

Comparing Ustaz Abdul Somad's Language Style to Ustazah Mama Dedeh's Language Style

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ABSTRACT

This study describes the comparison of the use of language styles based on sentence structure and the use of language styles based on the direct meaning of the lecture communication between Ustaz Abdul Somad and Ustazah Mama Dedeh. This research is a qualitative descriptive study. The object of this research is the use of language styles based on sentence structure and the use of language styles based on whether or not the direct meaning in the lecture communication of Ustaz Abdul Somad and Ustazah Mama Dedeh. The research data source is in the form of a youtube video that is associated with the use of style language is based on sentence structure and the use of language style is based on the direct meaning or failure of Ustaz Abdul Somad and Ustazah Mama Dedeh's lecture communication. The data analysis technique of this research is based on Miles and Huberman's inductive technique. Through this model, analysis is carried out through four stages of activity, namely, (a) data collection, (b) data reduction, (c) data presentation, and (d) drawing conclusions and final results. The findings of this study are, First, the language style based on the sentence structure of Ustaz Abdul Somad is dominated by the antithetic language style, while Ustazah Mama Dedeh is dominated by the repetitive language style. Second, the language style based on the direct meaning of Ustaz Abdul Somad is dominated by the apostrophe, while the language style based on the direct meaning of Ustazah Mama Dedeh is dominated by the erotesis style. Third, Ustaz / Ustazah in this study succeeded in utilizing language style as a medium in an effort to influence or convince the congregation, create a certain mood, and strengthen the effect on advice, teachings, orders and prohibitions in the ideas presented.

Keywords: *comparison, language style, ustaz, ustazah*

1. INTRODUCTION

Comparisons become an interesting study when looking at the similarities and differences of a famous religious figure with other great religious figures. Religious leaders in Indonesia have their peculiarities, but not all of the style of the character is different. Sometimes a religious figure who is usually called a ustaz has the same style as another ustaz. Comparative or comparative studies are the right choice in analyzing the styles of two religious figures or ustaz in Indonesia. According to Surakhmad [1] comparison is a descriptive investigation that seeks to find solutions through an analysis of causal relationships, namely selecting certain factors related to the situation or phenomenon being investigated and comparing one factor with another.

Preachers in Indonesia are usually called Ustaz. Ustaz are individuals who use you right language as a medium of propaganda by means of oral and tar written. Ustaz is attached to male religious figures, while ustazah calls for female religious leaders. According to Purba [2] ustaz means religious teacher or male professor. The definition of ustaz mentioned by Kuswandi [3] is guided by the Arabic dictionary quoted in the book Al-Mu'jamul

Wasith, written by Dhaif that the word ustaz has a meaning, namely ; first, as an educator; second, people who are experts in an industrial field and teach others; third, high-level academic titles at the university, the designation for a lecturer with the title of Doctor, or Professor.

Ustaz uses Indonesian as a medium of communication when talking about religious values and teachings that concern all areas of life. The existence of Indonesian extremely important lecturing because of air in order to unify ideas and understanding throughout Indonesia on religious teachings delivered. The explanation of religious teachings is given based on standard references, namely the Al Quran and hadith. Religious teachings cover all aspects of life such as; social, cultural, economic, political, as well as defense and security aspects for the benefit of the people and the safety of the world and the hereafter. Zamzani [4] argues that Indonesian has a central role in intellectual, social and emotional development.

The ability of the ustaz when delivering clear advice, directions, instructions and arguments based on the Al-Quran and hadiths as well as religious stories shows that

the ustaz's language is controlled by the ustaz . Instructions, directions, and health advice by the ustaz will be supported by an appropriate language style so that it can be accepted by the community. All the ustaz's ideas can be accepted if the ustaz's style of language does not conflict with the idealism of his congregation. All advice and instructions given by the ustaz can be guided if they really refer to the Al Quran and the hadith which are valid and supported by the right language style . Keraf [5] suggests that language style is a way of expressing thoughts through language in a distinctive way that shows the soul and personality of the writer or language user.

The purpose utilization style of the language specified when the air- talk by Ustaz is that the presenter's valid information, proper guidance and advice that are beneficial to human salvation in this world and hereafter based on the Quran and Hadith to be accepted by the assembly. Ustaz's expertise in communication, especially his speaking skills, is reflected in his language style, to this language style that is effective in conveying strong thoughts, opinions and messages in a concise, concise, clear and impressive manner. Muzaiyanah's opinion is that ustaz as a preacher / or preacher who delivers preaching on Friday requires special skills, is good at rhetoric and is skilled in communication, so that the contents of his sermon can reach and affect his congregation [6].

The literary style ust when Air lectures or air-propaganda beneficial agatr could give p enekanan message, shown to a lovely an appearance as well as men so the power of attraction for the assembly of it, until the information, guidance, and advice given by Ustaz managed in accordance goals in just right but still in harmony with the culture of the community where the lecture took place. The process of delivering a lecture dealing with the norms of social and cultural systems that exist in the community when the interaction is done. A polite relationship is beneficial for reducing misunderstandings and minimizing the emergence of conflict and maintaining harmonization of the relationship between the cleric and the community. Basically language style processing cultural values that correlate with courtesy, respect, good attitude, ethics language or inappropriate behavior. Used the style of the language when the lecture is an overview of the procedure to communicate well and pay attention to manners and local wisdom and attitude that appealed to the audience to a lecture or sermon. Become researchers have conducted study about the style of language that is; by Acheoah [7] who discusses the style of preaching religion Islam and Christianity. Awonuga [8] studied two sermons by Pastor Paul Enemche of Dynamics International Gospel Center and Pastor Chris Oyakilome of Christ Embassy, with used linguistic devices in the form of the basic characteristics of language use. Light [9] assessment of teaching styles and teaching Yesus in association with evangelical homiletics, or the application of the general principles of the art of rhetoric into public discourse specifications. Furthermore, Savoy [10] examined how the evolution of rhetoric and language style American president since 1789 until the year 2017 with the conclusion that the speech the

government tends to use words related to man 's and emotions, also refers to God and the symbolic expression of the American state of freedom. Nurpadillah [11] examined the language style and connotation of the text of President Jokowi's first speech. Sudiarsa's research [12] analyzes the language style of news stories in the Kompas daily print media. Dewi [13] who reviewed the language style of online media news in Indonesia and saw the use of standard and non-standard words. Furthermore, Agustin [14] reviewed the diction and language style in President Soeharto's speech. Tunga [15] examined the language style of Pastor Sefnat Babys S.Th from Kupang, who often used hyperbole, showing characters or characteristics in his lecture activities. Josefre [16] examines the diction and style of language in the sermon of the pastor Petrus Agung Purnomo. Subsequently, Sukarno [17] examined the rhetoric of persuasion as an effort to influence congregations in the Friday sermon text. The difference between the above research and this research is that this study discusses the comparison of language styles based on sentence structure and language styles based on the indirect meaning of the lectures of Ustaz Abdul Somad and Ustazah Mama Dedeh as well- known religious figures in Indonesia. Ustaz Abdul Somad was chosen because Ustaz Abdul Somad was known as the ustaz with ten million followers and was even recommended by the Ijtima Ulama Forum and Indonesian Leaders as a candidate for vice president of Indonesia for the period 2019-2024. Meanwhile, Ustazah Mama Dedeh is a woman preacher who is known to speak frankly but firmly and attractive with the jargon "Curhat Dong, Mah".

2. METHOD

This research was conducted in Padang and this research was carried out in stages. When the study is pa da June 9 s / d 15 September 2020. The research is a qualitative research with descriptive method. Descriptive understanding is research carried out solely based on existing facts or phenomena that are empirically alive to the speakers. The purpose of this qualitative research is to produce descriptive data in the form of oral communication at ustaz / ustazah lectures in Indonesia. Bagdan and Taylor [18] define qualitative methodology as a research procedure that produces descriptive data in the form of spoken words from people and observed behavior. Arikunto [19] states that descriptive research is not intended to test certain hypotheses, but only describes what it is about a variable, symptom or condition. This study aims to obtain a description and explanation of the style of communication language of Ustaz Abdul Somad and Ustazah Mama Dedeh.

The qualitative research instrument is the researcher himself and the researcher has been equipped with knowledge and theory regarding the theme. The instrument in this study is the researcher using a research tool in the form of a Dell laptop to process data and a Samsung A50 smartphone to help obtain information. In principle, this research data collection can be called a data provision technique. Sudaryanto [20] argues, the meaning

of 'data provision' is the provision of data that is really data, the provision of data that is fully guaranteed of its validity. Meanwhile, what is stated by data collection techniques is actually only collecting data that is already available. The method used in this research is the observation method. The observation method is a method used by researchers to obtain data by listening to the use of language, namely the communication of Ustaz Abdul Somad and Ustazah Mama Dedeh. Refer to the method suitable for use in this study because it is used to obtain the data is done by way of listening to the use of the Indonesian language at convey in Ustaz Abdul Somad and Ustazah Mama Dedeh.

The data collection technique used in this research is the free-to-speak (SBLC) technique, record, and take notes. SBLC means that the writer downloads the video that has been recorded in the speech event without being involved in the said event. So, in this case the researchers only as an observer, then after downloading videos investigators should record or transcribe the data is by using aids such as laptops Lenovo , VAIO notebooks and smart telephon Samsung A50. The data analysis technique

of this research is based on the intructive technique (Miles and Huberman) [21]. Through this model, analysis is carried out through four stages of activity, namely, (a) data collection, (b) data reduction, (c) data presentation, and (d) drawing conclusions and final results.

3. RESULTS AND DISCUSSION

2.1 Research Results

This study obtained the results of the analysis of language styles based on the sentence structure used by Ustaz Abdul Somad and U stazah Mama Dedeh which showed the direction and intent of the ustaz / ustazah's conversation in his lecture by repeating the sounds, syllables, words or parts of the sentence that were considered. important for member i pressure in the appropriate context. The lecture of the ustaz / ustazah is emphasized and supported by a strong logic of thinking accompanied by information supporting the idea based on the Al-Quran and hadith. The following table of data analysis results:

Table 1 Language Style of Ustaz Abdul Somad and Ustazah Mama Dedeh Based on Sentence Structure

No.	Language Style Based Sentence Structure	Ustaz Abdul Somad	Ustazah Mama Dedeh
1.	Climax	19	3
2.	Anticlimax	9	-
3.	Parallesism	8	-
4.	Antithesis	36	8
5.	Repetition	5	59
Amount Data		77	70

Table 2 Language Style of Ustaz Abdul Somad and Ustazah Mama Dedeh Based on Direct Indirect Meanings

No.	Language style Based on Continuity Mean	Name		Amount Data
		Ustaz Abdul Somad	Ustazah Mama Dedeh	
1	Asonance	11		11
2	Apostrophe	33		33
3	Asindenton	8		8
4	Redundancy		4	4
5	Erotesis	18	7	25
6	Hyperbole	10	2	12
7	Simile	10	4	14
8	Metaphor	7	6	13
9	Parable	3		3
10	Personification	2	4	6
11	Sinekdoke		3	3
12	Irony		2	2
13	Sarcasm		3	3
Amount Data		105	32	137

The language based on the sentence structure of Ustaz Abdul Somad is dominated by the antithetic language style, namely as many as 36 utterances from a total of 77 speech data, while Ustazah Mama Dedeh is dominated by repetitive language styles, namely 59 utterances from 70 speech data. The language style based on the direct meaning of Ustaz Abdul Somad is dominated by the apostrophe language style, namely 33 utterances from 105 speech data, while Ustazah Mama Dedeh's erotesis style is 7 utterances from 32 speech data.

2.2 Discussion

2.2.1 Ustaz Abdul Somad

a) Antithesis Language Style

Ustaz Abdul Somad's antithetic language style is useful for comparing two opposites to provoke the curiosity and curiosity of the listeners. According to Keraf [5] antithetic is a style of language that contains contradictory ideas, by using opposite words or groups of words. The most dominant language style based on Ustaz Abdul Somad's sentence structure is the antithesis language style. From the 77 data obtained, 36 data or 47 % antithesis language style was found. Examples of Ustaz Abdul Somad's antithetic style:

- (1) *Oleh sebab itu, ada orang sangat sanggup menahan makan "siap!", tahan minum "siap!", tapi kalau menahan darah yang bergelora "belum siap!", makanya balasan orang yang menahan amarah itu luar biasa. [22]*
- (1) *Therefore, there are people who are very able to withstand eating "ready!", Can stand to drink "ready!", But if they hold back the blood that is "not ready!", Then the reply of those who hold back their anger is extraordinary. [22]*

The above speech is an example of the dominance of the antithetic language style used by Ustaz Abdul Somad. In the speech (1) Ustaz Abdul Somad describes information about the ability to endure hunger and endure thirst which then describes the contradiction of the idea that he is unable to contain anger. The utterance uses elements of parallelism and sentence balance that there are heavy things such as fasting that can be done and there are minor things such as holding back anger which turns out to be very difficult to do. Furthermore, Ustaz Abdul Somad stated that although it is difficult to contain anger, there is great appreciation for people who can do it. This antithesis language style is in accordance with the opinion of Keraf [5] that antithesis is a language style that contains contradictory ideas, by using opposite words or groups of words. Ustaz Abdul Somad managed to take advantage of the antithetic language style by emphasizing contradictory information accompanied by information on the benefits and consequences of the teachings so that the listener was interested in doing what was suggested and avoiding what was prohibited by Ustaz Abdul Somad. The style of Ustaz Abdul Somad's language made him dubbed the ustaz of millions of followers and was recommended by the Ijtima

'Ulama Forum and National Figure of Fatwa Guards as a presidential candidate for the Republic of Indonesia for the period 2019-2024 [23].

b) Apostrophs

Ustaz Abdul Somad made use of the apostrophe style to distract the congregation so as to avoid the boredom of the stiff and static lecture. Apostrophe is a language style in the form of transferring messages from the audience to something that is not present according to Keraf's opinion [5]. Ustaz Abdul Somad's apostrophe language styles include:

- (2) *Aku berserah kepada-Mu ya Allah, berserah itu bahasa Arabnya Islam makanya kita ini mengaku dihadapan Allah harifanmusliman, aku condong kepada kebenaran dan aku hanya berserah dari pada-Mu ya Allah ya robbal alamin.[22]*
- (2) *I yield to you the O God, to surrender it in Arabic Islam so we confessed before God harifanmusliman, I incline to the truth and I just surrender from you, O God yes Robbal Worlds. [22]*

In the speech (2) above, Ustaz Abdul Somad said that as a Muslim he surrendered to Allah with the words as if he was directly facing Allah, even though at that time it appeared to the eye that Ustaz Abdul Somad was dealing only with his congregation. Ustaz Abdul Somad's speech seemed to convince his congregation that Ustaz Abdul Somad was able to communicate with Allah and could express his feelings to Allah. The existence of God can not be captured by the senses of man, but the way Ustaz Abdul Somad engaged an audience to the mandate of God as something that does not seem present an apostrophe style as the opinion of Keraf [5]. This method is usually used by preachers in religious communication in front of their congregation by suddenly directing the talk directly to something that does not appear to be present such as gratitude and recognition and prayer to Allah or greetings and salawat to the dead prophet Muhammad SAW, so that it appears that Ustaz Abdul Somad did not speak to the audience.

2.2.2 Ustazah Mama Dedeh

a) Repetition Language Style

The most dominant language style of Mamah Dedeh's Ustazah is the repetition language style. From 70 data obtained, it was found 59 data or 84 % repetition language style. Keraf [5] suggests that repetition is the repetition of a sound, syllable, word or part of a sentence which is considered important to emphasize in an appropriate context. Tarigan [24] also argues that repetition is a language style that contains repetition of sounds, syllables, syllables or phrases or parts of sentences that are considered important to emphasize in an appropriate context. Examples of Mamah Dedeh's repetition style:

- (3) *Alhamdulillah ya Allah, mata bisa melihat, orang lain mah gak bisa melihat. Alhamdulillah tangan saya utuh, orang lain mah gak punya tangan.*

Alhamdulillah saya usia segini mah masih seger, orang lain mah bengek. [25]

- (3) *Alhamdulillah, Allah, the eye can see, other people cannot see. Alhamdulillah, my hands are intact, other people don't have hands. Alhamdulillah, I am at this age, still fresh, other people are silly. [25]*

The speech (3) above shows the repetitive style of Ustazah Mamah Dedeh in emphasizing the advice to always be grateful by reading Alhamdulillah and comparing with other people who do not necessarily get the same enjoyment as other people's repetitions. The word Alhamdulillah means all praise to Allah and is an expression of a Muslim's gratitude to Allah. Other people's phrase mah is a language style that is influenced by the regional dialect which means it is compared to others. The repetition of the word Alhamdulillah and other people's phrases is presented to emphasize the praise of Allah for all the advantages obtained by seeing the condition of other people who are not as fortunate as the listener of Ustazah Mamah Dedeh's lecture.

b) Erotesis

Ustazah Mama Dedeh used the erotetic language style to emphasize the ideas presented in a way that seemed to be asking something, but actually there was an explanation for the question. The opinion of Keraf [5] about erotetic language style or rhetorical statement, namely the language style in the form of asking questions to get the effect of repeating without wanting an answer, because the answer is implied there. Ustazah Mama Dedeh's erotetic language styles include:

- (4) *Bagaimana keluarga utuh, pasangan pacaran mulu? [25]*
 (4) *What about the whole family, how about your dating partner? [25]*

In the speech (4) above, Mama Dedeh's Ustazah asks a question about How is a whole family? Then accompanied by the reason that the couple is dating until it leads to the answer that it is impossible for the family to be intact if one partner hurts the other partner or the partner hurts each other. Fidelity is the key to the integrity of marriage, while continuing to date other people is an act of violating marital loyalty. Mama Ustazah speech Dedeh here mem pernyat a an integrity of the house to the accompaniment of household answer destructive actions it has occurred to obtain repeat effect becomes audible not require an answer, because the answer is implied in there . Basically, Mama Dedeh's Ustazah question has an assumption that there is only one possible answer and should not be conveyed, as Keraf argues [5].

4. CONCLUSION

This study obtained three conclusions based on the results of data analysis and discussion. *First*, the language style based on Ustaz Abdul Somad 's dominant sentence structure is the antithetic language style because Ustaz Abdul Somad uses the antithetic language style to review contradictions or opposing things to get a balance of

attractive lecture presentation so that the listener is given clear choices to carry out and follow advice with good results or violate and oppose with bad results. The language style based on whether Ustaz Abdul Somad's direct meaning is the most dominant is the apostrophe because Ustaz Abdul Somad wants to convince his congregation that Ustaz Abdul Somad is able to communicate with Allah and can express his feelings to Allah.

Second, the language style of Mama Dedeh's Ustazah is dominated by the repetition style because it uses the repetition language style to emphasize things that are considered important and must be understood by the listener as clearly as possible. Style language based directly or absence of meaning Ustazah Mama Dedeh dominated by the style of language erotesis because Ustazah Mama Dedeh take advantage of this style as the giver of pressure on the ideas presented in a way as if to ask something but actually there is an explanation of the question

Third, Ustaz / ustazah in this study succeeded in utilizing language style as a medium in an effort to influence or convince the congregation, create a certain mood, and strengthen the effect on advice, teachings, orders and prohibitions in the ideas presented. Each ustazah / ustazah has a characteristic as a differentiator in presenting language style as a medium of preaching and has similarities.

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