# Language Style of Ustazah Oki Setiana Dewi's Lectures

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*Abstract*— This study aims to examine language styles in Islamic lectures of Ustazah Oki Setiana Dewi (OSD) and its' purpose in the lectures. This study used a qualitative approach. The data in this study were resourced from speech events and utterances of Ustazah OSD in two lectures videos broadcast on the Youtube channel. The data were collected by means of listening method. Its basic technique is tapping, while its advanced ones are free engagement speaking technique (SBLC) and note-taking technique and analyzed by using interactive model by Miles, Huberman, dan Saldana (2014: 12-14) which includes data collection, data condensation, data display, and conclusion, drawing/ verification. The result show that in Ustazah OSD's lectures, there are four language styles in the opening section (Parallelism, hyperbole, Euphemism,), fourteen in content section (Irony, hypocorism, repetition, correctio, climax, synecdoche, euphemism, simile, metaphor, allegory, asyndeton, antithesis, parallelism) and one in closing section (repetition).

*Keywords—language style; lecture; utterance*

## I. INTRODUCTION

Indonesia is a country with a majority Muslim population and a channel for spreading Islam through da'wah. Preachers or Dai have a very important role in conveying da'wah treatises, starting from knowing how to preach, processing the material to be delivered, and packaging the da'wah activities well so that the material conveyed can be understood by pilgrims or listeners.

One of the popular methods of da'wah is lectures. Lecture means speech, speaking in front of a large audience or audience. Lectures are one of the oral methods of da'wah that is widely practiced in society. During the time of the Prophet, the lecture method was also often used (Syukir, 1983: 57).

A lecture is a one-way speaking process. Dai conveys his ideas to other parties without requiring a reaction in the form of a reply or response. The preacher's task is to explain material using his ability to define, straighten and decide on ideas using words or language that can be understood by the interlocutor or listener. A preacher task is conveying information to listeners, so that listeners can understand and apply the contents of the preaching in their lives. In this case, the ability that a preacher must pay attention to is speaking skills starting from the language style used, this language style becomes a means of strengthening the message expressed by a preacher to the pilgrims.

The most important element of da'wah is the preacher. A preacher certainly has a da'wah strategy, so that lectures are clear and does not deviate from the theme. Currently, many preachers have special characteristics in conveying their preaching (Azis, 2004: 349). One of the special characteristics of a preacher's lecture is the style.

Style is the use of words in speaking or writing to influence readers and listeners. Language style is also related to the situations and atmosphere where language style can create certain emotional states, for example the impression of good or bad, happy or unpleasant and so on received by thoughts and feelings through images of places, objects, a certain situation or condition. (Keraf, 2010: 112). Language style has a very important role in the da'wah process. Hizbullah in Dewi (2013: 163) states that language style is one of the important things for a speaker so that the speech delivered can be understood and can attract many listeners. Language style of a preacher shows the character and characteristics in carrying out his lectures activities. This means that the use of language style ican have an effect in communication, so that the use of language style must have the expected impact (Husen & Wartiningsih, 2018).

There are several national female preachers in Indonesia and one of them is Ustazah Oki Setiana Dewi (OSD). OSD become known to the public through her acting in the film 'Ketika Cinta Bertasbih'. Apart from acting in films, OSD is also active in da'wah activities (lecturer), motivator and a writer. OSD is a preacher who has two doctoral programs, namely the Doctoral Study Program in Islamic Studies, Islamic Education Concentration, UIN Jakarta and the Doctoral Program in Al-Quran Science and Tafsir, Concentration in Quran-Based Education, PTIQ Jakarta Institute. When delivering lecture content, OSD has a distinctive style with inserting stories or *shiroh*. OSD also uses several language styles to attract the attention of the congregation and provide language variety in lectures.

(1)... *Dikatakanlah bahwa **ibu adalah ujung tombak dalam mendidik anak-anak**, jadi baik buruk seorang anak sebagian besar dipengaruhi dari baik-buruk kepribadian khususnya ibunya...* (OSD/5/ II/Isi/Dekl/Kon/Met).

The first data of OSD lecture above is in the OSD lecture entitled "Al Ummu Madrosatul Ula" (Mother is the first education). In accordance with the title of the lecture, OSD emphasized the importance a mother in educating children with the metaphorical language style " ibu adalah ujung tombak dalam mendidik anak-anak ". The purpose of using metaphorical language in the OSD lecture above is to emphasize important part of OSD's lecture.

Research on language style in lectures is in line with research by Billah (2018) that the rhetorical style of Ustad Adi Hidayat with a language style based on sentence structure uses Parallelism, Antithesis and Repetition language styles which include Tautotes and Epizeuxis. Furthermore, Anjani's (2019) research shows that in opening lectures the language style uses oxymorons and litotes. In the content of the lecture, he used more varied language styles such as ellipsis, correction, metonymy, while to beautify the message he used assonance, apostrophe, and alliteration. At the end of the lecture, assonance and hyperbole were used. This research is different from these studies, because it uses a variety of figurative language styles in each part of the OSD lecture.

Specifically, this research examines the language style found in Ustazah OSD's lectures on the You tube channel. The researcher studied the language style in Ustazah OSD's lecture and studied the purpose of using language style in OSD lectures.

## II.  LITERATURE REVIEW

### A.  Language Style

Language style is beautiful language that is used to increase the effect by introducing and comparing a particular object or thing with another more general object or thing (Sumadiria, 2006: 145). The use of language styles is expected rise an effect on the lecture by beautifying the use of language.

Language style can be viewed from various points of view. Based on a language perspective (Keraf, 2007: 116-117), language style can be differentiated based on the starting point of the language elements used, namely language style based on word choice, the tone contained in the discourse, sentence structure, whether the meaning is direct or not

Language style based on the sentence structure (Keraf, 2007: 124-129) is based on considering the place of an important sentence element in a sentence. This language style consists of climax, anticlimax, parallelism, antithesis, and repetition. Language style is based on whether the meaning is direct or not (Keraf, 2007: 129-145), namely whether the reference used still maintains its denotative meaning or there are deviations. This language style is divided into two groups, namely rhetorical language style and figurative language style.

Rhetorical language style is a language style that is the deviation from the usual construction to achieve a certain effect. Rhetorical language styles can be distinguished as follows (1) Assonance; (2) Periphrasis; (3) Alliteration; (4) Apophasis; (5) Asyndeton; (6) Polysyndeton; (7) Anastrophe; (8) Apostrophe; (7) Ellipsis; (9) Chiasmus; (10) Litotes; (11) Euphemism; (12) Pleonasm; (13) Hysteron Proteron; (14) Prolapsi; (15) Syllepsis and zeug; (16) Erotesis; (17) Hyperbole; (18) Correction; (19) Oxymoron; (20) Paradox

This figurative language style is formed based on comparisons or similarities, comparing something with something else, and trying to find characteristics that show similarities between the two things. This comparison with analogy then appears with the following types of figurative language styles: (1) Simile (2) Metaphor; (3) Allegory, Parable and Fable (4) Allusion; (5) Personification; (6) Allusion; (7) Eponymous; (8) Synecdoche; (9) Metonymy; (10) Antonomasia; (11) Hypalase; (l2) Irony, Cynicism and Sarcasm

### B.  Lecture

According to Munir & Ilaihi (2006), lectures are a method used to convey the teachings of Islamic da'wah material. In conveying a da'wah message, method has a very important role, because even though the message is good, if it is delivered using an incorrect method, the message could be rejected by the recipient of the da'wah.

### 1.  Part of the Lecture

Husein (2008) divides the lecture into three parts, namely:

    a.  Opening or Preamble of the lectures.

    b.  Content or content of the lecture

    c.  Closing

2. *Elements of the Lecture*
   According to Munir (2006) lectures have the same elements as da'wah including:

    a.  Preacher (Preacher)

        A preacher is a person who preaches orally, in writing, or in actions carried out individually or in groups.

    b.  Mad'u (Recipient of Da'wah)

        Mad'u is the target of da'wah, the recipient of da'wah. Mad'u is divided into three groups, namely the intelligent group, the lay group, and groups that are different from these two groups.

    c.  Da'wah material

        Da'wah material is the content of the message conveyed by a preacher to Mad'u based on the Al-Quran and Hadith.

    d.  Da'wah media

        In Arabic, media is the same as *wasilah* or in the plural, *wasail*, which means tool or intermediary.

## III.  METHOD

Based on the type, this research is qualitative research. The reason why researchers use a qualitative approach is that this research focuses on the language style of female's lecture namely the lecture of Ustazah Oki Setiana Dewi. In extracting data, this research requires in-depth observation by listening to the OSD ustazah video, making a transcript of the lecture video, then categorizing the data according to the variables in this research (language style).

*A. . Data dan Data Collecntion*

The data in this research were speech events and utterances from OSD's lecture which contain language styles. The data source in this research were the lectures' video of Ustazah OSD which is broadcast via You Tube channel. The video used as a data source in this research were two OSD lectures' video involving congregation directly, so that real patterns of interaction and communication between the preacher and the congregation can be seen. This also raise various language styles from preachers, one of them aims to attract the attention of the congregation.

*B. Method dan Technique of data collection*

The data were collected by means of listening method. Its basic technique is tapping, while its advanced ones are free engagement speaking technique (SBLC) and note-taking technique. The researcher listened to the lectures' video of Ustazah OSD, then made a transcription of the lectures' video. Next, the researcher considered and identified the type of language style, as well as the function of using language style in speech events and utterances from Ustazah OSD's lectures. The researcher was not involved in the sermons of the preacher.

*C. Method dan Technique for analysing Data*

This research uses interactive data analysis model of Miles, Huberman, and Saldana (2014: 12-14) which analyzes data using several steps which include data collection, data condensation, data display, and conclusions, drawing/verification. The data analysis steps can be explained as follows:

- Data collection

  Data collection in this research was carried out by collecting data contained in OSD's lectures videos. The data were in the form of Ustazah OSD's lectures utterances which contains language styles. After the data were collected, the researcher checked the completeness and clarity of the data obtained, so that the data obtained was valid data.

- Data condensation

  After the data of Ustazah OSD's lectures were collected, the researcher selected and focused the data. This is done by creating data categories (data codes) according to the derivative of research problem formulation, making it easier for researchers in the data analysis stage.

- Data display

Researchers present data in the form of description and analysis in accordance with the approach used in the research problem, namely the language style of OSD's lectures. At the end of the research problem's description, the researcher also presents a chart of the research results to make it easier for the researcher carrying out the next stages.

- Conclusion, Drawing/Verification)

From the analysis of Ustazah OSD's lectures, the researcher analyzes the purpose of using language styles in lectures speech events, and confirms it with theory so that conclusions can be drawn.

## IV. RESULT AND DISCUSSION

### A. Result of the Research

The form of language style in OSD lectures related to language style based on sentence structure and the meaning (direct meaning or not).

#### 1. Language Style in the Opening of OSD's Lectures

The language styles found in the opening of OSD lectures are parallelism, hyperbole, and euphemism Here are some examples of language styles in the opening of an OSD's lectures

##### a) *Parallelism*

The parallelism language style tries to achieve parallelism in the use of words or phrases that occupy the same function in the same grammatical form. The parallelism language style at the opening of the OSD's lecture is shown in the following OSD's lecture.

(2*) washolawatu wassalamuala asrafil anbiyai walmursalin wa'ala alihi wasohbihi ajma'in. Yang saya hormati **Pak lurah, Pak Camat, Kapolsek, Ketua Yayasan Insan Karima Cawas**, teman-teman keluarga besar dari Pondok Pesantren Insan Karima Cawas dan seluruh ibu-ibu, adik-adik mbak-mbak yang ada di sini* (OSD/1/I/Pemb/Dekl/Den/Par)

The second data included parallelism language style due to there is parallel repetition of phrases. The sentence contains an expression of thanks and appreciation from OSD to the officials and audience who attended the recitation. The function of parallelism language style in second data is to convey gratitude and appreciation to the audience.

##### b) *Hiperbola*

Hyperbole language style is a language style that expresses something excessively, by exaggerating something. In the opening of OSD lectures, hyperbolic language style is shown in the following OSD lecture.

(3) *Saya mau tanya lagi apa kabar malam-malam begini? **Kok dingin banget ya di sini, saya jadi mengigil**,* ..(OSD/2/I/Pemb/Int/Den/Hip).

The third data included hyperbole language style due to exaggerating something with the phrase " Kok dingin banget ya di sini, saya jadi mengigil". The sentence contains the OSD expression that he feels cold by exaggerating the expression with the addition of the sentence "saya jadi menggugul".  The function of hyperbole in second data is to convey to the audience their feelings at the time.

##### c) *Euphemism*

Euphemism is a style of language that is useful for replacing words that are considered harsh with words that are considered appropriate or more refined. The euphemism style of language in the opening of an OSD's lectures is shown in the following OSD's lectures.

(4) *Kita kadang mulai hari ini kita membicarakan tentang perkara kemuslimahan **saya ingin semuanya supaya sejuk-sejuk, ngantuk-ngantuk supaya semangat dan fokus dan khusyu boleh tidak kita membaca Al Fatihah, Al Ikhlas, Al Falaq, Annas boleh?** Yang kenceng yang semangat boleh? Sama-sama yuk* (OSD/5/ I/Pemb/Imp/Deno/Euf).

The fourth data included euphemism language style due to using a fine word that is "saya ingin semuanya supaya sejuk-sejuk, ngantuk-ngantuk supaya semangat dan fokus dan khusyu boleh tidak kita membaca Al Fatihah, Al Ikhlas, Al Falaq, Annas boleh". The function of using euphemism is to ask permission and provide motivation and enthusiasm to the congregation.

#### 2. Language Style in the Content of OSD's Lectures

The language style in the OSD's lectures is a language style based on sentence structure consisting of repetition, antithesis, climax, and parallelism. In addition, language style is based on the meaning (direct meaning or not) consisting of irony, euphemism, simile, synecdoche, metaphor, correctio, allegory, hypocorism.

a) *Repetition*

Repetition language style is a language style that involves repeating sounds or syllables, or parts of sentences that are considered important to provide emphasis in an appropriate context, as in the following data.

*(5) "Ibu-ibu pengajian kalau bukan karena Allah, gara-gara si fulan fulana datangnya hari ini aja, besok-besok sepi pengajian, besok-besok ponpes sepi nggak didatengin (OSD/11/I/Isi/Dekl/Den/Rep).*

*(6) Seorang ibu harus terus belajar, belajar dan belajar, seorang perempuan yang belajar bukan untuk menyaingi laki-laki bukan, namun dia adalah madrasah pertama untuk anak-anaknya (OSD/10/II/Isi/Dekl/Den/Rep)*

*(7) Ajarkan anak-anak kita hatinya selalu bergantung kepada Allah, selalu lisannya, hati, pikirannya Allah, Allah Allah, Allah, Allah, Allah (13/II/Isi/Imp/Den/Rep)*

*(8) Maka kokohkan tauhidnya jadi kalau kita mau jadi ibu yang hebat kita pilih metode yang baik untuk anak-anak kita sesuai dengan syariat Islam, ..., nanti kalau enggak bisa kemana-mana nanti kalau udah besar minta tolongnya kepada yang lain, takutnya kepada yang lain, bersandarnya kepada yang lain bukan kepada Allah SWT (OSD/12/ II/Isi/Imp/Den/Par).*

(9) *bukan orang yang paling kaya, kaya tapi nggak manfaat buat apa, pintar tapi nggak manfaat buat apa, punya jabatan tapi nggak bermanfaat buat apa* (OSD/17/II/Isi/Dekl/Den/Par).

The fifth data included Anaphora repetition language style due to the repetition of the word "besok-besok".In the data above, OSD explain that if worship is not intended for Allah's sake, then worship will not last long.  The function of the repetition language style in fifth data is to  emphasize a statement.

The sixth data included Epizeuxis repetition language style due to the repetition of the word "belajar". It emphasized the important of "belajar' (learning) for the mother, because the mother is a place of learning for the children  The function of the repetition language style in the sixth data is to emphasize something important.

The seventh data included Epizeuxis repetition language style due to the repetition of the word "Allah". It emphasized the important of "Allah" as a God. It emphasized that Allah is the only place to depend. Heart, tongue, mind always remember and depend on Allah. The function of the repetition language style in seventh data is to emphasize something important.

The eighth data included Epistrophe Repetition due to containing the clause "minta tolongnya *kepada yang lain*, takutnya *kepada yang lain*, bersandarnya *kepada yang lain*". It conveys that OSD emphasizes if we want to be great mothers, we must teach monotheism to our children. The function of the repetition language style in seventh data is to emphasize something important.

The ninth data included parallelism language style due to containing the parallelism of clause "kaya *tapi nggak manfaat buat apa*, pintar *tapi nggak manfaat buat apa*". The ninth data conveys that everything must give benefit to other people. Riches, cleverness, and position is not valuable is those cannot give benefit to other people. The function of parallelism language style in the data above is to convey information and emphasize important things.

b) *Antithesis*

This language style is a language style that contains contradictory ideas, as in the following data.

*(10) Pertama kita semua tahu kalau ibunya baik, insyaallah anaknya baik, keluarganya baik peradaban akan baik. Tapi kalau ibunya rusak, bagaimana dia bisa mendidik anak-anak itu menjadi anak yang baik? Maka mungkin keluarga itu akan berantakan dan mungkin peradaban juga akan berantakan.* (OSD/7/II/Isi/Kond/Den/Ant).

The tenth data included Antithesis language style due to the the contradictory ideas of the data above. It emphasizes that good children come from good teachings from the family, conversely, children with bad morals come from broken families.  The function of the antithesis language style in the eighth data is to emphasize something that is considered important and in which there are contradictory ideas.

c) *Climax*

Climax is a language style that contains sequences of thoughts that each time increase in importance from the previous ideas. The climax language style is found in the following data.

(11) *Kalau adik-adik semua menghafalkan Quran karena Allah maka akan berketerusan walaupun awalnya nangis-nangis, walaupun belajar mahraj awalnya nangis-nangis, walaupun menghafal karena surah-surah tertentu nangis-nangis, tapi karena Allah akan bantu, Allah akan selesaikan dan mudahkan untuk*

*menghafalnya, tapi kalau niatnya karena bukan Allah, belajar Quran untuk mendapatkan pujian dari manusia, belajar Al Quran agar dikatakan orang alim, maka dia akan putus di tengah jalan dan berhenti.* (OSD/I/Isi/Dekl/Den/Kli).

The eleventh data included climax language style due to containing the idea of the lecture that each time increase importance from the previous ideas. OSD explains that the great reward achieved by memorizing the Qur'an is commensurate with the struggle to memorize Quran from its beginning. The function of the climax language style in the sentence above is to emphasize something that is considered important.

d) *Parallelism*

Parallelism language style is a language style that shows parallelism in the use of words, phrases and clauses. The use of parallelism language style is as shown in the data below.

(12) *kita hantarkan anak itu menjadi orang yang paling baik adalah khoirunnas antiuhumlinnas, sebaik-baiknya orang adalah orang yang bermanfaat untuk orang lain,* **anak kita pandai pandainya bermanfaat untuk orang lain, anak kita kaya, kayanya bermanfaat untuk orang lain, anak kita punya jabatan yang hebat,** *jabatan yang tinggi jabatan yang luar biasa*, **jabatan itu bermanfaat untuk orang lain** *insyaallah* (OSD/17/II/Isi/Dekl/Den/Par)

The twelfth data included parallelism language style due to containing the parallelism of clause "anak kita pandai pandainya bermanfaat untuk orang lain, anak kita kaya, kayanya bermanfaat untuk orang lain, anak kita punya jabatan yang hebat, jabatan yang tinggi jabatan yang luar biasa, jabatan itu bermanfaat untuk orang lain". The twelfth data conveys that cleverness, riches, and position is not valuable is those cannot give benefit to other people.The function of parallelism language style in the data above is to convey information and emphasize important things.

e) *Irony*

The language style of irony is a figure of speech used to insinuate something by saying the opposite.

*(13) Ibu-ibu datang ke sini niatnya ibadah atau niatnya karena ngelihat Oki Setiana Dewi?* **Niatnya karena Allah atau niatnya pengin lihat OSD gimana sih aslinya** (OSD/10/ I/Isi/Intr/Den/Ir).

The thirteenth data above includes the language style of irony due to saying something sarcastically. It conveys that OSD asked the women whether their intention was because of Allah or whether they just wanted to meet OSD. The function of irony language style in the data above is to express the assertiveness of a statement using satirical language.

f) *Euphemism*

Euphemism language style is a language style in the form of expressions that do not offend other people's feelings.

(14)*...kemudian sudah menikah lomba lari lagi yang menang Rasulullah SAW karena* **Aisyah tubuhnya lebih berisi***...* (OSD/29/ I/Isi/Dekl/Den/Euf).

The fourteenth data above includes euphemism language style due to containing clause "Aisyah tubuhnya lebih berisi. The meaning of this sentence is that Asiyah is fat. The function of the euphemism language style in the sentence above is to use language more smoothly or politely and as a variation of language .

g) *Simile*

Simile Language Style is a language style that compares something with another thing explicitly, with the words: like, the same, as, like.

(15) Jadi terkadang dalam rumah tangga perlu juga bercanda-bercanda ada orang yang rumah tangganya nggak pernah bercanda, **sepi kayak kuburan rumah tangganya**. (OSD/30/I/Isi/Dekl/Kon/Sim

(16) *kenapa engkau nggak tegas tentang urusan shalat kepadanya sehingga waktu besar susah kita,* **masih kecil seperti kawat mudah dibentuk-bentuk, sudah besar seperti besi** *mau gimana lagi* (OSD/15/ II/Isi/Dekl/Kon/Sim).

The fifteenth data includes simile language style due to containing clause "sepi kayak kuburan rumah tangganya". The meaning of this sentence is that OSD explains that a household life that is not cheerful, never jokes around, will feel as lonely as being in a grave. The function of simile language style in the sentence above is to explain important things.

The sixteenth data includes simile language style due to containing clause "masih kecil seperti kawat mudah dibentuk-bentuk, sudah besar seperti besi..". The meaning of this sentence is that OSD explains that young children are pure, easier to teach and direct to good things. The function of simile language style in the sentence above is to explain important things.

h) *Allegory*

An allegory is a short story containing a story in which the names of the actors have abstract characteristics, and the purpose is always clearly stated.

(17*) Kita tau bersama betapa banyak negeri yang dihancurkan oleh Allah hanya karena orang sholehnya diam saja ketika ada maksiat di depan matanya. Jadi menghalau kemaksiatan adalah tugas bersama, bayangkan **di dalam sebuah kapal ada orang yang tinggal di bagian atas, ada yang di bawah. Orang yang tinggal di bagian bawah melobangi kapal, airnya masuk yang tenggelam siapa?** Kita semua oleh karena itu sebagai anggota masyarakat kita hidup secara sosial, bersama dengan hamba Allah lainnya, maka tugas kita adalah memberikan manfaat dan mengajak orang lain dalam kebaikan mencegah orang lain dalam kemungkaran.* (OSD/38/ I/Isi/Dekl/Kon/Ale).

The sevententh data includes allegory language style because it contains the story that eradicating disobedience and maintaining religion is a shared task, like the story of a ship, if someone makes a hole in the ship, then everything will sink. However, if all the ship's occupants look after it, then everyone will be safe. The function of the allegory language style above is as a variation of language and to emphasize important things.

i) *Synecdoche*

Synecdoche is a figurative language style that uses parts of something to express the whole (*pars pro toto*) or uses the whole to express a part (*totem pro parte*).

(18) *Dalam keadaan merendahkan diri kita, **kepala kita kita letakkan di atas tanah sejajar dengan bagian belakang kita,** kita katakan "Allah engkau maha tinggi, mahasuci Allah" itu artinya kita merendahkan diri dihadapan Allah SWT harusnya kita laksanakan tidak hanya dalam sujud saja tapi dalam keseharian* (OSD/21/ I/isi/Dekl/Den/Sin).

The eighttenth data includes synecdoche language style due to containing the clause "kepala kita, kita letakkan di atas tanah sejajar dengan bagian belakang kita". It means that in the prostrate position, which is placed on the ground not only the head but also the whole body. The function of the synecdoche language style in the sentence above is to explain a thing or situation.

j) *Metaphor*

Metaphor is a style of language that compares two things directly, but in a short form with a figure of expression.

*(19) Jadi **ibu ayahmu adalah surga**, engkau susah-susah mencari surga di luar, berbakti kepada ibu bapakmu adalah surga* (37/I/Isi/Dekl/Den/Metf)

*(20) seorang penyair bernama Hafidtz Ibrahim mengungkapkan kalimat yang sangat indah beliau mengatakan "**ibu adalah sekolah,** apabila engkau menyiapkannya berarti engkau akan menyiapkan bangsa yang baik" ibu apabila ia menjalankan tugasnya, fungsinya betul betul maka rumah tangga itu kelak akan melahirkan anak-anak yang sholih anak-anak yang taat kepada Allah SWT* (OSD/3/ II/Isi/Dekl/Den/Metf).

The nineteenth data above is included in metaphor language style due to using the clause "Ibu ayahmu adalah surga. It means that if we want to enter heaven, one way is to be devoted to our mother and father. The function of metaphor language style in the sentence above is to explain important things.
The the twentieth data above is included in metaphor language style due to using the clause "..ibu adalah sekolah…". The sentence above the importance of the mother's role. Mothers are a place of learning for their children. If a mother is prepared with good provisions in educating children, she will give birth to pious children. The function of metaphor language style in the sentence above is to explain important things.

k) *Correctio*

Correction is a style of language that initially confirms something, but then improves it.

(21)*... jadi perkara mengenai keikhlasan, jadi kita diminta untuk beribadah kepada Allah SWT namun kita harus tahu juga ibadah-ibadah yang diterima oleh Allah syaratnya ada dua yakni ikhlas itu diniatkan karena Allah semata* (OSD/12/ I/Isi/Kond/Den/Kor).

The twenty-first data above is included in the corrective language style. The context of the sentence is that at the beginning of the sentence, OSD states that we are asked to worship Allah. Then at the end of the

sentence, OSD corrects that worship accepted by Allah is worship intended for Allah. The function of the corrective language style in the sentence above is to explain something and emphasize a statement.

l) *Hypocorism*

Hypocorism is a style of language containing expressions or greetings that show a close relationship.

(*22*) **Ibu-ibu** *pengajian kalau bukan karena Allah, gara-gara si fulan fulana datangnya hari ini aja, besok-besok sepi pengajian , besok-besok ponpes sepi nggak didatengin* (OSD/11/ I/Isi/Dekl/Den/Hipo).

*(23) Jadi kalau ada* **adik-adik** *atau* **teman-teman** *Allah kasih kecerdasan tapi pelit membagikan kepada orang lain, namanya adalah sombang* (OSD/23/ Isi/Dekl/Den/Hipo).

(24) *Siapa di sini sebagai seorang istri? Boleh tunjuk tangan semua istri ya? Coba dingat-ingat hal romantis terakhir yang dilakukan sama suami apa* **Bun**? (OSD/8/ I/Isi/Int/Den/Hipo).

(25) **Ibu-ibu yang saya cintai** *seorang penyair bernama Hafidtz Ibrahim mengungkapkan kalimat yang sangat indah beliau mengatakan "ibu adalah sekolah, apabila engkau menyiapkannya berarti engkau akan menyiapkan bangsa yang baik" ibu apabila ia menjalankan tugasnya, fungsinya betul betul maka rumah tangga itu kelak akan melahirkan anak-anak yang sholih anak-anak yang taat kepada Allah SWT* (OSD/3/ II/Isi/Dekl/Den/Hipo).

The the twenty-second data above is included in hypocorism language style due to using the word " ibu-ibu…". The sentence above means that OSD expressed his opinion that if worship is not intended for the sake of Allah, it will easily be lost. The function of hypocorism language style is to express opinions.

The twenty-third data above is included in hypocorism language style due to using the word " adik-adik, teman-teman". The sentence above means that OSD explains the meaning of arrogant, namely someone who is given intelligence but does not share it with other people. The function of hypocorism language style is to explain something.

The twent- fourt data above is included in hypocorism language style due to using the word "..Bund..". In the sentence above, OSD asked the mothers congregation when was the last time did something romantic with their wives. The function of hypocorism language style is to establish closeness with the congregation.

The twenty-fifth data above is included in hypocorism language style due to using the word "Ibu-ibu yang saya cintai..". In the sentence above, OSD explains a beautiful sentence from a Hafiz, namely 'mother is the school'. The function of hypocorism language style is to establish closeness with the congregation and explain something.

3.  *Language Style in the Closing  of OSD's Lectures*

The language style used in the closing of OSD's lectures is repetitive language style. The sentence contains a conclusion of OSD's lecture and it is delivered using repetitive language style.

(26) *Baik ibu-ibu sekalian insyaallah Allah akan bantu kita menjadi ibu-ibu yang hebat , yang tangguh insyaallah ..... negeri ini akan dicintai , diberkahi dan diampuni oleh Allah karena diisi oleh orang-orang baik, siapa mereka? Mereka yang dididik sejak dini dengan Al Quran* **boleh kok jadi polisi, tapi polisi yang cinta Quran, boleh kok jadi politikus tapi politikus yang cinta quran , boleh jadi dokter tapi dokter yang cinta quran,** *boleh jadi artis nggak? Artis yang cinta Quran, boleh jadi atlit nggak? Atlit yang cinta Quran,* (OSD/23/ II/Pen/Dekl/Den/Ekspl).

The twenty-sixth data above is included in repetitive language style. In the sentences above, OSD emphasizes that children who are educated early with the Qur'an make a country loved, blessed, and forgiven by Allah. This emphasizes that whatever the children's profession they should use Qur'an as their main guide. The function of using repetition in the context of the sentence above is to emphasize the statement.

TABLE I.    LANGUAGE  STYLE OF OSD'S LECTURES

| Rhetorical Structure | Language Style | Function |
|---|---|---|
| **Opening** | Parallelism | Express gratitude and appreciation to the congregation |
| | Hyperbole | Convey to the congregation his feelings at that time. |
| | Euphemism | - Ask permission<br>- Provide motivation and enthusiasm to the audience |
| **Content** | Irony | - Expressing a firm statement using satirical language<br>- Variations in language |
| | Hypocorism | - Establish closeness with the audience,<br>- Refreshing atmosphere,<br>- Express opinions<br>- Explain something |
| | Repetition | - Explain something<br>- Confirm a statement. |
| | Correction | - Explain something<br>- Assert a statement. |
| | Climax | - Emphasize important things<br>- Assert the statement |
| | Synecdoche | - Explain a thing or situation |
| | Euphemism | - Use of more polite language<br>- As a language variation |
| | Simile | - Explain important thing |
| | Metaphor | - Provide information<br>- Explain important thing |
| | Allegory | - As a language variation<br>- Put emphasis on things that are considered important |
| | Antithesis | - Emphasize important thing |
| | Parallelism | Emphasize important thing |
| **Closing** | Repetitions | Assert a statement |

*B. Discussion*

The findings in the research above are in line with Billah (2018) regarding the rhetorical style of Ustad Adi Hidayat's preaching with language style based on word choice using official, informal and conversational language styles, tone language style based on using simple language style and for language style based on sentence structure using Parallelism, Antithesis and Repetition language styles which include Tautotes and Epizeuxis.

These findings are in line with research by Anjani (2019) which shows that in opening lectures the language style uses oxymorons to build credibility and litotes. In the content of the lecture, he used more varied language styles such as ellipsis, correction, metonymy, while to beautify the message he used assonance, apostrophe, and alliteration. At the end of the lecture, assonance and hyperbole were used.

The results of this research found a variety of different language style when compared with previous studies. The language styles contained in the opening of the OSD lecture are parallelism, hyperbole, euphemism. The language styles contained in the content of OSD lectures are irony, hypocorism, repetition, correction, climax, synecdoche, allusion, euphemism, simile, metaphor, allegory, and parallelism. The language style used in closing the OSD lecture is repetition style. The finding that the use of language styles in OSD lectures is more varied is based on the purpose and function of the use of each language style in OSD's lectures. Azis (2004: 349) states that a preacher certainly has a da'wah strategy, because strategy is a plan or series of da'wah activities that have been carefully prepared, so that the da'wah conveyed has a clear flow and does not deviate from the theme that will be presented, one of the da'wah strategies that used is style. Therefore, style is an important thing in delivering lectures, especially as a means of emphasizing important meanings, as a variation in language so that the contents and contents of the lecture are conveyed to the congregation and do not seem monotonous.

## V.  CONCLUSION

Style is an important thing in delivering lectures, especially as a means of emphasizing important meanings, as a variation in language so that the contents of the lecture are conveyed to the congregation and do not seem monotonous. The results of this research found more various language styles when compared with previous studies. The finding of the language styles in OSD's lectures is more varied based on the purpose and function of the use each language style in OSD's lectures. The results of the research show that there are 3 language styles in the opening part of the OSD lecture, 12 language styles in the content and 1 language style in the closing.

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