

# Language Variations by Guru Zaini Ghani's Preach in South Kalimantan

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**Abstract:** This study examines the use of language variations in Guru Zaini Ghani's preach in South Kalimantan. This study aims to: (1) describe language variations and (2) describe language styles based on the tone and structure of sentences in Guru Zaini Ghani's preach in South Kalimantan. The approach used in this research is the sociolinguistic approach. This research method uses literature and qualitative descriptive methods. To collect data through text observation techniques and to analyze data using record techniques and note taking techniques. At this stage the data obtained from the listening results are transcribed into written form. Based on the results of the discussion obtained the following conclusions: (1) variation The language content contained there is a variation of idiolastic language, dialect, language variety in terms of usage divided into terms of formality, official variety, and casual variety, (2) Language style based on tone, there are simple styles, noble and powerful styles, and intermediate styles, (3 ) Language style based on the structure of the sentence there are climax, anticlimax, parallelism, and repetition. Result of this studi explain about variation language Guru Zaini's preach whose give realized to Banjar's society about the ritual religious that is in manner of people to how express they are knowledge and ethic are with physicolgy phenomena and social fact to learn religious values and internalize for ther own sense of religious identity. Religious preach as sub of socioculturalcomplexity people that develop from ritual religious for made supranatural concept by side external to extend belief and faith with variation and characteristics by Guru Zaini's.

**Keywords:** *language variations, preach*

## Preliminary

Language and level of society appear in certain languages. The level of society is divided into several classes, these classes have specific language forms, both variations, variations or distinctive dialects. If we concern language speakers B anchor , then it is easy to identify the variations in pronunciation or vocabulary of a group of premises difference n the other banjo ethnic groups. Soeparno (2002) states that every society is certain to own and use the social communication tools. There is no society without language, and there is no language without community. language has a important role for develop identity religion in education, behavior and social for society (Skerret, 2017). The use of the Banjar language in everyday conversation and relationships in South Kalimantan and its surroundings is more dominant compared to Indonesian. The Banjar language is in the category of quite safe from extinction because it is still used as a colloquial language. The Banjar people are the Banjar ethnic community group.

Winchester suggested that religion has function as conceptualize phenomena for create resource of critical which helping society for uncover and solve the problem by constructive (2016). It happen either to guru Zaini's preach whose help society to practice the religion theory in they are life. Religious and culture is manner of people to how express they are knowledge and ethic are with physicolgy phenomena and social fact to learn religious values and internalize for ther own sense of religious identity (Einol, 2011). Religious preach as sub of socioculturalcomplexity people that develop from ritual religious for made supranatural concept

by side external to extend belief and faith (Purzyki, B.G, et al., 2017; Atran & Henrich; Bulbulia et al., 2013; Hennrich, 2009; Norenzayan, 2013; Norenzayan et al., 2016).

Indonesia is islamic country which for all manner show religion identity for society like education, lifestyle, activity for primary think in they are as entity society covers language, norm, sign, interaction, connection, power, and authority the as productive activities religious (Guhin, 2014; Parker, 2014). Islam is faith and culture has complex variation as language, culture, local wisdom, and entity that create social system (Ahmad, 2016). Indonesia In this study, researchers will examine the language variations of a teacher who is well known and charismatic. B eliau is Al Allamah Al Arif Billah or Maulana Shaykh Muhammad Zaini Abdul Ghani, or commonly called the Gathering Guru. The Sekumpul Guru was born in Martapura, known as the Veranda of Mecca. The name was born because Martapura gave birth to many scholars, the Sekumpul Guru was a large human figure, a very admirable person. Sekumpul Guru were indeed unique and phenomenal figures. Older people like him were not only rare, but also almost nothing anymore in this era. Guru Sekumpul including a figure who is missed. In terms of naming Sekumpul, Guru Zaini also explained that while joking Sekumpul means not gathering, God willing, because we did not gather here until heaven (Kariem, 2015: 75).

**Method**

This research method is a qualitative method. The approach used in this research is the Sociolinguistic approach that analyzes the use of language variations in the preach of Guru Zaini Ghani in South Kalimantan. Sources of data in qualitative research in the form of verbal speech derived from informants based on certain considerations and soliciting information as language users in communication in each particular area with the aim of detailing the specificities that exist in that context. Data collection in this study was done by selecting the video to be analyzed, transcribing data that already exist, and using text observation techniques. Text observation technique is by collecting all the data that can be taken in accordance with the problem under study. The data analysis process begins by examining all available data. Data analysis is the record that produces field notes, with it coded so that the data source can still be traced.

**Results and Discussion**

**Language variations on Guru Zaini Ghani’s preach in South Kalimantan**

The following table presents the Research Data Results of Guru Zaini's preach entitled " Adab Students to Teachers " .

**Table 1.** Guru Zaini's preach entitled " Adab Students to Teachers " .

| Data   | Quote  | Variation      | Description   |
|--|--|----------------|---|
| Guru Zaini Ghani's preach titled "Adab Students to Teachers" | 1. "Kada boleh mambuka majelis karna manyamai lawan majelis guru kecuali guru nang manyuruh. Kalo inya nang bakahandak, nafsu belaka itu ngarannya. Batuhan lawan nafsu maka samua urang nang umpat disitu dirugikannya. Tolong baca syarat baituniyah karangan guru kita Syekh Muhammad Hasan Syad di | <b>Speaker</b> | Seeing the description of Teacher Zaini Ghani's lecture entitled " Adab Pupils to Teachers " can be obtained variations of idiolastic language which is a characteristic of a person in speaking. In the lecture he always uses certain vocabulary words repeatedly, so the researcher states that it is a variation of his idiolect language, in the preach there are three quotations of idiolect variations. Words are included in the quote is the word nang used five times, said Pang |

| Data | Quote  | Variation        | Description  |
|------|--|------------------|--|
|      | <i>situ adab urang <b>nang</b> maajar atau mambuka majelis dilarang menyamai akan gurunya, kecuali guru <b>nang</b> manyuruh” (ID).</i>  |                  | used once, and said <i>well that</i> is used one time.<br>Whereas the dialect he gave was predominantly using the Banjar downstream utterance, namely using vowels (e and o), in the lecture there were two quotations of dialect variations. The words included in the quote are the words <i>if</i> used twice, and the <i>equaling</i> words are used once. |
| 2.   | <i>“Kalo <b>pang</b> marasa ilmu sudah ganal mambuka majelis, guru kada manyuruh <b>nah itu</b> kada ba adab lawan gurunya sombong sudah kada mamakai izin” (ID).</i>  |                  |  |
| 3.   | <i>“Selain sifat 20 yaitu kelakuan yang patut bagi urang <b>nang</b> sudah beriman, itu tasawufnya” (ID).</i>  |                  |  |
| 4.   | <i>“<b>Kalo</b> inya nang bakahandak, nafsu belaka itu ngarannya” (DK).</i>  |                  |  |
| 5.   | <i>“Tolong baca syarat baituniyah karangan guru kita Syekh Muhammad Hasan Syad di situ adab urang nang maajar atau mambuka majelis dilarang <b>menyamai</b> akan gurunya, kecuali guru nang manyuruh. <b>Kalo</b> pang marasa ilmu sudah ganal mambuka majelis, guru kada manyuruh nah itu kada ba adab lawan gurunya sombong sudah kada mamakai izin” (DK).</i> |                  |  |
| 6.   | <i>“<b>Tuhan senantiasa</b>, ilmu dan sama baturnya ta’aluf kepada kita, maka menjadikan kita muamalah beserta Allah ini bersama akhlak yang disebut tasawuf” (RB).</i>  | <b>Usage</b>     | In the sentence of Guru Zaini Ghani's preach entitled " <i>Adab Pupils to Teachers</i> " can be obtained variations in terms of usage has a special vocabulary contained in the lecture. There is one quote variation in terms of usage.   |
| 7.   | <i>“Ilmu agama menunjukkan ilmu tauhid yang utama dipelajari sebab kada kawa kita menyembah tanpa mengetahui siapa yang di sembah dan sampai kita mengetahui cara-cara dan adab-adab penyembahan</i>   | <b>Formality</b> | Finally, from the description of guru Zaini Ghani's preach entitled " <i>Adab Pupils to Teachers</i> " can be obtained variations in terms of formality which is divided into two types of diversity, namely the formal variety and the relaxed variety having a special vocabulary contained in the lecture, the researcher                                   |

| Data | Quote   | Variation | Description   |
|------|---|-----------|---|
|      | <i>terhadap urang itu, maka tidak bisa kita melaksanakan akhlak terhadap urang itu” (RS).</i>   |           | states that there is an excerpt from the official variation and one quotation of variations from casual variations. |
| 8.   | <i>“Jadi Habib Usman Badawi menyatakan bahwa tiga pengetahuan tadi wajib dikaji, mengajinya mulai baligh barakal hukumnya fardhu ain seperti sunat-sunat amaliah” (RR).</i> |           |   |

### ***Style of Language Based on Tone in Teacher Zaini Ghani’s lecture in South Kalimantan***

The following are presented Research Results Data of Guru Zaini Ghani's preach entitled "*Adab Students to Teachers*".

**Table 2.** Guru Zaini Ghani's preach entitled "*Adab Students to Teachers*".

| Data   | Quote   | Language Style Based on Tone    | Description  |
|--|---|---------------------------------|--|
| <b>Teacher Zaini Ghani's lecture titled "<i>Adab Students to Teachers</i>"</b> | 1. <i>“Tolong baca syarat baituniyah karangan guru kita Syekh Muhammad Hasan Syad di situ adab urang nang maajar atau mambuka majelis dilarang menyamai akan gurunya, kecuali guru nang manyuruh” (GS).</i> | <b>Simple style</b>             | It is well known that a simple style of language is an instruction or instruction in the guru Zaini Ghani's preach with the title " <i>Adab Pupils to Teachers</i> ". His command for all the Ummah must have <i>etiquette</i> , moreover the person who wants to open an assembly must ask permission from his teacher. There are two quotations of simple tone in the lecture. |
|  | 2. <i>“Selain sifat 20 yaitu kelakuan yang patut bagi urang nang sudah beriman, itu tasawufnya. Adapun fiqihnya apabila diamalkan seperti taubat, dzikir kepada Allah dan lain-lain” (GS).</i>              |                                 |  |
|  | 3. <i>“Ilmu agama menunjukkan ilmu tauhid yang utama dipelajari sebab kada kawa kita menyembah tanpa mengetahui siapa yang di sembah dan sampai kita mengetahui cara-</i>                                   | <b>Noble and Powerful Style</b> | It means that the noble and powerful language style in the guru Zaini Ghani's preach with the title " <i>Adab Pupils towards Teachers</i> " is his tone that is able to convince listeners (pilgrims) to draw religious knowledge in an assembly to have good manners. There is one  |

| <b>Data</b> | <b>Quote</b>   | <b>Language Style Based on Tone</b> | <b>Description</b>  |
|-------------|--|-------------------------------------|---|
|             | <i>cara dan adab-adab penyembahan terhadap urang itu, maka tidak bisa kita melaksanakan akhlak terhadap urang itu” (GMB).</i>  |                                     | quotation of noble and powerful language style in the preach.   |
| 4.          | <i>“Tolong baca syarat baituniyah karangan guru kita Syekh Muhammad Hasan Syad di situ adab urang nang maajar atau mambuka majelis dilarang menyamai akan gurunya, kecuali guru nang manyuruh” (GM).</i> | <b>Medium style</b>                 | If we refer to the medium style of the guru Zaini Ghani's preach with the title <i>"Adab Pupils towards Teachers"</i> is a speech that creates a calm and peaceful atmosphere so that the listener (pilgrims) can focus and be eager to explore the lecture material delivered by the teacher. There is one intermediate style quote in the preach. |

Regarding the quotations above, there are two simple styles which are instructions from Guru Zaini Ghani's preach, noble and powerful styles, there is one quote that is able to convince the listener, and there is one intermediate style quote. A speaker can use a variety of ways. On one occasion it tried to inflame emotions by using powerful words, but on another occasion it spoke softly.

## **Conclusion**

Based on the results of research on language variation Guru Zaini Ghani's preach in South Kalimantan can be concluded based description that variations idiolect most dominant language used when the speaker gave a preach. Speakers often use certain vocabularies that are characteristic of the speakers themselves and the most dominant style is used simple because this style is usually used by speakers in giving instructions, commands, and lessons. This style is based on suggestions that are emitted from the series of words contained in the preach. Result of this studi explain about variation language Guru Zaini's preach whose give realized to Banjar's society about the ritual religious that is is manner of people to how express they are knowledge and ethic are with physicolgy phenomena and social fact to learn religious values and internalize for ther own sense of religious identity. Religious preach as sub of socioculturalcomplexity people that develop from ritual religious for made supranatural concept by side external to extend belief and faith with variation and characteristics by Guru Zaini's.

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