

Indonesian Female Da'i's Language Style

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ABSTRACT

In the lecture, the female da'i of Indonesia use a variety of language styles. Based on the choice of words, the language style of female da'i in Indonesia is conversational and informal. Based on the tone, the language style of Indonesian female da'i's uses a simple language style and a powerful noble style because, in the delivery of the lecture, certain styles are used to give instructions that are suitable for presenting evidence or facts and contain a noble and virtuous tone because it can elicit strong emotional responses from the audience. Based on the sentence structure and vocabulary, the female da'i of Indonesia employs parallelism, repetition, and antithesis. The topics of the lectures delivered by Indonesian female da'i were commonplace. The themes are also relevant to contemporary social realities, such as how to bring people together, guard one's speech, avoid arrogance, respect one's parents, not give up, comprehend God's power, and prepare for the afterlife.

Keywords: language style, lectures, female da'i

PRELIMINARY

A lecture is a one-way communication. The speaker conveys his ideas to other parties without requiring a response. The task of the speaker is to explain a topic by defining, clarifying, and deciding on the concept using words or language that the interlocutor or audience can understand. This applies to all practitioners of the Da'wah who employ the lecture method. A da'i's job is to convey information to listeners so that they can comprehend and apply the da'wah to their lives. In addition, a preacher or da'i must consider their speaking skills, beginning with their diction and language style, because the lecture's content depends on the diction and style of language used by the da'i to communicate with the audience.

In the context of da'wah, there are two types

of lecture activities: traditional da'wah and developmental da'wah (modernization). Typically, traditional preaching is delivered with an emphasis on culture and classic literature. In the meantime, the da'wah for development or modernization is a da'wah that advances and embraces modernization (Syahputra, 2016). In modern da'wah, one can acquire knowledge through television, radio, newspapers, cell phones, books, magazines, and bulletins (Mohaemin, 2017). On a scale of 1 to 5, the Indonesian Broadcasting Commission (KPI) assigns religious programming an index of 3.15. This, when compared to other types of events, positions religious programs as quite valuable programs under tourism/culture (3.33) and talk shows (3.22). This value ensures that religious broadcast programs include those that meet the quality standards based on the KPI index of 3.00.

(Indonesian Broadcasting Commission, 2018).

The preacher or da'i is the most essential element of da'wah. A da'i undoubtedly has a da'wah strategy, as a strategy is a carefully prepared plan or series of da'wah activities designed to ensure that the da'wah delivered is clear and adheres to the intended theme. Currently, there are numerous preachers whose da'wah is distinguished by particular qualities (Azis, 2004). Style is one of the distinguishing features of a da'i's lecture. Style is the use of language to influence readers and listeners in speaking and writing. Language style is also related to situations and atmosphere, in which language style can create specific emotional states, such as positive or negative, pleasant or unpleasant impressions, etc., which are received by thoughts and feelings through the description of places, objects, or circumstances. (Keraf, 2010). Language style plays a crucial role in the process of preaching. According to Hisbullah in Dewi (2013), a speaker's speech style is one of the most important factors in ensuring their message is understood and attracts a large audience. The language style of a preacher reveals his personality and characteristics when delivering a sermon. This implies that the style of language used itself can have an effect on communication, so the style of language used must have the desired effect (Husen & Wartningsih, 2018). Each lecturer must have a unique language style that can intrigue the interest of the audience.

Female preachers, or da'i's in Indonesia, have a distinctive language style. The use of women's reality with a life in accordance with Islamic law is a distinctive feature of the style of language employed here. This is also consistent with a number of findings regarding the need to adjust the style of language in da'wah based on the conditions of the listeners; these differences can be related to geographical conditions, personality, and held stereotypes; each difference in listeners must be carefully addressed (Nurmy, 2016). Men and women have distinct linguistic traits. According to a large number of experts, women produce more words than men. According to Brizendine (2006),

women use approximately 20,000 words per day, while men use approximately 7,000. In addition, the subjects of women's and men's conversations differ significantly. Men prefer to discuss sports, politics, and technology, whereas women prefer to discuss their families, food, and lifestyle. According to Zulkarnain and Fitriani's (2019) research, female and male speakers have different languages because their upbringing, social status, and social roles are clearly distinct.

Current da'wah media trends include magazines, radio, television, and even YouTube and other social media platforms. This study examines the language employed in the lectures of Indonesian female da'i's. In this instance, the da'i's lecture that will be examined is Ustazah Mumpuni Handayayekti's (UMH) television and YouTube-streamed lecture. UMH is well-known for her use of ngapak language when delivering lectures, as well as for the jokes and Javanese songs she incorporates into his lectures, which frequently make the congregation laugh.

RESEARCH METHOD

The authors of this study employed a qualitative approach. There are a number of reasons why the researcher employs a qualitative approach: This study examines the linguistic style of native female speakers. Data collection requires in-depth observation through observation, interviews, and documentation; to describe the language style of female speakers, researchers collected data in the form of words, not numbers. The data consist of words, phrases, and sentences that support the language style of the Indonesian female da'i. This study drew data from the Indonesian female da'i's video lecture, specifically the UMH video lecture.

In this method of data collection, the author's desired information or data are gathered through observation, literature review, and online data searches. In this study, descriptive analysis of Miles and Huberman's model was utilized, including data reduction, data presentation, and conclusion drawing.

RESEARCH RESULTS AND DISCUSSION

Units in UMH lecture discourse on language style based on word selection, language style based on sentence structure, and language style based on the tone of voice.

1. Language style based on word choice

a. Formal style

There are signs with a language style determined by choice of words (formal). The official language style has a noble and formal tone.

“Hadratal mukhtaramin wal mukarramin poro alim poro ulama, poro astid asatidzah tansah kulo hurmati nun injing lan tansah kaulo mulyaaken, Wa bil akhos akhinal kirom panjenenganipun KH Damuji ingkang tansah kaulo hurmati nun injing ingkang tansah cadong barakah doanipun, Wa bil akhos akhinal kirom jenenganipun bopo kiyai Hamamudin ingkang tansah kaulo rasa hormati biarawati injing ingkang tansah kaulo takdzimi”

In the given preamble, UMH expresses respect for invited guests formally and nobly by employing krama language. With a courteous manner of delivery, she sits gracefully. Then she nods her head in the direction of the name of the grammatical treasure that has been packaged using the selected language (subtle manners).

b. Informal style

There are signs with a language style based on the selection of words (informal). The informal style has a more relaxed tone and simpler word selection. Due to the variety of languages whose pronunciation

and writing methods do not adhere to conventions such as spelling guidelines (EYD), standard grammar, and general dictionaries, informal sentence structures are not standardized.

"Umur lansia, 60 tahun ke atas wonten mriki mbah-mbah sepuh nderek rawuh? katah, ojok cilik ngati mbah, sinau sesepuh yuswane mugi-mugi tetep sehat badane, seng nom-nom ojok podo ke geeran, tidak menutup kemungkinan wong nom kados kulo nggeh saget paparan virus corona menawi keadaan badane kirang sehat, nopo maleh seng kagungan riwayat penyakit koyoto penyakit jantung, stroke, paru-paru, lever niku rodok bahaya."

The aforementioned UMH lecture uses vocabulary that is informal and blends in with the community in an effort to become more familiar with the community in order to convey more pertinent information.

There is a sign with a language style based on the selection of unofficial words in which the lecture demonstrates the relaxed style and manner of delivering the UMH lecture, the local language, interspersed with jokes demonstrating mad'u's familiarity with and acceptance of da'i.

c. Conversational style

There are signs with a language style based on word selection (conversation); in conversation, the word selection consists of commonly used words and phrases. This style of language frequently disregards syntactic and morphological terms.

“pak dokter lagi sibuk opo ora?”

“yo jenenge dokter musim
 corona niki yo sibuk”
 “niki darurat dok, kuping
 kulo keleton kacang ijo”
 “astaghfirullah hal adzim,
 kepriye ceritane pak kaji kok
 biso keleton kacang ijo
 kupinge?”
 “yo jenenge musibah yo
 ngeten niku pak dokter,
 cobilah niki di periksani
 bahaya nopo mboten pak
 dokter”
 “rene-rene turonan, jangan
 segera tiliki kuping sampean
 pak kaji, bareng mari
 diperikso kaji Goyel karo
 ngeruming, dok”
 “iyo pak kaji”

There is a sign with a language style based on the selection of conversational words. In this conversation, UMH uses conversational words to convey the conversation in a story (question and answer).

2. Language style based on sentence structure

a. Climax

There is a sign with figurative language based on the structure of the climax sentence that explains that the later the message, the more significant it is. The most crucial information is placed at the conclusion of the speech. The language style of the climax is derived from periodic sentences.

“Kulo tangklet panjenengan
 sebelah kiri, jenengan keras
 kalah wong pelit nopo mboten?
 kanan karo tengah, bapak ibu
 keras karo wong pelit mboten,
 jangankan panjengan, wong
 pelit karo wong pelit podo-podo

kerase, soale kanjeng nabi
 ngendingaaken pelit niku
 “amron bidzulmi” pelit bisa
 dadiaken wong dadi dzolim,
 dzolim karo awak dewe, dzolim
 karo keluargane, dzolim karo
 lingkungane, dzolim karo gusti
 Allah, ndak iso mungkin
 menciptakan cinto nabi, cinto
 ilmu, cinto negara nek dadi
 wong pelit, mergo cinta yo
 perlu duit, ngibadah perlu duit,
 wong lungo haji perlu duit”

As in Ustadzah Mumpuni's lecture, the discussion began on a broad level and gradually became more specific. When Ustadzah Mumpuni said "kanjeng Nabi ngendikaaken stingy niku," the discussion entered its climax.

b. Anticlimax

There are signs with a language style based on an anticlimactic sentence structure in which the language becomes progressively less impressive. For instance, in the UMH lecture, he used a specific sentence structure, but it gradually became more general so that the atmosphere dissolved or the other language became less tense.

“seng mboten mbekto dompet
 utang ndisek karo sebelah,
 sesok nek ketemu disaur
 utange, seng maringi 20 ewu
 Alhamdulillah, seng maringi
 10 ewu nggeh syukur sanget
 luar biasa, seng maringi 5
 ewu, seng maringi 2500, seng
 maringi 1000 nggeh mboten
 nopo-nopo.”

Similar to the lecture excerpt in the sign above, the anticlimactic sentence begins with “seng maringi 20 ewu Alhamdulillah” and continues until the end.

There is a sign with a style of language based on an anticlimactic sentence structure; in the lecture UMH, when he conveyed the matter of informing about infaq from the committee, it was announced as "those who don't bring money could borrow money from a friend sitting next to them."

c. Parallelism

There are signs with figurative language based on sentence structure parallelism that employ words or phrases with the same function and grammatical form. UMH employs parallelism in its sentence structures.

“dene bangun masjid duite
entek gawe bangun masjid
sampek anak ora diurusi ora
sekolah ora ngaji, bojo ora
diwenehi jatah , niku pun ora
diolehi deneng agama,
nikupun perlu keseimbangan
promilo kulo panjenengan
diajak supados menungso
ingkang sedang-sedang saja.”

There are signs with figurative language based on parallelism within the sentences. In the lecture broadcast, UMH conveyed the parallels in a language prohibiting anyone who prioritizes almsgiving over family obligations, and the speaker conveys the parallels of this prohibition in up to three examples with the same meaning.

d. Antithesis

There is a sign with a language style based on the structure of an antithesis sentence, that is, a language style that contains ideas that contradict opposite words or phrases.

“Ibu-ibu jangan salah paham,
hemat kaleh pelit niku benten
buk, hemat adalah orang yang

berpikir untuk kedepannya,
dados nabung daripada tuku
barang koq sampek boros
mongko niku dipun atur
perekonomian niku hemat,
tapi nek wong pelit niku seng
dipikir untung karo bathi tok,
mboten mikiri masalah oh iki
kok larang kok isolawas,
mending aku tuku seng larang
nanging biso dienggo lawas
mboten seperti itu wong
pelit.”

The underlined phrases contain contradictory ideas. Ustadzah Mumpuni explained that being frugal means shopping according to your needs, whereas being stingy means you only consider profit and loss and do not consider whether or not an item will last long.

Based on the structure of the antithesis sentence, there are signs employing figurative language. The term “hemat kaleh pelit” contains contradictory concepts. Ustadzah Mumpuni explained that being frugal means shopping according to your needs, whereas being stingy means you only consider profit and loss and do not consider whether or not an item will last long.

e. Repetition

There are signs with figurative language based on the structure of repetitive sentences, specifically the repetition of the sound of significant syllables or phrases.

“Nggeh kulo lebet mriki
wonten gambar blimbing,
ehmm blimbings nggeh apik
banget pak kades teng ngajeng
mriku, leres nggeh teng
ngajeng balai desa, berarti
mriki nggon blimbing,
pantesan wonge ijo kabeh,

soale blimbing niku lini/ngane limo, leres? kecuali blimbing wulu, nopo maleh blimbing seng rodelan seng kenek penyakit liingane mboten limo, nek blimbing waras limo limo”

In the above-said UMH lecture, she repeated the word starfruit seven times for emphasis. A sign employs a language style based on the sentence structure of repetition. More than three times, UMH repeats the word “blimbing” to strengthen her argument.

c. Code switching

1) Internal code switching

According to research findings, internal code switching in UMH lectures is code switching between local languages in dialects that switch to the national language, between regional languages, or between a number of varieties and styles contained within UMH lecture dialects. The following speech contains the first instance of each code switching, namely switching from Javanese to Indonesian.

“Mulo nek lagi pengajian yang miskin nggak merasa melarat, yang kaya mboten merasa dados konglomerat. Jikalau kita bunganya adalah tangkainya maka calon lurah kita adalah bunganya”.

This statement implies that during recitation, economically disadvantaged individuals do not feel destitute and wealthy individuals do not feel like conglomerates. If the people are compared to a stalk, then the candidate for lurah is equated to the flower. UMH employs a combination of Javanese and Indonesian to bolster the statement. In the UMH lecture, code switching from

Indonesian to Javanese was illustrated.

“Yang namanya masyarakat paling seneng dan merasa terhormat ketika rakyat gadah hajat dirawuhi para pemimpin kalih para kyai lan pejabat”.

The UMH sentence or narrative conveys the meaning that small people or the community will be happy and content if leaders such as the village head (lurah) can attend a ceremony or celebration. UMH primarily uses Javanese as a second language for code switching because the majority of its audience is of Javanese ethnicity.

Internal code switching also occurred between Javanese ngoko and kramo and Javanese ngapak during UMH lectures. On a separate occasion, UMH included the Cilacap language and dialect in her lecture, as seen.

Saka kono penak ya gari ngomong, saka kono penak ya manggon nang ngisor iyupan. Lha nyong kayak kiye dadi genteng, udan ya kudan, panas ya kepanasan.

There is a Cilacap language insert that UMH transferred, namely “saka kono penak ya manggon nang ngisor iyupan. Lha nyong kayak kiye dadi genteng” Saka itself means a pillar, a parable for people. It is as if she said that ordinary people are comfy in their place because they are covered. So, she is the tile. If there is rain, she gets wet, and if it is sunny, she gets heated. Even though the lecture was delivered in Wonosobo, she used this language and dialect because she was confident that the majority of the audience

would understand it. The Cilacap language is a dialect of Javanese because the basic language is the same, namely Javanese, but the vocabulary and dialect are distinct.

As seen in the UMH lecture, an example of code switching from Javanese ngapak to Javanese ngoko.

“Repot maning musim barang gawe kondangan pirang-pirang, hurung maning bocah cilik nakal-nakal nyong disrampangi lhaya bocor-bocor nyong. Tapi kan saka jawab, apa jawabnya saka? Saka jawab woi genteng, kono nak ngomong mandang karo dipikir. Ya kono manggon nang duwur, nyong nang ngisor dadi iyuban tapi kan bisa kono tongkrongan nang duwur, inyong saka sing ngangkat. Bisane kades jadi pemimpin, rakyat seng ngangkat.”

The purpose of code switching is to ensure that the listener fully comprehends what is being said. Overall, more Cilacap is spoken at UMH than any other regional language.

2) External code switching

The primary and secondary languages in external code switching have no geographical or familial connection. A foreign language is used as the second language. UMH's frequent foreign language in her lectures is Arabic because the material presented was Islamic religious lectures whose study is based on this language. In order to establish good communication with the listeners, other languages are inserted occasionally. As observed in UMH lectures, external code

switching from Indonesian to Arabic also occurs in UMH lectures.

Calon pemimpine subur,
masyarakate makmur. Amin
allahmumma amin.

For her to emphasize the material presented, the primary language was changed to Arabic. In the first clause, she stated that if the candidate for the community leader, the head of his village, is fertile, the community will flourish. This sentence is bolstered by the prayer "amin allahmumma amin," which means "O Allah, please grant my request." Typically, this sentence is used when a person begs and prays to Allah SWT—following all the hopes and wishes expressed to Him. In the UMH lecture, code switching from Indonesian to Arabic was illustrated.

Pertama-tama yang paling
utama marilah kita panjatkan
puja dan puji syukur kehadiran
Allah SWT. Iqroran bi haulinâ
alhamdulillahilâhirobbil âlamîn.

UMH begins her speech with the first language, Indonesian, in which he explains that the first step a Muslim must take is to express worship and gratitude to Allah. UMH uses code switching to Arabic to confirm this statement by saying hamdallah. The tahmid sentence hamdallah conveys praise to Allah SWT, thanks to Allah SWT, and a pledge that all perfection belongs to Allah SWT.

UMH offers comprehension by using Arabic as a reference. The usage of Arabic, excluding the reference. In addition to being a religious reference, UMH also uses Arabic to reinforce the truth it equates.

External code switching in UMH lectures also occurs from Arabic to Javanese Kromo, as seen in UMH lectures.

“bismillâhirrohmanirrohîm,
nawaitu ta'aluma lî idzalati
juhali annafsî lillâhi ta'alâ.
Âmiin allahumma âmiin.
Niku mangke niat nderek
ngaos, nderek ngaji dalam
rangka mados ilmu kangge
ngilangaken untung ono ing
sakjroning pikir manungso
karo ning gusti Allah.

As a result, it appears that as a speaker, UMH must be able to convey her lecture by incorporating additional codes so that both internal and external listeners can comprehend it. This is essential for a community leader, including da'i's, so that the values and qualities of the individual and the information conveyed carry greater weight.

The effect of using language style in UMH's lectures is that the congregation's attention becomes more focused on her lectures, and the atmosphere of recitation becomes more intimate. Also, the congregation feels respected because she uses smooth grammar. The congregation becomes confident about UMH's topic of conversation, and a sense of humor increases between the congregation and her. The use of language style in UMH lectures is based on Gerry Philipsen's theory, as cited by Littlejohn & Foss (2009), which describes a series of culturally specific understandings regarding what is considered communication, understanding forms of communication in culture, how all forms can be understood in culture, and how they are displayed. Applicable to UMH culture, communication, and rhetoric courses.

Sociology holds that social life regulates

human behavior significantly, primarily because humans lack the instincts that govern most animal behavior. That is because social institutions and organizations inform the decisions and actions of humans. Given the importance of organizations in influencing human behavior, it is the responsibility of sociology to investigate how they are formed or how they interact with one another. Economic, religious, educational, and political institutions, as well as more specialized institutions such as the family, community, military, peer groups, clubs, and voluntary associations, are among the most fundamental organizational structures. Consequently, the UMH lecture involves culture, communication, and rhetoric based on Sociology, which Auguste Comte popularized in his book *Cours de Philosophie Positive*. It is explained in the book that the subject of sociology is humanity or society as a whole (Helbron, 1990).

The lecture of UMH was able to concentrate on the meanings of words that emerge when combined with sentences. The sentence's function enhances a word's grammatical meaning as a linguistic unit. For instance, *legawa* is grammatically equivalent to *legowo* or *ridho*. UMH has used a set of words that are known by another person or entity, or are part of a particular language, if the vocabulary is analyzed. A person's vocabulary consists of all the words he or she understands or all the words that are likely to be used when composing new sentences.

UMH's lecture pays close attention to and interprets the signs or symbols used by the congregation in specific situations and contexts from a semantic perspective. UMH pays close attention to her voice, facial expressions, and body language in relation to her choice of words. Analyzed based on the location of code switching, her lectures employed code switching at various points in time, including the introduction, body, and conclusion of the recitation, with each code switching tailored to the topic and mode of conversation with the congregation.

CONCLUSION

UMH's language style contains multiple styles. Based on word choice, UMH's language style predominantly employs conversational and informal language styles. This is due to the fact that UMH frequently employs informal language styles, popular terms, and conversational words. Based on the tone, UMH's language style employs a simple language style and a powerful noble style, because in the delivery of the lecture certain styles are used to give instructions that are appropriate for providing evidence or facts and contain a noble and polite tone because it can evoke strong emotions in the audience. UMH's style employs parallelism, repetition, and antithesis based on sentence structure and composition. The topics covered in UMH's lectures were of an everyday nature. The themes also relate to contemporary social realities, such as how to bring people together, how to control one's tongue, avoid arrogance, honor one's parents, not give up, comprehend God's power, and make provisions for the afterlife.

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