

GUS MIFTAH'S DA'WA LANGUAGE STYLE IN YOUTUBE VIDEO

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Abstract: This paper examines, (1) How is the choice of words used by Gus Miftah in the Youtube video entitled the commemoration of the Islamic New Year 1441 Hijriyyah at the Al-Qodiri Islamic Boarding School in Lampung? (2) What is the tone of voice used by Gus Miftah in the Youtube video entitled New Year's Commemoration? Islam 1441 Hijriyyah at the Al-Qodiri Islamic Boarding School in Lampung? (3) What is the sentence structure used by Gus Miftah in the Youtube video entitled Commemoration of the Islamic New Year 1441 Hijriyyah at the Al-Qodiri Islamic Boarding School in Lampung? Researchers used descriptive qualitative methods to obtain data. Then the data was analyzed using the analysis of the Miles and Huberman model. The results of this study are Gus Miftah's da'wa language style based on word choices ranging from formal, informal and conversational language styles but the most dominant is informal and conversational language styles, language styles based on tone of voice using noble and powerful language styles and for language styles based on sentence structure using climatic or gradation language style. Further research is expected to have other research that focuses on Gus Miftah's rhetorical style or Gus Miftah's da'wa strategy.

Keywords: Da'wa; language style; preacher; Youtube media

Abstrak: Skripsi ini meneliti, (1) Bagaimana pilihan kata yang digunakan Gus Miftah dalam video *Youtube* berjudul peringatan tahun baru Islam 1441 Hijriyyah di Pondok Pesantren Al-Qodiri Lampung?, (2) Bagaimana nada suara yang digunakan Gus Miftah dalam video *Youtube* berjudul peringatan tahun baru Islam 1441 Hijriyyah di Pondok Pesantren Al-Qodiri Lampung?, (3) Bagaimana struktur kalimat yang digunakan Gus Miftah dalam video *Youtube* berjudul peringatan tahun baru Islam 1441 Hijriyyah di Pondok Pesantren Al-Qodiri Lampung?. Peneliti menggunakan metode kualitatif deskriptif untuk memperoleh data. Kemudian data tersebut dianalisis menggunakan analisis model Miles dan Huberman. Hasil penelitian ini yaitu Gaya Bahasa dakwah Gus Miftah berdasarkan pilihan kata mulai dari gaya bahasa resmi, tidak resmi dan percakapan tetapi yang paling dominan adalah gaya bahasa tidak resmi dan percakapan, gaya bahasa berdasarkan nada suara menggunakan gaya bahasa mulia dan bertenaga dan untuk gaya bahasa berdasarkan struktur kalimat menggunakan gaya bahasa klimaks atau gradasi. Penelitian selanjutnya diharapkan ada penelitian lain yang fokus tentang gaya retorika Gus Miftah atau strategi dakwah Gus Miftah.

Kata Kunci: Refleksi pemikiran, multikulturalisme, dakwah.

A. Background

Da'wa is to invite fellow human beings to change themselves from a less good person to a better person in everyday life to be more faithful. The Qur'an and Hadith are a measure of human beings to convey their preaching and Muslims are one of the requirements to become preachers. (Aziz, 2009, p. 19)

Da'wa is a very influential activity in Islam, because by preaching Islam will be better known and have a wider reach. If there are no preachers or other proselytizing activities, then the community will be far from Islam, and Islam will be increasingly extinct. Da'wa has an important influence in the Islamic religion, and brings many positive impacts to everyday life. A preacher will always enjoy his work, because da'wa is a mandate and there is no burden in it, yet something that can have a positive impact on the preacher and others. (Bisri, 2014, p. 14)

Human are an object in preaching. Inviting fellow human beings in kindness and inviting people who have not embraced Islam is one of the purposes of preaching. (Syukir, 1983, p. 57).

The command to preach for Muslims has been conveyed by Allah SWT in Q.S An-Nahl ayah 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.". (Alkarim)

Preachers (*da'i*) can be known by many people because of their good and interesting language style, such as Ustadz Maulana who preached on the television program "Islam Itu Indah" has a characteristic with his language that is before starting a topic of conversation, he often spoke "jamaah oh jamaah". According to Hanung Hisbullah, speech style is one of the important things for a speaker so that the speech delivered can be understood and can attract many listeners. (Dewi, 2013, p. 163)

In this day and age, many da'i who share their preaching through social media, one of which is Youtube. Youtube is a video site application that is being hotly discussed and attracted the attention of the world because of the features provided complete with various information in the form of motion pictures, and can be enjoyed by all people. In fact, we can also participate in Youtube content, by creating content that contains positive works that can be accessed worldwide without any time limit (Adi, 2009, p. 58). So that creative preachers can expand their target of da'wa goals by uploading da'wa videos to Youtube.

Da'i can be known and has many fans because it has a distinctive feature in its language style. One of the da'i that really attracted the attention of researchers was Gus Miftah. Gus Miftah is a preacher who has a characteristic in his language style when delivering da'wa. Gus Miftah's distinctive language style is what makes the author interested in making this phenomenon as research material.

B. Theoretical Review

1. Da'wa Language Style and Its Types

a. Language Style

Style is the characteristic of the speaker when conveying a message to the audience (*da'i*), usually the style is relatively fixed. Therefore, da'wa with a good style needs serious attention. So, the style that has made the characteristic can be improved and reproduced so that it can be varied. This is intended to keep boredom and guesswork out of the audience. (Syukir, 1983, p. 118)

Language is a symbol that is widely used in da'wa communication because only language can express thoughts and feelings, facts and opinions, concrete and abstract things, past experiences and future activities, and so on. Many misinformation and interpretations are caused by language. Language consists of words and sentences that contain denotative meanings, namely messages that are generally accepted by most people with the same language and culture, connotative meanings are influenced by emotions and evaluations are caused by current background and experience. (Ilaihi, 2010, p. 98)

Language style becomes a problem because it questioned the appropriate use of certain words, phrases or clauses to deal with certain situations. Therefore, the question of language style encompasses all the hierarchies of language: individual choice of words, phrases, clauses, and sentences, even encompassing a discourse as a whole. Similarly, the implied tone behind a discourse is also included in the question of language style. So, the range of language styles is actually very broad, not only includes elements of sentences that contain certain patterns, as is common in classical rhetoric. In general, style is a way of expressing yourself, whether through language, behavior, dress, and so on. (Keraf, 1984, p. 112)

b. Types of Language Style

1) Word Choice

Based on the choice of words, language style questions which words are the most appropriate for certain positions in sentences, as well as whether or not the use of words is appropriate from the level of language use in society (Keraf, 1984, p. 117). Language style based on word choice, including:

a) Formal Language Style

Formal language style is a style in its complete form, a style used in official occasions. The formal language style is the language with the highest level of writing style, although it is often used also in ceremonial public speeches (Keraf, 1984, p. 117). The formal language style is the language used for official events, such as the state palace, ministerial meetings, international seminars and so on. The preamble of the 1945 Constitution is an example of this type of language style (Aziz, 2019, p. 227).

b) Non-formal Language Style

Non-formal language style is the language style used in standard language, especially in informal occasions (Keraf, 1984, p. 118). The form is not too conservative and is usually used in written works, handbooks, articles, editorials, and so on.

c) Conversation Language Style

In this style of language, the word choices are popular words and conversational words (Keraf, 1984, p. 120). When compared to the formal language and non-formal language styles, the conversational language style can be likened to sports clothing, which means that the language used is still complete for an occasion and is still formed according to habits, but this habit is somewhat loose when compared to the habits in the formal and non-formal language styles.

2) Tone of Voice

Language style based on tone is based on the set of words contained in a discourse (Keraf, 1984, p. 121).

a) Simple Language

Simple language is a language that is often used to give instructions, teach, and so on (Aziz, 2019, p. 228). Simple language style is suitable for conveying facts or proofs. Therefore, to use this style of language effectively we must have sufficient cleverness and knowledge.

b) Intermediate Language

Intermediate language is the language used for events in a happy and loving atmosphere. For example, wedding speeches, birthdays, and so on. Intermediate style is a style that is directed at efforts to create a happy and peaceful atmosphere, so the tone is also gentle, affectionate, and contains healthy humor. Because of its gentle nature and manners, this style usually uses metaphors in the choice of words (Keraf, 1984, p. 122).

c) Glorious and Powerful Language

Glorious and powerful language is a language that is conveyed with full vitality and energy to stimulate the listener's emotions and move them to take an action. For example, the language of da'wa, the language of political party campaigns, the language of public service advertising, and so on. A regal and glorious tone will be able to move and thrill the emotions of every listener.

3) Sentence Structure

a) Climax and Gradation

The style of language used for speech with gradation or stages, the more late, the more important the message is. The most important message is placed at the end of the speech. This style contains sequences of thoughts that each time increase their importance from previous ideas (Keraf, 1984, p. 124).

b) Anticlimax

Anticlimax is a style of language used for speech by putting the most important message at the beginning of the speech. A style of language whose ideas are ordered from the most important in order to the less important ideas (Keraf, 1984, p. 125).

c) Parallelism

Language style means alignment in the use of words or phrases that occupy the same function in the same grammatical form. For example, terrorism must not only be condemned, it must also be removed from the earth's surface. Another example, ironically, is that some people died of starvation in food-rich areas, and some died in a country that lived hundreds of years in tranquility (Aziz, 2019, p. 228).

d) Antithesis

A style of language that contains conflicting ideas with opposite words or phrases. For example, he often refuses, but never hurts the heart. Another example, they have lost a lot of wealth, but they have also gained a lot from it (Aziz, 2019, p. 229).

e) Repetition

Repetition of sounds, syllables or phrases that are considered important. For example, he knows the applicable regulations, also knows religious laws, even knows social norms, but still he commits acts that are not commendable (Aziz, 2019, p. 227).

C. Method of Study

Approaches and types of research uses descriptive qualitative. Researchers play a direct role in data collection, observation and documentation. The primary data source in this study is Youtube media that contains videos of Gus Miftah's da'wa. And secondary data sources on the study are books on da'wa, language styles, and books related to the study, as well as research photographs.

In this study, researchers used data analysis of Miles and Huberman models. Miles and Huberman stated that the activities in qualitative data analysis is done interactively and continuously until complete, so that the data is saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing / verification.

D. Findings

Gus Miftah's da'wa video entitled Islamic New Year's Anniversary 1441 Hijriyyah at Pondok Pesantren Al Qodiri Lampung on Youtube is 1 hour 47 minutes 3 seconds. In order to facilitate the understanding of the contents of Gus Miftah's da'wa, the results of Gus Miftah's video transcript are as follows:

[Paragraph 1]

Hadratal Mutarromin (the honorable audiences), poro *Masyayikh*, poro Kyai, poro Habaib, poro *Alim Ulomo* who may Allah extend their life in goodness, the Officials who are pleased to attend, Mr. Regent

"This morning I met you, Mr. Regent, yeah? Now meet again, hopefully not in the framework of the election, Aamiin".

And also other officials who I respect, Anshor Banser friends whom I am proud of, the students of the son and daughter of students who I love, and the entire audience *Rahima Kumullah*.

"Nggih? *Iyo seng kemayu mesti rondo kae*". *Alhamdulillahirrabbi Alamin*. On this occasion. "Try to be conditioned first please". Hopefully the daytime worship is a sign for us to be frilled tomorrow in the Paradise of Allah SWT. Aamiin Allahumma? Aamiin.

[Paragraph 2]

Ladies and gentlemen, Eid al-Adha yesterday I was pleased to give a da'wa safari in Al Jazair on the African continent for eight days in several cities in Al Jazair. After coming home from Al Jazair I was sick. I had to go to the hospital. The doctor said to me, "Gus Miftah, Gus Miftah I ask for rest".

[Paragraph 3]

"*Cangkeme ngapa yak?*". Those who can sit, sit, even if there is no ticket, that's okay. Those who sit without a ticket, *Insyallah*, come home little body. What's that? Silit e gatel kelebun medi. The doctor said to me, "Gus"

"Nopo dok?"

"Try taking a week in the hospital, this condition Gus Miftah's sick".

I remember the words of the Prophet Muhammad SAW. what did he say? "*al-nas yamutuna `ala maasu wa yubasuna `ala mamatu*". Human will be killed by Allah SWT as they are used to living.

[Paragraph 4]

What I said earlier to Bakri, I give the example of Sheikh wamrobbi ruhina si Mbah Kyai Maimun Zuber. Allah SWT will call his servant as he lives, for example Mbah Mun. I have 4 notes against Mbah Maimun Zuber. First, because he loved the city of Mecca. God called him in the city he loved in Mecca. "Even though Mr. Regent, there is no guarantee that someone died where".

Many pilgrims who departed for Hajj died there. But there are people who don't want to die yet. "Because death is Allah's secret Mr. Regent", there are at least 3, secrets of ways, places, and times. Death doesn't have to be old. Death is a condition that does not have to be sick. So even though Mr. Lukman is older than Gus Miftah. Gus Miftah is younger than Mr. Lukman. It could have been Mr. Lukman's death first. It could be. If this Mr. Lukman *Insyallah* has started to leave the black world. What evidence? His hair is starting to turn white.

[Paragraph 5]

Mbah Mun loved the city of Mecca, he was taken by Allah in the city of Mecca, one. The second, Mbah Mun during his life accustomed himself every year to go for Hajj. Do you know how many times Mbah Mun went on Hajj? 70 times. Try? 70 times. He is 90 years old, 70 years old to go for Hajj. Masha Allah. In the last years he did not go for Hajj only in 2018, the rest went. And the promise of the Prophet SAW is true "*al-nas yamutuna `ala maasu*". Man will be put to death by God as he lives. So, when the doctor said to me, Gus Miftah at the hospital I said "No". I still go to pray. The reason is simple, if I keep reading, in the same place Izrail come I will be quite dead in a state of study. "There are dead people even applause."

[Paragraph 6]

Try if study in the place of Mr. Kyai Imam Suhadi suddenly Angel Izrail came announced in the mosque. "Innalillahi wa inna ilaihi rojiun", has passed away quietly shooting. The bait, we don't ever know. How nor does anyone know. Sometimes there are, just gave coconut to Kyai and *degannya mencelat ke ndase mati, yo onok ngono iku*. "Loh nervous, the question is why you are nervous to meet me. Did you meet kimcil? Yeah".

"Don't be nervous, bro, just chill. Why? You have a crush on *santri*, huh?"

"Sorry, you have different thoughts. You think of her, she thinks of me".

[Paragraph 7]

Are you here because love with Rasulullah? *Wallah* tomorrow in Padang Mahsyar you will be gathered with Rasulullah, *Aamiin*. Are you here because of love with Kyai? I pray even though I don't have nashab Kyai, at least *mambu* Kyai. Mambu Kyai is better, than Kyai smell. If you are only in love with dangdut artists, such as Ayu Ting-ting, trio Macan, beware in Padang Mahsyar you get a fake address, the offering is only iwak peyek. Let me ask, Kanjeng Nabi or Ayu Ting-ting? Kyai or Trio of Tigers? Sholawatan or dangdutan? Recitation or jaranan? "*Shollu Alan Nabi Muhammad*", but I don't believe it anyway. Invited to the study instead asked, " Mr. Regent, who is Kyai? Is he viral?". But if the neighbors *nanggap jaranan, tak entik ndang gling tak entik ndang gling*, do not need to be invited, come. Padahal jaranan ki ngundang demit, ngundang setan, "Kok seng teko kowe?".

[Paragraph 8]

So many things later that we can take lessons from this Mbah Mun only. "Bocah ngapa ya? *Iki yo ngono wes tuwo jilbab e pink*, alah-alah. Ya Pak Bupati ya? *Eh jangan-jangan sempak e yo pink*". So, as soon as I was informed Mbah Mun died, " what is my most regret, Mr. Kyai?", actually this year I can rations Hajj, Hajj invitation, I am a package with Deddy Corbuzier. So call, "Gus went to hajj with mas Deddy". One, mas Deddy is not ready. Two, my schedule is full. Due to the fitting Hajj season yesterday, my schedule of lectures abroad there are three countries. Finally, I did not leave, if I went to Hajj, I was one of those who witnessed Mbah Mun there.

[Paragraph 9]

If the Regent who died is not necessarily, we pray, Mr. Regent longevity, meaning people worldwide die, Mr. Regent live alone. Meanwhile, when the pious died, "*bakats*" mourned, "*Alaihi*" for his death, "*ahlussamawati wal ard*", the inhabitants of heaven and earth all cried, "sab'ina yauman" 70 days. oreover, people who died in Mbah Mun's class, this is like Kyai, Ulama. Now there are two of them. There are two Kyai, there is Kyai paku, there is Kyai catut. Better paku or catut? Paku it's job to tighten, what is job of catut? Wrecking. Paku is good, that is why King Solo name is Paku Buwono not Catut Buwono. Whose name is the Vice Governor? Paku Alam is not Catut Alam. Because his job is not to tighten.

[Paragraph 10]

I had a special experience, 2 days before Romadhon before Eid, I was called by Mbah Mun aide, his assistant. As soon as I lift it turns out what? Video Call. As soon as I lift, who is on the screen? Mbah Mun. Immediately my mouth locked, cannot say anything, because who is calling? Mbah Mun. If the caller is Aura Kasih that is normal, don't affect it. "This is the video call from Mbah Mun, Mr. Regent" Guess what he was said to me? One, let's keep you in the night. Why? Because they also need a study. Second, if the study please discuss the issue of nationality, the content and content of your study talk about nationalism. I said "Sami'na waato'na". The Paku is tightens. State and religion, then what? When people like this are called by Allah, "*Innalla hal Yak bidul ilma intizaan yantaziuhu minal ibad wala Yak bidul ilma biqobdil ulama*". God has begun to take his knowledge one-on-one in what way? Take the ulamahs.

[Paragraph 11]

So, try that love is what then spurs us to do the same thing, so why do people who love it called "Muhibbin". I was once asked, " Why can't we dream of meeting the Prophet?". The answer is simple.

*Koyok bakule ki yo ngono, ngerti sempit wira wiri, lanangan model opo?. Enak yo dadi bakul ki, iso nyelmpit-nyelempit koyok ngono kok, kan aku jadi ingin".
Anget bah matamu anget bah.
Uh kipas angin e anyar, nganggo muter bro.
Ora ono ora ono, njijiki kipas angin koyok petil ngene. Kamu jangan membuat malu Pak Bupati dong atau jangan-jangan karena Bupati nya ga pernah nyumbang? Hahaha ketoke.*

[Paragraf 12]

The logic is simple. I give you an example, how love causes confidence. In the past, when I was in Jogja, the first year in Jogja, starting the first year, every time someone went to the Hajj dormitory to go to Hajj, I entered the dormitory first, I cleaned the dormitory. I sweep the floor, I mop, *diresik i jeding e sampek sak piturut e*. I figured it at that time was simple, if today I love God's prospective guests, then one day I will be God's guests, once they come, I serve one by one. I asked, bapak ngersakne opo? I want a cup of coffee, Gus. *Saya gawekke kopi*, I served it in front of him, so in front of him I said please drink. Okay. The guests protested oh it wasn't coffee, *nopo? Orange hooh, enak mboten? Enak, kulo ulangi nggih, mantab? Mantab. Seger? Nggih, ulangi sekali lagi, oke. Ra negel aku.*

[Paragraf 13]

Finally, the call really happened, what year I forgot. I registered want to Umrah for the first time. As soon as I want to register, there is a travel party and the Umrah party came to the house, "Gus, let's go Umrah with us". I asked ""How Much Should I pay?" At that time, I had money 25 million, money I spend, travel people say what?
"Gus, you don't have to pay"
"Why?"
"Gus Miftah is just a mentor for us"
I said, "I've never left, I know the science, but I've never practiced".

[Paragraph 14]

Even if it's okay, know science yet doesn't know practice. For example, Mbah Mudin, Mbah Mudin *kae gorong tau mati tapi mbudalke jenazah. Opo mbah mudin kudu modar ndisik? Lak yo ora kok.* "That is right, Pak Haji, right?". It doesn't have to be, who knows that person has knowledge must be directly practiced, it doesn't have to be. This means that these students, will be sinful if they learn knowledge about *munakahah* not get married immediately, don't have to, if people know that knowledge must be immediately practiced in danger. Mr. Regent knows the science of polygamy, but does not do. That's why it doesn't have to be practiced, *yo rapopo. "Neng ngarepe wong okeh wedi, opo maneh nang omah halaaah yayayayaya"*. Take it easy, Mr. Regent, remember the success of a husband departing from the wife's prayer, right? This means that more and more wives are praying.
"Halah langsung ngelak, langsung ngombe teh botol, padahal *ora ngelak"*. *Mung wedi di krawus karo bojone.* Orang nya mana *toh* istrinya? Gaul e, *wes tuwo pink. "Di krawus Pak Bupati"*. Mr. Regent told his wife, "mom, the man was a priest, the woman is *makmum*, good *makmum* is who obeyed the priest. And the good priest, who is followed by many priests, is so. "Langsung *Bupatine kemringet"*.

[Paragraph 15]

After that, Subhanallah. When I was in Roudhoh, as one of the mustajabah places, I bow down there then I pray "*Alhamdulillahadzi Ala nikmatil Islam wakafa bihaminnikmah*". I cried there I said, Yaa Allah give me the opportunity to bring my father and my mother here, I want to make

them happy even though they are strong to went alone, I want them at least Umrah. And you know what? Two weeks after I left *umrah*, called again by the travel party,

"Does Gus want to go again?"

"Why?"

"This is quite a lot of pilgrims, want to be guided by Gus Miftah. Because yesterday the pilgrims who have been guided, they say, the guide is *gokil*"

Saya *mbatin ki gokil OPO pekok?*

[Paragraph 16]

Finally, what is Mr. Kyai? When I was about to leave, what happened? There are a couple of husband and wife who don't go even though they have paid, they don't go because they have a state assignment. They called me,

"Gus Miftah is leaving for Umrah tomorrow?"

"Yes",

"Gus, I have 2 tickets. Please use it for anyone, I am sincere rather than *mubadzir*".

I said to them "Is it okay for my parents?"

They said "*Keleresan Gus, mboten nopo-nopo kulo seneng*"

[Paragraph 17]

Finally, Sunday after I left for the first Umrah, I went again, bringing my parents. I called my parents,

"Pak Bu *tindak umrah*",

Even though at that time my economy was very mediocre about 10 years ago, my mother said,

"Where did you get the money, son?"

"Obviously it's halal, ma'am. I'm not a thief".

[Paragraph 18]

Finally, I let my parents to *umrah* with me the first time. That year, Masya Allah. There then I prayed, O God you call all my family members, you call all my congregation, you call all the people who know me so that they can come to your house. From departing for the first time umrah until today I went on Hajj several times, I have never spent money.

[Paragraph 19]

Just like when I first went on Hajj in 2015, my wife was pregnant.

"Did I tell you, sir?". Because this is the walimah of Hajj, so that people are also encouraged, who knows how to return from here everything is facilitated by Allah for Hajj and Umrah. Lah mung amin tok ora mangkat. So at that time my wife was 8 months pregnant, the second child. The first child is 10 years old and 10 months old with the second child. My wife asked me about the Arab,

"Hei your wife is how much?". *Yang nanyak askar badannya gede,*

"Ila wahid waqod, baru satu",

Di ilokne "goblok, tinggal di Indonesia rambutnya gondrong, ganteng, kok bojone siji".

Aku mbatin dancok, dancok, awas kowe, awas kowe.

"Lah di ilokke e Pak Bupati, kan aku sakit hati".

Did Gus Miftah add a wife? Waiting for Destiny. If there is a destiny, I cannot reject the destiny, if there is no destiny, I create my own destiny InshaAllah .

[Paragraph 20]

Lak seng jomblo-jomblo, aku ae sek jomblo kok. Goblokmu jomblo, you are single, it is a pity son, how can you not? Just pat the mosquito with both hands, but how can your love be one-sided, poor single. Students don't have to date if students say they are single, just answer, I'm single not because I'm not sell but because I'm able to maintain my honor, that's how it is. Even upset, the capital can move to Borneo, as long as you don't return to your ex's heart. Hey students look, the beauty of your face, will only make men stare. But remember, the beauty of your morals will make men settle down. Masuk Gus e. Ngono, just relax don't have to date. Learning the right one will come a time when you will be met with the right person. Whose arrival is settled not because of

momentary lust. *Okeh koyok ngunu kuwi, okeh aku*. Your singles are bound to end, Aamiin. Where does it end? If not in the aisle, in the cemetery, *mblo mblo*.

[Paragraph 21]

As soon as he asks like that, he ask me again,

"*Lah anakmu piro?*"

"Ya baru satu",

Eeee dinyek karo orang Arab, "Pantesan gae anak ae raiso kok, bojone yo mung siji".

Aku mbatin, *kok cangkeme atos e koyok ngene to yo*. Finally in front of the Kaaba I pray, O Allah I beg you for the glory of the Masjidil Haram, *pokok e engkok moleh bojoku kudu meteng*.

[Paragraph 22]

And it turned out to be true Kyai, after returning Umrah my wife was pregnant. When the Hajj season was 8 months, I thought at that time, if my son wanted to be born, I would be cool. I have money 3000 dollars, leaving for Hajj less 3 weeks tok. I came to Jakarta with a visa, the visa came out but not a Hajj visa, visa *ummal li musim*, seasonal workers. "*TKI matamu TKI, ngawurr. Cangkeme atos temen yak*", yang bilang TKI nih pasti Indo Bali, *Ibune babu Bapakne kuli*.

[Paragraph 23]

As soon as I took care of the visa, this already paid 3000 dollars, *Wes entek duwekku*, as soon as the visa was completed, the travel person said, "Gus this visa, used for Hajj. But sorry for the same with the furodhah visa, the facilities are the same, Gus Miftah will have to pay another 8 thousand dollars, or about 110 million. There's only a week left, *waduh pulang saya ngelus dodo, dodone bojoku, laiyo bojo-bojoku dewe, ngopo toh?*

"Eh, do not wet here",

[Paragraph 24]

I just pray like this, "*Allahumma shalli ala sayyidina muhammad wa ala ali sayyidina muhanmad*", O Allah everywhere I often say, that you do not call a capable person, but you will enable the one who is called, I do not know how ya Allah, *mpun kulo pasrah kale panjenengan, mpun manut kulo. Loss ora rewel*. The next day the day after I get an answer must pay 8000 dollars, 3 days only, I get an invitation to study,

"Gus, there are friends who want to study with Gus Miftah",

"Why suddenly?"

"You have to go anyway, this is my good friend"

[Paragraph 25]

I'm leaving, Sir. When you go home, salam paste. I throw in the room, O God I need 110 million, Why is this only this? There is a lack of God. At night, I want to pray Tahajjud, I open the envelope in the room. I didn't open an envelope like that, I was studying where, who was given, from whom it was, how much it contained, I never knew. Because I don't want to discriminate which studies I want to go to. I'm not an artist, although famous as an artist, but I don't have artist-like rates.

"It should be if the recitation so Kyai not have to ask but the Regent added, *mosok bupati mung nebeng tok, opo, tak delok Bu Bupati, buatine mbatin Kyaine asu. Ajur ajur. Subhanallah*"

[Paragraph 26]

I have a story, I have a congregation in Surabaya. At that time, hajj did not use a quota, he convert to Islam (*muallaf*) immediately like Mas Dedy Corbuzier. Mualaf immediately converted to Islam, mualaf immediately left for Hajj, because at that time there was no quota, he left for Hajj. He just said *lam-lam* while the others *talbiyah*, "*labbaikallah humma labbaik labbaikalaa syarikalaka labbaik*", the chinese is just silent, "*iki moco opo?* (what are they read?)". When the tawaf begin, the others said, "*Bismillahi Allahu Akbar*", started reading the prayer "*Subhanallah wal hamdulillah walaila ha illahu wallahu akbar wa la haula wala quwwata illah billah*", but the chinese still silent. When the second of tawaf, the chinese started their own prayers, "*Baik hayya baik hayya*", 7 rounds

and only 2 sentence they pray to, "*baik hayya baik hayya*". Finished the tawaf they were immediately asked by the guide,

"why you just read "*baik hayya*"? what does that mean?"

"When I was tohaf, I remembered my son in Surabaya. Yesterday when I was about to go on Hajj, my son was paralyzed for no reason. So, in front of the Ka'bah I prayed for my son to be healed and fine. I want to read "*labbaikallahumma labbaik*" but I can't. So, all I read was just "*baik*", *baik hayya baik hayya*."

[Paragraph 27]

And once in Surabaya, getting out of the car, his paralyzed son came to pick him up, as soon as he saw his father return to Hajj, his face was "Munawwaroh" or beaming, his sins had run out, already knew Arofah, Muntazam, Roudhah, other mustajabah places, the paralyzed child was so welcomed the arrival of his Father immediately stood up, ran to conquer his father, his legs healed at that moment. Though the prayer is just *baik hayya baik hayya*.

"Most of the people around him think, why this chinese is not white?", MasyaAllah great hajj, great Umrah.

[Paragraf 28]

Nggihpun wes setengah 6. Aku wes kesel, kowe ki nanggap ra urun, lah Pak Bupati minimal DP. DP lo yo, berarti harus ada pelunasan. Tak dungakke mugo-mugo, perkembangan akidah ahlusunah wal jamaah semakin berkembang. InsyaAllah NU akan berkibar dimana-mana. Yen njenengan seneng karo NU berarti seneng karo Kyai. Sesok lak onok opo-opo nang akhirat, awak e dewe isok sambat karo Kyai, Aamiin Allahumma Aamiin. Ingkang tindak mriki atine susah, mugu kundur sami bungah. Ingkang tindak mriki awak e gerah, kundur sami waras. Ingkang tindak mriki utang e katah, mugu kundur sami lunas. Senajan dorong iso ngelunasi, mugo-mugo seng ngutang lali. Lak ra kuat mbayar, sambat Pak Bupati.

[Paragraf 29]

Mpun ngoten nggih, maturnuwun. Wallahul muwafiq illa aqwamittoriq. Ditutup kulo ijazahke sekalian, Sholawat "Hasbi Robbi Jallallah" seng njenengan pirsani teng Youtube niko, kulo ijazahke teng Bapak Ibu. Diwoco peng 3 saben-saben bar sholat Sholawat hasbi robbi, "only Allah the Almighty as my helper". Ma fi qolbi ghairullah "there is nothing in my heart except Allah SWT". Nur Muhammad Shollallah "The light of Muhammad that Allah sholawat for him". Laa illa ha illallah "There is no God but Allah". Niku diwoco ben bar sholat peng 3 mawon, ditutup nganggo fatehah pas "Iyyakana' buduwa iyya ka nastain" repeat 11 times. Insya Allah realized all desires, Allah will provide all the solutions of the problems we face, kulo ijazahke njenengan jawab qobiltu nggih, saya ijazahkan untuk kalian semuanya, nggih diwoco peng 3.

E. Explanation

1. Language Style Based On Word Choice

- a. Formal language style, is the style of language used for official events, for example at the state palace, meetings of Ministers, international seminars and so on (Aziz, 2019). As in Paragraph 1, the preamble uses the formal language style because it uses elements of word choice, all of which are taken from the selected standard language. The formal language style not only bases on vocabulary, but also uses and makes use of other areas of the language: tone, grammar, language and grammar. The formal style of language has a tone of a glorious and formal (Keraf, 1984).
- b. Non-formal language style, which is a more relaxed language. Things to know when preaching using non-formal language aims to make *mad'u* better understand what is conveyed by *da'i*, because non-formal language tends to be simple sentences. As in paragraphs 2 and 3, some of these sentences are examples of non-formal language styles. The tone of the informal style is more relaxed and the choice of words is simpler. Sentences in non-formal language styles are not standard because of the variety of languages whose pronunciation or writing does not meet rules such as spelling guidelines (EYD), standard

grammar and general dictionaries (Ernawati, 2008).

- c. Conversational language is a popular language used in everyday conversation. This style of language often ignores the syntexical and morphological aspects (Aziz, 2019). A lot of conversational language spoken by Gus Miftah in his preaching, the author took the example in paragraphs 6 and 26 in the video Gus Miftah, he told a story, then when Gus Miftah told a story, came a student who delivered drinks to Gus Miftah, then Gus Miftah interact with that student. Then tell about a Chinese convert. In the conversation there is a sentence "Don't be nervous, bro, just chill *keles*." The word *keles* entered into slang that is a variety of Indonesian language used by young people in everyday relationships. Then when Gus Miftah said "Why? You have a crush on *santri* (*girl student*). Sorry, you have different thoughts. You think of her, she thinks of me". After Gus Miftah said that, all mad'u laughed because one of the students he interacted with was increasingly seen shy. And in the next sentence in paragraf 26 Gus Miftah tells his congregation who came from Chinese descent who later became converts to Islam.

2. Language Style Based on Tone of Voice

- a. Simple language, which is a language that is often used to give instructions, teach, and so on. As in paragraphs 4 and 8, some of these sentences are sentences that belong to the simple style of language. There is a pressure in some of these sentences such as so many things later that we can take lessons from Mbah Mun this alone which gives the meaning that Gus Miftah not only instructs and teaches, but also invites mad'u to do it. To be able to use simple language styles effectively, a da'i must have sufficient intelligence and knowledge. Instruction and teaching are included in the invitation. In Arabic, it is a sign.
- b. Intermediate language, which is the language used for events in a happy and affectionate atmosphere. For example, wedding speeches, birthdays, and so on. A good Orator is yangt can use the three types of language styles variously. As in paragraphs 5 and 11, from the sentence in the video, Gus Miftah's expression shows an intermediate style of language. The nature of the intermediate language style is meek and polite, so this style usually uses a metaphor for the choice of words.
- c. Glorious and powerful language is a language that is conveyed with full vitality and energy to stimulate the listener's emotions and move him to perform an action. For example, the language of sermons, the language of political party campaigns, the language of public service advertising, and so on. That as in paragraphs 3, 7, and 9, that the noble and powerful style of language in the sentence is like "Human will be killed by Allah SWT as they are used to living", when Gus Miftah delivered the sentence, there was a deep emphasis and expression. Gus Miftah hopes that the entire audience can become a better person. Glorious language is full of vitality and energy, and is usually used to move things. Move something not only by using the energy and vitality of the speaker, but also can use the tone of majesty and glory.

3. Language Style Based On Sentence Structure

- a. **Climax and Gradation**, the language used for speech with gradations or stages, the more final, the more it contains the more important message. The most important message is placed at the end of the speech. As in paragraphs 8 and 9, that some of these sentences are the climax message of the previous few sentences. The climax language style is derived from periodic sentences. Climax is a kind of style of language that contains sequences of thoughts that each time increase in importance from previous ideas.
- b. **Anticlimax**, is the language used for speech by placing the most important message at the beginning of speech. As in paragraph 3 Gus Miftah explains the word of the Prophet Muhammad SAW. In the message it is called anticlimactic because it is located at the beginning of the speech. The benefit of using an anticlimactic language style is to attract listeners with the lure of an important message delivered first.
- c. **Parallelism** is a style of language that means alignment in the use of words or phrases that occupy the same function in the same grammatical form. As in paragraphs 18 and 25, some

of these sentences are stylistically parallelistic because they are formed to indicate words or groups of words that have the same function.

- d. **Antithesis** is a style of language that contains ideas that contradict opposite words or phrases. In Indonesian antithesis is opposed to one part of the sentence to another. As in paragraph 9, in the underlined word that is the word that contains the idea of opposites. Gus Miftah explained the difference between Kyai paku and Kyai catut. If Paku is tightening while Catut is damaging.
- e. **Repetition** is the repetition of sounds, syllables or phrases that are considered important. In paragraphs 10 and 20 there are several repetitions of syllables when Gus Miftah speaks. Some of these sentences there is a repetition of words such as the word Mbah Mun and jomblo (single) which shows the style of repetition language.

F. Conclusion

From the analysis obtained by the researcher, the researcher concluded that the style of propaganda language Gus Miftah in his lecture on Youtube entitled "*Peringatan Tahun Baru Islam 1441 Hijriyyah*" in Pondok Pesantren Al Qodiri Lampung, which is as follows:

1. Based on his word choice, Gus Miftah in his lecture on Youtube video uses a variety of diverse word choices ranging from formal, non-formal to conversational style. The results of the analysis of researchers found that the non-formal language style and conversational language style is the most dominant used by Gus Miftah. Non-formal language style and conversational language style is often thrown at Gus Miftah in his lectures and both styles of language is a style of everyday language that characterizes him in preaching so that the preaching delivered by Gus Miftah is easy to understand and remember.
2. Based on the tone of voice, Gus Miftah uses a variety of voice tones ranging from simple language, medium language, glorious language and powerful. However, based on the results of the analysis, researchers found that the style of language based on the dominant tone of voice used by Gus Miftah is a glorious and powerful language style. In some sentences, there is a deep emphasis and expression shown by Gus Miftah, because he hopes that mad'u will become a better person.
3. Based on sentence structure, Gus Miftah uses various sentence structures such as climax or gradation, anticlimax, parallelism, antithesis, and repetition. However, based on the results of the analysis, researchers found that the dominant sentence structure-based language style in the video lecture is climax or gradation language style. Many preaching messages delivered at the end of the change of the topic of the lecture.

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