



## COMMUNICATION STYLE OF USTADZAH HALIMAH ALAYDRUS IN THE "PURE HEART" GRAND STUDY

**Najwa Nurhikmah<sup>2</sup>, Isna Siskawati<sup>1</sup>, Amin Sobar<sup>3</sup>**

<sup>1</sup>Sekolah Tinggi Agama Islam Publisistik Thawalib Jakarta, Indonesia; [najwanur@gmail.com](mailto:najwanur@gmail.com) \* (corresponen)

<sup>2</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia; [isna.siskawati@uinjkt.ac.id](mailto:isna.siskawati@uinjkt.ac.id)

<sup>3</sup>Sekolah Tinggi Agama Islam Publisistik Thawalib Jakarta, Indonesia; [kokorondong@gmail.com](mailto:kokorondong@gmail.com)

### ABSTRACT

This study aims to examine the communication style used by Ustadzah Halimah Alaydrus in her da'wah (Islamic preaching) as well as to understand the meanings perceived by female congregants regarding the da'wah messages delivered during the grand study at Patriot Candrabhaga Stadium, Bekasi City, on May 12, 2025. The research employed a descriptive qualitative approach, with data collection techniques including in-depth interviews, observations, and documentation. The analysis applied David K. Berlo's SMCR (Source, Message, Channel, Receiver) theory, further expanded with the source components of ethos, logos, and pathos to illustrate the reciprocal interaction between the communicator (preacher) and the communicatees (congregants). The findings indicate that Ustadzah Halimah Alaydrus's da'wah communication style is persuasive, gentle, and empathetic, facilitating the reception of da'wah messages among female congregants. Verbally, she emphasizes polite and logical language, while nonverbally she demonstrates calm facial expressions, harmonious body movements, and warm eye contact. The choice of a stadium as an open preaching venue provides a strong mass communication effect, accommodating thousands of congregants in a religious atmosphere despite being a non-religious public space. The meanings understood by female congregants include enhanced religious understanding, motivation for spiritual migration (hijrah), and the strengthening of modern Muslim women's spirituality. Thus, Ustadzah Halimah Alaydrus's communication style significantly influences the delivery of Islamic values in a humanistic, rational, and heartfelt manner.

**Keyword:** Communication Style, Da'wah, Female Congregants



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## INTRODUCTION

Effective da'wah communication requires skills in delivering messages clearly and confidently, both orally and in writing. Preachers must be able to listen actively and respond appropriately according to the audience's needs, while adapting messages to their level of understanding and contextual background (Aini & Don, 2022). The application of traditional Islamic principles such as *uslūb*, *manhaj*, *wasīlah*, and *qawā'id al-da'wah*, combined with modern communication skills, can enhance the attractiveness and comprehensibility of the message. Additionally, non-verbal communication plays a crucial role, including kinesics (body language), chronemics (time management), paralinguistics (variations in tone and volume), and artifacts (symbols and objects supporting the message) (Noor et al., 2025). A notable example of these principles in practice can be seen in figures like Badiuzzaman Said Nursi, who effectively combined verbal and non-verbal communication, resulting in widespread acceptance and efficacy in spreading da'wah (Mohd Noor et al., 2022).

Innovation in da'wah methods is also key to ensuring messages are widely and contextually received. The use of *amthāl* (parables) and *tafsīr* helps society gain a deeper understanding of Islamic teachings (Mukhid et al., 2023), while digital media such as podcasts and YouTube enable effective outreach to millennial audiences (Hidayah, 2021; Briandana et al., 2020). Contextual adaptation is equally important, such as in post-disaster trauma recovery, where Asybaalul Khairaat volunteers utilize da'wah communication to support psychological healing (Khairil et al., 2020). Da'wah also contributes to deradicalization, as well as the promotion of moderation and tolerance (Hidayat et al., 2024). This contextual and innovative approach demonstrates the flexibility of da'wah in meeting the spiritual and social needs of contemporary society.

Communication styles in da'wah encompass various verbal and interactive approaches. Verbal communication involves the use of words through lectures, sermons, and direct dialogue with the audience, serving as the primary medium for message delivery (Akca et al., 2023). Shifting from monologue to interactive dialogue, such as post-lecture Q&A sessions, enhances audience engagement and strengthens understanding of the da'wah message (Taheri, 2023). Technology also plays a vital role in expanding da'wah reach. Social media and digital platforms facilitate the dissemination of messages to broader audiences, including younger generations, while creating more personal and direct interactions with followers (Prakasita & Marijan, 2021; Kerim et al., 2025). Moderation strategies are employed to counter radicalism, promoting a tolerant and moderate understanding of Islam, so that da'wah not only delivers spiritual guidance but also fosters inclusive social attitudes (Hidayat et al., 2024).

Da'wah communication also leverages emotional and persuasive influence to cultivate contemporary religiosity. Rhetorical techniques are employed to evoke audience emotions, reinforcing moral and religious messages (Stille, 2016), while persuasive communication increases public interest in studying the Qur'an and applying Islamic values in daily life (Mukhtar et al., 2023). Moreover, da'wah strategies consider social and cultural influences, adapting messages to local contexts and diversity, as practiced in Gorontalo City (Thaib, 2020). The use of deixis in sermons, such as expressions directly addressing the audience, helps capture attention and enhances participation in internalizing the da'wah message (Alkhawaldeh, 2022). This approach demonstrates that effective da'wah communication integrates verbal, interactive, persuasive, and contextual elements to achieve maximal impact.

This study examines the Grand Study entitled "Pure Heart" delivered by Ustadzah Halimah Alaydrus at Patriot Candrabhaga Stadium, Bekasi City, on May 12, 2025, attended by approximately 30,000 female congregants. The event offered a powerful spiritual experience through direct interaction, such as collective *shalawat* and heartfelt lectures, where a stadium typically used for sports was transformed into a large-scale da'wah venue, reflecting modern da'wah trends. This study aims to analyze and describe Ustadzah Halimah's face-to-face da'wah communication style, emphasizing a gentle, wise, and emotional approach that touches the hearts of *mad'u*. Theoretically, the research is expected to expand insights in da'wah communication studies, particularly regarding the role of female preachers in large-scale forums. Practically, the findings are beneficial for deepening understanding of da'wah communication styles, providing references for preachers to develop face-to-face da'wah methods, inspiring society with refined emotional da'wah, and serving as a source for further studies on female da'wah in large public spaces.

## RESEARCH METHODOLOGY

This study employs a qualitative approach to gain an in-depth understanding of Ustadzah Halimah Alaydrus's da'wah communication style during the Grand Study "Pure Heart" held at Patriot Candrabhaga Stadium, Bekasi City, on May 12, 2025. The qualitative approach was chosen for its ability to explore the meanings, context, and dynamics of da'wah communication naturally in a large face-to-face forum, in line with Aristotle's theory of Ethos, Logos, and Pathos, as well as Berlo's SMCR model, which emphasizes the relationship between the communicator, message, channel, and receiver. This research is descriptive qualitative in nature, aiming to describe the direct interaction between Ustadzah Halimah and over 30,000 female congregants, while highlighting the role of supporting technology, such as digital screens and audio systems, in enhancing the delivery of the lecture. The research subjects include Ustadzah Halimah as the main communicator and 5–7 female congregants aged 18–40, selected through purposive sampling. The research object is Ustadzah Halimah's communication style, analyzed through the components of Ethos, Logos, and Pathos. The researcher serves as the primary instrument as well as a non-participant observer, documenting interactions during the study, noting gestures, expressions, and congregants' responses, and conducting in-depth interviews.

Data collection techniques include non-participant observation, in-depth interviews, and YouTube video content analysis. Non-participant observation was conducted to record Ustadzah Halimah's interactions with the congregants, gestures, facial expressions, and the emotional, cognitive, and behavioral responses of attendees, without interfering in the activities. Semi-structured interviews were conducted with 5–7 female congregants present at the event to explore feedback, effects, and environmental impacts of the lecture, lasting 15–30 minutes per respondent and recorded with consent. Content analysis of the official YouTube video of the Grand Study "Pure Heart" involved transcribing the lecture, categorizing data according to Aristotle's theory (Ethos, Logos, Pathos), and observing the use of supporting media such as audio systems and digital screens. Data were analyzed through reduction, presentation, and conclusion drawing using the Miles and Huberman method, focusing on the relationship between communication style and congregant responses. Data validity was ensured through source triangulation (observations, interviews, and video content), theoretical triangulation using Aristotle's principles and Berlo's SMCR model, and member checking to verify interview transcripts with respondents. This procedure guarantees the validity, consistency, and

accuracy of the data, ensuring that the study objectively represents Ustadzah Halimah's effective and heartfelt da'wah communication style.

## RESULT AND DISCUSSION

### Profile of Ustadzah Halimah Alaydrus

Ustadzah Halimah Alaydrus is an Indonesian female preacher, born in Indramayu, West Java, on April 2, 1979, currently aged 46 years. She comes from a family that highly values religious knowledge, being the fifth of six children of Utsaman Alaydrus and Nur Assegaf. From an early age, she decided to pursue Islamic studies and attended various *pesantren* (Islamic boarding schools), including Darullughah Wadda'awah in Bangil Pasuruan, At-Tauhidiah in Tegal, Al-Anwar in Sarang Rembang, and her final education at Daruz Zahra Tarim, Hadhramaut, Yemen, where she was also entrusted with teaching responsibilities. Ustadzah Halimah married Habib Ahmad Al-Hadar in an arranged marriage facilitated by her teacher, Habib Umar bin Hafidz. The support from her family and husband has played a significant role in her da'wah activities. Her preaching extends beyond Indonesia, reaching countries such as Egypt, the UAE, Australia, and several others. She is also active as an author and speaker in various religious seminars and events. Ustadzah Halimah is known for her prolific writings on Islamic teachings and morality, with works widely appreciated by the public. One of her notable publications, *Bidadari Bumi*, has become a best-seller among female congregants. In addition to face-to-face lectures, her da'wah is disseminated through social media and various *majelis taklim* in the Greater Jakarta area (*Jabodetabek*), while maintaining her privacy by not showing her face in public broadcasts. Ustadzah Halimah Alaydrus actively utilizes YouTube as a medium for da'wah. Her channel, Ustadzah Halimah Alaydrus Channel, is managed by an administrator. She joined YouTube on May 26, 2018, and as of September 27, 2024, the channel has 874,000 subscribers, 1,649 uploaded videos, and 34 playlists covering various topics. The channel has accumulated a total of 74,761,436 views. A video uploaded on May 12, 2025, titled "*Hati yang Bersih*" is a recorded broadcast of her lecture at the Grand Study held at Patriot Candrabhaga Stadium, Bekasi City, on the same day. This video features the full content of the lecture delivered by Ustadzah Halimah Alaydrus.

### Communication Style of Ustadzah Halimah Alaydrus in the "Hati yang Bersih" Study

Ustadzah Halimah demonstrates high credibility through her *shar'i* attire, dressed entirely in black, and her graceful facial expressions as she ascends the podium. This presentation reflects her consistent Muslimah identity while symbolizing simplicity and serenity. The title "Alaydrus" indicates a scholarly lineage connected to the Prophet Muhammad's descendants, although she rarely emphasizes this verbally. Observations indicate gentle gestures and a calm seated posture complemented by a smile, creating a feminine and approachable impression. As one attendee, Mrs. Tati, noted: "*I feel happy every time I attend Ustadzah Halimah Alaydrus's study, proud to see her serene face, and always feel longing.*" During the lecture, Ustadzah Halimah occasionally addresses the audience with maternal expressions such as, "*Happiness is close to yourself, my child... it is in your heart,*" fostering emotional closeness between preacher and congregation. Interpersonal strategies, including humor, are employed to reinforce positive feedback; for instance, when recounting stories of students and elderly women, the audience responds with laughter and smiles, indicating a harmonious communicative relationship between the communicator and the congregation.

Credible communication involves conveying information perceived as trustworthy, valid, and worthy of respect by the audience. This concept is critical across various fields, including management, risk communication, and public health, as it significantly affects communication effectiveness and audience behavior (Latrén et al., 2018). Key factors supporting credible communication include transparency and honesty, i.e., openness regarding uncertainties and delivering clear, truthful information; empathy and support, showing understanding of audience concerns; and consistency, reflected in routine and stable communication (Al-Sharafi, 2022). In risk communication contexts, such as during the COVID-19 pandemic, credibility is crucial to ensure public compliance and build trust through transparent, empathetic messaging in collaboration with reliable sources (Erinoso, 2021). In public health, clear, honest, and supportive interactions between healthcare providers and patients also enhance communication credibility and service quality (Coomber, 2018).

Ustadzah Halimah builds logical reasoning through references to the Qur'an, such as QS. Asy-Syu'ara [26]: 88–89, which emphasizes that salvation in the hereafter is achieved through a pure heart, not wealth or social status. She also cites Hadiths of the Prophet Muhammad regarding the heart as the center of virtue and vice, and the teachings of Habib Abdullah bin Husein bin Thohir, highlighting the importance of nurturing the heart. Her explanations are sequential, delivered in simple language, and supplemented with concrete examples, including stories of past scholars and congregants' experiences of spiritual transformation. She further outlines five practical steps for purifying the heart: safeguarding the body from unlawful actions, avoiding hatred, healing negative traits, increasing remembrance of God (*dzikir*), and loving the Prophet Muhammad through *sholawat*. As Mrs. Tati stated, *"Today's study also discussed the gateways of the heart, which are three: the eyes, ears, and mouth. All must be protected from what is forbidden."* According to Berlo, such logical and contextual message delivery produces cognitive effects, increasing the audience's knowledge and understanding of the lecture content.

Logical communication, or *logos*, is a crucial element in rhetoric according to Aristotle's Rhetorical Triangle, alongside *ethos* (credibility) and *pathos* (emotion). *Logos* emphasizes the use of reasoning and evidence in message delivery so that the audience can accept arguments rationally. The application of *logos* can be observed across various contexts, such as leadership and public speaking, where leaders use logical reasoning to justify decisions and communication, thereby inspiring and guiding followers (Obiora, 2025).

In media and film, argumentative discourse analysis, such as in *The Godfather Part II*, demonstrates how semiolinguistic elements can strengthen the use of *logos* (Assunção & Alves, 2016). Similarly, government communication utilizes *logos* to build public trust, especially when conveying complex information whose rationale may not be immediately apparent (Alon-Barkat, 2020). In academic and professional domains, *logos* serves as a primary persuasive tool. Nursing journals, for example, emphasize logical and objective arguments in editorials to present professional information clearly (Iob et al., 2022). In corporate communication, such as earnings announcements, *logos* is applied to present data-driven facts to stakeholders (Edgar et al., 2021). Educational tools, such as the LOGOS Electronic Notebook, help students practice logical reasoning and understand propositional logic, enhancing their analytical thinking (Galafassi et al., 2019). Research further shows that male entrepreneurs tend to rely on *logos* in high-stakes negotiations, while female entrepreneurs often employ *pathos* to establish emotional connections (Bau & Trang, 2025).



In the "Hati yang Bersih" study, Ustadzah Halimah Alaydrus applies logos by referencing Qur'anic verses, such as QS. Asy-Syu'ara [26]: 88–89, which emphasizes that salvation in the hereafter is achieved through a pure heart rather than wealth or status. She also cites Hadiths about the heart as the center of virtue and vice, and teachings from Habib Abdullah bin Husein bin Thohir, highlighting the importance of nurturing the heart. Her explanations are sequential, use simple language, and include concrete examples, such as stories of past scholars and congregants' personal spiritual experiences. She also outlines five practical steps to purify the heart: protecting the body from unlawful acts, avoiding hatred, healing negative traits, increasing remembrance of God (*dzikir*), and loving the Prophet Muhammad through *sholawat*. Such structured, logical presentation promotes cognitive understanding among the audience, consistent with Berlo's model of communication.

Ustadzah Halimah demonstrates highly effective use of emotion, or *pathos*, through her gentle voice projected clearly via the stadium's sound system, accompanied by visual cues such as facial expressions and measured intonation. Spiritually evocative opening prayers, requesting that each step of the attendees draws them closer to Allah SWT and ultimately to the Prophet Muhammad, create a profound emotional atmosphere. Additionally, the *sholawat* "Natawassal bil Hubabah" recited at the beginning of the study serves both as an opening and a heart-cleansing ritual, enhancing the emotional impact on the audience. Many attendees are moved to tears; as Mrs. Ida Farida shared, *"Every study by Ustadzah begins with stories about the Prophet Muhammad's birth, which makes me love Ustadzah Halimah's teachings even more... it becomes a deeply moving moment that brings tears to my eyes."* Emotional feedback, such as crying, smiling, and collective *dzikir*, indicates a two-way emotional connection between preacher and congregation. According to Berlo, such feedback reinforces message clarity and allows the communicator to adjust delivery according to audience response.

Pathos is understood as an interactive persuasive process in which the speaker uses emotional appeal, and the audience responds emotionally (Konat et al., 2024). As a core pillar of Aristotle's Rhetorical Triangle, alongside ethos and logos, pathos plays a critical role in fostering emotional connections between communicator and audience (Obiora, 2025). Its use is vital in political debates, public speaking, leadership, and media discourse, as it creates deep emotional engagement (Di Carlo, 2015; Mateus, 2019). In leadership and public speaking, effective leaders leverage pathos to inspire and guide followers through emotional bonds, build trust, and facilitate positive change (Kamaruddin, 2020). In media and advertising, emotional appeal is a common persuasive strategy, employing suggestion, figurative language, and focus on audience needs and desires to evoke emotions and strengthen persuasive messaging (Serafis & Herman, 2018).

### **Content of Ustadzah Halimah Alaydrus' Lecture in the Study "A Pure Heart"**

The study titled "A Pure Heart" delivered by Ustadzah Halimah Alaydrus began with the recitation of various *sholawat*, including her signature *sholawat*, *Sholawat Natawassal bil Hubabah*. This opening segment was consistently accompanied by a collective prayer led by Ustadzah Halimah, emphasizing goodness in both this world and the Hereafter. Her prayer, *"May all the steps of the congregation attending the event at the stadium become steps closer to Allah subhaanahu wata'ala, and may the sweat of the attendees serve to save them in the Hereafter,"* reflects the image of a warm and caring preacher who fosters a sense of emotional safety among her audience.

This introduction strengthens her *ethos eunoia*, as the congregation perceives her not only as a knowledgeable preacher but also as a sincere figure concerned with the spiritual well-being of her

listeners. Her gentle communication style, maternal greetings, and ability to cultivate a solemn and reverent atmosphere demonstrate her credibility in delivering her message. Soft gestures, graceful expressions, and calm body language during the opening of the study further contribute to a harmonious and professional impression, allowing the audience to feel emotionally connected while trusting her ability as a communicator who understands the psychology and spiritual condition of her listeners. This establishes a strong foundation for the audience to receive the core messages in the subsequent lecture session.

In the main content of her lecture, Ustadzah Halimah discussed the theme "*A Pure Heart*", emphasizing the importance of heart purification for achieving success in both worldly and spiritual life. She cited the Qur'anic verse: "*On the Day when neither wealth nor children will benefit [anyone] except those who come to Allah with a sound heart*" (*Al-Qur'an 26:88-89*), underscoring that true happiness and salvation in the Hereafter are determined not by wealth, children, followers, or power, but by a pure heart. Her explanations were presented systematically, simply, and accessibly, using concrete, relatable examples from daily life. She highlighted that a content heart is one that is at peace with itself, capable of facing life's varying conditions—whether in health or illness, wealth or poverty, authority or powerlessness—without losing inner balance.

Ustadzah Halimah also cited a Hadith of the Prophet Muhammad (peace be upon him) regarding the heart as a lump of flesh and referenced Habib Abdullah bin Husein bin Thohir, who emphasized caring for the heart as one would for the face. She outlined five practical steps to purify the heart clearly: safeguarding the body from forbidden acts, removing hatred, healing spiritual ailments, increasing *dzikir*, and loving the Prophet Muhammad (peace be upon him) through *sholawat*. Her precise presentation of Qur'anic verses and Hadith, combined with contextual language, created a cognitive impact on the congregation, enhancing their understanding and spiritual awareness.

Ustadzah Halimah also effectively employed emotional elements through gentle intonation, facial expressions, and a maternal speaking style, as if addressing each congregation member individually, like her own child. She emphasized that true happiness does not depend on material possessions, physical comfort, or human recognition, but on a heart that is calm and at ease. This warm communication style fosters emotional closeness between the preacher and her audience, making each message feel touching and easily internalized. The prayers, *sholawat*, and stories she shared elicited genuine emotional responses, such as tears, smiles, and collective *dzikir*, demonstrating a two-way emotional connection between Ustadzah Halimah and her congregation.

This was reinforced by audience feedback, such as from Mrs. Dewi Setiawati, who stated that Ustadzah Halimah's gentle demeanor, precise choice of words, and soothing intonation made the lecture easy to absorb and relevant to everyday life. The combination of *ethos*, *logos*, and *pathos* in Ustadzah Halimah Alaydrus' lecture illustrates an effective communication strategy, creating both cognitive and emotional impact while cultivating the congregation's spiritual awareness to live life with a pure and content heart.

### **Media Channels in the Study "A Pure Heart"**

Patriot Candrabhaga Stadium has an official capacity of approximately 30,000 people. However, during the *Kajian Akbar "A Pure Heart"* held on May 12, 2025, the number of attendees far exceeded this capacity. This situation created a unique and intense mass atmosphere, enhancing the collective experience of listening to the sermon of Ustadzah Halimah Alaydrus. Mrs. Dewi Setiawati

expressed her surprise at the high enthusiasm of the attendees, even from as early as 5:30 a.m.: *"Speechless, perhaps because it was the first time. It was exciting in my opinion; when I arrived at the stadium around 5:30 a.m., there were already so many attendees. Perhaps using a stadium is more effective than a mosque for large-scale studies."* This highlights that the stadium infrastructure served as a primary channel to reach a wide audience, in line with the communication channel model, allowing the message to be disseminated more effectively.

However, space limitations and crowd density also created disturbances, as noted by Mrs. Ida Farida: *"Sometimes I feel disturbed when attendees walk back and forth to the restroom, which interrupts my focus."* Muflihatul Isnaeni added that although she is accustomed to addressing thousands of attendees, a large space is still necessary for the message to be effectively received. This indicates that while a stadium facilitates mass communication, physical distractions still affect message delivery effectiveness, as explained in Berlo's channel model.

Patriot Candrabhaga Stadium, located in the center of Bekasi City, has become a local icon as it not only serves as the home ground for the Bekasi FC and Persipasi football teams but is also routinely used for large-scale city and national events, including religious gatherings. The stadium is equipped with modern facilities such as tiered stands, expansive parking areas, lighting systems, large digital screens, and multi-point audio systems, all of which support optimal message delivery. During the *Kajian Akbar "A Pure Heart"*, these technologies were essential to ensure that all attendees could clearly hear and see the lecture. Muflihatul Isnaeni praised the clarity of the audio: *"For the audio, alhamdulillah yesterday I could hear it clearly."* However, some attendees still experienced distance limitations, such as Mrs. Dewi Setiawati, who sat far from the stage and digital screens, making it difficult to see Ustadzah Halimah clearly. This demonstrates that while technology supports message delivery, visual or audio limitations for certain audience members can reduce its effectiveness. Additionally, the digital screens primarily displayed the stadium atmosphere rather than Ustadzah's face, in accordance with the committee's rules prohibiting recording of her image. Muflihatul Isnaeni stated: *"The message I remember was about the importance of trust, including the trust not to photograph or record Ustadzah Halimah Alaydrus."* Thus, technology not only functions as an information channel but also reinforces the credibility and ethical framework of the sermon.

The mass recitation of *sholawat* led by Ustadzah Halimah Alaydrus and the female attendees served as a powerful emotional channel, creating a spiritual and collective atmosphere. Mrs. Dewi Setiawati described a deep emotional connection when hearing the enthusiasm of other attendees: *"My heart was moved because so many people idolize Ustadzah Halimah. After listening to her lecture directly, I am increasingly interested in continuing to attend her studies until the end."* This phenomenon illustrates the role of *pathos* in communication, where mass *sholawat* evokes positive emotions and enhances audience engagement. Mrs. Herawati added that this shared experience also strengthened social networks and served as a spiritual relaxation moment: *"There were many attendees, which allowed for making friends, and it became a healing moment when we recited sholawat together."*

The collective recitation of *sholawat* functions as a communication medium that not only conveys information but also fosters a sense of unity and inner peace, supporting the cognitive, emotional, and behavioral impact of the sermon. The success of this emotional channel is evident in attendees' responses, which show increased understanding, emotional closeness, and behavioral changes, such as enhanced worship, upholding trust, and sharing positive messages within their



community. Thus, mass *sholawat* becomes an integral component that strengthens the communication of religious teachings in large-scale studies.

## CONCLUSION

The communication style of Ustadzah Halimah Alaydrus reflects a blend of gentleness, firm moral values, and spiritual depth. Her preaching centers on the purification of the heart as the core of true happiness, delivered with soft speech, soothing intonation, and expressions full of compassion. This combination fosters a maternal atmosphere and a strong emotional closeness between the communicator and the female congregation. The effectiveness of her preaching is evident through the natural application of Berlo's SMCR communication model. Ustadzah Halimah, as the source, possesses high credibility; the message focuses on the meaning of a pure heart; the channel, in the form of a grand forum in a stadium, broadens the reach of the preaching; while the female audience, as receivers, demonstrates active engagement. Feedback, manifested in various expressions of joy and emotional response, indicates a profound emotional and spiritual impact. The stadium environment further enhances the sense of *ukhuwah* (spiritual brotherhood/sisterhood) and collective awareness for self-improvement.

Ethos, pathos, and logos appear in a balanced manner in her preaching communication. Ethos is established through personal and moral credibility. Pathos emerges through reflective stories and devotional chants that touch the heart. Logos is evident in the presentation of Qur'anic verses and hadiths arranged logically and clearly. These three elements mutually reinforce one another, ensuring that the preaching message is conveyed holistically, logically, and emotionally. The significance derived from this preaching is the formation of spiritual awareness among the congregation. Female attendees understand that true happiness does not stem from physical comfort but from the purity of the heart and closeness to Allah and the Prophet Muhammad (peace be upon him). This preaching is not merely informative but also transformational, reshaping the congregation's perspective on spiritual life.

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