

REPRESENTATION OF USTAZ ABDUL SOMAD'S SPEAKING IN THE DISCOURSE OF DAKWAH

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ABSTRACT

This study aims to describe the representation of Ustaz Abdul Somad's speech in his preaching discourse. This research is qualitative research that analyzes UAS speech in the use of its da'wah discourse. The data of this research is about the representation of Ustadz Abdul Somad's preaching discourse. The data was taken through a selection phase based on the needs that became the focus of the research, namely data in the form of fragments of representation in Ustadz Abdul Somad's da'wah discourse. Data analysis and interpretation techniques were carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions. The results and conclusions in this study are that there are representations in Ustaz Abdul Somad's speech in his preaching discourse including constative, performative, locutionary, illocutionary, perlocutionary, representative, directive, expressive, direct, indirect, and vernacular.

Keywords: representation, speech, da'wah discourse

INTRODUCTION

The speech of the figure has a great influence on the audience of the audience. The influence can be a positive impact and can also have a negative impact. The form of influence depends on the truth of the speech produced by the character. The character's speech is in the scope of representative, directive, expressive, commissive, and isbati. The alternative types of speech produced by the character depend on the intentions in the thoughts and feelings of the character.

Representative speech is produced to state something that binds the character to the truth of the content of the speech. If it is intended for the speech partner to do something mentioned in his speech, the character can use directive speech. Expressive utterances can be used by characters if what the characters mean is that their speech is an assessment or appreciation. For da'wah purposes, characters can produce commissive speeches. The commissive type of speech binds the speaker to do what is stated in his speech. Meanwhile, if you want to cancel a statement or set a status, the character can choose the type of isbati speech.

Language as a means of communication has developed along with the dynamics of culture and the flow of communication that has a cross pattern within the territory of Indonesia. Da'wah language does require implicatures, so that da'wah listeners don't feel taught directly. The implicatures in the preaching discourse of an ustaz also show the cleric's proficiency in using language. The preacher or ustaz is a figure in the community.

Da'wah is a form of communication. Da'wah is also a form of activity to convey advice or knowledge in front of many people, so that people who give da'wah are required to master the rhetoric of speaking. This is because the da'wah interpreter must be able to influence others through the da'wah he conveys. If people who listen to the da'wah respond well, let alone be followed by a change in attitude for the better, it can be said that the da'wah carried out by the da'i is successful.

These da'i are famous da'wah interpreters and are admired by many people because of their cleverness in giving da'wah in a fun and not boring way. This is because the da'wah delivered uses certain techniques and strategies. Some interspersed with singing, some with stories, or by throwing jokes or humor. One of the most phenomenal preachers in Indonesia is Ustaz Abdul Somad. In recent years, the name of this ustaz has often been the talk of netizens and social media activists in the country.

His full name is Abdul Somad Batubara, Lc., D.E.S.A. He is familiarly known as Ustaz Abdul Somad. He was born in a village called Silo Lama in the Asahan Regency, North Sumatra on May 18,

1977. Ustad Abdul Somad is a lecturer in Arabic at the Language Center of the Sultan Syarif Kasim State Islamic University, Riau and a lecturer in Tafsir and Hadith at the International Class of the Ushuluddin Faculty of UIN Suska Riau. Based on this background, it can be stated that the study of speech representation in Ustad Abdul Somad's da'wah discourse needs to be researched.

METHODOLOGY

This research is a qualitative research that analyzes UAS speech in the use of its da'wah discourse. The data of this research is about the representation of Ustad Abdul Somad's preaching discourse. The data was taken through a selection phase based on the needs that became the focus of research, namely data in the form of fragments of representation in Ustad Abdul Somad's da'wah discourse. Data analysis and interpretation techniques were carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Ustad Abdul Somad's da'wah discourse has various kinds of speech, including speech representation of expression in each of his lectures. The representations of expressions studied in this study are expressions shown by UAS in his lectures. Various forms of expression representation can be analyzed through utterances delivered by UAS in lectures which are used as data sources in this study.

This research was conducted on fifteen titles of UAS lecture recordings downloaded from YouTube. The titles of the UAS lectures included the Secret of Prayer, The Beauty of Ramadan, Slander of the End Times, the Sakinah Family Towards Jannah, Advice on Death, Responding to Hoax News, Wealth Is Not Everything, Miracles of the Qur'an, Making Mothers Happy, Young Generation, Character Education, Life Is Worship, The Priority of Wukuf in Arafah, Polygamy, and Alms.

Based on the results of data analysis on UAS lecture videos which were converted into written text, it was found that the representation of UAS lecture expressions included constant, performative, locutionary, illocutionary, perlocutionary, representative, directive, expressive, direct, indirect, and vernacular speech.

i. Constant Speech

Constantive speech is speech that contains statements about something whose truth can be tested, true or false, by using knowledge about the world. In the UAS propaganda discourse, the following constantive utterances were found.

(1) CONTEXT: CONCLUSIONS ASK UAS ABOUT MEANING SALAT

UAS: We always hear, even ordered from since puberty to carry out prayers. (Secret prayer,1:2).

The utterance in the wanana (1) "We always hear and even ordered from the age of puberty to perform prayers" is a constant speech. This happens because the speech in data (1) contains statements about information obtained based on reality, meaning that the form of speech and reality is the same, namely the truth that it is obligatory for a Muslim to pray. In addition, speech (1) can be tested for truth. In accordance with the fact that the teachings of Islam always oblige believers to always maintain prayer in the life of the world. It's just that the statement is wrong. The true constantist utterance is "We always hear, even ordered from childhood to perform prayers".

ii. Performative Speech

In contrast to constantive speech, performative speech is speech in which the utterance is used to do something. It is also stated that performative speech is an act of doing something by making the speech. Performative utterances cannot be tested for true or false. To test the performative utterances, the

validity criteria are used. If it is valid or correct, not valid or not appropriate, the speech is a performative speech.

In the UAS lecture, performative utterances are found. In the UAS propaganda discourse, there are the following performative speeches.

(2) CONTEXT: SUBJECT TO EXPLAIN OTHER MOUTH OF PEOPLE WHO ARE FASTING

UAS: The mouth of a fasting person smells like musk (Beautiful Ramadan, 2:23).

The utterance "The mouth of a fasting person smells fragrant with musk" is a performative utterance. This happens because the speech which is the act of doing something by making the speech is done to do something, that is, the truth has not been verified if the breath of the fasting person smells fragrant with musk. However, utterance (2) is intended to make the congregation do something. Something that is meant is nothing but a positive invitation, namely an invitation to fast.

iii. Locutionary Speech

Locutionary speech or social speech is speech that is intended to state something. Locutionary utterances are merely speech as a result of speech acts, namely the act of saying something with words whose meaning is in accordance with the denotative meaning in the dictionary. The meaning and purpose are not disputed in locutionary speech. The meaning of the spoken utterance becomes the thing that is asked in the locutionary utterance. Thus, with locutionary speech it is merely saying something without a specific purpose and purpose.

Based on the data of this study, Ustaz Abdul Somad's preaching discourse in his lecture contained locutionary speech. In his preaching, the following locutionary utterances were found.

(3) CONTEXT: UAS EXPLAINS THE BENEFITS OF READING THE QURAN WHEN CONTAINING

UAS: While in the mother's stomach, her child always listens to the reading of the Koran (Sakinah Family Towards Jannah, 4:58).

The utterance in the fragment of the da'wah discourse "While in the mother's belly, her child listens to the reading of the Koran" contained in data (3) including the locutionary speech. Because doing the act of expressing something without any specific purpose or can be interpreted real speech, namely when the mother is pregnant always listens to the reading of the Koran. The speech is not intended for a specific purpose and purpose. Ustaz Abdul Somad in preaching only said something and did not state a specific purpose. The meaning of the words in the speech is also in accordance with the denotative meanings found in the dictionary. So speech (3) is a locutionary speech.

iv. Illocutionary Speech

Illocutionary speech is speech that is expressed to do something. In illocutionary speech, the speaker states something by using a special power. Illocutionary utterances contain meanings related to social functions.

In Ustaz Abdul Somad's lecture which became the data for this research, a number of illocutionary utterances were found. In the preaching discourse of Ustaz Abdul Somad, the following illocutionary speech is found.

(4) CONTEXT: UAS EXPLAINS THE BENEFITS OF ZIKIR

UAS: If you have prayed, what do you need to do? Pray! (Secret of Prayer, 1:7).

The snippet of the data da'wah discourse (4) "If you have prayed, what do you need to do? dhikr" in speech (4) is an illocutionary utterance with the function of asking, this is because it contains the intent as intended by the speaker. The speaker's intention is that the congregation after the prayer should make dhikr to remember Allah. So that speech (4) includes illocutionary speech.

v. Perlocutionary Speech

Speech spoken by a speaker often has an effect or perlocutionary force. The effect produced by saying something is what Austin (1962:101) calls the perlocutionary speech act. The effect or power of speech can be caused by the speaker intentionally or unintentionally. The speech act whose utterance is intended to influence the speech partner is a perlocutionary speech act.

The existence of the power of influence or effect is a characteristic of perlocutionary speech. The influence or effect of the perlocutionary speech may be very encouraging, it may also be very sad, it may be very scary, or it may be very brave. This is in accordance with the limits of perlocutionary speech.

Perlocutionary speech is speech that contains extraordinary power of influence or effect on the listener (Rustono: 2017). Listeners who become frightened are a sign that they are affected by perlocutionary speech. Listeners or speech partners who become very happy are also signs of being affected by perlocutionary speech.

vi. Representative Speech

This type of speech can also be called assertive speech. Representative speech or assertive speech is speech that binds the speaker to the truth of the content of the speech. Included in this type of speech act are stating, demanding, admitting, showing, reporting, giving testimony, mentioning, and speculating. In representative speech, the speaker is responsible for the truth of the content of the speech.

In his lecture, Ustaz Abdul Somad said a number of representative speeches. One of the representative speeches in his da'wah is as follows:

(5) CONTEXT: UAS EXPLAINS THE FUNCTION OF Azan

UAS: The function of the first call to prayer is to indicate the entry of prayer times, the second function of the call to prayer is to call people to come to the mosque (Secret of Prayer, 1:11).

The speech in the data discourse fragment (75) binds the speaker, in this case Ustaz Abdul Somad, to the truth of the content of the speech. Speakers are bound by the truth that the function of the first call to prayer is to show prayer times, while the function of the second call to prayer is to call people to come to the mosque. This is a representative speech act of the function of mentioning, because it is a form of speech that demands the truth, namely mentioning the two functions of the call to prayer.

vii. Directive Speech

Directive speech can also be called impositive speech. Directive or impositive utterances are utterances intended for the hearer to act as intended by the speaker in the utterance. This determines the type of directive speech. Speeches forcing, inviting, ordering, demanding, urging, pleading, suggesting, ordering, giving cues, challenging, are included in the type of directive speech.

Based on the data of this study, a number of directive utterances were found in Ustaz Abdul Somad's lecture as follows:

(6) CONTEXT: UAS EXPLAINS MARRIED

UAS: Whoever among you is able to get married, marry yourself...(Young Generation, 10:90).

The speech in the data da'wah discourse (6) which was delivered at Ustaz Abdul Somad's lecture included directive speech. This happened because Ustaz Abdul Somad's speech was intended for the speech partners, in this case the congregation, to get married as soon as they were able. In accordance with the context, Ustaz Abdul Somad invites anyone who is able to get married immediately. The congregation as speech partners should carry out the directive delivered by Ustaz Abdul Somad. Because it is intended that the speech partner performs an action, utterance (6) is included in the directive speech. The following utterance (11) also includes directive speech.

(7) CONTEXT: UAS EXPLAINS TO ALWAYS PERFORM THE FIRST PRAYER IN CONGREGATION

UAS: Hopefully we are always istikomah in performing the morning prayer in congregation (Fitnah End Times, 3:28).

The context of the speech is the virtue of performing the morning prayer in congregation. The utterance is intended so that the speech partner performs the morning prayer in congregation in an istikomah manner. The speech partners referred to in the speech are the worshipers who are present at the assembly and viewers at home. So the speech data (7) is a directive speech act with the function of inviting, because the speech made by the speaker to the speech partner so that the speech partner does something, the effect of the speech act is something that the speech partner will do, namely to be istikomah in carrying out the dawn prayer in congregation.

viii. Expressive Speech

Expressive speech is usually expressed to express or express the psychological attitude of the speaker towards his interlocutor. Generally, this expressive speech is used by speakers to congratulate and thank you. However, this expressive utterance can also be used to criticize, complain, blame, flatter, praise, apologize, and also to be sarcastic.

From the data of this study which came from the data sources of this study, it was found that a number of expressive utterances in Ustaz Abdul Somad's lecture were as follows.

(8) CONTEXT: UAS admires BUYA HAMKA

UAS: I am a great admirer of Buya Hamka (Mukjizat Qur'an, 8:78).

In Ustaz Abdul Somad's lecture entitled Miracles of the Qur'an, he explained the expressive story (8). Speech (8) includes expressive speech because the speaker's intention to express the speech is as an evaluation of what he says. Against the assessment he put forward, the speaker considered that Buya Hamka was an extraordinary figure. Even the speaker also said that if one day the speaker died, he wanted to be put into heaven with Buya Hamka. Speech (8) contains an evaluation of something conveyed by the speaker, then speech (8) is an expressive speech of praise.

ix. Live Speech

Direct speech is speech that contains the true meaning. Meanwhile, indirect speech acts are speeches that do not state the truth or contain meanings that are not true (Wijaya 1996: 29:30). An utterance with declarative mode can contain real meaning and function to convey information directly.

In the preaching discourse of Ustaz Abdul Somad, he expresses the following direct speech.

(9) CONTEXT: UAS EXPLAINS THE OBLIGATION OF PRAYER FOR ISLAM

UAS: It is obligatory for a Muslim to pray (Secret of Prayer, 1:2).

The utterance in the data da'wah discourse (9) is a direct speech in Ustaz Abdul Somad's da'wah lecture. It is said to be direct speech because the mode of speech is the same as the pragmatic function of the speech. The mode of speech is declarative. The pragmatic function of speech (9) is to state and contain the true meaning, namely the obligation of a Muslim to pray. Because the speech mode is the same as the pragmatic function of the speech, speech (9) is classified as direct speech.

The following utterance in the data da'wah discourse (10) delivered by Ustaz Abdul Somad in his lecture is also a direct speech:

(10) CONTEXT: UAS EXPLAINS CANNOT MARRY A WOMAN BECAUSE OF BEAUTY

UAS: Do not marry a woman because she is beautiful (Sakinah family to Jannah, 4:52).

The speaker, in this case Ustaz Abdul Somad, conveys the order by using a command sentence. The imperative sentence is imperative. The pragmatic function of the imperative-mode sentence is also commanding. Thus, the speech (10) includes direct speech because there is no difference between the speech mode and the pragmatic function of the speech. So "Don't marry a woman because she's beautiful" contains the true meaning, namely don't marry a woman because of her beauty.

x. Indirect Speech

Indirect speech is speech that is expressed in a sentence mode that is not in accordance with the intent of the utterance, but the meaning of the words that compose it is in accordance with what the speaker intended. In this utterance, the intent to rule is expressed in a news sentence or an interrogative sentence.

In other words, indirect speech is speech whose pragmatic function is not the same as the mode of speech. There is a difference between the mode of speech and its pragmatic function in direct speech. If the mode of speech is directive, the pragmatic function of the speech is not ordering or ordering, but another pragmatic function, perhaps asking or informing.

Interrogative mode of speech, its pragmatic function can tell or even order. Thus, in indirect speech, there is a difference between the mode of speech and the pragmatic function of speech.

In the preaching lecture, Ustaz Abdul Somad expressed the following indirect speech.

(11) CONTEXT: USTAZ STORIES ABOUT THE END DAY

UAS: When people tell stories about the Day of Judgment, fear comes, anxiety comes, worry comes, we will die, the world will perish, what will we take with us? (Slander of the End Times, 3:33).

Speech mode "What are we going to bring?" is interrogative. The interrogative mode is to ask. While the pragmatic function of utterance (11) is to command and at the same time invite the congregation to be solemn in their prayers, to be enthusiastic in worship, to eliminate the love of property so that they will always be waqf, donate, and give charity. Speech (11) is indirect speech because there is a difference between the mode of speech and the pragmatic function of the speech.

The following fragment of da'wah discourse (11) delivered by Ustaz Abdul Somad is also an indirect speech:

(12) CONTEXT: USTAZ EXPLAINS THE TIME DIFFERENCE BETWEEN 5 MINUTES AND 50 MINUTES

UAS: There are things that keep us busy, before there was no google.com, before there was no facebook, before there was no twitter, before there was no fuel (black berry massager), before there was no instagram, now time is up,which is longer 5 minutes or 50 minutes? (Slander of the End Times, 3:35).

Speech mode "Which is longer 5 minutes or 50 minutes?" is interrogative. The pragmatic function of speech (12) is to inform, which is to tell that 5 minutes will feel long in waiting for the Maghrib call to prayer while fasting. While 50 minutes will feel short in spending time on Facebook, Instagram, and Twitter, so the congregation should be smart and smart in filling the time as well as possible.

In another lecture, Ustaz Abdul Somad also expressed the following indirect speech.

(13) CONTEXT: UAS EXPLAINS HOW TO EDUCATE GIRL.

UAS: Who raised three girls? Eee...Who raised three daughters? (The Sakinah Family Towards Jannah, 4:51).

The speech in the data da'wah discourse (13) appears in an interrogative mode. Its pragmatic function is to inform and command that girls must be well educated, well educated, placed in good tahfidz huts, and married to good people, then they will become good people and heaven for them. Because the mode of speech is not the same as the pragmatic function of the speech. Therefore, speech (13) is an indirect speech.

xi. Vernacular Speech

Vernacular speech is speech that can be done by every member of the speech community. Verbs asking, thanking, praising, marking vernacular utterances.

In the lecture Ustaz Abdul Somad told the following vernacular story.

(14) CONTEXT: UAS PRAISE THE BEAUTIFUL MOSQUE

UAS: This beautiful and beautiful mosque of ours, every dawn is indeed crowded like this. (Slander of the End times, 4:28).

The speech in the data da'wah discourse (14) includes vernacular speech praising. Everyone can tell the story. Students, farmers, teachers, lecturers, traders, council members, and even workers are qualified to produce speeches (19) that are of the vernacular type, praising them because they can be done by every member of the speech community, namely praising the beauty of the mosque. The vernacular utterance of praise was spoken by Ustaz Abdul Somad in his lecture entitled Fitnah of the End Times.

In another piece of da'wah discourse, Ustaz Abdul Somad also narrated the following vernacular.

(15) CONTEXT: THE CONGREGATION THANKS TO USTAZ ABDUL SOMAD

UAS: Thank you, Mr. Ustaz. (The Secret of Prayer, 1:2).

The acknowledgment in utterance (15) includes the vernacular utterance of the verb to say thank you. The reason is that everyone deserves to say the utterance (15). Anyone can express speech (15). Because everyone deserves to thank anyone, then speech (15) is a vernacular speech.

The vernacular utterances spoken by Ustaz Abdul Somad are also found in the following fragment of da'wah discourse.

(16) CONTEXT: UAS REQUESTS THAT ALL ISLAM ALWAYS BE PROTECTED BY ALLAH

UAS: Hopefully we are always protected by Allah. (Sakinah family Towards Jannah, 4:49).

Everyone deserves to speak (16). Teachers, lecturers, council members, laborers, farmers, traders, police, and even the president are qualified to tell the story (16). Thus, those who are eligible to speak the speech are not limited to only one party, all parties and everyone has the eligibility to speak the speech (16). Therefore, speech (16) is a vernacular speech.

CONCLUSION

The results and conclusions in this study are that there are representations in Ustaz Abdul Somad's speech in his preaching discourse including constative, performative, locutionary, illocutionary, perlocutionary, representative, directive, expressive, direct, indirect, and vernacular.

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