete reality of the faithful. This is in line with the view that Bombelli (2023) which states that logos in rhetoric does not merely convey formal logic, but also functions as a bridge between universal principles and the specific situations experienced by the audience in reality. Not only relying on religious texts, TGB also combines historical elements and logical calculations as part of a data-based rhetorical approach. This can be seen in the following excerpt from his speech: "*Which Maulid is this, Sir, Madam? Try to calculate it. The Prophet was born in 570 AD. 2024 minus 570 pira (how much)?*"

By inserting simple mathematical calculations, TGB invites the audience to actively reflect on the historical journey of the teachings of the Prophet Muhammad SAW. Although delivered in a casual and participatory style, the use of numbers in this argument strengthens historical awareness and bridges the spiritual and intellectual dimensions of the audience. Logos do not have to be conveyed in an abstract or formalistic manner; rather, they can be adapted to the character and cultural background of the audience so that they are more accessible and easier to digest.

Furthermore, the structure of logos in TGB's speech was also evident when he emphasised moral and religious responsibility as an integral part of organisational identity. In one segment of his speech, TGB stated: "*Keep your obligations to pray five times a day in accordance with NW to maintain your prayers.*" This statement establishes the logic that diversity is not merely a personal matter, but rather a representation of the values upheld by the NWDI community. By linking individual worship practices with institutional identity, TGB emphasises that consistency in performing prayers is concrete evidence of

commitment to the organisation's mission. This approach describes the rationalisation of collective ethics, as stated by Wodak (2015) that in public rhetoric, rationality is used to encourage social transformation through a logical understanding of shared norms internalised by the community.

In terms of delivery, *logos* is also formed through a coherent line of reasoning and orderly transitions between ideas. TGB structured his speech starting with a historical overview, emphasising religious practices, and concluding with a call to preserve collective values. This structure reflects a coherent pattern of argumentation, which, according to Tannen (2007) becomes an important indicator of the speaker's intellectual competence. The narrative style, which combines Arabic, Sasak and Indonesian, not only reflects linguistic diversity, but also serves to strengthen the connection between universal messages and local contexts familiar to the audience. Thus, it can be seen that in his speech, TGB did not rely solely on personal reputation or emotion, but also integrated logical reasoning as the main pillar of his argument. He is able to combine classical rhetoric with local wisdom, so that the message conveyed not only touches on spiritual aspects, but is also acceptable and verifiable by the collective reasoning of his audience.

CONCLUSION

This study concludes that code-mixing in TGB Zainul Majdi's speech at the NWDI Hultah event is a strategic discursive resource rather than a spontaneous linguistic practice. The use of Arabic, Indonesian, and Sasak functions not only to convey religious messages, but also to strengthen religious authority, cultural closeness, and audience engagement. In rhetorical terms, these multilingual choices work together with *ethos*, *pathos*, and *logos* to make the speech more persuasive, meaningful, and socially effective. The main contribution of this study lies in its integrative analysis of code-mixing and rhetorical strategy within a single pragmatic-sociolinguistic framework. By examining both elements together, this study extends research on religious discourse beyond thematic and textual analysis and offers a more comprehensive account of how multilingual preaching constructs collective identity, legitimacy, and persuasion in a local yet nationally significant setting.

This study is limited to one religious speech delivered by a single figure at one event, with analysis focused on explicit verbal forms of code-mixing and rhetoric involving Indonesian, Arabic, and Sasak. Therefore, the findings should be understood as context-specific and not automatically generalized to other speakers, events, or forms of religious discourse. The findings imply that multilingual resources in religious communication can function as effective tools for inclusive and context-sensitive *da'wah* in multicultural societies. This study also suggests that future research should examine a wider range of speeches, speakers, and audiences in order to deepen understanding of the relationship between code-mixing, rhetoric, and the social reception of religious discourse..

RECOMMENDATION

This article is the result of internal research conducted at Hamzanwadi University. The research process proceeded smoothly, without any obstacles or setbacks. The author hopes that this research will be of benefit to the world of education.

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