

An Analysis of Aristotle's Rhetoric in the KOMPAS TV Program "Goenawan Mohamad's Tears: Do the People Believe Jokowi, the Chief Justice of the Constitutional Court, or Gibran?"

Nurul Hafidloh¹, Poppy Febriana²

^{1,2} Muhammadiyah University of Sidoarjo, Indonesia



DOI : <https://doi.org/10.61796/icossh.v2i2.462>



Sections Info

Article history:

Submitted: August 25, 2025

Final Revised: September 07, 2025

Accepted: September 14, 2025

Published: September 26, 2025

Keywords:

Aristotle's Rhetoric
Goenawan Mohamad
Interview

ABSTRACT

Objective: This study aims to analyze the persuasive strategies of Goenawan Mohamad in an interview on the ROSI talk show broadcast on KOMPAS TV's YouTube channel, using Aristotle's rhetorical theory as the analytical framework. The focus is on how logic (logos), credibility (ethos), and emotion (pathos) are balanced to influence public perception, particularly regarding political stance and democratic discourse. **Method:** A qualitative research design was employed through in-depth observation and screenshot documentation of the interview, enabling systematic analysis of verbal and non-verbal communication elements such as gestures, facial expressions, and lexical choices. **Results:** The findings reveal a significant shift in Goenawan Mohamad's political orientation, transitioning from a strong supporter of Jokowi to a more critical observer. This change is reflected in the rhetorical strategies he employs, which emphasize nuanced credibility and emotional resonance to frame his evolving stance. **Novelty:** The study contributes to rhetorical and political communication scholarship by contextualizing Aristotle's classical theory within contemporary Indonesian media, demonstrating how rhetorical analysis can uncover shifts in political alignment and deepen understanding of persuasion in public discourse.

INTRODUCTION

Rhetoric is the art of persuasive verbal communication that combines elements of logic, the speaker's credibility, and the audience's emotions [1]. As the art of speaking, rhetoric allows speakers to convey messages in an engaging way, involving intonation, precise word choice, and language techniques such as metaphors, analogies, and repetition. This ability makes rhetoric more than just conveying information, but also a tool for building emotional connections with the audience, so that a rhetor (speaker) is able to influence the audience. In persuasive communication, the main goal is not only to make the audience understand the message, but also to encourage them to act in accordance with the ideas conveyed [2]. This makes rhetoric widely used in the world of politics, marketing, and activism which are closely related to building public perception. The power of rhetoric lies in the appeal of its language, strong word choice, effective sentence structure, and the use of interesting language that makes the message more memorable and provides a certain impression value.

Rhetoric was introduced by Aristotle, a Greek philosopher who developed this theory over two years in Athens, between 367-347 BC and 335-322 BC. Aristotle's rhetoric is a theory that examines how verbal communication [3] can persuade through words [4]. Rhetoric is an attempt at normative theoretical discovery [5] conveyed through verbal communication by a rhetor.

Indonesia has many renowned rhetoricians whose speeches are often used as references. Sukarno – the first President of the Republic of Indonesia – was known as an orator with speeches imbued with nationalist fervor. One of Sukarno's most widely known speeches is the "June 1, 1945 Speech." Sukarno's deputy, Mohamad Hatta, was also known as a skilled speaker, frequently discussing economic issues, democracy, and independence with an academic approach. One of the revolutionary figures, Tan Malaka, was known for his strong rhetorical skills in spreading the ideas of socialism and independence. Furthermore, Gus Dur (Ahmad Abdurrahman Wahid), the fourth President of the Republic of Indonesia, was an orator known for his critical speeches laced with humor. Today, Najwa Shihab, a journalist and presenter, often delivers speeches in her characteristically sharp and critical style, reminiscent of an investigator.

Rosi's talk show, uploaded on the KOMPASTV YouTube channel on Thursday, November 2, 2023, with the title "Goenawan Mohamad's Tears: Do the People Believe? Jokowi, the Chief Justice of the Constitutional Court, or Gibran?" featured Goenawan Mohamad, the founder of Tempo magazine and a Jokowi supporter. The researcher's interest in studying Goenawan Mohamad in this article is based on his credibility as a leading intellectual figure in the fields of literature and journalism [6]. Goenawan Mohamad, through one of the editorial boards he founded – Tempo Magazine – actively criticized the government during the New Order era. Goenawan Mohamad is a figure closely associated with issues surrounding freedom of expression, democracy, and politics and nationality, which he usually conveys through his social media. He is able to present himself as an intellectual who consistently balances his roles as an observer, actor, and discourse shaper, so that as a public intellectual he is able to influence the public's perspective on developing issues.

On the talk show, Rosi interviewed Goenawan Mohamad amidst the chaos surrounding the Constitutional Court's decision to approve Gibran as the 2024 vice-presidential candidate, even though he was still underage according to the law. Gibran himself is Jokowi's eldest son, who is the number one person in the Republic of Indonesia. Meanwhile, the Chief Justice of the Constitutional Court at that time – Anwar Usman – was none other than Gibran's uncle and Jokowi's brother-in-law. The relationship between the three parties gave rise to allegations of nepotism [7] in order to approve Gibran's candidacy as vice-presidential candidate. Nepotism is an act of violation by state officials [8] for personal gain, family, cronies, or their own faction above the interests of the nation and state [9].

This phenomenon is supported by the intertextuality contained in news portals. The Kompas news page uploaded on November 3, 2023, with the title "Goenawan Mohamad's Tears Shed When Expressing Disappointment With Jokowi" summarized Goenawan Mohamad's disappointment with Jokowi's political decisions, which he considered to have destroyed hopes for reliable leadership. The polemic over Gibran's candidacy was also published on the Tempo news page on November 10, 2023, with the title "Gibran Rakabuming's Candidacy Deemed Legally Flawed, Prabowo-Gibran TKN:

It's the Same as Disrespecting the Constitutional Court." In the news, the Prabowo-Gibran TKN considered that those who rejected Gibran's candidacy were trying to degrade the Constitutional Court's decision.

The polemic over Gibran's candidacy was also published on the Tempo news page on November 10, 2023, with the title "Gibran Rakabuming's Candidacy Deemed Legally Flawed, Prabowo-Gibran TKN: It's the Same as Disrespecting the Constitutional Court." In the news, the Prabowo-Gibran TKN considered that those who rejected Gibran's candidacy were trying to degrade the Constitutional Court's decision. Previous research written by Hersila Astari Pitaloka in 2024 entitled "State Officials' Speech Strategies in YouTube Interviews: A Critical Discourse Analysis Perspective" revealed that the presence of the internet has changed mass media by providing a variety of more diverse and specific sources of information. Audience typologies are also increasingly detailed according to their respective preferences. In addition, control over media content has also shifted due to the audience being able to be more active in accessing information according to their wishes [10]. Furthermore, an article entitled "Politeness of Interrogative Speech in the Kick Andy Talkshow "What's Up with Luhut" on YouTube" written by Annisa Hudani and Nabila Fatmawati in 2022, is an interview event with results in the form of interrogative speech most often using question words, while the least frequently using word order reversals or the words "not/not" [11]. Another study used as a reference is a thesis written by Fahimah Andini entitled "Analysis of Violations of the Principle of Cooperation in Emmanuel Macron's Video Interview and Its Implications for French Speaking Skills" which discusses violations of the maxim of quantity that are often violated by speech participants with the aim of clarifying information. Speech participants often violate the maxim of quantity because they aim to provide clear information to minimize misunderstandings to their speech partners. In addition, the speech participant who is the object of this study is President Emmanuel Macron, an influential figure in France and every utterance of his is highly noticed by many people [12]. The gap in the three studies above is their focus on highlighting the direct impact of communication strategies on public perception, but do not explore the long-term impact on public opinion in the future, especially on the political stage.

Based on existing research, the problem formulation of this study is the author's curiosity in analyzing how Goenawan Mohamad uses his rhetoric to persuade the public through the Rosi talk show. This phenomenon is relevant to be studied using Aristotle's rhetorical theory. This theory is used to convince people [13] persuasively with a subtle approach [14].

RESEARCH METHOD

This research was written using a descriptive qualitative method. Qualitative methods are the methodological result of the interpretivism paradigm, where humans are seen as more idealistic and humanistic. In this case, human reactions are not static or automatic, but rather flexible with full interpretations and certain meanings. So this

research seeks to understand how the subject of analysis thinks and feels [15]. The research object is the variable studied to obtain an overview of the research itself [16]. This research uses the object in the form of KOMPASTV Youtube content with the title "Goenawan Mohamad's Tears: People Believe; Jokowi, Chief Justice of the Constitutional Court, or Gibran?" which was uploaded on Thursday, November 2, 2023. The writing of this article uses observation and documentation data collection techniques. Research data was obtained from observations through conversation analysis by observing the conversation process that occurs between two objects and the language used [17]. Data collection also uses documentation techniques, where documents mean written items [18] in the form of screenshots from the Kompas TV Youtube program.

This research was conducted using Aristotle's rhetorical theory, structured through the following five canons:

1. Inventio (Discovery)

This is the stage where the speaker or writer seeks and develops arguments and ideas to be used in a speech or writing. This stage involves finding a topic, gathering evidence, and constructing an argument relevant to a specific audience [19].

2. Disputio (Arrangement)

This is the arrangement of these ideas in a logical and effective sequence. Dispositio involves organizing the structure of a speech or writing so that the flow of the argument is easy for the audience to follow. Typically, this structure consists of an introduction (exordium), narrative (narratio), confirmation (confirmatio), refutation (refutatio), and conclusion (peroratio) [20].

3. Elocutio (Gaya/Style)

This stage is concerned with how to convey ideas using appropriate, engaging, and effective language. Elocution includes word choice, metaphors, rhythm, and other figurative language that enhance the appeal and clarity of a message. Aristotle emphasized the importance of a style appropriate to the context and audience [21].

4. Memoria (Memory)

This stage focuses on the speaker or writer's ability to recall the main arguments and points they wish to convey. Memoria is important in oral speech, where the speaker must be able to recall material without having to read the entire text. Classical memory techniques, such as the method of loci, are often used to assist in this regard [22].

5. Pronuntiatio (Delivery)

This is the final stage, encompassing the physical and vocal delivery of the speech. Pronuntiatio involves aspects such as intonation, volume, speaking speed, gestures, and eye contact. Effective pronunciation can influence how the audience receives and responds to the message [23].

These five canons then form the aspects of ethos, logos, and pathos. Ethos serves to build trust and authority. Pathos serves to appeal to the audience's feelings and emotions [24]. Meanwhile, logos serves to provide a rational and reasonable basis for argument [25].

RESULTS AND DISCUSSION

Results

Rethorical Analysis of Segment 1

Minutes 00.04.38-00.15.44



Figure 1.1



Figure 1.2

Table 1. Analysis of the Five Canons of Rethoric Segment 1

<i>Inventio</i>	<ol style="list-style-type: none"> 1. Goenawan Mohamad raised the issue of democracy being damaged due to changes in the legal system through Gibran's candidacy. 2. The political path taken by Gibran was instantaneous without any formation from below.
<i>Logos</i> : Goenawan Mohamad explains his arguments accompanied by logical and concrete facts.	
<i>Disputio</i>	<ol style="list-style-type: none"> 1. The opening begins with the legal violations committed to smooth Gibran's path as vice presidential candidate. 2. Goenawan Mohamad's hypothesis regarding Jokowi's proxy through Gibran's role as Prabowo's vice presidential candidate. 3. An explanation of the comparative leadership transition process he experienced as a co-founder of Tempo magazine. 4. Goenawan Mohamad's aspiration for Indonesia to have a leader with a moral role model.
<i>Logos</i> : The clear and logical organization of ideas, where arguments are structured in a flow that facilitates the audience's understanding.	
<i>Phatos</i> : the chosen phrases create images of hope to influence the audience to share their ideals.	

- Elocutio*
1. Goenawan Mohamad's style is academic and philosophical, yet remains communicative for a wide audience.
 2. The choice of the word "fooled" evokes sympathy, but on the other hand, it can be perceived as a very sharp criticism.
 3. The use of the phrase "moral example" reflects Goenawan Mohamad's deep hopes for Jokowi's leadership.
-

Phatos : A communicative academic style, sharp word choice such as "fooled" and hopeful phrases such as "moral example" evoke emotions of trust, sympathy, criticism, and idealism in the audience.

- Memoria*
1. Goenawan Mohamad presented a comparison of historical events and the spontaneous leadership changes he experienced.
-

Ethos : mastery of arguments based on personal experience, providing a credible comparison to the statement given.

- Pronuntiatio*
1. His calm yet firm intonation suggests he speaks from a deep intellectual perspective.
 2. Goenawan Mohamad's facial expression always appears serious, reinforcing the impression that this is a major issue that requires attention.
-

Ethos : Firm intonation and serious expression show credibility and intellectuality, as well as great concern and responsibility regarding the issues presented.

Rethorical Analysis of Segment 2

Minutes 00.15.45-00.33.20



Figure 2.1



Figure 2.2

Table 2. Analysis of the Five Canons of Rethoric Segment 2

<i>Inventio</i>	<ol style="list-style-type: none"> 1. Goenawan Mohamad cites historical facts from the time of Beethoven and Bonaparte to strengthen his argument regarding the frequent disappointments that occur throughout history. 2. The legally flawed aspect of Gibran's candidacy involves the high court, which should act as an impartial judiciary. 3. The degraded value of law when the law itself begins to be manipulated by those in power. 4. Relying on a moral basis to measure and judge the good and bad of a ruler. 5. A comparison of freedom of expression during the New Order era with the present.
<i>Ethos</i> : Criticism based on morality is used as the basis for evaluation.	
<i>Logos</i> : Citation of historical facts and comparisons support arguments presented rationally and objectively.	
<i>Disputio</i>	<ol style="list-style-type: none"> 1. Goenawan Mohamad begins his argument by recounting his and his colleagues' experiences as Jokowi supporters. Despite being supporters, they remain critical of potential abuses. 2. This argument then continues with the assertion that no matter how bad a leader is, the good they have done should never be forgotten. 3. Goenawan Mohamad objectively states the main reasons for his anger towards Jokowi. 4. Goenawan Mohamad concludes this segment by affirming that his trust was never blind, and concludes with a statement that his trust in Jokowi remains at 30%.
<i>Ethos</i> : Goenawan Mohamad's explanation based on experience and knowledge of politics strengthens his authority.	
<i>Elocutio</i>	<ol style="list-style-type: none"> 1. The language used is predominantly critical and harsh, reinforcing opposition to the current political situation. 2. The choice of bold sentences, such as the phrase "stupid and arrogant rulers," demonstrates unbridled anger. 3. The choice of the phrase "spit fire" emphasizes the significant impact of a leader's speech.
<i>Phatos</i> : Critical language, bold sentences, and sharp metaphors evoke strong emotions about dissatisfaction and the impact of leadership.	
<i>Memoria</i>	<ol style="list-style-type: none"> 1. Goenawan Mohamad recalls the struggle for democracy he and his colleagues fought for during the New Order era. 2. Goenawan Mohamad is able to cite the services rendered by Suharto, even though he once opposed him.

Ethos : A clear memory of historical events adds weight to the credibility of Goenawan Mohamad's argument.

- Pronuntiatio*
1. Goenawan Mohamad gave straightforward answers several times without hesitation.
 2. On several occasions, Goenawan Mohamad displayed a bitter smile, a sign of the irony he felt about the situation.
 3. Goenawan Mohamad calmly referred to the constitutional judges and Jokowi in the phrases he referenced, demonstrating his courage in passing judgment on those he deemed guilty.
 4. Goenawan Mohamad paused several times for dramatic effect before presenting his argument.
-

Phatos : Showing emotions through speaking style and gestures that invite empathy.

Rethorical Analysis of Segment 3

Minutes 00.33.21-00.47.37



Figure 3.1



Figure 3.2

Table 3. Analysis of the Five Canons of Rethoric Segment 3

-
- Inventio*
1. The political change of 1965, marked by a series of bloody events, marked a turning point in Indonesia's democratic journey.
 2. During his term, Jokowi frequently broke promises he had initially agreed to fulfill.
 3. The crisis of trust in politics is feared to create reluctance among the younger generation to participate in carrying out political mandates.
 4. Goenawan Mohamad divides politics into two types: the politics of service and the politics of buyability (oligarchy).
-

5. Jokowi's changing attitude towards the end of his term.

Logos : Shows political conflict with logical arguments, then compares current and past conditions.

- Disputio*
1. Goenawan Mohamad narrates the bloody democratic events he experienced during the political change of 1965. This dark history has left a legacy of trauma for this country.
 2. Jokowi's denial of his leadership is considered to have inflicted new wounds on a nation that has already suffered enough.
 3. The political climate full of deceit is feared to erode the spirit of young people who will later have to carry out similar political mandates.
 4. Despite this, Goenawan Mohamad continues to emphasize the importance of maintaining moral values, even if those values have been violated.
-

Ethos : Shows Goenawan Mohamad's political observations that have been started for a long time, making him an authoritative voice.

- Elocutio*
1. The strong emphasis on the lines "I'm sad," and "it's heavy, it's so heavy..." conveys a deep sense of disappointment.
 2. The use of the phrase "this country has so much trauma..." reflects a dark picture of what happened in the past.
 3. Goenawan Mohamad uses many poetic phrases, such as "homeland is fate," which demonstrates his deep love for his homeland, and "believing that people are good is gratitude to God," which demonstrates his continued optimism.
 4. Goenawan Mohamad uses the metaphor "ideal aspirations are like a horizon" and the analogy "a house that distrusts its brothers" to help the audience visualize his points.
 5. 5. The use of the rhetorical question "what happens if the people's representatives are not honest?" serves to stimulate the audience's critical thinking and imagination.
 6. 6. The phrase "losing the whisper of a healthy heart" was used to describe Jokowi at the end of his term.
-

Phatos : using profound symbolic language accompanied by rhetorical questions

depicts a powerful visualization of power.

- Memoria*
1. Goenawan Mohamad is able to describe in detail the dynamics of the political changes of 1965, marked by various bloody events, including kidnappings, racial riots, and violence against minority groups, with clear recollection.
 2. Goenawan Mohamad recounts in detail the meeting between Erry Riyana and Jokowi aimed at blocking Gibran's candidacy for vice president.
-

Ethos : personal experience and thorough knowledge of political conditions provide confidence and depth in delivery.

- Pronuntiatio*
1. In this segment, Goenawan Mohamad frequently displays sadness through lowered eyebrows, prolonged eye closure, and emotional intonation, often accompanied by a trembling voice.
 2. Moments when Goenawan Mohamad sheds tears emphasize his sincerity and deep personal feelings about the topic being discussed.
 3. Long pauses in some dialogue indicate that the topic is a complex and difficult one for Goenawan Mohamad.
 4. Goenawan Mohamad often displays irony through bitter smiles or chuckles filled with sarcasm.
-

Phatos : A spontaneous, profound emotion of sadness that shows sincerity and creates an emotional impact.

Rethorical Analysis of Segment 4

Minutes 00.48.36-01.03.33



Figure 4.1



Figure 4.2

Table 4. Analysis of the Five Canons of Rethoric Segment 4

<i>Inventio</i>	<ol style="list-style-type: none">1. Goenawan Mohamad refutes claims of a cult of personality by presenting comparative facts that refer to previous social phenomena.2. The social phenomenon that Jokowi experienced was not a cult of personality, but rather a manifestation of the people's hopes. He affirmed that cults are wrong, while hopes are not.3. The strong centralization of power in individuals allows them to wield power and then engage in political transactions.4. Goenawan Mohamad played a role in the formation of the PAN and PSI parties. However, over time, both parties experienced developments that were no longer in line with their original goals.5. Opposition to Kaesang's instant political path within the PSI party.6. The political fraud that occurred at the Constitutional Court reawakened Goenawan Mohamad's conscience and forced him to awaken and stop his apathetic attitude towards ongoing irregularities.
<hr/>	
<p><i>Ethos</i> : Goenawan Mohamad's credibility is reflected in his political track record, his critical stance against deviations, and his commitment to ethics and integrity.</p> <p><i>Logos</i> : Using fact-based analysis and cause-and-effect relationships, he constructs rational arguments about the cult of the individual, the centralization of power, and political dynamics.</p>	
<hr/>	
<i>Disputio</i>	<ol style="list-style-type: none">1. Goenawan Mohamad begins his argument with the social phenomena surrounding Jokowi, which reflect the extent of his power.2. The dialogue then continues with the disappointments Goenawan Mohamad experienced while trying to develop the political parties. One of these concerns Kaesang – Jokowi's youngest son – who suddenly assumed the position of chairman of the Indonesian Socialist Party (PSI) without proper guidance.3. The fraud that occurred at the Constitutional Court served as a wake-up call for Goenawan Mohamad to stop turning a blind eye to the ongoing abuses.4. The argument in this segment concludes with the understanding that every struggle is not in vain. And despite the rampant fraud, the value of a failed or destroyed struggle remains noble.

Ethos : Goenawan Mohamad builds his argument by explaining his political actions and past experiences within the party, lending strong authority to his argument.

- Elocutio*
1. Goenawan Mohamad uses the term "jokoism" to describe Jokowi's massive influence on society.
 2. The repetition of the rhetorical question "How could I bear it?" reflects both concern and resistance to the various deviations that occur.
 3. Goenawan Mohamad uses an analogy quoted from a Chinese poet to illustrate hope.
 4. Goenawan Mohamad also quotes Karl Marx's line about historical legacies shaping the present.
 5. Goenawan Mohamad once again cites the myth of Sisyphus, introduced by Albert Camus, as a metaphor for destiny.
-

Ethos : The use of terms, quotes from figures, and literary analogies demonstrates Goenawan Mohamad's intellectual credibility and depth of thought.

Phatos : Rhetorical repetition and analogies build emotions of concern, hope, and reflection on fate and resistance.

- Memoria*
1. Goenawan Mohamad recalls the 1966 conflict, when the military no longer protected activists.
 2. Goenawan Mohamad tells the story of his father being shot by the Dutch and the psychological impact he experienced afterward.
-

Ethos : Demonstrating historical insight and firsthand experience, strengthening ethos as a credible witness.

Phatos : Strengthening pathos through tragic personal experiences and emotional impact.

- Pronuntiatio*
1. Goenawan Mohamad smiled bitterly as he responded to the many disappointments he had experienced.
 2. Goenawan Mohamad's tears as he remembered his father, accompanied by a trembling voice, expressed an unbearable feeling of bitterness and sadness.
 3. Goenawan Mohamad included a brief joke to dampen the emotions of sadness.
 4. At the end of the segment, Goenawan Mohamad spoke with calmer gestures and an optimistic look in his eyes.
-

Phatos : emotional actions that reflect a sense of concern and personal reflection add depth to the message.

Discussion

Based on the existing findings, the results obtained can answer the problem formulation related to the analysis of Goenawan Mohamad's use of Aristotelian rhetoric. Twenty-five persuasive techniques using ethos, logos, and pathos were found, with 11 techniques using ethos, 5 using logos, and 9 using pathos. The talk show began with the presentation of logos through facts about legal abuse, supported by Goenawan Mohamad's ethos based on personal experience, pathos is reflected in the frequently used sentimental phrases. In the initial segment, the situation already demonstrates seriousness in line with the urgency of the discussion, yet remains relatively calm. The situation then intensifies in the second segment, where Goenawan Mohamad firmly uses his ethos to question morality and voice criticism based on his knowledge of politics. The criticism is delivered using sharp sentences that evoke the audience's emotions. Logos is used through comparisons of historical facts, thus objectively supporting the argument. In the third segment, pathos tends to dominate, from expressions, gestures, tone of voice, to word choice, conveying emotions of disappointment and sadness that can no longer be contained. This segment is the climax, where Goenawan Mohamad sobs several times, even crying. The deep emotion of sadness is still evident in some of the final segments, but not as intense as before. At the end of the segment, Goenawan Mohamad combines aspects of ethos and pathos through a commitment to hope for a better future.

The analysis revealed that ethos was the technique most frequently used by Goenawan Mohamad. This tactic involved sharing his experiences and demonstrating his credibility as an intellectual and activist. The ability to connect personal experiences to universal issues became an effective strategy in building trust and influencing audiences. Logos served to strengthen arguments with logical and objective evidence, while pathos served to establish a deeper emotional connection with the audience. These three aspects were then harmoniously integrated to form Goenawan Mohamad's distinctive rhetoric.

Furthermore, based on an analysis of YouTube comments, the average audience reaction to the talk show "Goenawan Mohamad's Tears: People Believe; Jokowi, Chief Justice of the Constitutional Court, or Gibran?" tend to be positive and support all of Goenawan Mohamad's arguments and statements, and even appreciate his courage in criticizing the current political situation.



Figure 5. YouTube Comment

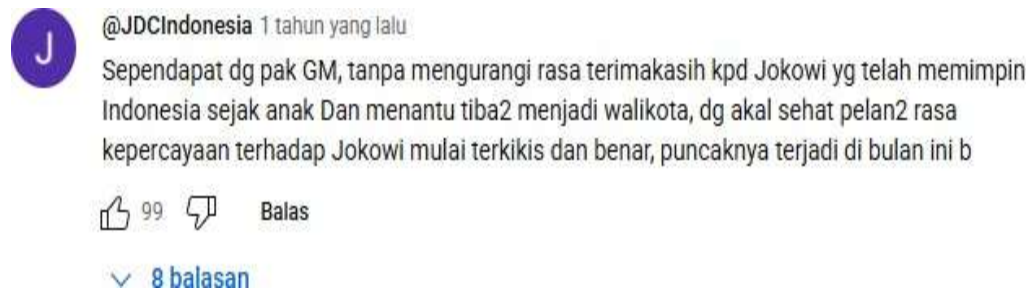


Figure 6. YouTube Comment

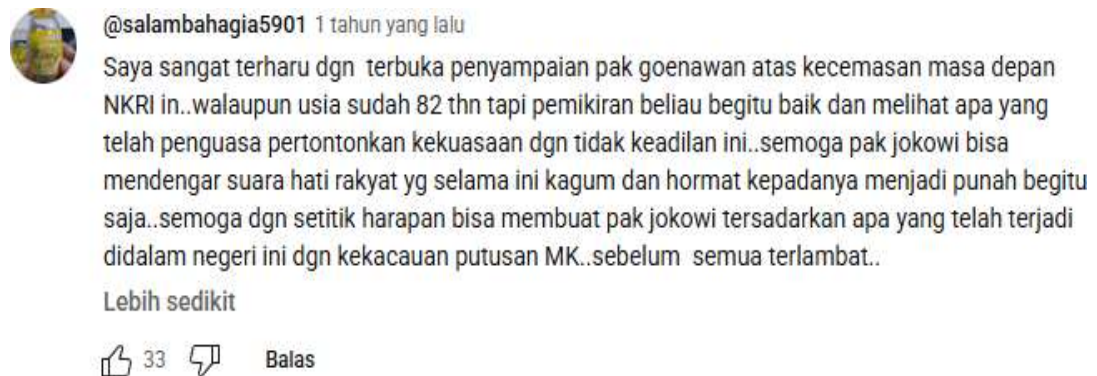


Figure 7. YouTube Comment

Through the rhetoric employed by Goenawan Mohamad, this article seeks to highlight the long-term impacts that can arise from ongoing legal abuses, both in the realm of political communication and the democratic process itself. This is supported by the following news reports and broadcasts:

Table 5. News and Broadcast

Platform	Media	Title	Date
YouTube	Mind TV Indonesia	Eko Kuntadhi: TANGISAN GOENAWAN MOHAMAD UNTUK JOKOWI	3 rd November 2023
YouTube	Katadata Indonesia	Bocoran Percakapan Erry Riyana dengan Presiden Jokowi Sebelum Putusan MK	24 th November 2023
News report	suara.com	Pedas! Goenawan Mohamad Sebut Jokowi Tak Mengerti Reformasi : Waktu 98 Dia	9 th February 2024

Platform	Media	Title	Date
		Cuma Pengusaha Mebel	
News report	Kompas.com	PDIP Sebut Gibran Bisa Batal Dilantik Jadi Wapres jika PTUN Nyatakan KPU Langgar Hukum	18 th July 2024
News report	CNN Indonesia	Goenawan Mohamad Menangis di MK: Kita Revolusi Saja, Bubarkan DPR	22 nd August 2024
YouTube	Warta Kota Production	Goenawan Mohamad Disebut Ajak Revolusi Lawan Jokowi	22 nd August 2024
News report	Suarasurabaya.net	Hormati Putusan PTUN soal Pelantikan Gibran, PDIP Tetap Soroti Sikap Hakim yang Dinilai Janggal	25 th October 2024
YouTube	Tribun Banten	Seret Nama Jokowi, Goenawan Mohamad Duga Penangkapan Tom Lembong Bermuatan Politis	3 rd November 2024

CONCLUSION

Fundamental Finding : This study confirms that Goenawan Mohamad effectively employs Aristotle's rhetorical elements—ethos, logos, and pathos—in a balanced manner, with ethos as the dominant technique grounded in his credibility and personal experience, supported by logos through historical facts and logical arguments, and pathos through natural poetic expressions. **Implication :** These findings highlight the role of rhetoric as a powerful tool in shaping public discourse, particularly in condemning moral degradation, fostering public awareness, and sustaining collective optimism, which can be applied as a model for persuasive communication in socio-political contexts. **Limitation :** However, the study is limited to a single interview case, which may not fully capture the breadth of Goenawan Mohamad's rhetorical style across different platforms or contexts, potentially restricting the generalizability of the conclusions. **Future Research :** Further studies could expand by comparing his rhetorical strategies across multiple media appearances, integrating audience reception analysis, and

exploring the applicability of Aristotelian rhetoric to other contemporary Indonesian intellectuals in order to enrich the understanding of persuasion in democratic discourse.

REFERENCES

- [1] H. Maros and S. Juniar, "Implementasi Teknik Komunikasi Persuasif Dinas Sosial Kota Banda Aceh Dalam Pembinaan Pengemis," pp. 1–23, 2016.
- [2] M. Rafiq, "Urgensi Retorika Dalam Aktivitas Dakwah," *FITRAH J. Kaji. Ilmu-ilmu Keislam.*, vol. 1, no. 1, pp. 131–146, 2016, doi: 10.24952/fitrah.v1i1.331.
- [3] H. Afifah, "Penerapan Retorika Aristoteles Ustadz Hanan Attaki dalam Youtube Shift Media Episode Ramadhan 1442 Hijriyah Bareng UHA," *Repository.Uinjkt.Ac.Id*, 2022, [Online]. Available: <https://repository.uinjkt.ac.id/dspace/handle/123456789/61729>
- [4] P. Febriana, "3513 Words Crossref Posted Content database ANALISIS VISUAL PERSONAL BRANDING SISCA KOHL DI INSTAGRAM," 2023.
- [5] A. Mujib, E. T. R. C. S. T. Sukayat, and R. Rustandi, "Pengembangan Bahan Ajar Retorika melalui Publikasi di Channel Youtube sebagai Upaya Membangun Kepercayaan Diri Mahasiswa Tampil di Depan Publik," *Pap. Knowl. . Towar. a Media Hist. Doc.*, vol. 3, no. April, pp. 49–58, 2015.
- [6] A. D. Mutiadi, "Analisis Gaya Bahasa dari Kumpulan Esai-esai Goenawan Mohamad Periode 1960-2001 sebagai Alternatif Bahan Ajar Bahasa Indonesia di SMA," *FON; J. Pendidik. Bhs. dan Sastra Indones.*, vol. 5, no. 2, pp. 5–24, 2014.
- [7] M. Muhdar, T. Susilowati, and K. Penulis, "Analisis Yuridis Putusan Mahkamah Konstitusi Tentang Penetapan Pasangan Calon Presiden dan Wakil Presiden Terhadap Penegakan dan Kepastian Hukum di Indonesia," *Perkara J. Ilmu Huk. dan Polit.*, vol. 1, no. 4, pp. 148–167, 2023, [Online]. Available: <https://doi.org/10.51903/perkara.v1i4.1494>
- [8] Government of Indonesia, "Act of The Republic of Indonesia No. 28 of 1999 on Nation Corruption Collusion Nepotism Free," pp. 1–29, 1999.
- [9] Ismansyah and P. A. Sulisty, "Permasalahan Korupsi, Kolusi, dan Nepotisme di Daerah serta Strategi Penanggulangannya," *J. Demokr.*, vol. IX, no. 1, pp. 43–60, 2010.
- [10] P. H. Astari, "STRATEGI TUTUR PEJABAT NEGARA DALAM WAWANCARA YOUTUBE PERSPEKTIF ANALISIS WACANA KRITIS," *J. Pendidik. Bhs. dan Sastra Indones. Diterbitkan*, vol. 20, no. 1, pp. 151–164, 2024.
- [11] A. Hudani Nabila and Fatmawati, "Kesantunan Tuturan Interogatif dalam Talkshow Kick Andy Ada Apa dengan Luhut di Youtube," *J. Onoma Pendidikan, Bahasa, dan Sastra*, vol. 8, no. 2, pp. 749–759, 2022, doi: 10.30605/onoma.v8i2.1979.
- [12] F. Andini, "ANALISIS PELANGGARAN PRINSIP KERJA SAMA DALAM VIDEO WAWANCARA EMMANUEL MACRON DAN IMPLIKASINYA PADA KETERAMPILAN BERBICARA BAHASA PRANCIS," no. 8.5.2017, pp. 2003–2005, 2022, [Online]. Available: <https://www.who.int/news-room/fact-sheets/detail/autism-spectrum-disorders>
- [13] Marsefio S. Luhukay, "PRESIDEN SBY DAN POLITIK PENCITRAAN: Analisis Teks Pidato Presiden SBY dengan Pendekatan Retorika Aristoteles," *Scriptura*, vol. 1, no. 2, pp. 51–70, 2007, [Online]. Available: <http://puslit2.petra.ac.id/ejournal/index.php/iko/article/view/16683>

- [14] S. Dwiraharjo, "Kritik Retoris: Suatu upaya Memahami Teks Alkitab dari Sudut Latar Belakang Retorika," *Kurios*, vol. 6, no. 2, p. 271, 2020, doi: 10.30995/kur.v6i2.218.
- [15] A. Febilianingtyas and P. Febriana, "Analysis of Instagram Followers @sparklingsurabaya About City Branding (Analysis Receptions of Overseas Student in Surabaya) [Analisis Followers Instagram @sparklingsurabaya Tentang City Branding (Analisis Resepsi Mahasiswa Rantau di Surabaya)]," pp. 1-9, 2021.
- [16] N. S. Hamidah and R. J. Hakim, "Peran Sosial Media Atas Perilaku Konsumtif Belanja Bagi Ibu Rumah Tangga Di Desa Lebaksari Kec.Parakansalak," *SENTRI J. Ris. Ilm.*, vol. 2, no. 3, pp. 682-686, 2023, doi: 10.55681/sentri.v2i3.618.
- [17] B. A. Habsy, "Seni Memahami Penelitian Kuliitatif Dalam Bimbingan Dan Konseling : Studi Literatur," *JURKAM J. Konseling Andi Matappa*, vol. 1, no. 2, p. 90, 2017, doi: 10.31100/jurkam.v1i2.56.
- [18] M. D. Zain and P. Febriana, "Analisis Semiotik Iklan Mars Perindo," *KANAL J. Ilmu Komun.*, vol. 6, no. 2, p. 127, 2019, doi: 10.21070/kanal.v6i2.1935.
- [19] F. Ardiansyah, "Analisis retorika basuki tjahaja purnama dalam kampanye rakyat pemilihan kepala daerah khusus ibukota jakarta di rumah lembang 2017 (kajian retorika aristoteles)," *J. Bapala Unesa*, vol. 2017, no. 1, pp. 1-16, 2017, [Online]. Available: <https://www.neliti.com/publications/243606/analisis-retorika-basuki-tjahaja-purnama-dalam-kampanye-rakyat-pemilihan-kepala>
- [20] Ristin Karla Marita and Moh. Amin, "Retorika Dakwah Habib Husein Jafar Al-Hadar Melalui Youtube," *J-KIs J. Komun. Islam*, vol. 4, no. 2, pp. 193-202, 2023, doi: 10.53429/jkis.v4i2.804.
- [21] D. Yanuar and N. A. Nst, "Gaya Retorika Dakwah Ustadz Abdul pada Ceramah Peringatan Maulid Nabi Muhammad SAW Tahun 1440 H di Mesjid Raya Baiturahman Banda Aceh," *J. Al-Bayan*, vol. 25, no. 2, pp. 357-358, 2019.
- [22] M. D. Adnjani and D. Wulandari, "Pernyataan pemerintah terhadap kasus century," *J. Semai Komun.*, vol. 1, no. 1, pp. 32-45, 2010.
- [23] H. Mardiningsih, "Competency Analysis of Participants In Public Speaking Training Through Aristotle's rhetorical Study," *Inovasi-Jurnal Diklat Keagamaan*, vol. 17, no. 1, pp. 52-63, 2023, doi: 10.52048/inovasi.v17i1.395.
- [24] A. Nur, F. P. Nugraha, A. Z. Siddiq, and M. Rifqi, "Retorika dalam Komodifikasi Konten Filantropi : Analisis Ethos , Pathos , dan Logos Kreator @ hobbyamakan . id Melalui Video Eksperimen Sosial," vol. 4, no. 2, pp. 361-374, 2024.
- [25] S. Hidayat, "Analisis Retorika Gibran Rakabuming Pada Panggung Debat Pilwalkot Solo 2020," *Media Komun. FPIPS*, vol. 20, no. 2, p. 61, 2021, doi: 10.23887/mkfis.v20i2.31864.

Nurul Hafidloh

Muhammadiyah University of Sidoarjo, Indonesia

Email: nurulhafidloh16@gmail.com

*** Poppy Febriana (Corresponding Author)**

Muhammadiyah University of Sidoarjo, Indonesia

Email: poppyfebriana@umsida.ac.id
