

NU Online's Value-Based Health Rhetoric to Build Muslim Community Resilience

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Abstract: *This study aims to explore the rhetoric of value-based health messages on the Indonesian Islamic organization Nahdlatul Ulama (NU) website, NU Online, that is used to build community resilience. Based on a rhetorical analysis of 71 articles from 2024 to 2025, the research indicates that NU integrates rational, emotional, and Islamic spiritual-religious approaches. The rhetoric emphasizes the elements of act (Islamic behavior and therapy), agency (Islamic activities and worship), and agent (authority figures and Islamic figures such as the Prophet Muhammad and Muslim scholars). Solutions to health problems are based on Islamic values grounded in morality (akhlaq) and etiquette (adab).*

Keywords: *health messages, Islam, resilience, rhetoric, values*

Abstrak: *Studi ini bertujuan untuk mengeksplorasi retorika pesan kesehatan berbasis nilai pada website organisasi Islam di Indonesia Nahdlatul Ulama (NU), NU Online, yang digunakan untuk membangun resiliensi masyarakat. Berdasarkan analisis retorika terhadap 71 artikel selama periode 2024 hingga 2025, hasil riset menunjukkan bahwa NU mengintegrasikan pendekatan rasional, emosional, dan spiritual-religius Islam. Retorika menekankan elemen act (perilaku dan terapi secara Islami), agency (aktivitas dan ibadah dari perspektif Islam), dan agent (figur otoritas di bidang kesehatan dan tokoh Islam seperti Nabi Muhammad dan ilmuwan Muslim). Solusi atas masalah kesehatan didasarkan pada nilai-nilai Islam yang berlandaskan akhlak dan adab.*

Kata Kunci: *Islam, nilai, pesan kesehatan, resiliensi, retorika*

In the context of public communication, rhetoric is defined as the means available to a speaker to convince through persuasion as the core of rhetorical communication (West & Turner, 2018, p. 36). Rhetoric is essential in communicating health messages because it seeks to raise awareness, knowledge, attitudes, and behaviors that can enhance health quality. Health message rhetoric that incorporates culturally based values and approaches can have a significant impact by increasing the potential for health behavior change and achieving the message's

objectives. The public evaluates persuasive messages based on their individual values, so messages that align with those values are more likely to encourage health attitudes and behavior change.

Values are a crucial concept in behavioral change messages, including health messages. Values are abstract and overarching cognitive representations of basic motivations that serve as guiding principles in people's lives (Sagiv & Roccas, 2021, p. 296). Understanding

personal values means understanding human behavior (Sagiv, Roccas, Cieciuch, & Schwartz, 2017, p. 630). The more important a value is to a person, the more he or she is motivated to attain the goals it represents (Sagiv & Roccas, 2021, p. 297). Research has also shown a connection between values and health behaviors (Park, Magin, & Gnall, 2024, p. 370).

Personal values are thought of as guidelines for people's attitude and behavior (Arens, Christoffel, & Stangier, 2022, p. 1) and it are explained as beliefs that are significant to people's life (Lee & Kawachi, 2019, p. 1). Individuals' daily lives and significant decisions about their lives and futures can be influenced by their personal values, which can ultimately shape their social interactions, life trajectories, and subjective well-being (Lee & Kawachi, 2019, p. 1). An individual's personal values, which reflect personal beliefs, are closely associated with their affiliation to a particular group. Reference groups can influence individuals' perceptions of social norms, which in turn can affect health beliefs, behaviors, and outcomes (Dumbaugh, Manda, Quirke, Tshibangu, & Kohli, 2024, p. 64). Certain groups or communities, such as religious groups, often serve as a reference point for individuals in determining behavioral choices. Religious organizations are crucial in helping members of these groups improve their behavior, especially their health-related practices.

Value-related concepts, such as consumer value and value creation, have

attracted significant attention and interest in social marketing in recent years (Zainuddin, Dent, & Tam, 2017, p. 352). Value exchange, as one of the core principles of social marketing, is positioned as a tool to enhance engagement and facilitate voluntary behavior change (Senyapar, 2026, p. 318). Providing value to social marketing target adopters can help them assess if the advantages of changing their behavior outweigh the drawbacks (Zainuddin & Gordon, 2020, p. 348). Therefore, when presenting behavioral change messages, efforts are needed to create and convey value to the target audience to encourage behavioral change, which is the main purpose of the messages. Cultural values, particularly religious beliefs, significantly shape personal decisions (Shah, 2025, p. 2080). Building on this idea, this study posits that cultural values, especially those rooted in religion, can encourage health-related behaviors among individuals.

Nahdlatul Ulama (NU), one of the Islamic organizations in Indonesia, regularly presents articles containing health messages through its website, NU Online, <https://www.nu.or.id>. As a community, these health messages are conveyed based on shared values, narratives, and rationales. NU builds arguments through health-message rhetoric to encourage the public, especially Muslim communities, to adopt the desired health behaviors. Therefore, rhetoric containing Islamic value constructs is crucial for NU to increase the potential for health behavior change. These values, which reflect Islamic teachings, serve as

the basis for Muslim community members in making behavioral choices. Therefore, exploring Islamic values-based rhetoric in health messages by Islamic organizations is crucial, as religious values are often used as guidelines or foundations for individual behavior. These values also serve as priorities for individuals to achieve in life.

Health messages from faith-based organizations play a role in building individual and community resilience by leveraging community values. Essentially, depending on one's point of view, community resilience can be viewed as a continual process of adaptation, the mere lack of bad impacts, the presence of a variety of positive attributes, or a combination of all three (Patel, Rogers, Amlôt, & Rubin, 2017, p. 5). In the growing literature, community resilience is broadly used to describe a community's capacity to respond to and recover from stressful events, situations, or circumstances (Phillips, Beer, & Maleku, 2024, p. 174). Faith-based organizations can increase community resilience by strengthening transformative potential (Chandra et al., 2011, pp. 40-41; Krasnikov, Shultz, & Rebiazina, 2022, p. 65), which relates to the ability of the community to critically reflect on and grow from disasters (Spialek & Houston, 2019, p. 5) or disruption (adverse situations). The religious narratives serve as community meaning-making forms that cultivate resilience among participants in digital communication spaces, through shared values (Fröh & Robinson, 2024, pp. 17-19).

A number of studies have been conducted on rhetoric in the context of health communication, including rhetorical analysis of the Federal AIDS (Acquired Immune Deficiency Syndrome) campaign on television (Bush & Boiler, 1991, p. 28) and rhetorical analysis of the documentary films *Super Size Me* and *Fat Head* in relation to responsibility in America's obesity epidemic (Bloomfield & Sangalang, 2014, p. 141). Several other studies have been conducted related to therapeutic self-help rhetoric in the new age within the American tradition of self-improvement concerning mental health issues (Young & Reynolds, 2017, p. 1), the moral rhetoric of breastfeeding promotion messages in urban Yogyakarta (Spagnoletti, Bennett, Kermode, & Wilopo, 2018, p. 17), and content analysis of parental opinions about vaccination expressed online with argument rhetoric as one of the variables (Jenkins & Moreno, 2020, p. 232).

Previous research examining culture-based rhetoric in other behavioral change contexts (besides health) has also been conducted. These include crowdfunding campaign rhetoric in Christian organizations (Copeland, 2018, p. iii) and Islamic crowdfunding campaign rhetoric (Rama & Yaman, 2025, p. 1711). Existing studies have explored persuasive communication strategies that can influence target audience engagement and highlighted the importance of cultural context in shaping health messages. Research has also examined the impact of cultural values on the effectiveness of health campaigns, including culturally tailored messages that improve health literacy among target populations.

The research suggests that understanding cultural approaches and values is crucial for achieving effective health communication goals. Scholarly attention to the rhetoric of value-based health messages in new media from the perspective of organizations representing Muslim communities remains limited. Rhetoric in the Islamic world has evolved over time because it is connected to other aspects and does not stand alone; the development of rhetoric in the socio-religious realm also emerges within Islamic societies (Hasanah, 2021, pp. 241-243). Organizations as groups of people develop their rhetoric through the discursive practices they employ (Panigyrakis, Panopoulos, & Koronaki, 2020, p. 703). Researchers argue that the value-based rhetoric used by reference groups to communicate health messages is crucial in enhancing a comprehensive understanding of the values underlying individual behavioral choices.

Religious rhetoric can harm religious audience members, particularly marginalized individuals, in their processes of identity construction and knowledge production (Ramler, 2023, p. 203). Numerous studies have demonstrated that deliberate opposition between the factual (serious theological content, intertextuality, references to credible sources) and affective (positive and negative emotions, sentiment) in religious discourse effectively strengthens pathetic appeal (Adam, 2021, p. 7). Religious discourse mobilizes the full emotional spectrum to reinforce persuasive impact, promote doctrine, and foster adherents' acceptance of spiritual

truths (Adam, 2021, p. 7). The use of emotional appeals in sacred rhetoric is not a strategy that contradicts rational argument (Morrissey, 2017, p. 661). Emotion and reason are not rigidly separated, and the preacher convinces the listener through arguments, rhetorical figures, and passion born of his own spiritual convictions (Morrissey, 2017, p. 661). Health messages often exploit negative emotions, such as fear and guilt, to change individual behavior. Drawing on Adam's (2021, p. 10) notion of negative sentiment as an emotional strategy in sermons, this study examines how faith-based organizations employ such emotions in health messages in ways that have the potential to harm community members. Changes in health-related behavior tend not to be sustainable if they are not balanced with reason-based rationalization due to the dominance of messages targeting the affective (emotional) elements of the audience. Based on empirical observations, NU attempts to integrate logical arguments and emotions in health messages published on its website, although this pattern is not consistently reflected across all health articles. Additionally, negative emotions are still used in NU's health messages. Based on the aforementioned research problem, this research focuses on and explores how NU constructs its rhetoric of value-based health messages to build the Muslim community's resilience in Indonesia.

METHOD

This qualitative study uses rhetorical analysis methods to identify value-based

rhetorical patterns in health messages on NU Online. Rhetorical analysis is a method for interpreting the meaning of messages by tracing the symbolic conventions communicators employ (Bush & Boiler, 1991, p. 29). The core of rhetorical analysis is interpretation with the aims: (1) unpacking and revealing the meaning contained in the symbolic conventions used by communicators; (2) explaining the rhetorical goals (i.e., persuasion) of communicators manifested in various semantic and structural elements of persuasive communication; and (3) revealing the principles, assumptions, and opinions (ideology) of communicators that shape the topics of communicator rhetoric (Bush & Boiler, 1991, p. 31).

This study analyzed health articles from 2024 to 2025. Researchers determined that 71 of the 142 health articles during that period met the criteria for containing messages related to efforts to build community resilience. The criteria applied require that articles contain (1) information on how to build the capacity to respond to and recover from distressing situations such as disasters and physical and mental health disorders; (2) information on prevention and protection for individuals, families, and communities; (3) behavioral recommendations that can be practically implemented. A number of keywords indicating resilience in health articles include *pencegahan* (prevention), *menjaga* (maintain), *mengatasi* (to overcome), *antisipasi* (anticipating), and *gejala* (symptoms). Subsequently, the data were

systematically categorized into thematic groups.

The analysis was then conducted by adapting the stages of Burkean rhetorical analysis as developed by Bush and Boiler (1991, pp. 31-32) in their study of television AIDS campaigns. The Burkean rhetorical analysis used in this research involved four main steps (Bush & Boiler, 1991, pp. 31-32): (1) establishing rhetorical purpose (persuasive intent) by reading 71 health articles and identifying their rhetorical purpose and target audience; (2) analyzing the semantic and structural structure of the data, including the spokesperson and characters used to convey the message, arguments and supporting evidence, emotions, and values, (3) constructing the rhetorical structure presented in the health articles, and (4) exploring the dramatic focus based on the dramatic element of Kenneth Burke (scene, act, agent, agency, and purpose). According to Burke, a story always involves characters in action, with an intention or purpose, in a defined setting, and using specific means (Laaksonen, 2016, p. 244). Burke created a method to apply his theory in understanding symbolic activity, which is called the pentad, because it consists of five points to analyze symbolic text: (1) the act (something a person does), (2) the scene (providing the context around the action), (3) the agent (the person who perform the action), (4) agency (the means used by the agent to carry out the action), and (5) purpose (the goal the agent has in mind for the action, that is, the reason behind the agent's action) (West & Turner, 2018, pp. 331-332).

FINDINGS

Themes, Rhetorical Purposes, and Target Audiences

Researchers grouped 71 health articles into five themes: (1) diseases and epidemic prevention (28 articles), (2) child protection

and family resilience (17 articles), (3) community mental health (13 articles), (4) social issues and their prevention (10 articles), and (5) disaster preparedness and responses (3 articles). Table 1 shows the five themes and examples of article titles.

Table 1 Themes of Health Articles

No.	Themes	Article Titles
1	Diseases and epidemic prevention	<ul style="list-style-type: none"> a. <i>Khasiat Sujud Shalat untuk Gejala Infeksi HMPV</i> (The Benefits of Prostration in Prayer for Symptoms of HMPV Infection) (January 11, 2025) b. HIV (Human Immunodeficiency Virus)/AIDS menurut Thibbun Nabawi, Farmasi, dan Biopsikososioreligi (HIV/AIDS According to Thibbun Nabawi, Pharmacy, and Biopsychosocioreligion) (August 10, 2024) c. <i>Madu dalam Kisah Isra' Mi'raj, Inspirasi Surgawi Pencegah Stunting</i> (Honey in the Story of Isra' Mi'raj, a Heavenly Inspiration for Stunting Prevention) (February 7, 2024) d. <i>Bekam, Pendamping Mujarab Kemoterapi yang Diwasiatkan Saat Isra' Mi'raj</i> (Cupping Therapy, a Potent Companion to Chemotherapy Recommended During Isra' Mi'raj) (February 6, 2024) e. <i>Thibbun Nabawi Kemenyan Arab untuk Kesehatan Reproduksi Wanita</i> (Thibbun Nabawi Arabic Frankincense for Women's Reproductive Health) (January 2, 2024)
2	Child protection and family resilience	<ul style="list-style-type: none"> a. <i>Kesehatan Mental Anak dan Remaja Penyendiri menurut Al-Balkhi</i> (Mental Health of Introverted Children and Adolescents According to Al-Balkhi) (November 20, 2025) b. <i>Kondisi dan Dampak terhadap Anak ketika Mengalami Fatherless</i> (Conditions and Impacts on Children of Fatherlessness) (October 24, 2025) c. <i>Dampak Psikologis Diskriminasi di Kelas terhadap Perkembangan Anak</i> (The Psychological Impact of Classroom Discrimination on Child Development) (January 22, 2025) d. <i>Manfaat Wisata Alam dan Liburan Keluarga untuk Kesehatan Mental</i> (The Benefits of Nature Tourism and Family Vacations for Mental Health) (December 28, 2024) e. <i>Depresi Salah Satu Penyebab Bunuh Diri pada Anak</i> (Depression as One of the Causes of Suicide in Children) (July 24, 2024)
3	Community mental health	<ul style="list-style-type: none"> a. <i>Mengurangi Stres dan Kesedihan dengan Tafakur</i> (Reducing Stress and Sadness with Tafakur) (May 2, 2025) b. <i>Tips Menjaga Kesehatan Jiwa dari Lagu Tombo Ati</i> (Tips for Maintaining Mental Health from the Song Tombo Ati) (January 5, 2025) c. <i>Penanganan Skizofrenia sejak Masa Ar-Razi dan Ibnu Sina</i> (The Treatment of Schizophrenia Since the Era of Ar-Razi and Ibn Sina) (December 8, 2024) d. <i>Terapi Waswas: Menangkal Bisikan Setan dengan Thibbun Nabawi</i> (Waswas Therapy: Countering Demonic Whispers with Thibbun Nabawi) (December 8, 2024) e. <i>Nutrisi Kesehatan Mental untuk Caleg Gagal menurut Thibbun Nabawi</i> (Mental Health Nutrition for Failed Legislative Candidates According to Thibbun Nabawi) (February 18, 2024)

4	Social issues and their prevention	<ul style="list-style-type: none"> a. <i>Waspada Dampak Pinjaman Online dan Utang Berlebihan bagi Kesehatan Tubuh dan Mental</i> (Beware of the Impact of Online Loans and Excessive Debt on Physical and Mental Health) (December 21, 2024) b. <i>Manfaat Frugal Living bagi Kesehatan Perspektif Thibbun Nabawi</i> (The Benefits of Frugal Living for Health from the Perspective of <i>Thibbun Nabawi</i>) (November 23, 2024) c. <i>Perilaku Remaja Penjudi Online: Bahaya dan Penyimpangannya</i> (Online Gambling Behavior Among Adolescents: Its Dangers and Deviations) (November 18, 2024) d. <i>Edukasi Spiritual dan Thibbun Nabawi untuk Pecandu Pornografi</i> (Spiritual Education and <i>Thibbun Nabawi</i> for Pornography Addicts) (September 2, 2024) e. <i>Dampak Judi Online pada Kesehatan Perspektif Neurosains</i> (The Impact of Online Gambling on Health from a Neuroscience Perspective) (June 29, 2024)
5	Disasters preparedness and responses	<ul style="list-style-type: none"> a. <i>Keutamaan Relawan Tenaga Kesehatan Bencana dalam Islam</i> (The Virtue of Volunteer Healthcare Workers in Disasters According to Islam) (December 17, 2025) b. <i>Bencana Berlarut, Psikolog Ingatkan Ancaman Gangguan Kecemasan pada Penyintas</i> (Prolonged Disaster: Psychologists Warn of the Threat of Anxiety Disorders Among Survivors) (December 15, 2025) c. <i>Kenali Metode Trauma Healing dan Pemulihan Mental untuk Korban Bencana Alam</i> (Understanding Trauma Healing and Mental Recovery Methods for Natural Disaster Victims) (December 19, 2024)

Source: Primary Data (2025)

Generally, the rhetorical purpose of NU's health articles is to provide an understanding of Islamic and medical perspectives on preventing and treating physical, mental, and social health problems. As a result, it can encourage the members of the Muslim community to implement these health recommendations to build individual and community resilience. This rhetorical purpose is indicative of purpose as one of the dramatic elements in Burke's pentad. For the theme of diseases and epidemic prevention, the rhetoric aims to convince readers about the ways to prevent and treat diseases and epidemics from Islamic and medical perspectives. Regarding the theme of child protection and family resilience, the seventeen articles aim to provide an understanding of the conditions, impacts, and solutions to children's health problems (physical and mental) from Islamic and

medical perspective. Within the domain of community mental health, the rhetoric construction of health messages functions to convey knowledge about the conditions and strategies for addressing mental health issues, integrating both Islamic and medical perspectives. Related to the theme of social issues and their prevention, NU's health rhetoric aims to provide an understanding of the conditions and impacts of social problems and their prevention from Islamic and scientific perspectives. Under the theme of disaster preparedness and responses, three health articles were identified as having the objective of providing understanding and recommendations related to disaster preparedness and responses.

NU's health articles are generally targeted at the Muslim community in Indonesia. Researchers identified health articles on child protection and family

resilience specifically aimed at the immediate environment, such as parents, families, educators and schools, and child caregivers. Families, communities, and the government also serve as target audiences for articles addressing community mental health, disease and outbreak prevention, social issues and their prevention, alongside themes of child protection and family resilience. Health articles on disaster preparedness and response are directed at healthcare workers (volunteer communities), families, victims (survivors) of natural disasters, and psychologists.

Semantics and Structures of NU Online Rhetorical Health Messages

This study emphasizes the rhetorical components in the form of semantics and structure of NU health articles. The semantics or language elements used significantly and repeatedly in health articles include the word *relevan* (relevant) which indicates the relevance of prevention and treatment methods recommended on the basis of Islamic references, such as the Qur'an and *Thibbun Nabawi*; scientific research; the sayings and actions (*hadith*) of the Prophet Muhammad; the opinions of Muslim scholars; and inspiration drawn from Islamic stories in relation to disease symptoms, health threats (risks), and specific recommendations. The word *relevan* is used to show the suitability of the application of methods from an Islamic perspective in the past with the present (modern life) and various aspects of human life. Based on the use of these words, this reflects the dramatic element of scene in Burke's pentad framework.

Al-Hafiz Adz-Dzahabi's statement is relevant to research on non-pharmacological therapy in the form of changing body positions to resemble prostration for respiratory infections The Isra and Mi'raj events are evidence of the Prophet's miracles, and the resulting command to pray has proven to be very important for humans. The prostration position in prayer, as exemplified by the Prophet, also has health benefits, making it relevant when HMPV symptoms such as colds and nasal congestion occur in patients (Nurfauzi, 2025a, January 11).

Another language element is the word *unik* (unique), used to emphasize something unusual, specific, or interesting to connect health problems or solutions with an Islamic perspective.

Uniquely, the concept of *Thibbun Nabawi* offers a solution for calming anger so it doesn't cause harm. There is a *hadith* narrated by Imam Muslim that essentially recommends reciting certain words when someone is angry, as follows: Indeed, I know a sentence that, if a person says it, his anger will disappear. That sentence is: I seek refuge in Allah from the accursed Satan. (Nurfauzi, 2024c, July 27)

The next significant semantic element repeatedly conveyed is *Thibbun Nabawi* (the Prophet's way of healing). Health articles frequently use and cite *Thibbun Nabawi* as the basis for recommended health solutions.

The *hadith* which states that *Talbinah* (dough made from coarse barley flour) is efficacious in healing a sick heart and sadness is also mentioned by Al-Hafiz Adz-Dzahabi in the book *At-Thibbun Nabawi*. (Nurfauzi, 2024a, February 18)

The term *Thibbun Nabawi* and similar terminology, including classical Islamic texts (such as Al-Arba'in, Al-Hawi, and Tafsir Al-Ibriz), hadith references (At-Tirmidzi, Al-Bukhari, and Abu Dawud), and Qur'anic verses, are frequently used alongside scientific research findings. NU's health rhetoric demonstrates an integration between Islamic religious-spiritual and medical perspectives.

Another semantic element is the repeated use of words *prevention*, *symptoms*, and *detection*. This indicates that the health articles serve a preventative purpose by providing education so that readers can recognize the symptoms of certain diseases and understand the ways to prevent them. The recommended actions indicated by the semantic elements of these words reflect the act as one of the dramatic elements in Burke's pentadic framework.

Prevention can be achieved by strengthening support from families and volunteer communities, maintaining routines at the command post, and providing disaster preparedness education. (Lestari, 2025, December 15)

Other semantic elements include words *family*, *community*, *government*, *support*, and *synergy*. This suggests that NU describes health issues not solely as individual issues and responsibilities, but as shared issues that emphasize the social responsibility of the immediate environment, such as family, friends, schools, and the broader social context, including society and government. This form of responsibility also reflects the act

as one of the dramatic elements in Burke's pentadic framework.

Very emphasized the need for community support for families with members affected by mental disorders. They often face financial hardship because they cannot work to care for their affected family members. Finally, there is the role of government and non-government agencies. According to Very, government agencies have provided a significant amount of mental health services and treatment, although not optimally. Furthermore, non-government agencies can provide accessible mental health services to all their members. (Solkan, 2024, August 10)

Another element of Islamic religious language found is the phrase *Wallahu a'lam* (God knows best) or *Wallahu a'lam bis shawab* (God knows the absolute truth). This phrase appears significantly and repeatedly at the end of opinion-based health articles.

Fear is a mental disorder that often affects people who are overly indebted. This fear manifests as anxiety and depression, as described by the researchers mentioned above. Therefore, this hadith of the Prophet Muhammad is relevant and should be heeded as a guide for Muslims to avoid underestimating debt issues and avoid falling into the risks. *Wallahu a'lam bis shawab* (Nurfauzi, 2024e, December 21)

This reinforces the integration of scientific and spiritual perspectives, as the phrase at the end of the article demonstrates the author's humility (*tawadhu*), and the author (representing NU) returns the thoughts presented in the article to God as the highest authority believed in by the

Muslim community. This linguistic element demonstrates human efforts to seek health solutions, accompanied by the spiritual belief that truth, healing, and health come from God.

Structure represents the next rhetorical component to be examined, following the preceding semantic analysis. The structural elements analyzed in this study are the spokesperson and character used to convey the message, the arguments and supporting evidence, and emotions. The spokespersons and characters used to convey health messages include health workers and experts (such as doctors, clinical psychologists, academics, nutrition experts, and epidemiologists); public officials (representatives of the government and authorized or related institutions); figures from NU and its autonomous units (*badan otonom*) and institutions under NU's auspices (such as *Pengurus Lembaga Kesehatan PBNU*, *Pengurus Lembaga Kemaslahatan Keluarga PBNU*); as well as Islamic figures such as the Prophet Muhammad, the Prophet's wives, and Muslim scholars (including Al-Hafiz Adz-Dzahabi, Ibn Sina, Al-Razi, and Al-Balkhi). The spokespersons and characters presented in the articles are reflective of agent as one of the dramatic elements in Burke's pentadic framework.

The arguments in the health rhetoric integrate rational approaches through recommendations for health behaviors and medical interventions, emotional appeals such as fear, and an Islamic perspective as a spiritual approach.

This rational approach is demonstrated by emphasizing that addressing health problems requires assistance from experts (counselors), medical personnel (doctors), and professionals (psychologists). These recommended actions based on rational perspectives also reflect the act as one of the dramatic elements in Burke's pentadic framework. A rational approach is also used through explanations based on scientific knowledge, such as biological mechanisms related to health problems.

There are several harmful physical effects of anger that can occur. Anger can drastically change the function of body organs. Anger affects the liver, blood vessels, stomach, brain, and glands in the body. The entire natural functioning of the body changes during anger because adrenaline and other hormones burn energy when anger arises. Anger in a person can also affect their quality of life. Explosive and prolonged anger has long been known to cause high blood pressure, heart disease, lung problems, and slower wound healing. Furthermore, anger can cause sudden death when blood vessels become blocked and rupture because they cannot anticipate the rapid flow of blood being pumped by the heart. (Nurfauzi, 2024c, July 27)

The rational approach is also supported by evidence from statistical data, including sources such as Databoks (news outlet) and relevant institutions related to the topic, such as the World Health Organization, the Ministry of Health, and the National Commission on Violence Against Women. Health behavior recommendations are largely drawn on an Islamic spiritual

perspective alongside a rational approach. Solutions to health problems, also referred to as therapy from the Islamic point of view, include prayer (*shalat*), remembrance of God (*zikir*), fasting, giving charity and paying alms (*zakat*), expressing gratitude, reflecting on the historical stories of the prophets, and observing the night sky. These worship activities, based on Islamic spiritual perspectives and described as beneficial to health, reflect the agency as one of the dramatic elements in Burke's pentadic framework.

In addition, regularly performing repentance prayers (*shalat taubat*) should be accompanied by obligatory and voluntary good deeds such as giving charity and paying *zakat*, as well as expressing gratitude after receiving blessings. In general, prayer is a form of worship that involves repentance, so when performed regularly, it can prevent the desire to repeat the activity of watching pornography, which can arise at any time. *Zakat*, almsgiving, and charity can also optimize the frontal part of the brain, thereby restoring its function and role in finding solutions to problems caused by pornography addiction. Muslims who are addicted to pornography often get trapped in feelings of guilt and sin, leading to depression in fear that blocks the smart pathways in their brains. A blocked brain is unable to solve the problem, causing the individual to be increasingly trapped in repeating their negative activity for a longer period. *Zakat*, almsgiving, and charity will open this mental blockade so that the smart pathways in the brain will be ready to receive solutions under the guidance of a spiritual education practitioner. (Nurfauzi, 2024d, September 2)

Recommendations for activities, worship, and treatment methods from an Islamic perspective as solutions to these health problems are supported by scientific research results. This shows a form of integration between the Islamic spiritual approach and the rational (medical scientific) approach. NU's health messages also convey ideas about health behavior recommendations, including considerations of good (beneficial) or bad behaviors that have negative impacts (*madhorot*). NU uses health messages that frame the negative consequences (losses) of unhealthy behavior and the positive consequences or benefits of Islamic-based behavior as a path to health. For example, these worship activities are accompanied by positive benefits and contribute to health problems.

Based on the approach of neuroscience, reading the Qur'an can positively influence brain volume and waves. The increase of alpha waves in the brains of people who are read the Qur'an is very beneficial for health. Furthermore, people who are accustomed to memorizing the Qur'an actually have larger brain volumes than those who do not memorize it Explaining the threat of the harmful effects of gambling on brain shrinkage (Nurfauzi, 2024b, June 29)

Various negative consequences of unhealthy or problematic behaviors can previously trigger the emergence of negative emotions such as fear. This encourages readers to recognize and understand the harmful effects of problematic behaviors on health, so they can avoid or treat these health issues by applying Islamic-based behavioral recommendations, treatment methods, or prevention strategies.

Values in NU Online Health Messages to Build Community Resilience

NU health articles contain various values taught in Islam. These values include simplicity, harmony, wisdom, responsibility, respect, self-restraint, self-control, perseverance, caring, independence, goal-oriented focus, sincerity, patience, simplicity, altruism, harmony, and balance.

Research shows that altruistic motivation among volunteers provides health benefits. Interestingly, volunteers with an altruistic spirit experience a decrease in mortality, especially when this motivation is linked to the application of religious teachings. (Nurfauzi, 2025c, December 17)

Values such as discipline, as conveyed in health articles, can be embodied through fasting. Balance also emerges as a value communicated through activities considered capable of achieving health goals, for instance, by taking in beautiful scenery as a counterbalance after exerting oneself through physically demanding acts of worship, such as prayer, fasting, and *zikir* (remembrance of God) performed regularly. Other values, such as harmony and balance, can be realized through contemplation and self-evaluation (*tafakur*), which is believed to reduce stress and sadness and maintain mental health.

The next step is the assignment stage to practice discipline, such as fasting on Mondays and Thursdays. Furthermore, maintaining the *zikir* routines previously practiced is essential to maintain positive memories. After sincerely performing *riyadhah*, relaxation, such as viewing

beautiful natural scenery, can balance the intensity of the practices that have been carried out. (Nurfauzi, 2024d, September 2)

Tafakur, a contemplative practice that has long been an integral part of spiritual tradition and the balance of life, is becoming increasingly relevant amid the dynamics of modern life that are prone to generating stress. Through reflection and self-evaluation, human beings can find harmony between the needs of the body and the tranquility of the soul, thereby creating a solid foundation for holistic well-being. Beyond that, for a Muslim, *tafakur* is a form of the Sunnah of the Prophet Muhammad SAW (Nurfauzi, 2025b, May 2).

DISCUSSION

Research results show that health messages that have the potential to build individual and community resilience contain Islamic values such as simplicity, harmony, wisdom, responsibility, respect, self-restraint, caring, sincerity, balance, and consistency that are based on *akhlaq* (morals) and *adab* (etiquette). Islamic teachings recognize three main types of values: (a) morals, which refer to the obligations and responsibilities stipulated in sharia and Islamic teachings in general; (b) etiquette, which refers to etiquette related to good character; and (c) the character qualities possessed by a good Muslim following, the example of the Prophet Muhammad (Halstead, 2007, p. 283). The figure of the Prophet Muhammad is also used to achieve a better condition. In the context of this research, simplicity, harmony, wisdom, responsibility, respect,

self-restraint, caring, sincerity, and consistency are values that are the beliefs of the Muslim community and also as character qualities that are emulated and become parameters or criteria for behaving in accordance with the teachings of Islam.

These values are communicated through rationally structured narratives and argumentative rhetoric, supported by credible sources in the form of statements from prominent figures and scientific literature, such as journals and research findings. According to rhetorical theory, an attitude change will take place if the persuaders' message (proof) is rational and logical (Perbawaningsih, 2012, p. 13). This strategy uses a combination of positive (gain) and negative consequence (loss) frames. The application of mixed-frame (gain-loss) messages has greater potential to increase health behavioral intentions, which subsequently lead to the respective behaviors (Ort, Reinhardt, Koch, & Rossmann, 2023, p. 512). NU Online uses health messages framed around the negative consequences of unhealthy behavior and the positive consequences or benefits of Islamic-based behavior as a path to health.

The arguments in health articles are supported by quotations from the Quran, hadith, and the thoughts of Muslim scholars, which strengthen the message's spiritual and cultural dimensions. Health messages become more relevant and acceptable to the Muslim community by combining scientific and religious approaches. Referring to the concept of logos and ethos (Panigyrakis, Panopoulos, & Koronaki, 2020, p. 702), a

rational approach supported by statistical evidence, scientific research results, science-based explanations, and references to the ideas of experts/specialists, as well as an Islamic spiritual-religious approach by citing Islamic texts, demonstrates elements of logos (arguments about health presented by NU) and ethos that demonstrate NU's competence and credibility. The purpose of the logos element is to convey facts and increase the credibility of the content, while the ethos element is to convey values and, strengthen the speaker's credibility and authority (Adam, 2021, p. 10). The logos element is demonstrated through arguments that integrate rational and spiritual approaches. The biological mechanisms of the impacts of problematic and recommended activities on health are used to explain recommendations for health behaviors, treatment, and prevention methods. The argument is further reinforced by the citation of statistical data, research findings (journals), books, and Islamic reference texts, such as verses and chapters (surah) of the Qur'an. The ethos element is emphasized by presenting figures and/or characters of authority, such as health professionals and experts (doctors and psychologists), public officials (representatives of the government and authorized/related institutions), NU or NU-affiliated figures, and Islamic figures, such as the Prophet Muhammad, the wives of the Prophet Muhammad, and Muslim scholars. Islamic values, such as simplicity, harmony, wisdom, responsibility, respect, self-restraint, caring, sincerity, balance,

and consistency, which are based on *akhlaq* (morals) and *adab* (etiquette), also contribute to the ethos element of NU's health rhetoric.

Pathos is a depiction of feelings evoked in the audience (Panigyrakis, Panopoulos, & Koronaki, 2020, p. 705). This research shows that authors of health articles use emotions such as fear by presenting various negative or undesirable impacts of unhealthy behavior. The purpose of the pathos element is to engage the listener through emotion by evoking emotions, feelings, and creating a desired atmosphere (Adam, 2021, p. 10). Addressing the negative health consequences of problematic behavior, NU's health rhetoric can evoke negative emotions, such as fear, potentially encouraging readers to avoid such behavior and adopt Islamic-based behavioral recommendations, treatment methods, or preventive measures. Manolescu (2007, p. 165) notes that, for George Campbell, emotional appeals ought to be tempered, whether by the type of emotion invoked or by reason. Persuasive rhetoric that uses emotions such as fear must be reasonable and proportional (Manolescu, 2007, p. 165). According to Manolescu (2007, p. 167), on the idea of an ordered mind as a cure for religious and related forms of disorder, this research context shows that the Islamic spiritual-religious approach remains accompanied by a rational approach to produce an ordered mind. This combination of approaches makes health behavior recommendations, including acts of worship that embody values such

as prayer, fasting, *zikir*, almsgiving, and gratitude, remain acceptable because they are perceived as reasonable by readers, especially in a health context where most individuals use high-elaboration processing to interpret such messages.

The NU's health rhetoric frames the act as behavioral recommendations that positively impact health. These behavioral recommendations include seeking assistance from experts/specialists, such as counselors, doctors, psychologists, and health services, to help address health problems. Other behaviors refer to recommendations for non-pharmacological therapy or interventions with an Islamic approach and methods of treatment and/or prevention of diseases or problematic behaviors such as behavioral therapy and Islamic cognitive development, prostration, *tafakur* (practice of contemplation), *safar* (traveling), spiritual communion with God, controlling emotions (anger), reconciling in conflict, avoiding problematic behaviors such as gambling, and *riyadhah* (practice of spiritual purification). Readers are expected to avoid problematic or risky behaviors because they have negative impacts on health. Based on the semantic elements (e.g., family, society, government, support, and synergy), risky behavior and health problems are not only individual problems and responsibilities, but are also shared problems that emphasize the social responsibility of the immediate environment, such as family, friends, school, and the broader social context, including society and government.

Scenes can be identified through the word *relevan* used to indicate the appropriateness of implementing Islamic-based actions or behaviors in the past (during the time of the Prophet Muhammad and his companions, such as the Isra' Mi'raj event); the era of Muslim scholars; and the present (modern life) and various aspects of human life. Scenes in NU's health rhetoric also refer to certain conditions, such as the rainy season, and major events, such as the independence era. Scenes from various countries in Europe, Asia, and America are also shown as research contexts and references for the statistical data used.

Agents in NU's health rhetoric include health professionals and experts, public officials, figures from NU, and Islamic figures, such as the Prophet Muhammad and Muslim scholars. Health workers and experts are often used to provide scientific medical validation for the conveyed health messages. NU often uses Islamic figures as authorities who form the basis for recommendations for health behaviors or Islamic prevention and treatment methods. This can strengthen the religious-spiritual aspect of health rhetoric. Health articles also feature other spokespersons, including community representatives such as parents, particularly in articles on child protection and family resilience. This is done to provide a vivid portrayal of parenting practices and the challenges of raising children and adolescents, thereby building relevance and encouraging emotional closeness with the reader.

Agency is demonstrated through narratives about the ways to conduct or

implement non-pharmacological therapy (interventions) with an Islamic approach and activities believed to be instruments for treating or preventing diseases or problematic behaviors. These methods encompass acts of worship such as prayer (*shalat*), remembrance of God (*zikir*), fasting, giving charity and paying alms (*zakat*), living simply, expressing gratitude, and experiencing the history of the prophet. Agency in this NU health rhetoric also refers to a variety of activity sequences, including a sequence of late-night activities (observing the night sky, reciting Qur'anic verses, performing *siwak*, performing ablution (*wudhu*), carrying out the night prayer, and then lying down); traveling while remaining physically active by maintaining physical acts of worship such as prayer (*shalat*); drawing closer to God by listening to Qur'anic verses and reflecting upon their meanings; and adopting a simple lifestyle accompanied by the habit of performing the night prayer. Agency is found in parenting by establishing closeness and communication and being good role models for children.

The purpose identified in NU Online health rhetoric is to emphasize the importance of involving the assistance of health workers as experts to help address health problems, avoid behaviors that are considered problematic because they have a negative impact on health, and implement behaviors and activities recommended from an Islamic perspective because they have positive consequences for physical and psychological health.

Health rhetoric demonstrates that accountability for health-related behaviors extends beyond individuals to encompass social responsibility at multiple levels, the immediate environment, including friends, family, and schools, as well as the wider social context, comprising society and the government. Burke believed that communicators carefully choose semantic and structural conventions to emphasize certain dramatic elements at the expense of others (Bush & Boiler, 1991, p. 31). This study found that NU's health rhetoric tends to emphasize the elements of act, agency, and agent. The act element consists of Islamic behavior and therapy implemented through concrete methods and instruments in the form of activities and worship from an Islamic perspective (agency). The emphasis on the act and agency elements is also demonstrated in the study of television AIDS campaigns in 1988 that focused on individual risk behavior (act), while the 1989 campaign centered on ways and means of halting the pandemic through open and honest discussions between parents and children (agency) (Bush & Boiler, 1991, p. 33). In contrast to the findings of this study, which also emphasizes the agent element of authority figures such as the character of the Prophet Muhammad and Muslim scholars who are role models and symbols for Muslim society, Bush and Boiler's (1991, p. 32) study found that the health campaign does not emphasize the agent element but rather the scene in the 1987 campaign by depicting AIDS as a deadly and ubiquitous environmental threat.

Bloomfield and Sangalang (2014, p. 144) examined the film *Super Size Me*, which emphasized the scene element by depicting a toxic environment saturated with fast-food restaurants, portrayed as overriding individual choice, and the film *Fat Head*, which emphasized individual autonomy and responsibility (agent elements) with the argument that health is the result of the agent's conscious choices. In the context of this research, NU's health rhetoric not only provides an understanding of the negative impacts of problematic behavior on health, but also helps readers by providing recommendations for concrete steps that individuals can take as solutions to problematic behavior and health problems. This can encourage improvements and enhancements in health quality to build individual and community resilience.

This spiritual-religious value-based rhetoric can build resilience for individuals and communities. Individuals have the opportunity to develop beliefs and resilience skills in responding to and facing adversity through the dissemination of health messages facilitated by easily accessible digital websites. Referring to Fröh and Robinson (2024, p. 16), the literature in the context of crisis situations identifies two key factors of effective communication, namely the trustworthiness of the source and its impact on meaning-making.

Trustworthy sources of information are identified as communicators who have established relationships of trust prior to a crisis situation and who are perceived as sharing the same values as the information

recipients (Fröh & Robinson, 2024, p. 16). NU establishes and maintains its position as a credible and trustworthy source for Muslim communities in Indonesia through health rhetoric that combines approaches grounded in Islamic spiritual-religious values. This study makes a conceptual contribution to the development of health communication studies by integrating health rhetoric with Islamic spiritual-religious values to build community resilience. Practically, the findings can serve as a basis for designing value-based health messaging strategies, thereby increasing the adoption of healthy behaviors and strengthening the resilience of individuals and communities in facing health challenges.

CONCLUSION

This study found that NU Online uses an integrated Islamic rational, emotional, and spiritual-religious approach. The logos element is demonstrated through arguments that combine rational and spiritual approaches. Recommendations for health behaviors, treatment, and prevention methods are explained through the biological mechanisms of the problematic and recommended behaviors' effects on health. The argument is further reinforced by the citation of statistical data, research findings (journals), books, and Islamic reference texts, such as verses and chapters (surah) of the Qur'an. The ethos element is emphasized by presenting figures and characters of authority in the health sector and Islamic figures such as the Prophet Muhammad and Muslim scholars. Islamic

values such as simplicity, harmony, wisdom, responsibility, respect, self-restraint, caring, sincerity, balance, and consistency, which are based on *akhlaq* (morals) and *adab* (etiquette), also contribute to the ethos element of NU's health rhetoric, which underlies behavioral recommendations as solutions to health problems. These activities were framed by their benefits or positive consequences. Meanwhile, through the negative health consequences of problematic behavior, NU's health rhetoric can evoke negative emotions such as fear that have the potential to encourage readers to avoid such problematic behavior and implement Islamic-based behavioral recommendations, treatment, or prevention methods.

The health rhetoric of NU emphasizes the elements of act, agency, and agent. The act element takes the form of behavioral recommendations, such as seeking assistance from health experts to address health problems. Other behaviors refer to recommendations for therapy or non-pharmacological interventions with an Islamic approach and methods for treating and/or preventing illnesses or problematic behaviors, such as *tafakur* (practice of contemplation), *safar* (traveling), spiritual communion with God, and *riyadhah* (practice of spiritual purification). Agency is demonstrated through narratives about the ways to conduct or implement non-pharmacological therapy (interventions) with an Islamic approach and activities believed to be instrumental in treating or preventing illnesses or problematic

behaviors. These methods encompass acts of worship such as prayer (*shalat*), remembrance of God (*zikir*), fasting, giving charity and paying alms (*zakat*), living simply, and expressing gratitude. The agents consist of health workers and experts, including doctors and psychologists, public officials (government representatives and authorized/related institutions), NU or NU-affiliated figures, and Islamic figures such as the Prophet Muhammad, the wives of the Prophet Muhammad, and Muslim scholars.

This study examines NU's general health rhetoric. Future studies could focus on specific health topics to examine the dynamics of rhetoric on specific health topics over a specific period of time. This study is limited to the analysis of health article texts. Further research is recommended to add data from the perspectives of institutions or authors to obtain rhetorical strategies from the communicator's perspective. Future studies could also investigate the Muslim community's acceptance of health articles. Data on this acceptance is crucial for developing acceptable rhetorical strategies that can potentially change public health behavior. Further research could evaluate the impact of Islamic spiritual-religious value-based rhetoric in health messages on the resilience of Indonesian Muslim communities.

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