# DICTION, LANGUAGE STYLE AND MODES OF SPEECH BY INDONESIAN FEMALE DAI (CASE STUDY OF USTADZAH MUMPUNI HANDAYAYEKTI'S SPEECH)

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**Abstract**

The objectives of this study are: 1) to examine the sentence mode in Islamic sermon of female dai (Ustazah MH). ; 2) To examine the diction and language style in Islamic sermon of female dai (Ustazah MH); and 4) To examine the function of language style used in Islamic sermon of female dai (Ustazah MH). This study used a qualitative approach. The strategy used in this study was a case study. The data in this study were Ustazah MH's preachers in which there were mode, diction and style of language. The sources of data in this study were two video lectures of Ustazah MH. The methods of data collection were listening and basic note-taking techniques. The validity of the data used by the researcher was triangulation of data sources. For data analysis, the researcher used descriptive analysis model of Miles and Huberman covered data reduction, data presentation, and conclusion. The results of the study show that: The sentence modes used in MH's lectures included declarative, interrogative, and imperative modes. The dictions contained in MH's lectures were denotative and connotative. The style of language used were repetition, allegory, and parallelism, antithesis, climax, anticlimax, synecdoche, hyperbole, simile, depersonification, metonymy, metaphor, and euphemism.

**Keywords:** Mode, Diction, Language Style.

## 1. INTRODUCTION

Indonesia is a country with a majority Muslim population. One of channels for spreading Islam is by da'wah. Preacher or Dai has important roles in conveying the message of preaching, starting from understanding how to preach, processing the material to be delivered, and packaging preaching activities well so that the material delivered can be understood by the public or listeners. Da'wah is carried out in three methods, namely oral and written communication, action or charity and exemplary preaching. The method of da'wah using the term da'wah approach consists of several approaches, namely personal, personal, educational, offering, mission, correspondence, and discussion approaches (Abidin, 2013). The oral method in preaching is an inherent method in da'wah activities. One of the popular oral methods is the 'ceramah' (lecture). Lecture means speech, speaking in front of a large audience. Lecture is one of the oral methods of da'wah that is widely practiced in society. At the time of the Prophet, the lecture method was also often used (Syukir, 1983: 57). Lecture is a one-way speech process. The speaker (dai) conveys his ideas to the other party without requiring a reaction in the form of a response or response. Dai's task is to explain a material using his ability to define, straighten, and decide on the idea using words or language that can be understood by the interlocutor or listener.

This applies to all activists of da'wah using the lecture method. A preacher is tasked with conveying information to listeners, so that listeners can understand and apply the content of the da'wah in their lives.

One of the special characteristics of a da'i's talk is his language style. Style is the use of words in speaking and writing to influence readers and listeners. Language style is also related to the situation and atmosphere where language style can create a certain state of heart feeling, for example a good or bad impression, happy, or unpleasant and so on that is received by thoughts and feelings through a description of places, objects, a situation or certain conditions (Keraf, 2010: 112). Language style has a very important role in the da'wah process.

Hezbollah in Dewi (2013: 163) states that speaking style is one of the important things for a speaker so that the speech delivered can be understood and can attract many listeners. The language style of a preacher shows the character and characteristics in carrying out his lecture activities. This means that the use of language style itself can have an effect in a communication, so the use of language style must have the expected impact (Husen & Wartiningsih, 2018). Every speaker must have their own language style that can attract listeners' interest in a lecture.

Baldic in Nurgiyantoro (2019) suggests that style is a specific use of language characterized by author, genre, period and genre. More specifically, the form of language is characterized by diction, syntax, imagery, rhythm, figurative language, rhetorical means, or other linguistic signs. In line with this, Keraf (2010: 112) states that language style includes all linguistic hierarchies, namely word choice (diction), phrases, clauses, and sentences, as well as discourse. So it can be concluded that the style of the writer or speaker can be characterized by the form of language used and can be observed through diction, sentences (syntactic form), imagery, rhythm, figurative language, rhetorical means, and discourse.

The emergence of female preachers or Dai in Indonesia is a separate motivation for the congregation, especially female congregants to listen and follow the preacher's lecture. This is because the topic presented is a topic that is close to women and the distinctive language style of the female preacher makes it easy for the congregation to capture the preacher's message. One of them is Ustadzah Mumpuni Handayayekti (MH) who has long been recognized by the public when she won the AKSI Indosiar competition in 2014.

More specifically, this study examines the language style found in the lectures of female preachers found on You Tube channels. The style includes mode, diction and language style, in the context of Ustadzah Mumpuni Handayayekti's (MH) preachers.

## 2. METHODS

Based on the type, the form of this research was qualitative research. Based on its objectives, this type of research was descriptive research. The strategy used in this research was case study, which is an exploration of bounded systems or cases. The researcher used descriptive case studies in this research, because this research was aimed at making descriptions, pictures or paintings systematically, actual and accurate regarding the facts, characteristics and

relationships between the phenomena investigated, namely the language style in Ustadzah MH's lectures. The data in this study were utterances from Ustazah MH's lectures in which there are modes, diction and language styles that represent Ustazah MH's language style. The data source in this research were some videos of Ustazah MH's lecture.

In order to obtain the data, the method used by the researcher was listening. In this case, the researcher listened to the video lecture, made a transcription of the video lecture, and examined the sentence mode, diction and language style, and the function of using language styles in the speech of Ustazah MH's lecture. The researcher checked the validity of the data using triangulation technique. The researcher used descriptive analysis of the Miles and Huberman model including data collection, data reduction, data display, conclusion drawing and verification.

## 3. RESULTS AND DISCUSSION

Ustadzah Mumpuni Handayayekti (MH) is one of Indonesian female dais. She participated in the search for Ustad and Ustazah in AkSi (Akademi Sahur Indonesia) a reality and talent search program aired on Indosiar every Sahur during Ramadan. Since winning the competition on Indosiar's Akademi Sahur Asia (Aksi Asia), MH has been in the spotlight. The Ustazah is familiar with people because of her lecture style that uses *Ngapak* language or straightforward Javanese language of the Banyumas region such as Cilacap, Purbalingga, and Banjarnegara. MH is popular because she usually slips humor in her lectures.

The discussion of sentence mode is found at the syntactic level. According to Putrayasa (2007), in syntax, the sentence becomes a unit with phrases and clauses, so the two language units cannot be separated and talk about sentences will always be related to phrases and clauses. At the level of a discourse, the sentence mode is also identified and determined based on the phrases and clauses. The research findings show that the declarative mode at the opening of MH's lecture aims to convey appreciation to the audience, express gratitude to Allah SWT and blessings of the Prophet, do audience profiling, to convey MH's prayers and best wishes for the congregation who attend his lecture.

*(36) "Pertama dan yang paling utama marilah kita panjatkan puja dan puji syukur kehadirat Allah SWT, Alhamdulillahirabil Alaminn dengan keiring rahmat hidayah saha inayahipun Allah SWT kanthi keparingan nikmat iman , nikmat islam, nikmat sehat , panjang yuswa ...Shalawat serta salam katur konjung dumateng junjungan kita nabi agung Muhammad SAW . Nabi Muhammad adalah satu satunya nabi yang bisa memberikan syafaat kepada seluruh umatnya... ... "* (**MH/3/ II/Pemb/Dekl/Den**)

"First and foremost let us praise and thank Allah SWT, *Alhamdulillahirabil Alaminn* with the grace of guidance and inayah Allah SWT by getting the favor of faith, the favor of Islam, the favor of health, longevity ...Shalawat and greetings poured out to our lord the great prophet Muhammad SAW. Prophet Muhammad is the only prophet who can provide intercession to all his people…" (**MH/3/ II/Pemb/Dekl/Den**)

On other occasions, the declarative mode is also accompanied by rhymes as follows.

> (37) *"Mangan pepayah dicampur tomat, mangan gurameh sambil berlayar. Panitia semangat karena klambine seragame anyar-anyar "*(**MH/2/I/Pemb/Dekl/Kon/Kia**)
> Eating papaya mixed with tomatoes, eating gurameh while sailing. The organizers are excited, because the uniforms are new.

> (38) *"Wah nandur pari, nandur cengkeh, berkahe Desa campursari wong wadone ayu-ayu tur lenjeh-lenjeh"* (**MH/2/ II/Pemb/Dekl/Kon/Kia**).
> Wow planting rice, planting cloves, the blessing of Campursari Village is that the women are beautiful and friendly.

This finding is in line with Oluoch's (2020) research that English Christian pulpit preaching (ECPD). Using interrogative, declarative, and imperative modes in the sermon opening. As well as Verweij and Pleizier's research (2020) shows declarative speech in the sermon introduction states 'We Gather' to worship and listen to God's words in the Book.

The use of declarative mode in the content of MH lectures aims to: Conveying statements addressed to others; Profiling the audience; Conveying information to the audience; Conveying the feelings felt at that time; Delivering notifications to the audience; Telling prophetic stories and previous people; and Influencing and instilling confidence in the audience.

> (50) *"Masyarakat masjid adalah masyarakat paling demokrasi, kenapa? Karena setiap kita boleh jadi makmum tapi tidak setiap orang boleh jadi imam teng masjid. Kula ulang, masyarakat masjid adalah masyarakat yang demokrasi, yang jadi RT mlebu masjid copot sepatu, sing dadi RW mlebet masjid nyopot sandal, sing dadi Lurah mlebet masjid nyopot sepatu, sing dados Camat mlebet masjid nyopot sepatu,sing dados Kapolsek mlebet Masjid nyopo sepatu, sing dados Danramil mlebet masjid nyopot sepatu, sing dadi Bupati mlebet masjid nopot sepatu. Sekalipun dados presiden, mlebet masjid ya nyopot sepatu."* (**MH/18/ I/isi/Dekl/Den/Par**).

> *"T*he mosque society is the most democratic society, why? Because everyone can be a mum but not everyone can be an imam in the mosque. I repeat, the mosque community is a democratic society, who is the RT enters the mosque to take off his shoes, who is the RW enters the mosque to take off his sandals, who is the head of the village enters the mosque to take off his shoes, who is the sub-district chief enters the mosque to take off his shoes, who is the Danramil enters the mosque to take off his shoes, who is the Regent enters the mosque to take off his shoes. Even if you become president, you also take off your shoes when you enter the mosque."

The sentence above contains declarative mode. The context of the sentence above is that MH states that communities with mosque activity centers are the most democratic communities because they prioritize common interests in their activities. The sentence above is in the form of conveying information to the audience. The delivery of information with declarative mode in MH's lecture is also found in the sentence below.

*(51) "wong wedok langkung rapuh alias cengeng. Ana masalah nangis, anake ra munggah kelas nangis, lengo mandang larang nangis, lengo golek angel nangis, anake ora rangking siji nangis, ora isoh urun arisan nangis, ora oleh arisan… "*

**(MH/14/ II/Isi/Dekl/Kon/Rep).**

"Women tend to be fragile or crybaby. There is a problem crying, the child does not go to class crying, the oil is expensive crying, the oil is difficult to find crying, the child is not ranked one crying, can not pay arisan crying, did not get arisan…"

The sentence above contains declarative mode. The context of the sentence above is that MH reviews the characteristics of women as having a sensitive heart or feelings and being easily carried away by feelings, which MH states by crying easily. The use of interrogative mode in the content of UMH lectures aims to: Provide choices to the audience; Create humor to refresh the atmosphere and avoid boredom; For the audience to better understand the lecture material presented; Affirm and convince the audience of the material presented; As an insinuation aimed at other parties; As an introduction to the next material; and Express amazement or admiration. The interrogative mode is a mode that expresses questions. In MH's lecture, examples of interrogative mode are found in the following data.

*(65) "Kalau mbangun masjid niku gampil, PRnya adalah memakmurkan masjid itu jadi tanggung jawab kita bersama, betul? leres?"*
"If building a mosque is easy, the homework is to prosper the mosque, which is our shared responsibility, right? Yes?"
**(MH/10/I/isi/Int/Den/Sin).**

The sentence above belongs to the interrogative mode because it is a Yes-No Question, whose answer is 'Yes' or 'No'. The context of the sentence above is MH asking with the aim of convincing that prospering the mosque is the shared responsibility of Muslims.

*(66) "Tak tanglet rumiyen sebelah kanan, Assalamualaikum niki sudah menunjukkan jam 8 langkung 3 jam, berarti niki pengajianne ampun dangu-dangu nggih, lha kula teng mriki sampun dangu, berarti ngajine badhe yang sebentar apa yang lama?"*
**(MH/15/ I/Isi/Int/Den/Par)**
"I first asked the congregation on the right, *Assalamualaikum*, it's already 8 o'clock and 3 hours, meaning that the recitation should not be long ... don't be long, you know I've been here for a long time, so the recitation should be short or long?"

The sentence above is in interrogative mode because it is a question. MH starts the interrogative sentence mode with the words *'tak tanglet rumiyen'* which shows that he is going to ask. This is followed by the question whether the recitation lasts for a short time or a long time. The purpose of MH asking is to give the audience a choice, besides that, the use of interrogative mode creates a fresh and joking atmosphere.

The use of negative mode in MH's lecture content aims to: To deny an act, action or event; To state a prohibition; As an insinuation directed at another party; To correct a statement; and As humor or joke. The use of the optative mode in MH's talk content aims to: Expressing prayers

and hopes; As humor or jokes; and To introduce to the next material. The purpose of using the irrealis mode is to express humor. The use of the inperative mode in the content of MH's lecture is to express an order or request.

The findings above are in accordance with the research of Zaen, Rafli, and Khairah (2020) which states that Ustaz Muhammad Nur Maulana's lectures have six modes of speech acts, namely indicative mode, imperative mode, interrogative, obligative, desiderative and conditional. As well as Satriadi, Syahriandi, and Radhiah's research (2022) which shows that 79 data were found consisting of 7 data on the meaning of orders, 3 data on the meaning of greetings, 4 data on the meaning of reprimands, 3 data on the meaning of praise, 17 data on the meaning of advice, 7 data on the meaning of warnings, 8 data on the meaning of advice, 30 data on the meaning of clarification and speech with the meaning of innuendo were not found.

In addition, Ferlien & Rumaf's (2020) research also supports and shows the results of the research on the context and inference of discourse in Prabowo Subianto's speech, namely that the delivery of Prabowo Subianto's speech as a whole contains the context and inference of campaigning, enthusiasm, readiness, and optimism of the presidential and vice presidential candidates, the victory team, supporters, and especially the entire big family of the Gerindra Party, with persuasive deliveries to gain more support so that they can achieve a victory.

Musahadah & Triyanto's (2019) research also states that direct persuasiveness is certainly often used in preaching and lecturing both in oral and written form. Through this method, the message that the speaker wants to convey can be directly received and minimize misunderstanding. Another way is through indirect speech acts. Indirect speech acts have the opposite meaning to direct speech acts. In contrast to the direct way, which directly uses imperative-mode sentences in commanding, recommending, urging, and inviting. Persuasion in an indirect way uses declarative or interrogative modes. However, both modes still have a meaning in the form of the speaker's desire (content writer) to the interlocutor (content reader) to follow what the speaker wants. The speaker's desire is contained in the content text message so that the interlocutor can capture the speaker's message.

In line with the above findings, the research of Opoku, et.al (2022) textually analyzed the modes used in the 2015 matriculation ceremony speech by Prof. W. O. Ellis, who is one of the vice chancellors at Kwame Nkrumah University of Science and Technology (KNUST), Ghana. The respondents were 2015/2016 postgraduate students at the Institute of Distance Learning (IDL), KNUST. The research design used for this study is qualitative. Therefore, the speech (data) was analyzed using the content analysis method to identify the various mood structures, the conditions that require certain moods, and how the mood choices are interpreted manually. The results showed that the mood choices used in the selected speeches were declarative and imperative. Of the two mood choices, declarative is more dominant (86%). However, this study reveals that the interrogative mood is absent in the speeches.

The purpose of using declarative mode in the closing of MH's speech is to convey information. The purpose of using the optative mode at the end of MH's lecture is to convey prayers and hopes for the good of all parties. The purpose of the negative mode is to express prohibition.

The purpose of the inperative mode in the data above is to express a request. The declarative mode in the closing of UMH's lecture is found in the data below.

> *(82) "Matursembah nuwun pak Camat ingkang tansah hadir wonten Tlatah Campursari niki hadir secara langsung suatu prestasi bagi kita dan kebanggan, berarti kepala pemimpin bagi kita teng Wonosobo pada manghayubagya lan remen ngaji Alhamdulillah, Pak Kepala Desa njeh matur sembah suwun telah memberikan izin pengajian hari ini, Forkompimcam baik saking kepala KUA dan lain sebagainya, matur sembah nuwun ingkang sedoyo warga masyarakat Campursari, kulo suwun sak mangke doa dipun pimpin kalian pak Kyai karena kulo dereng wantun mimpin doa, saestu mboten wantun,..*(**UMH/32/II/Pen/Dekl/Den**)."

> "Thank you to Mr. Camat for coming to Campursari Village, and attending in person and is an achievement and pride. It means that the head of the leader for us in Wonosobo respects and likes to recite Alhamdulillah, thank you to the Village Head for giving permission for today's recitation, Forkompincam both from the Head of the KUA and so on, thank you to all Campursari community members, we ask that the prayer be led by the Kyai because I don't dare to lead the prayer, I really don't dare to lead the prayer."

The mode of the sentence above is declarative. The context of the sentence above is MH delivering a notification from the committee that the recitation event will be closed with a prayer together by Mr. Kyai.

> *(83) "Mudah mudahan masjid kita nembe mawon diresmiaken ndadosaken masjid engkang makmur, nyelametaken warga Kutoanyar kita saget dipun tetepaken imanne, ditetepaken islame, ditambah ikhsane, kaparingan sehat panjang yuswa sehingga manfaat ingkang barakah, diparingi mawaddah, warahmah wasakinah dijauhkan dari wabah musibah, jadi keluarga yang ahli ibadah. Masyarakat yang ahlul Jannah pungkasan yuswa saget khusnul khotimah"* (**MH/39/ I/Pen/Opt/Den/Rep**).

> "Hopefully our mosque, which has just been inaugurated, will become a prosperous mosque, save the people of Kutoanyar, we can be established in imane, established in Islam, added to the ikhsannya, always healthy for a long life so that it is useful and barakah, given mawaddah, warahmah wasakinah and kept away from the plague of calamity, becoming a family of worshipers. A society that is ahlul Jannah and the end of life is khusnul khotimah."

The sentence above is a declarative mode because it expresses hope shown by the word hopefully. The context of the sentence above is that MH hopes that the mosque that has just been inaugurated will become a prosperous mosque, bringing benefits and blessings to the people of Kutoanyar. The purpose of using the declarative mode in MH's lecture is to express hope. The findings are in line with Ha & Phuong's research (2022) which shows that at the end of President Obama's speech, his sentences have a declarative mode that aims to provide information. President Obama takes the position of the information giver and the audience's position as the information receiver. Based on his own experience, President Obama provides information that he thinks the audience lacks, but they want or need to have. Likewise, he has

the right not to provide information that is redundant or ambiguous to the audience. The findings and results of the research on the dominance of sentence usage and sentence mode analysis have been presented and described above. The classification of sentence types by Ramlan (2005) is divided into three, namely news sentence mode (declarative), question sentence mode (interrogative), and imperative sentence mode. Ramlan argues that each type of sentence above can be differentiated by the intonation when the sentence is spoken and expressed.

Research conducted by Dahlan & Nojeng (2021) examines sentence modes but only focuses on imperative sentence modes in Makassar language used by people in Bontomani village. In the study, it was found that the sentence mode was classified into 8 types, namely transitive sentences, intransitive sentences, prohibition sentences, request sentences, omission sentences, subtle command sentences, hope sentences, and invitation sentences. While this research does not only focus on one type of sentence mode, but in analyzing the dominance of sentence mode. In this study, it was found that the imperative sentences used by President Joko Widodo were ordinary imperative sentences and prohibition imperative sentences. Furthermore, in a study conducted by Jamil (2017), he examined the frequency of sentence usage in Arabic in learners and found that declarative and imperative sentence modes were more widely used by these learners. Meanwhile, this study examines the sentence mode used in President Joko Widodo's remarks. The sentence modes that are more widely used are declarative and interrogative sentence modes. This is because the function of using these sentences is to inform something and interact with the listener or audience.

The research which examined sentence modes using different theories was conducted by Sitepu (2014). Sitepu examined the sentence mode in a novel. The theory used in the study was proposed by Verhaar (1996). By using this theory, the research found seven types of sentences in the form of declarative sentence mode, imperative sentence, interrogative sentence, optative sentence, negative sentence, ironic sentence, and conditional sentence. However, this study used the sentence mode theory by Ramlan (2005). The sentence mode theory proposed by Ramlan (2005) was used because it identifies sentences also based on intonation. Thus, if the object of research was a speech, this theory was suitable to use. This study found three types of sentences, namely declarative, interrogative, and imperative sentences.

The findings show that the diction contained in the opening of MH's lecture were denotative and connotative. The language styles used were repetition, allusion, and parallelism. The purpose of using repetition in the opening of MH's talk is to express gratitude and appreciation to all parties involved in the recitation event at Al-Mubarok Kutoanyar Mosque at that time. The language styles and diction in the content of MH's lecture are Repetition, Antithesis, Parallelism, Climax, Anticlimax, Synecdoke, Euphemism, Hyperbole, Simile, Descriptive, Personification, Depersonification, Hypochronism, Litotes, Correctness, Metonymy, Irony, Metaphor, and Narrative. The language style and diction in MH's closing speech were parallelism and euphemism. The purpose of using parallelism was to express hope and prayer for the audience. The purpose of euphemism is to express appreciation and politeness.

In line with the result of this study, Dontcheva-Navratilova, Adam, Povolná, Vogel & Adam's (2020) research shows how religious entities and humor were not only intertwined, but also interact with a common denominator, namely persuasion. Besides presenting a linguistic classification of humor items, it explores Protestant sermons in terms of the use of humor as a persuasive strategy.

The corpus-based research revealed that humor was able to build a bridge between the preacher and his audience, making the message conveyed easier to accept. So the persuasion style in sermons was most effective when used against the backdrop of serious content. Humor allows the preacher to get closer to the congregation and communicate doctrine.

The functions of style in MH were: Expressing gratitude and appreciation to the audience; Conveying prayers and hopes; displaying sarcasm with politeness; Creating closeness with the audience; Emphasizing the material or statement presented; Humorous to break the ice; and telling an incident.

The use of language style in MH's lecture had some effects such as the congregation's attention becomes more focused on MH's lecture, the atmosphere of the recitation becomes more intimate, and the congregation feels respected because MH uses subtle grammar. The next effect was that the congregation becomes convinced of the topic of MH's talk, the sense of humor between the congregation and MH was increasing.

The atmosphere of the recitation also became more intimate, an information in the idea/message conveyed by MH is more easily understood or more quickly accepted if there was emotional closeness between the individuals involved in the speech event. For example, MH who was new to the congregation in a place, initially communicated in Indonesian but when she found out that the interlocutor had the same regional background.

The sense of humor between the congregation and MH was increasing, in language activities in certain situations. Usually, code-switching was about to happen by switching variants, switching varieties, or switching speech styles with the aim of generating a sense of humor to break the rigidity. This code switching was conducted in the form of providing illustrations or anecdotes.

In line with the findings above, Khrisnan's research, et.al (2020) examined the use of ethos, pathos, and logos in writing persuasive emails. The results showed that students used various rhetorical evidence in persuasion when writing emails. Pathos evidence in the form of emotions conveyed is evidence that is relied upon in writing persuasive emails.

Palayon, Todd, and Vungthong's (2020) research also shows that persuasive language styles have a pattern of linguistic features in the sermons of destructive sects that indicate the characteristics of language and are influential on the audience. The language used is so powerful that it is able to change the pattern of thought and provoke action in the audience.

## CONCLUSION

In line with the findings above, Khrisnan's research, et.al (2020) examined the use of ethos, pathos, and logos in writing persuasive emails. The results showed that students used various rhetorical evidence in persuasion when writing emails. Pathos evidence in the form of emotions conveyed is evidence that is relied upon in writing persuasive emails. Palayon, Todd, and Vungthong's (2020) research also shows that persuasive language styles have a pattern of linguistic features in the sermons of destructive sects that indicated characteristics of language and are influential on the audience. The language used was so powerful that it is able to change the pattern of thought and provoke action in the audience.

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