

Virtual Da'wa Communication between Ustad Yazid Jawas and Ustad Abdul Somad on YouTube

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Abstract

This article analyzes the language style of preaching by a senior and well-known preacher in Indonesia, Ustad Yazid bin Abdul Qodir Jawas and Ustad Abdul Somad, on the social media Youtube. The language style for delivering his da'wah was examined for its suitability with the principles of Islamic communication using a sociology of communication approach. This article is a sociolinguistic approach—data analysis techniques with data coding. Samples taken were 18 da'wah videos uploaded by the Youtube account. There were 18 video samples taken from him, as many as 82 expressions/statements, which became the object of research. The results showed that the da'wa language style was quite varied, and the most dominant was satire, 39.02%. As for the suitability of dawah's language style with the principles of Islamic communication, it was found that 53.61% were following the principles of Islamic communication, and 46.38% were outside the principles of Islamic communication.

Keywords

Virtual Da'wah, Language Style, Principles of Islamic Communication

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1. INTRODUCTION

Talking about da'wah is always associated with the ustad (preacher) who lectures at the mosque, followed by the people or jama'ah. Originally da'wah could be done anywhere, anytime, and in any way as long as it followed the right path. Therefore, the meaning of da'wah becomes broad, and its application is unlimited, with all possible methods without changing its substance. One is utilizing the mass media that is developing today (Husain, 2020).

The Indonesian people, predominantly Muslim, are the da'wah fields for preachers to convey the message of Islam. Therefore broadcasts of religious lectures are still in demand and sought after by the Muslim community today. However, it has become a *sunnatullah* (God's provision) that the Islamic community is sometimes fanatical towards one *dai* (preacher) and sometimes sneers at another *dai*. This phenomenon occurs for many reasons, including the da'wah messages conveyed, the delivery method or the preachers' background.

One of the national preachers well-known for his knowledge is Ustad Yazid bin Abdul Qodir Jawas. He has a study schedule on the Rodja television station, and his lectures are also on YouTube. The preaching that he conveyed was about matters of faith, monotheism, manhaj



(religious methods) and other essential issues in Islam. Even though the da'wah carried out by Ustad Yazid Bin Abdul Qodir Jawas was pure according to the Qur'an and hadith, not a few from the public and users of the YouTube account denounced him with nasty remarks, such as the expression "dedengkot Wahabi" (Wahabi leader) and other similar expressions with the aim of discrediting and sneering at him.

Ustad Yazid bin Abdul Qodir Jawas, has different characteristics from most moderate preachers in the country. Starting from his characteristic appearance, which usually wears a white robe and a white skullcap, is different from most preachers who wear koko shirts or suits. His da'wah material also has quite a characteristic, where he used to discuss issues related to belief (the science of aqidah). It differs from most preachers in Indonesia such as Ustad Das'ad Latif, Adi Hidayat or Abdul Somad, who discuss the problem of *tazkiyatun nafs* (purification of the soul). One thing that is most striking about Ustad Yazid bin Abdul Qodir Jawas is that he is strict in denying deviations that exist in society, starting from shirk, *bid'ah* and other immoralities in general. He embodied the essence of da'wah, namely *amar ma'ruf* and *nahi mungkar*. Because indeed *amar ma'ruf* and *nahi mungkar* are a big part of Islamic da'wah as mentioned by Muhammad Natsir da'wah is an attempt to collect and convey to individuals and all people the views of Islam and the purpose of human life in this world, which includes *amar ma'ruf nahi mungkar* by directing his experience in family life (*usrah*) (Elismayanti, 2017).

If one looks at the background of Ustad Yazid bin Abdul Qodir Jawas himself, his da'wah is not affiliated with a particular group, sect, party or school of thought. His da'wah purely conveys the values of the Al-Quran and Hadith according to the understanding of the ahlu sunnah wal jama'ah scholars. Even though his preaching was purely following the Qur'an and Hadith, not a few Indonesian people criticized his preaching, mainly what was conveyed on social media, in other words, his preaching sparked controversy in some communities. Therefore, the researcher wants to dig deeper into how to deliver his da'wah by examining his style of language and its conformity with the principles of Islamic communication.

This article is very urgent to discuss, considering that ustad Yazid bin Abdul Qodir Jawas and Abdul Somad are national preachers with experience and many congregations. Ustad Yazid bin Abdul Qodir Jawas has a large audience both at home and abroad, this has to do with the media he uses in preaching, YouTube. It is undeniable that slowly but surely, social media is now an effective and efficient medium of choice for da'wah corners in conveying their da'wah messages. As stated (Burhanuddin, 2019) nowadays, da'wah using the internet is now very common and can be found on many social media platforms. Likewise, it is said that modern technology spreads news and information very quickly and effectively, primarily since young people are now used to using social media. (Hari et.al, 2020)

The use of language to express ideas in a way that reflects the soul and personality of the author is called language style. (Abidin, 2013) states "In essence, language style is a way of choosing linguistic terms which are considered to symbolize something to be communicated or expressed". Language style develops to reflect the capacity and proficiency in writing or using words fluently. (Keraf 1984). Language style certainly has types as can be concluded from what is conveyed (Abidin, 2013) the types of language style are; comparative or comparative language style, repetition or repetition language style, satire language style, contradictory or contradictory language style and lastly affirmative or affirmative language style. Each type of figurative language has more derivatives or models that are not described here.

In fact, the object to be examined in this research is the study material of Ustad Yazid bin Abdul Qodir Jawas on social media, in this case, the language he chooses in delivering the material. Of course, each dai has its characteristics in the language style. Most preachers usually choose a conversational language style in preaching to establish emotional closeness with the congregation. Some others use satirical language in the delivery of their preaching. Initially everything was legal, because it is human nature to deliver da'wah as long as the material delivered is based on Islamic sources. The goal is to invite people to the good path and remind them of miserable paths because that is the substance of the da'wah itself as said (Abdullah, 2019) Syekh Ali Mahfudh: Calling on people to do good and warned not to do poorly if you want to be happy both now and in the hereafter (Abdullah, 2019).

The contents of da'wah ideally must follow the foundation of Islamic law, namely the Qur'an and Sunnah as stated in one sentence (Farhan, 2022) The content (in da'wah) must be based on the Al-Qur'an and hadith; then the message must be modified according to the times and based on existing problems so that da'wah becomes one of the answers and solutions to existing problems. Moreover, da'wah through social media, YouTube, apart from being a means of preaching, can also be commercial because one of the characteristics of this media is that it is paid (Cahyono & Hassani, 2019). The account owner will get royalties from the number of video viewers who see it, so a preacher might be tempted by that and ignore the substance of the da'wah itself.

The communication theory used in this study is the New Media theory. New media studies have gained a place as a subfield of communication theory, and its foundation is the notion that the traditional media environment is under threat of ecological change as well as technological advances, which contain substantial and qualitative changes rather than incremental developments in the media environment (Stephen & Foss, 2016).

McLuhan argues that the effects of the electronic revolution in the 1950s in America were so significant that they caused educators to become uprooted and live in a world that had little to do with the world in which they were raised. McLuhan believes this revolution produces a class without walls because telecommunications and television simultaneously bring information structures to electronic society (Stephen & Foss, 2016). The link between this theory and this research is that what is happening in the world of da'wah today, including what happened to Ustad Yazid bin Abdul Qodir Jawas, is one of the impacts of the emergence of new media theory. Da'wah, which used to be delivered only from pulpits or door-to-door, has changed drastically today. At this time the preachers apart from preaching in the pulpits, also conveyed taushiah through social media that was developing, so the effect of da'wah was also widely found through social media. Not a few people from the community gave responses on social media from the lectures they got on social media as well.

The principles of Islamic communication can be concluded from what was conveyed by (Kholil & Lubis, 2017) the first, the Principle of *Qaulan Sadida* means genuine and honest conversation. Second, *Qaulan Baligha* means fluent, clear meaning, bright, and suitable for expressing what is desired. Third, *Qaulan Maisura* means more or fewer words that are easy to accept, light, appropriate and simple. Fourth, *Qaulan Layyina* can be interpreted by communicating weakly and gently (layyin). Fifth, *Qaulan Karima* is a noble, polite, respectful and appreciative call. Sixth, *Qaulan Ma'rufa* is interpreted in the right words. Ma'rufa has several etymological meanings, including al-khair or ihsan, which means good.

According to the author, several studies that are relevant to this research are as follows: first, research conducted by Irmawati with the thesis title "The Rhetoric of Dakwah Ustad Das'ad Latief on Youtube" (Study of Dramatism and Audience Reception in Parepare City). This research approach uses qualitative techniques. Abstracts of all interview results were created after the data was evaluated and reviewed. Data is collected by submitting a link to a Google form and asking informants questions. The findings show that Ustad Das'ad Latief's Dakwah Rhetoric uses a simple language style and common (conversational) language that is easily understood by *mad'u* (message recipients) and often uses regional languages, especially Bugis Makassar, so that the delivery can be understood. The difference between the research above and the author's research on research objects where researchers focused on the study of Ustad Yazid bin Abdul Qodir Jawas (Irmawati: 2022).

Second, the research conducted by Alfiyani Nur Safitri and Asep Purwo Yudi Utomo entitled Analysis of Directive Speech Actions in Ustad Abdul Somad's Lectures in the Question and Answer Edition of Hijrah Artist Musawarah Studies. This journal is published by "Esthetic" Indonesian Journal of IAIN Curup 2020. This article is included in the category of qualitative descriptive research. This study examines Ustad Abdul Somad's speech in the question and answer segment on musawarah studies with overseas artists (hijrah artists) on Youtube. Utilizing note-taking and observation strategies for data collection according to research findings, there are literal speech acts, non-literal speech acts, indirect speech acts, and indirect speech acts. Based on the research equation above, the authors see the research subjects, which means they both use YouTube as a data source. The difference lies in the subject matter investigated; although the above publications concentrate on speech acts, researchers are more inclined to use language (Elismayanti, 2017).

Putra Chaniago also conducted a similar study titled Local Content-Based Dakwah: Analysis of Basandi Syarak Traditional Lectures. The Syiar Scientific journal, the Dakwah Department of IAIN Bengkulu, published this article. The form of research used is descriptive qualitative using documentation study as a data collection method and Teun van Dijk's discourse analysis technique. The findings of this study indicate that Ustad Zulhamdi, *syarak basandi Kitabullah*, viewed from the perspective of social analysis, text, and social cognition, especially in creating religious discourse, amar ma'ruf nahi munkar. It started with the concerns of experts trying to uphold Islamic traditions and improve the character of the Minangkabau people (Chaniago, 2020).

The research above, which is strikingly different from what the author examines, lies in the focus of the research object. Putra Chaniago's research analyzes the discourse conveyed by the preacher, while what the writer does is analyze the style of language. The location of similarities in the data taken is that they were both taken from video lectures. Research conducted by Evi Yulia Romadoniyati et al is also almost in line with this study, with the title Ferdinan De Saussure's Semiotic Analysis of the Rhetoric of Oki Setiana Dewi's Da'wah on the Islamic Program Is Beautiful on TRANS TV. This study aims to find out how Ferdinan De Saussure's semiotic analysis and his model are used to interpret the words and gestures of Oki Setiana Dewi in the story of the Seconds of Rasulullah Sallallahu alaihi wa sallam's death (Romadoniyati et al, 2021).

Another research is by Agus Triono and Nifsya Khaira Marhuda entitled Study of Analysis of Da'wah Message Content in Social Media Instagram @dakwah_tauhid. This research was published in Interaction: Journal of Communication Studies in 2020. This research aimed to

discover how this da'wah message is spread through Instagram posts from the Salafi account @dakwah tauhid. (Triono and Marhuda, 2020). The previous relevant study from Subianto Basri was "The Language Style of Ustad Das'ad Latief and Ustad Abdul Somad in Video Lectures on Youtube". Subianto Basri Student of the Master's Program in Indonesian Language and Literature Education, University of Muhammadiyah Makassar in 2020. This study attempts to describe the style of lectures by Ustad Das'ad Latief and Ustad Abdul Somad. (Basri, 2020).

2. METHODS

The qualitative research method is the method applied in this research. According to Moleong (2012), the purpose of qualitative research in Jane Richie's words is to explain the social world and its perspective on the world in terms of concepts, behaviours, perceptions, and issues concerning the human person being studied.

A web search will be used to find and search data for this study. So that researchers can use online information in the form of data and theoretical information as quickly or as efficiently as possible and can be accounted for, academically (Bungin, 2011). In this case, the preaching videos of Ustad Yazid bin Abdul Qodir Jawas uploaded by the Rodja TV da'wah account. Considering the large data population, the researchers focused on only a few samples. Taniredja and Mustafidah (2014) state that the appropriate number of samples is often called the tenth rule, so 10 per cent of the total population, if the population is 1000 people, then a sample of 100 people is considered sufficient. The population of the videos on the Rodja TV account are 188 videos containing Ustad Yazid Bin Abdul Qodir Jawas' da'wah lectures, so one-tenth of them will be sampled, totalling 18 videos. The facts found in the field related to the video of Ustad Yazid bin Abdul Qodir Jawas were then compared with Ustad Abdul Somad's da'wah.

The collected data was then analyzed using data coding techniques. It is said by (Suparman, 2020) that coding in qualitative research, where codes are also called etiquette or labels, is to mark the units of meaning in each descriptive or inferential information agreed upon and approved during the study. Codes are usually placed in "chunks" of various sizes, such as words, phrases, sentences, or entire paragraphs, whether or not related to a particular qualitative research context.

There are three (three) forms of data analysis procedures (coding), namely Open Coding, Axial Coding, and Selective Coding, according to Strauss and Corbin (Walidin, 2015). These three coding methods must be used simultaneously in a study to ensure that the hypothesis developed using the data is accurate.

3. FINDINGS AND DISCUSSION

Comparative Language Style

Eighteen videos were examined and then 82 expressions were taken from them; 21.95% of Ustad Yazid bin Abdul Qodir Jawas found comparative language styles, and some of the findings will be presented. The use of comparative language style with a type of hyperbole is found in the video of Ustad Yazid bin Abdul Qodir Jawas entitled "The law of visiting graves before Ramadan" namely his words at 04:08 minutes "People when visiting the graves of saints, not a car, buses, but few people remind me", in the above expression Ustad Yazid exaggerates his words, this is hyperbole as long as it is following the facts it does not matter. However, it slightly contradicts the principle of qoulun karima because there are still many more subtle expressions to

replace the above expression. The expression above includes this pattern of interaction to offend the public. However, in this case it can be categorized as solving problems or conflicts in society. Social elation, social integration, and the act of social communication are all fundamental to studying communication in society. Because of the point of view and scope that he studied concerning the identification of social problems and symptoms Andi Eka (2017), in the end will produce solutions to each problem.

Also found in the same video, namely "The law of visiting graves before Ramadan, his remarks which include hyperbole at minute 4:27 "What are the consequences if shirk is that? All their deeds are erased, their life is difficult, they have committed enormous tyranny, Allah will not forgive their sins, then Allah will put them in? Hell". The goal of a good life in the hereafter is to earn the pleasure of Allah Teguh Ansori (2019). The highest pleasure of Allah is when a human being enters Allah's heaven, therefore Ustad Yazid is very strict about warning against practices that keep people away from Allah's paradise. A few minutes later Ustad Yazid bin Abdul Qodir Jawas also said "It is precisely the tyrannical, the tyrannical, the tyrannical who are cruel, the Ustad and kyai who allow people to commit shirk" precisely at minute 4:46 still in the same video as before, entitled " The law of visiting graves before Ramadan. It is very clear from the two examples above that Ustad Yazid bin Abdul Qadir Jawas is very concerned about this monotheism problem. Hence, he emphasizes it. It does not matter in terms of language. However, the principle of Islamic communication deviates slightly from the principle of Qoulan Karima where Ustad Yazid is too exaggerated in blame and expresses less visible respect for him. From the sociology of communication point of view, the expressions above have a basis, because of the phenomenon that occurs in society, from the spread of shirk that encourages emphasizing this problem, although not everyone likes it.

The following style of hyperbolic language can be found in the video of Ustad Yazid bin Abdul Qodir Jawas entitled "Islam is already perfect and should not make a new Shari'a" where Ustad Yazid said strictly at minute 01:31 "What do people who introduce new religions accuse the prophet Muhammad? Treacherous". Ustad Yazid bin Abdul Qodir Jawas punished those who committed bid'ah as traitors. Actually, the words to punish are legal, only because this da'wah video is being spread throughout society, it is felt that it is too harsh so it can be classified as at odds with the principle of qoulan ma'rufa. From the point of view of the sociology of communication, the expression above can be accepted in many circles, although not a few reject it because the problem that Ustad Yazid alluded to is a problem that is ingrained in some communities.

There is also a comparative language style with a type of hyperbole in the video of Ustad Yazid bin Abdul Qodir Jawas entitled "Manhaj Salaf in Worshipping Allah", namely the words of Ustad Yazid bin Abdul Qodir Jawas at minute 07:46 "they continue to do worship to Allah". Ustad Yazid praised the prophets and apostles of Allah, that they are active in preaching, in contrast to ordinary humans who are sometimes lazy and some are disobedient to Allah. The following data finding is in the video entitled "Convey religious knowledge for the sake of Allah", at 05:46 to be precise, namely his words "Because this world with its sides is worse than the carcass of the goat that we have to keep on remembering". In terms of the language of the two examples above, Ustad Yazid's expression is acceptable. In terms of the principles of Islamic communication, they also comply with the criteria of truth, so they are in line with the principles of *qoulan sadida*. In the context of the sociology of communication, the expression above is very appropriate to convey in front of Indonesian society. Indonesian people need things that are

tazkiatun nafs (soul cleansing).

The following finding categorized as a comparative style of hyperbole can be found in the video entitled "Belief in Destiny Part 1", to be precise in his words at 04:44 minutes. know, nothing." Ustad Yazid bin Abdul Qodir Jawaz in the previous expression instilled the knowledge of aqidah to the Muslims, that everything that happened on this earth had knowledge of Allah, and he also repeated this phrase. Further data at 06:11 minutes Ustad Yazid bin Abdul Qodir Jawaz said "What eliminates all difficulties, it is Allah who eliminates all calamities, disaster is only one Allah and Allah mentions it in the Qur'an" which is also categorized as a comparative style of hyperbole. The choice of the two expressions above does not matter in terms of language.

In contrast, in terms of the principles of Islamic communication, they follow the *qoulān sadida* principle because everything conveyed is under the criteria of truth. The problem of monotheism is urgent to be conveyed in Indonesian society where there are still many polytheistic practices that are spread in society. Therefore Ustad Yazid is very active in discussing this issue. All groups, and Islamic schools of thought need enlightenment about the basic principles of belief or issues of faith, so it is appropriate to convey these issues and promote them on social media, especially YouTube. Hamdan and Mahmuddin, (2021) say that like other media, the intended audience for Youtube, like other media, is the general population because this media coverage is general.

Repetition Language Style

The 18 videos were examined and 82 expressions were taken from them, so 30.48% of Ustad Yazid bin Abdul Qodir Jawas' language style was found to be repetition, and only a few examples of these findings will be presented due to space limitations. The findings in the field which are classified as mesodiplosis in a repetitive language style are contained in a video entitled "The Meaning of 2 Sentences of the Creed" at 07:52 he says "All the preaching of the prophets is the same, the preaching of monotheism". It is obvious that Ustad Yazid bin Abdul Qadir Jawas wanted to emphasize the orientation of the preaching of the prophets, namely the preaching of monotheism, so he repeated it. The following finding was in a video entitled "Rebuttal of the Preaching of Tawhid being strongly accused" at minute 01:05 Ustad Yazid bin Abdul Qodir Jawas said "All these creatures have nothing, cannot provide benefits, cannot prevent harm to all creatures". Ustad Yazid bin Abdul Qadir Jawas wanted to emphasize that humans are weak, and the strongest is Allah, so he repeated the word "no". Another discovery from the mesodiplosis style is found in his words "Explain to her (wife) that your heaven depends on your husband, if you obey your husband you will go to heaven, if you are disobedient you will go to hell, explain from the start like that" in the video titled "Husband wants to recite the Qur'an but wife forbids it" to be exact at the minute: 01:51. It was clear that Ustad Yazid wanted to teach husbands how to *muamalah* and teach the wife correctly, where he repeated the word "if" in the middle of a sentence. Judging from the language style, all of them are fine, as well as in terms of the principles of Islamic communication. The first two examples follow the *qoulān sadida* principle because they follow Islamic foundations. They are pretty spicy and contradict the principle of *qoulān karima*, especially if the words of hell are always repeated which no human wants to go to hell.

The style of repetition of the mesodiplosis type is again found in the video entitled "Who are you taking knowledge from" at minute 00:55 Ustad Yazid says "You know before that this Ustad really didn't have true faith or manhaj, really didn't have to know how to be religious...".

Ustad Yazid in conversational language repeated the word "true" to give a message to students of knowledge to be tabayyun before he studied with a teacher. Other data is contained in a video entitled "Advice for those who are busy with the world" Ustad Yazid revealed at 00:56 minutes "Recitation is sacrificed, reading the Qur'an is sacrificed, some are even sacrificing prayers ...". Ustad Yazid bin Abdul Qadir Jawas denounced people who were negligent with the life of the world, he repeated the word "sacrificed". The first example in terms of language is too much if the second example is correct. Judging from the principles of Islamic communication, the first example contradicts the principle of qoulun karima because it is not polite to be heard, especially in social society; there are only a few from academic circles who are worthy of hearing these words. While the second is in accordance with the principle of qoulun baligha because the message is readily accepted even though it slightly offends the community, this communication pattern is exact and touching to the heart.

The following finding which belongs to the language of repetition of the type of mesodiplosis is contained in a video entitled "The law of visiting graves before Ramadan" namely his remarks at 03:29 minutes "Only Allah can eliminate harm, only Allah can provide benefits? God". It was clear that Ustad Yazid bin Abdul Qadir Jawas repeated several words such as "that", and "could" said Ustad Yazid bin Abdul Qadir Jawas often repeated the phrase. The instructions of the prophet Muhammad also in preaching were to repeat meaningful sayings up to three times. From a sociological point of view, the general public does not feel disturbed by the repetition of words that purify the soul. The following finding that falls into the category of repetitive language style is contained in a video entitled "Dakwah of the Salaf invites the public to noble morals" at 04:56 "Let's try to fix it, fix it and fix it". The words he repeated were "repair". In terms of language, there are no significant problems, as well as in the principles of Islamic communication, *qoulun sadida*, because both follow the intentions of the Shari'a and touch the heart, especially for those who still live in sin and immorality.

The subsequent discovery that displays a style of repetition of the mesodiplosis type is entitled "Islam is already perfect and cannot make new sharia" to be precise at 02:11, he said "This religion is complete, it is complete, you cannot add more". This video explains that Islamic law is perfect; there is no need for additions, Ustad Yazid repeated the word "complete". Ustad Yazid emphasized this statement after his discovery revealed that a part of the Indonesian Islamic community still carries out many practices that have no basis in adding new things to the prohibited Shari'a. This is sociology, studying how social events affect human behaviour (Baharuddin, 2021).

Other data that displays a mesodiplosis type of repetitive language style is contained in a video entitled "Do not expect a reward from preaching" right at 01:04 "So, you cannot ask for a salary in preaching, you cannot". Ustad Yazid bin Abdul Qadir Jawas is used to advising on repeating words or sentences as in this video he repeats the word "no". When viewed from the context of language style, both are fine, thus from the context of Islamic communication principles, it is by the qoulun maisura principle because the expressions are easy to digest and understand without any insulting or demeaning allusions to society. Even though the diction he chose was not standard, the message conveyed reached mad'u because the purpose of the communication was that the same message was understood by both parties through any language, as explained by Fahrudin Yusuf (2021) communication from Latin communication, which comes from the word communis, which means "equal". The word "same" here has the same meaning.

The following finding in the repetition language style category is found in the video entitled "Manhaj Salaf in worshipping Allah" he said at 09:42 minutes "We worship because of Allah, we act because of Allah, we pray because of Allah everything is because of Allah". The style of repeating words characterizes Ustad Yazid bin Abdul Qadir Jawas, just as he repeats the word "We" in this video. Likewise, in giving advice, he often includes himself in the advice, this can be understood from the words and sentences he uses. In the same video at 10:13 minutes Ustad Yazid bin Abdul Qadir Jawas said "There is no break in worship, there is no stop in worship there is no". From the context of the language, it is appropriate to use this to spur the enthusiasm of the Muslims. As for the principles of Islamic communication, the first and second examples follow the *qoulan ma'rufa* principle because the message is appropriate and good. In the context of the sociology of communication, the expression above is also expected to awaken people to return to Allah by worshipping Him, which many people still neglect.

The next video featuring a repetition style of mesodiplosis from Ustad Yazid bin Abdul Qadir Jawas is contained in a video titled "Every Muslim must follow the proposition" including at minute 02:23 "Our foundation, our guideline is the proposition, from the Qur'an wa sunnah ala fahmi salaf, not people's words, not the words of the sheikh, not the words of the ustad, not the words of the imam, not the fatwa, but the evidence from the Qur'an and Sunnah". Ustad Yazid bin Abdul Qadir Jawas arranged his language by repeating a few words in the sentence above to silence those who were still unfaithful. His subsequent remarks, which fall into the category of mesodiplosis at 04:00, "In our religion, the proposition, hujjah, is not what people say, not the word Ustad, not the word sheikh, open the word scholar, not the word priest, not the word fatwa, but the proposition". Just like before, he scolded the wrong people who obey without learning. The following remark, which is included in the style of mesodiplosis at minute 06:41 "When a person is picky, must have gone astray, he must have gone astray." The last words in this video are in the style of mesodiplosis "If someone violates the orders of the Messenger of Allah, they will surely perish, they will go astray" and this is still in the previous video, at minute 12:04 entitled "Every Muslim must follow the proposition". The two examples of sentences above emphasize several forms of repetition of Ustad Yazid bin Abdul Qadir Jawas in which he repeats the word "misguided". In terms of language, the four examples above are exemplary. However, in terms of the principles of Islamic communication, the first two examples do not follow the *qoulan sadida* principle because the message is needs to be moretative.

In comparison, the following two examples are too harsh, aka at odds with the *qoulan layyina* principle. Judging from the context of the sociology of communication, what he conveyed from repeating the words in the first two examples, the Ustad emphasized that he should seek knowledge, not like what happens in society where those who become role models when they go viral are already well-known. Meanwhile, in the following two examples, Ustad Yazid warned against mistakes in religion that would have fatal consequences, how many people fall into error while he is unaware of it.

Satire Language Style

The 18 videos studied were then taken from 82 expressions, 39.02% of Ustad Yazid bin Abdul Qadir Jawas' style of language was found to be satire, and some of these findings will be explained. Research findings that fall into the category of satirical style of language type of cynicism can be found in a video entitled "Who did you take knowledge from" precisely at minute 03:23, Ustad Yazid bin Abdul Qadir Jawas said "*Ustad Google*, this is a fool like this".

Ustad Yazid bin Abdul Qodir Jawas often inserts scathing satire in his sermons. In the context of the sociology of communication, the expression above is too general, which could be the wrong target and offend some people. The following finding is in the video entitled "Dakwah of the Salaf invites the community to noble morals" ustad Yazid said at minute 02:23 "Many of us, afwan, yes, I say this, his morals are not good, his morals are dilapidated". Ustad Yazid's satire was very harsh on people who had studied Islam but their morals were still bad, their dealings with fellow Muslims were not good. Ustad Yazid's communication pattern usually wants to break society's bad habits, which many people hate. If the two examples above are studied from the point of view of language style, they are inappropriate if they are conveyed to the broader community because they are not polite enough, this is the case in the context of Islamic communication which is very contrary to the principle of qoulan karima where the words are pretty spicy.

The next video, which displays a sarcastic style of language entitled "Islam is already perfect, should not make new sharia" namely Ustad Yazid's words at 07:13 "Later, if you make a new one, over time this human will go astray, go astray". Ustad Yazid bin Abdul Qadir did not hesitate to say the words "heretical" and even repeated them. Satire by phoning through the words "perverted" actually does not matter as long as it is done in the right place. However, it would be wrong if those words were spoken haphazardly especially in cynical tones. Judging from the principles of Islamic communication, the expression above deviates slightly from the principle of qoulan karima where the message above needs gentleness and nobility, even though what he conveys is true according to the facts in society.

The following finding in the category of innuendo type satire is in a video entitled "Advice for those who are busy with the world" where Ustad Yazid bin Abdul Qodir Jawas says at 01:31 minute "The world in it has no price at all". Ustad Yazid bin Abdul Qodir Jawas satirizes people busy with the world. The world and its wealth contents are low compared to the hereafter. The following phrase included in the innuendo category at 01:48 minutes Ustad Yazid said "That's why we shouldn't be fascinated by rich people, we are sometimes busy looking at rich people" still in the video entitled "Advice for those who are busy with the world". In terms of stylistics, the two expressions above are delicate being conveyed in scientific studies, as well as in terms of Islamic communication. They follow the principle of qoulan ma'rufa, in which he chooses appropriate and appropriate words. In social science, the da'wah of tazkiyatun nafs needs to be conveyed occasionally, in addition to light material, it is also easy to accept and has a significant effect.

The next video, which features an innuendo language style entitled "Do not expect a reward from preaching" is the words of Ustad Yazid bin Abdul Qodir Jawas at 03:22 minutes "What do many Ustad want to collect now? Wealth with him preaching this ". At minute 05:31, Ustad Yazid also used an innuendo style of satire, namely his statement "Why expect the world?". The two examples of expressions above fall into the category of satire with the intention of understating and demeaning their true intentions. The language style in the first example above is inappropriate in general, because numerically only a few people work as religious preachers, otherwise there would be no problem. As for the principles of Islamic communication, the first example contradicts the qoulan layyina principle because it would be inappropriate if it were generalized to many ustad. In contrast, the second follows the qoulan maisura principle where the message is easy to understand. There is no harassment and humiliation in it, instead inviting the public to prioritize the hereafter.

Expressions that fall into the category of satirical language style with the type of melosis can be seen in the video entitled "Religion of Islam Religion of Science" such as the words of Ustad Yazid bin Abdul Qodir Jawas at 05:29 minutes "We are average Muslims who have an Islamic KTP". Ustad Yazid bin Abdul Qodir said that the average Muslim Muslim has an ID card, meaning only status is Islamic, but empty of knowledge and charity. He said "We" as if he was also included in the message, even though what he meant was of course the Muslims in general in society. The following phrase which belongs to the satirical style of the melosis type is quite visible at 05:58 minutes "God gives us 24 hours every day, 24 hours Allah gives us 1440 minutes" still in the video entitled "Islamic Religion Religion of Science". In the context of da'wah, the use of language style in the two examples above is acceptable. However, in terms of the principles of Islamic communication, the first example contradicts the principle of *qoulān layyina* because there is no glorification there, and these average words indicate almost all of that society. Thereby. The second example, it is following the *qoulān maisura* principle where the message is easily understood by all people because the video delivered will be consumed by people from various layers. " as Ustad Yazid bin Abdul Qodir Jawas said at 05:29, "We are, on average, the Muslims who have an Islamic ID card." Ustad Yazid bin Abdul Qodir said that the average Muslim Muslim has an ID card, meaning only status is Islamic, but empty of knowledge and charity. He said "We" as if he was also included in the message, even though what he meant was of course the Muslims in general in society. The following phrase which belongs to the satirical style of the melosis type is quite visible at 05:58 minutes "God gives us 24 hours every day, 24 hours Allah gives us 1440 minutes" still in the video entitled "Islamic Religion Religion of Science". In the context of da'wah, the use of language style in the two examples above is acceptable. However, in terms of the principles of Islamic communication, the first example contradicts the principle of *qoulān layyina* because there is no glorification there, and these average words indicate almost all of that society. Thereby. As for the second example follows the *qoulān maisura* principle, where all public members easily understand the message because the video delivered will be consumed by people from various walks of life.

The following finding, which is the satire of Ustad Yazid bin Abdul Qodir Jawas, can be seen in the video entitled "Husband wants to recite the Qur'an but wife is forbidden" at exactly 01:15 minutes 'na wata'na with his wife". Still in the same video, he says at 02:36 minutes "So the husband arranged for his wife to wear the headscarf, then ordered him to pray five times later and he was also told to recite the Qur'an, seek knowledge, that is the husband", also includes satire language of the melosis type. The following phrase in the video is the same as the previous one which is included in the satirical language style of the melosis type at minute 03:52 Ustad Yazid said "In fact he as the household he manages everything, he explains that you, you must obey your husband". The three examples of figurative language above are slightly inappropriate if it is meant to be heard by the community. Likewise, in terms of the principles of Islamic communication, the three of them differ from the principle of *qoulān ma'rufa* where the messages conveyed are not worthy of being heard by the general public.

The satirical language style of the melosis type which is next seen in the video entitled "Who are you taking knowledge from" ustad Yazid bin Abdul Qodir Jawas said at the minute "00:26" friends". It can be concluded that Ustad Yazid bin Abdul Qodir Jawas reminded Muslims to continue studying. Sociologically this communication is quite good, where Ustad Yazid includes himself in learning another term he is *tawadu'*. A few minutes later Ustad Yazid bin Abdul Qodir Jawas also used a melosis style of satire, namely his words at 04:27 "So you study

properly so you understand how to read the books of the Salaf scholars...". Ustad Yazid again admonished the Muslims to learn to listen correctly and insinuated that one could read the writings of the majority of Islamic scholars in Arabic. The motivation to study religion is appropriate, especially in this country where many still put aside religious knowledge. In the context of language style, there is nothing wrong with his speech in the two examples above. From the point of view of Islamic communication principles, it is in accordance with the *qoulan maisura* principle, where the message conveyed is very easy to receive.

The next finding is a satire-type satire entitled "Islam is already perfect and should not make new sharia" in which Ustad Yazid bin Abdul Qodir Jawas said at 02:31 minutes "In Islam there is no bid'ah hasanah, people's names have hasanah" . The same video also displays a satirical language style of the satire type at minute 03:51 "Yes, bid'ah is still bid'ah, there is no *khilafiyah* (differences)". Regarding the application of language style, the two expressions above are not quite right because what he conveys is only understood by experts in science. Likewise, Islamic communication principles are at odds with the *qoulan baligha* principle because the core message needs to be better understood. The review of the sociology of communication in the statement above did not have much of a new impact on the interaction of the wider community, because the problem he stated was deep enough that not many Muslims in general understood.

The next video also features a satire-type satire entitled "Do not expect a reward from preaching" where he says at the 02:00 minute "So do not expect a reward from this preaching, be sincere". Ikhlas is someone worshipping only hoping for a reward from Allah. Ustad Yazid is one of the preachers keen to invite Muslims to purify worship only to Allah. The subsequent finding, which appears in a satirical style of language type satire entitled "The virtue of the poor who are patient" precisely at 07:55 he said, "Man is the noblest who is pious according to the word of Allah in surah al hujurat verse 13". It can be judged in terms of the content of the message conveyed by Ustad Yazid bin Abdul Qodir Jawas that glory in the sight of Allah is not weighed by the size of a servant's treasury, but by his piety. The following video data shows the satirical style of Ustad Yazid bin Abdul Qodir Jawas entitled "Do not get into debt easily" right at minute 05:18 Ustad Yazid said "No, if you have a debt you have to pay it". In terms of the application of language style in preaching, the three examples above are okay with it. Likewise, from the point of view of the principles of Islamic communication, the three examples above follow the *qoulan maisura* principle because the messages are readily accepted, and indeed the expression above arises from facts and events in society that there still preachers who are oriented towards world property, and this is what Ustad Yazid wanted.

The following finding in the satirical style of antipraxis type is contained in a video entitled "Advice for those who are busy with the world" where Ustad Yazid bin Abdul Qodir Jawas says at 00:45 minutes "Already working from morning to evening using overtime again". Ustad Yazid bin Abdul Qadir Jawas dzohirly mentioned the hard work of some Muslims, when in fact he wanted to allude to those who spend their days for this world and very little time for matters of the hereafter. In general, the language style above is refined, so in terms of Islamic communication principles, it follows the *qoulan maisura* principle because everyone who hears it can easily understand it. Presumably, the expression above is given to many Indonesian Muslims, but still neglect their obligations to Allah.

Contradictory Language Style

The 18 videos studied were then taken from 82 expressions, 1.21% of Ustad Yazid bin

Abdul Qodir Jawas' style of language was found to be contradictory, and only a few examples of these findings will be presented due to space limitations. The style of conflicting language with the type of occupation is found in the da'wah video of Ustad Yazid bin Abdul Qodir Jawas entitled "The Meaning of 2 Sentences of the Creed" where Ustad Yazid bin Abdul Qodir Jawas said precisely at 11:42 minutes "We are obliged to arrive, we cannot be picky If Allah and His Messenger have decided on a matter, we must follow Allah's word in surah al Ahzab suroh 33 verse 36...". The preaching of Ustad Yazid bin Abdul Qodir Jawas blamed a lot on the deviant practices of society. His punishment is also often accompanied by foundations. The example sentence above explains that he invited the Islamic community to follow the prophet Muhammad and avoid all kinds of deviant acts. He also brought the foundation, namely the verses of the Qur'an. In terms of language style, there is no problem in choosing this language style, as well as in terms of the principles of Islamic communication, it is in line with the qoulun sadida principle because the message conveyed is true and honest based on the Qur'an and relevant to the needs of society. Ustsdz Yazid has also implemented the intent of the communication itself as mentioned (Made, 2018), namely the process of conveying information to produce behavior change because the messages conveyed are not only knowledge in nature, but more practice or behaviour.

Affirmation Language Style

The 18 videos studied were then taken from 82 expressions, 7.31% of Ustad Yazid bin Abdul Qodir Jawas' language style was found in affirmative language style, and only a few examples of these findings will be presented due to space limitations. The following sentence in the video entitled "Rebuttal of the preaching of monotheism is strongly accused" also shows the language style of affirming the type of repetition, namely the words of Ustad Yazid bin Abdul Qodir Jawas at minute 0:49 "Allah mentions in the Qur'an that there are guardians of Allah, what guardians? Satan, satan's guardian." You can see Ustad Yazid bin Abdul Qadir Jawas repeating the word "wali" to make his point. As spread in society the nature of God's guardian is not following the Shari'a. So Ustad Yazid gave an affirmation. If viewed from the focus of language style, choosing this style of language is OK, as well as from the point of view of the principles of Islamic communication. It is in line with the qoulun sadida principle because the message conveyed is true and honest based on the Qur'an and its content according to the community's needs for its explanation.

Comparison of Ustad Yazid Jawas' Language Style with Ustad Abdul Somad

Ustad Yazid bin Abbul Qodir Jawas and Ustad Abdul Somad's language style in their da'wah are diverse. They use all kinds of language styles. As a percentage, the majority of the style of language used by Ustad Yazid Jawas is satire, which is around 39.02%. His da'wah did contain many insinuations to the congregation, especially if there were practices that were not prescribed by law and were still carried out by some people, he usually satirized these people. Unlike the case with Ustad Abdul Somad, he uses Abdul Somad's figurative style using parable and synecdoche styles in the lecture process which aims to provide examples of attitudes that can be emulated and protect the feelings of a person/group (Basri, 2020). The facts above show the essence of the preaching of these two preachers. Ustad Yazid, whose core preaching is the issue of aqidah, is very masiv in satirizing and refuting the practices of society that are at odds with the values of aqidah. Meanwhile, Ustad Abdul Somad did not deny the problems of faith and

prioritized the unity of the ummah.

Then the sequence after that is the language of repetition 30.48%; he very often repeats words or sentences to state and emphasize and simultaneously puts pressure on him. Similar to Ustad Yazid, Ustad Abdul Somad also often uses a repetition style or repetition of sounds, words, or parts of sentences that are essential to be emphasized and inserts other language styles to explain and compare things (Basri, 2020). In principle, Islamic communication is exemplary in the da'wah communication process. In fact, many passages in the Qur'an and Hadith explain the urgency of repeating important words in conveying information. Because sometimes the listener is focused for a moment and no longer focused, this loop has another function so that the message gets through.

The position after that is the comparative language style of 21.95%, this type is also often used by Ustad Yazid bin Abdul Qodir Jawas. The affirmative style of 7.31% was used by Ustad Yazid bin Abdul Qodir Jawas. He used very little of this assertive language style and finally the language style of opposition 1.21% of researchers only got one example of the language style of opposition used by Ustad Yazid bin Abdul Qodir Jawas. Whereas Ustaz Abdul Somad used a conversational language style during lectures and when lectures inserted foreign languages, the meaning was so that the lecture listeners would not get bored and quickly understand the intent of the lecture (Basri, 2020).

4. CONCLUSION

The language style used by Ustad Yazid bin Abdul Qadir Jawas in his da'wah is quite diverse. He used all kinds of language styles. As a percentage, the majority of the language he uses is satire language style, which ranges from 39.02%, to repetition language, comparative language style at 21.95%, then affirmative language style at 7.31%, and finally, conflicting language style at 1.21%. Like Ustad Yazid Jawas, Ustad Abdul Somad also uses several styles in his delivery. The language style of conveying preaching by Ustad Yazid bin Abdul Qodir Jawas was examined based on the principles of Islamic communication. It was found that the way of delivering Ustad Yazid bin Abdul Qodir Jawas was not following the principles of Islamic communication, which, if the percentage reached 46.38% and the remaining 53.61 % following the principles of Islamic communication. The figure of 46% is a large number, which means that many of his da'wah deliveries do not follow Islamic communication principles. This finding is one of the reasons for the controversy over his preaching, which he could have innovated considering the situation in society. Regarding the sociology of communication, Ustad Yazid bin Abdul Qodir Jawas and crew are trying to solve conflicts and social problems amid the ummah by utilizing one of the functions of YouTube. Junawan and Laugu (2020), namely sharing sites with his capacity as a preacher, all his videos are oriented towards improving the ummah regarding religion, especially matters of belief (aqidah). It differs from Ustad Abdul Somad, who generally cares more about individual and group feelings so that society remains harmonious.

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