



REPRESENTATION OF USTAZ ABDUL SOMAD'S SPEECH IN DA'WAH DISCOURSE

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Abstract

The aim of research is describing the representation of Ustaz Abdul Somad's speech in his proselytizing discourse. This research is qualitative research that analyses the utterances of Ustaz Abdul Somad in the use of his proselytizing discourse. The data of this study is about the representation of the speech of the proselytizing discourse of Ustaz Abdul Somad. The data was taken through the selection stage based on the needs that became the focus of the research, namely data in the form of fragments of representation in the proselytizing discourse of Ustaz Abdul Somad. Data analysis and interpretation techniques are carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions. The result and conclusion of this study is that there is a representation of Ustaz Abdul Somad's speech in his proselytizing discourse including constative, performative, locutionary, illocution, perlocution, representative, directive, expressive, direct, indirect, and vernacular speech.

Keywords: Representation, Speech, Proselytizing discourse, Da'wah

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1. Introduction

The speech of the figure has a great influence on the audience of his audience. The influence can be in the form of a positive impact and can also have a negative impact (Riedl, 2022; Sauri, 2022; Setiawan, 2022; Subchi, 2022). The form of influence depends on the correctness of the speech produced by the character. The utterances of the characters are within the scope of representative, directive, expressive, commissive, and isbati (Manan, 2022; Masduki, 2022; Miharja, 2022; Ozalp, 2022; Pollachom, 2022, 2022). The alternative type of speech that the character produces depends on the intention that is in the character's thoughts and feelings (Khan, 2022).

Representative utterances are produced to state something that binds the character to the truth of the content of the utterance. If it is intended for the speech partner to do something mentioned in the speech, the character can use directive utterance (Ghozali, 2022; Hasbullah, 2022; Imtiyaz, 2022; Janawi, 2022; Khamis, 2022). Expressive speech can be used by the character if the character intended the speech to be an assessment or reward (Affandi, 2022; Aini, 2022; Akbar, 2022; Burga, 2022; Efendi, 2022). For the purpose of proselytizing, figures can produce commissive utterances. This type of commissive utterance binds its speakers to do what is mentioned in his speech. Meanwhile, if you want to cancel a statement or establish a status, the character can choose the type of isbati utterance (M. Abdullah, 2022; Abidin, 2022; Adebayo, 2022; Aditoni, 2022; Affandi, 2022).

Language as a means of communication has developed along with cultural dynamics and communication flows that have a cross-border pattern within the territory of Indonesia (Rosidi, 2021; Rossanty, 2021; Shavit, 2021; Subiyakto, 2021; Wijayanti, 2021; Zamhari, 2021). The language of proselytizing does require implicature, so that the listener of proselytizing does not feel directly patronized (Hasan, 2021; Helmy, 2021; Hidayah, 2021; Hulliyah, 2021; Rahmat, 2021). The implicature in the proselytizing discourse of an ustaz also indicates the ustaz's proficiency in using language. A preacher or ustaz is a figure in the community (Arif, 2021; Bandu, 2021; Bolanle,

2021; Farihah, 2021; Ghani, 2021; Halid, 2021).

Da'wah is a form of communication (H. Abdullah, 2021; M. Abdullah, 2021; Achmad, 2021; Thaib, 2020; Udin, 2020; Usman, 2020; Zulkarnain, 2020). Da'wah is also a form of activity to convey advice or knowledge in front of many people, so that the person who gives the proselytizing is required to master the rhetoric of speaking (Chen, 2020; Farid, 2020; Kenney, 2020; Khairil, 2020; Noor, 2020; Rijal, 2020). This is because the preacher must be able to influence others through the proselytizing he delivers (M. Abdullah, 2020; Abdulqadir, 2020; Ahmad, 2020; Baskara, 2020; Briandana, 2020; Samuri, 2019; Yasmeen, 2019). If people who listen to proselytizing respond well, let alone followed by a change in attitude for the better, it can be said that the proselytizing carried out by the dais is successful (Guleng, 2019; Hamzah, 2019; Mahmuddin, 2019; Mawardi, 2019; Meerangani, 2019; Muchtar, 2019; Nasir, 2019; Prirol, 2019).

These dai's are well-known preachers and are admired by many people for their cleverness in giving proselytizing in a fun and not boring manner (Ghazali, 2019; Mahmuddin, 2018; Ngadhimah, 2018; Pitchan, 2018; Safei, 2018). This is because the proselytizing delivered uses certain techniques and strategies. Some intersperse it with singing, some with stories, or by throwing jokes or humor (Abdullah, 2018; Khairuldin, 2018). One of the most phenomenal proselytizers in Indonesia is Ustaz Abdul Somad. In recent years, the name ustaz has often become 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 Asahan Regency, North Sumatra on May 18, 1977. Ustaz Abdul Somad is a lecturer in Arabic at the Language Center of Sultan Syarif Kasim Riau State Islamic University and a lecturer in Tafsir and Hadith at the International Class of the Faculty of Ushuluddin UIN Suska Riau. Based on this background, it can be argued that the study of the representation of speech in the proselytizing

discourse of Ustaz Abdul Somad needs to be studied.

2. Method

This research is qualitative research that analyses the utterances of Ustaz Abdul Somad in the use of his proselytizing discourse. The data of this study is about the representation of the speech of the proselytizing discourse of Ustaz Abdul Somad. The data was taken through the selection stage based on the needs that became the focus of the research, namely data in the form of fragments of representation in the proselytizing discourse of Ustaz Abdul Somad (Asiyai, 2020; Kayane, 2022; Lokmanoglu, 2020; Musawar, 2019). Data analysis and interpretation techniques are carried out with the stages of data collection, data reduction, data presentation, and drawing conclusions.

3. Results And Discussion

Ustaz Abdul Somad's proselytizing discourse has a variety of utterances, among them the representations of expression in each of his lectures. The representations of expressions studied in this study are the expressions shown by Ustaz Abdul Somad in his lecture. Various forms of expression representation can be analysed through utterances delivered by Ustaz Abdul Somad in a lecture that is used as a source of data in this study.

This research was conducted on fifteen titles of recordings of Ustaz Abdul Somad's lectures downloaded from youtube. The titles of Ustaz Abdul Somad's lectures include Rahasia Shalat, Indahnya Ramadhan, Fitnah Akhir Zaman, Keluarga Sakinah Menuju Jannah, Nasihat Kematian, Menyikapi Berita Hoaks, Harta Bukan Segalanya, Mukjizat Alquran, Sayangi Orang Tuamu, Pemuda Penentu Peradaban, Pendidikan Anak yang Berkarakter, Hidup Adalah Ibadah, Keutamaan Wukuf di Arafah, Poligami, dan Sedekah.

Based on the results of data analysis of Ustaz Abdul Somad's lecture video, which was converted to written text, it was found that the representation of the expression of Ustaz Abdul Somad's lecture included constantive, performative, locutionary, illocutionary, perlocution, representative, directive,

expressive, direct, indirect, and vernacular speech.

Constant Speech

Constant utterances are utterances that contain statements about something whose truth can be tested, right or wrong, using knowledge of the world. In the proselytizing discourse of Ustaz Abdul Somad many constant utterances are found (Ahmad, 2021; Mehmood, 2021; Syam, 2020). In the proselytizing discourse of Ustaz Abdul Somad found the following constant utterances.

Context: *Jamaah* asked Ustaz Abdul Somad about the meaning of shalat.

Ustaz Abdul Somad : We have always heard, even commanded from the *time of the akil baliq* to perform prayers.(Rahasia shalat, 1:2 (Ustadz Abdul Somad Official, 2019)).

The utterance on the fragment, "We have always heard and even commanded since the *akil baliq* to perform prayers" is a constant utterance. This happens because the utterance contains a statement about information obtained based on reality, meaning that the form of speech and the reality is the same, that is, the truth that the law is mandatory for a Muslim to perform prayers. On the other hand, it can be tested for correctness. In accordance with the fact that the commandments of the Islamic religion always oblige people of faith to always keep prayers in the life of the world. It's just that the utterance is wrong. The correct constant utterance is "We always hear, even commanded since *the baliq akil* to perform prayers".

Performative Speech

In contrast to constant utterance, performative utterance is a utterance whose speech is used to do something. It is also stated that performative speech is the act of doing something by making that utterance (Bakour, 2018; Mahmuddin, 2019; Stoddard, 2019; Tukwain, 2018). That performative utterance cannot be tested for right or wrong. To test the performative utterances, it is used the criteria of validity. If it is valid or precise, less valid or imprecise, it includes performative utterance. In the lectures of Ustaz Abdul Somad were found performative utterances. In the proselytizing discourse of Ustaz Abdul Somad, there is the following performative utterance.

Context: Ustaz Abdul Somad explains the bad breath of people who are fasting

Ustaz Abdul Somad : The mouth of the one who is fasting, fragrant as fragrant as *kasturi* (Indahnya Ramadhan, 2:23, (Ustadz Abdul Somad Official, 2020b)).

The utterance “The mouth of the one who is fasting, fragrant as fragrant as *kasturi*” is a performative utterance. This happens because the utterance which is the act of doing something by making the utterance is done to do something, that is, it has not been tested for truth if the bad breath of the person who is fasting is as fragrant as *kasturi*. But the utterances are meant for worshippers to do something. Something that is meant is nothing but an invitation of a positive nature, that is, an invitation to undergo fasting.

Locution Speech

Locutionary speech or social speech is an utterance intended to state something. Locutionary speech is solely a speech as a result of an act of speech, that is, the act of saying something with words whose meaning corresponds to the denotative meaning in the dictionary (Abumere, 2022; Bazzi, 2019; Huda, 2019; Rustan, 2020; Zulkarnain, 2020). Intent and purpose are not at issue in locutionary utterance. The meaning of the spoken speech becomes the thing that is asked in the locutionary utterance. Thus, with locutionary utterances it merely says something without a specific intent and purpose.

Based on this research data, the discourse of proselytizing Ustaz Abdul Somad in his lecture had locutionary utterances. In his proselytizing, the following locutionary utterances are found.

Context: Ustaz Abdul Somad explains the benefits of reading Al-Quran when pregnant

Ustaz Abdul Somad : While in the mother's belly, her child always listens to the recitation of the Koran (Keluarga Sakinah Menuju Jannah, 4:58, (Masjid Al-Irsyad TV, 2018)).

The utterances on the fragment of the proselytizing discourse “While in the mother's belly, her child listens to the recitation of the Quran” including locutionary utterance. Because doing the act of putting something forward without any specific intention or can be interpreted as a real utterance, that is, when the mother is pregnant, she always recites the Quran. The utterances were not intended for

any particular purpose or purpose. Ustaz Abdul Somad in proselytizing was merely saying something and not stating any particular intention. The meaning of the words in the utterance also corresponds to the denotative meaning contained in the dictionary, so that it is a locutionary utterance.

Illocutionary Utterances

Illocutionary utterances are expressive utterances to do something. In illocutionary speech, the speaker expresses something by using a distinctive force. illocutionary utterances contain intentions related to social functioning (Hasbulah, 2019; Jaelani, 2020; Rosli, 2020). In the lecture of Ustaz Abdul Somad, which became the data of this study, several illocutionary utterances were found. In the proselytizing discourse of Ustaz Abdul Somad, the following illocutionary utterances are found.

Context: Ustaz Abdul Somad explains the virtues of dzikir

Ustaz Abdul Somad : If you have performed prayers, what do you need to do? *dhikr!* (Rahasia Shalat, 1:7, (Ustadz Abdul Somad Official, 2019)).

The utterance on the fragment of the proselytizing discourse “If you have performed prayers, what do you need to do? *Dhikr*” in the illocutionary utterance of the function of asking, it is because it contains the intention as the speaker wants to convey. The intention that the speaker wants to convey is that the worshippers after the completion of the prayer should make a pilgrimage to remember Allah. So that includes illocutionary utterance.

Perlocutionary Utterances

The speech spoken by a speaker often has an effect or power of influence (*perlocutionary force*). The effect produced by teaching something is called a perlocutionary speech act (Pratama et al., 2017). That effect or speech power can be caused by the speaker intentionally, it can also be accidentally. A speech act whose use is intended to influence speech partners is a perlocutionary speech act. The presence of influence or effect is a characteristic of perlocutionary speech. The influence or effect of that perlocutionary speech may be exhilarating, it may be very sad, it may be very scary, or it may be very bold. This is in

accordance with the perlocutionary speech limits.

Perlocutionary speech is a speech that contains a tremendous influence or effect on the listener (Ruvianto et al., 2017). The listener who becomes frightened is likely to be affected by the perlocutionary utterance. Listeners or speech partners who become very happy are also affected by perlocutionary speech.

Representative Utterances

This type of speech can also be called assertive speech. Representative speech or assertive utterance is a speech that binds the speaker to the correctness of the content of the utterance (Pratama et al., 2017; Ruvianto et al., 2017). Included in this type of speech act are stating, prosecuting, acknowledging, showing, reporting, testifying, mentioning, and speculating. In representative speech, the speaker is responsible for the correctness of the content of the utterance.

In speaking, Ustaz Abdul Somad said a number of representative utterances. One of the representative utterances in his proselytizing was as follows.

Context: Ustaz Abdul Somad explains the function of azan

Ustaz Abdul Somad : The first function of the call to prayer is to indicate the entry of prayer time, the second function of the call to prayer is to call people to come to the mosque (Rahasia Shalat, 1:11, (Ustadz Abdul Somad Official, 2019)).

The utterances on the fragments of data discourse bind 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 first function of the call to prayer is to indicate the time of prayer, while the second function of the 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 truth, that is, mentioning the two functions of the call to prayer.

Directive Speech

Directive speech can also be called impositive speech. Directive or impositive speech is a speech intended for the speech partner to perform the action as the speaker in the speech wants (Bruce, 1999; Pratama et al., 2017; Ruvianto et al., 2017). This determines the type

of directive speech. Coercive utterances, inviting, telling, charging, urging, begging, advising, commanding, giving aba-aba, challenging, belong to the type of directive utterance.

Based on the data of this study, a number of directive utterances were found in the lectures of Ustaz Abdul Somad as follows.

Context: Ustaz Abdul Somad explains getting married

Ustaz Abdul Somad : Which one of you has been able to get married, marry yourself (Pemuda Penentu Peradaban, 10:90, (Ustadz Abdul Somad Official, 2021b)).

The utterances on the fragments of proselytizing discourse delivered at Ustaz Abdul Somad's lecture included directive utterances. This happened because the speech of Ustaz Abdul Somad was intended for the partners, in this case the pilgrims, to get married immediately if they were able. According to the context, Ustaz Abdul Somad invites anyone who is capable to get married immediately. The pilgrims as speech partners should carry out the directive conveyed by Ustaz Abdul Somad. Because it's intended for speech partners to do something about it, including directive utterances.

The following utterances also include directive utterances.

Context: Ustaz Abdul Somad explains to always carry out the congregational dawn prayers

Ustaz Abdul Somad : Hopefully we will always *be istiqomah* in performing the congregational dawn prayers (Fitnah Akhir Zaman, 3:28, (Ustadz Abdul Somad Official, 2020a)).

The context of the utterance is the virtue of performing congregational dawn prayers. The utterance was intended for speech partners to perform congregational dawn prayers in *istiqomah*. The speech partners referred to in the speech are the worshippers present at the assembly as well as the viewers at home. So that it is a directive speech act of inviting, because the speech that the speaker does 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 will *istiqomah* in carrying out the congregational dawn prayer.

Expressive Speech

Expressive speech is usually expressed to express or express the speaker's psychological attitude towards his speech partner. Generally, this expressive utterance is used by speakers to congratulate and thank you. However, this expressive utterance can also be used to criticize, complain, blame, flatter, praise, beg for forgiveness, and also to satirize.

From the data of this study derived from the data source of this study, a number of expressive utterances were found in the lectures of Ustaz Abdul Somad as follows.

Context: Ustaz Abdul Somad admires Buya Hamka

Ustaz Abdul Somad : I am a great admirer of Buya Hamka (Mukjizat Alquran, 8:78,(Ustadz Abdul Somad Official, 2021a)).

In Ustaz Abdul Somad's lecture entitled Mukjizat Alquran said expressive speech. This includes expressive speech because the speaker's intention in expressing the utterance is as an evaluation of what he is saying. Against the judgment he put forward, the speaker judged that Buya Hamka was an extraordinary figure. Even the speaker also conveyed that if one day the speaker dies, he wants to be put into heaven with Buya Hamka. Speech contains an evaluation of something that the speaker conveys, then it is an expressive utterance of praise.

Direct Speech

Direct speech is a speech that contains a true meaning. Meanwhile, indirect speech acts are utterances that do not state the truth or contain meanings that are not true (Adiprasetyo, 2021; Iqbal, 2018; Mustapha, 2019; Sarbini, 2020). A speech that is declarative can have a true meaning and serves to convey information directly.

In the proselytizing discourse of Ustaz Abdul Somad, expressing the following direct speech.

Context: Ustaz Abdul Somad explains the obligation of prayer for Muslims

Ustaz Abdul Somad : It is mandatory for a Muslim to pray (Rahasia Shalat, 1:2, (Ustadz Abdul Somad Official, 2019)).

The speech on the fragment of the proselytizing discourse is a direct utterance in the proselytizing lecture of Ustaz Abdul Somad. It is said to be direct speech because the mode of speech is the same as the pragmatic function of the utterance. That mode of utterance is

declarative. The pragmatic function of speech is to state and contain the true meaning, that is, the obligation of a Muslim to perform prayers. Because the speech mode is the same as the pragmatic function of speech, it is classified as direct speech.

The utterances in the following fragments of proselytizing discourse delivered by Ustaz Abdul Somad in his lectures are also direct speeches.

Context: Ustaz Abdul Somad explains that it is not okay to marry a woman because of her beauty

Ustaz Abdul Somad : You should not marry a woman because of her beauty (Keluarga Sakinah Menuju Jannah, 4:52, (Masjid Al-Irsyad TV, 2018)).

The speaker, in this case Ustaz Abdul Somad conveyed the command by using the command sentence. The command sentence is imperative. The pragmatic function of the imperative-mode sentence is also governing. Thus, the utterance belongs to direct speech because there is no difference between the mode of speech and the pragmatic function of the speech. So that "You should not marry a woman because of her beauty" has the true meaning, that is, do not marry a woman because of her beauty alone.

Indirect Speech

Indirect utterances are utterances expressed in a sentence mode that does not correspond to the intent of the utterance, but the meaning of the words that compose them according to what the speaker intended. In this utterance, the intention of governing is expressed with a news sentence or a questioning sentence.

In other words, indirect speech is a speech whose pragmatic function is not the same as the mode of speech. There is a difference between the speech mode and its pragmatic function within direct speech. If the mode of speech is directive, the pragmatic function of the speech is not to command or command, but rather another pragmatic function, perhaps to ask or inform.

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

In the proselytizing lecture Ustaz Abdul Somad expressed the following indirect speech.

Context :
Ustaz Abdul

Somad tells the story of the doomsday

Ustaz Abdul Somad : People when they tell us about the doomsday, there comes fear, there comes anxiety, there comes fear, we will die, the world will perish, what will we bring? (Fitnah Akhir Zaman, 3:33, (Ustadz Abdul Somad Official, 2020a)).

The “What are we going to bring?” speech mode is interrogative. That interrogative mode is to ask. Meanwhile, the pragmatic function of the speech is to command and invite the pilgrims to be solemn in their prayers, zealous in worship, eliminate the love of property so that they will always have waqf, infaq, and almsgiving. The speech is an indirect speech because there is a difference between the mode of speech and the pragmatic function of the speech.

The following fragment of proselytizing discourse delivered by Ustaz Abdul Somad is also an indirect utterance.

Context: Ustaz Abdul Somad explains the time difference between 5 minutes and 50 minutes

Ustaz Abdul Somad : There are things that keep us busy, there used to be no *google.com*, there used to be no *Facebook*, there used to be no *Twitter*, there used to be no *BBM (black berry messenger)*, there used to be no *Instagram*, now time is up, Which is longer 5 minutes or 50 minutes? (Fitnah Akhir Zaman, 3:35, (Ustadz Abdul Somad Official, 2020a)).

The “Which is longer 5 minutes or 50 minutes?” speech mode is interrogative. The pragmatic function of the speech informs, which is to inform that 5 minutes will feel long in waiting for the azan maghrib when fasting. Meanwhile, 50 minutes will feel short in spending time on *Facebook*, *Instagram*, and *Twitter*, so pilgrims should be smart and smart in filling the time as well as possible.

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

Context: Ustaz Abdul Somad explains how to educate girls.

Ustaz Abdul Somad : Who educates three daughters? Eee... Who educates three girls? (Keluarga Sakinah Menuju Jannah, 4:51, (Masjid Al-Irsyad TV, 2018)).

There is an utterance on a fragment of the proselytizing discourse with an interrogative mode. His pragmatic function is to inform and command that girls should be well educated, well-schooled, placed in a good tahfidz cottage, and married to a good, good person, then it will be a good person and heaven for her. Because the speech mode is not the same as the pragmatic function of the speech. Therefore, the utterance includes indirect utterance.

Vernacular Utterances

Vernacular speech is a speech that can be performed by any member of the speech community. Verbally ask, say thank you, praise, mark vernacular utterances.

In the lecture Ustaz Abdul Somad said the following vernacular utterances.

Context: Ustaz Abdul Somad Praises Beautiful Mosque

Ustaz Abdul Somad : Our beautiful and beautiful mosque, every dawn is crowded like this. (Fitnah Akhir zaman, 4:28, (Ustadz Abdul Somad Official, 2020a)).

The utterances on that fragment of the proselytizing discourse include the vernacular utterances of praise. Everyone can say that utterance. Students, farmers, teachers, lecturers, traders, councilors', even workers are qualified to produce speech of the vernacular type of praise because it can be done by every member of the speech community, namely praising the beauty of the mosque. The vernacular utterances of praise were uttered by Ustaz Abdul Somad in his lecture entitled Slander of the End Times.

In another fragment of the proselytizing discourse, Ustaz Abdul Somad also said the following vernacular speech.

Context: *Jamaah* thanked Ustaz Abdul Somad

Ustaz Abdul Somad : Thank you, Mr. Ustaz. (Rahasia Shalat, 1:2, (Ustadz Abdul Somad Official, 2019))

The thanksgiving to the utterance included the vernacular utterance of the verb thanking him. The reason is that everyone can say the utterance. Anyone can express a utterance, so everyone deserves to thank anyone, then that utterance includes vernacular utterance.

The vernacular utterances spoken by Ustaz Abdul Somad are also found in the following fragments of proselytizing discourse.

Context: Ustaz Abdul Somad asks that all Muslims always be protected by Allah

Ustaz Abdul Somad : Hopefully we will always be protected by Allah. (Keluarga Sakinah Menuju Jannah, 4:49, (Masjid Al-Irsyad TV, 2018)).

Everyone deserves to say the utterance, guru, lecturer, councilors, laborer, farmer, merchant, policeman, even the president is qualified to say the utterance. Thus, what is worth saying the utterance is not limited to one party only, all parties and everyone has the feasibility to say the utterance. Therefore, the utterance is a vernacular utterance.

4. Conclusion

The result and conclusion of this study is that there is a representation of Ustaz Abdul Somad's speech in his proselytizing discourse including constative, performative, locutionary, illocution, perlocution, representative, directive, expressive, direct, indirect, and vernacular speech.

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