



## Ulama Communication Strategy at the “Indonesia Mengaji” Event Ministry of Religion of the Republic of Indonesia in Realizing a Peaceful Indonesia

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### **Abstract**

This study aims to find; 1) the form of the ulama's communication strategy, 2) the function of the ulama's communication strategy, and 3) the implications of the use of the communication strategy used by the ulema at the "Indonesia Mengaji" event at the Ministry of Religion of the Republic of Indonesia. This study uses a descriptive qualitative approach, with recording, listening, and note-taking techniques. The recording technique is used to collect data in the field. The listening technique is carried out to verify the recorded data. While the note-taking technique was carried out to record data according to the research corpus. This research resulted; 1) Communication strategies carried out by scholars include; a) Transfer strategy, b) Paraphrasing, c) Avoidance and procrastination, d) Gesture and mimic strategy. The ulama's communication strategy serves as a form of satire, information, and persuasion. Meanwhile, the implications of the strategy carried out include: a) a comprehensive understanding for the taklim assembly, b) increasing the response for the taklim assembly, c) the minimum difference between the intentions of the ulama and the taklim assembly, and d) the message of the ulama can be well received without any conflict.

**Keywords:** *Communication Strategy; Ulama; Peaceful Indonesia*

### **Introduction**

Communication strategy in speaking is very necessary. This needs to be considered so that the speaker and speech partner can establish effective communication. Middleton revealed that communication strategy is the best series of all communication elements, from communicators, messages, media, to effects (influences) that are planned to achieve optimal communication goals (Haffied Cangara, 2013: 61).

The discussion of "Radical Islam" is still a trending topic among Indonesian people. The term is not without cause, but against the background of the emergence of various conflicts and frictions that occur in society. The discussion is an implication of the emergence of "the notion" that Islam teaches violence and anti-tolerance, so it is considered to have implications for the emergence of intolerance.

Indonesia is a plural country of various things with diversity, both ethnic, racial, and religious pluralism. However, Indonesia is considered a peaceful country. This is supported by a community culture that is full of tepo sliro, mutual respect and respect for all differences.

On the other hand, recently in some Indonesian people there have been several conflicts because certain "new styles" of Dai's lectures have been provoked so that they "potentially" create friction. In fact, it has an impact on the emergence of rejection by some people to Dai who is "considered" intolerance in delivering his da'wah.

The symptoms of rejection are indicated by the use of Dai's language or speech which is suspected to have an intolerant meaning. The meaning of "considered" tends to harass, satirize, insult, and provoke religious groups. So, it is feared that it will have an impact on disharmony between religious believers and can spark hostility between the nation's children. This will lead to divisions between citizens.

Seeing this phenomenon, the Ministry of Religion cooperates with several universities to respond to the development of the existing situation. For example, in collaboration with Sunan Ampel State Islamic University, Surabaya and several other universities. This was done so as not to "miss" the existence of national cadres with this attitude, so that various efforts were made. One of them by holding the event "Indonesia Mengaji". This activity has been carried out several times, the first and second were carried out at UIN Sunan Ampel Surabaya, then at UIN North Sumatra and continued to IAIN Tulungagung and UIN Maulana Malik Malang.

The first "Indonesia Mengaji" event at UIN Sunan Ampel Surabaya was attended by several major scholars. For example, K.H. Makruf Amin, and K.H. Zawawi Imron. Meanwhile, the event "Indonesia Mengaji" with the theme "Indonesian Islam; Spreader of Peace" on Monday, 05 March 2018 which was attended by K.H. Ahmad Mustofa Bisri, who is familiarly called Gus Mus, Prof. Dr. Abd A'la, M.Ag. and Mr. Lukman Hakim Saifuddin as Minister of Religion of the Republic of Indonesia.

At the event "Indonesia Mengaji" the Ulama gave da'wah with a different strategy than usual. This event is packaged with a parallel system. Some Ulama deliver their da'wah in turn guided by a moderator. Of course, it is interesting to study, especially the speeches of the Ulama in the event, for example, K. H. Ahmad Mustofa Bisri who is familiar with the nickname of Gus Mus. The da'wah delivered invites the attention of the participants or the assembly present. The enthusiasm of the participants/listeners in listening to the speech as well as receiving the messages conveyed by him was very high. This can be seen in the seriousness of the participants until the event ends. All of that can not be separated from the speech acts performed by Gus Mus. When starting the da'wah, Gus Mus opened with the following sentences:

"... I never went to school... I don't know what it's called nationalism... I don't know (applause)... Only my teacher told me Indonesia is your home...(applause) needs to be taken care of (applause)...I'm from Intelek boarding school kendil ... (The audience laughs and is greeted with thunderous applause) This is your house my teacher said, the place you were born, the place to prostrate, the place to breathe air, the place where you will be buried, inshaallah .. so take care.

Data (1) is a form of speech that functions as a means of delivering messages to others through the expressions used in communicating capable of realizing ideas or ideas in interactions between each other. Speech forms that are issued in certain contexts that are communicated by speakers in addition to having a "literal" meaning from propositions that are expressed directly in their utterances. However, it also has a non-literal meaning. So that the proposition is not expressed and is not expressed directly or explicitly in his utterances.

Speaking of language would not be separated from the elements of language. The most dominant elements are form and meaning. The form of language is part of the language that can be absorbed by the senses by reading or listening. While the meaning in a language will be contained in the forms that appear, so that it can cause certain reactions. However, apart from that, the strategy and function of speaking are also carried out.

Dissertation (2015) of Udayana University, Desak Putu Eka Pratiwi with the title "Commercial Advertising on Electronic Media: Language Style, Meaning, and Ideology". Based on speech acts using representative, directive, expressive, and commissive. While based on meaning contains conative meaning. While based on ideology is a capitalist ideology.

Yuliana, et al (2013) in the UNS Basastra journal with the title Pragmatic Power of Teacher Speech in Indonesian Language Learning for Junior High School Students. This study aims to describe the types of speech acts and pragmatic power. With qualitative descriptive method produces several speech acts, namely locutionary speech acts, illocutionary acts, and perlocutions.

Mokhamad Mahfud's research (2004) with the title Communication Integration Interconnection Strategy in improving the quality of Student Thesis (Studies at the Lecturer of the Communication Studies Program Faculty of Social Sciences and Humanities UIN Sunan Kalijaga. This research focuses more on communication strategies on interconnection in improving the quality of thesis.

Hedi Setiadi's research (2018) with the title "Political Communication Strategy for Governor and Deputy Governor Candidates in the 2013-2018 West Java Regional Head Election. The results of the study state that the speech acts used are positive and negative politeness. It aims to save face as a candidate.

Based on the previous research above, it is clearly different, both in terms of focus, mode, and locus of research. The utterances that are expressed often remind that Indonesia, which is diverse in terms of ethnicity, race, and religion, requires the awareness of all parties to respect and appreciate each other's differences. Not except for community leaders, politicians, and others, including Dai or Ulama. They are expected not to "attack" each other, but instead to spread the concept of "Islam of Peace", which is to create peace in society. For this reason, the authors are interested in studying further about (1) How is the speech act strategy of the ulama at the "Indonesia Mengaji" event, (2) What is the function of the speech act of the ulama at the "Indonesia Mengaji" event, and (3) What are the implications of the use of a speech act strategy said at the event "Indonesia Mengaji".

## **Method**

This study uses a descriptive qualitative approach. This is due to several considerations, including (1) the data source in this study is a reasonable situation, (2) the researcher as a research instrument conducts observations, recordings, interviews and recordings, (3) the data collected are the majority of descriptive and descriptive data. does not prioritize numbers or statistics but does not reject quantitative data, (4) this research prioritizes processes and products, (5) this study tries to find linguistic elements, (6) this research prioritizes direct data obtained by researchers, (7) research This study prioritizes the emic view, which is concerned with the view of information in viewing and interpreting the world from its standpoint, (8) this study analyzes data from the beginning to the end of the research or during the research, (9) this research is not to test hypotheses based on certain theories. , but to build or find theories based on data (Nasuti on, 1988: 9-11). The source of the data in this study is the speech or lectures of the scholars at the "Indonesia Mengaji" event which was conducted in several universities by the Ministry of Religion of the Republic of Indonesia. The data is in the form of sentences or discourses that have language elements. The data was obtained from the results of listening and

recordings on mobile phones and video recordings which were then transcribed in written form. All of these data were used as research samples in this study.

## **Result and Discussion**

The results of the following research are to describe how the communication strategies used in the Indonesia Mengaji event in delivering lectures were delivered by several resource persons. The discussion of communication strategies in this study includes three sub-chapters, including:

### **Ulama's Communication Strategy at the "Indonesia Mengaji" Event**

#### **1. Transfer Strategy**

Transfer is translating a word according to its literal meaning, in this case the following is an utterance that indicates a communication strategy that takes the form of a transfer:

- (1) "*Seng jenenge ngelmu iki ngger duduk mong kawruheng mripat marang deluwang. Yang disebut ilmu ini nggeer nak, bukan hanya pengetahuan mata terhadap kertas, terhadap buku, terhadap teks, tapi seng jenenge ngelmu iku yaiku kawruwing manah marang kahuripan yang disebut ilmu adalah pengetahuan hati*".

What is the name of this knowledge? What is called science is not just the knowledge of the eyes on paper, on books, on the text, but the name of science is the knowledge of the heart to the invisible that is called science is the knowledge of the heart

In the context of the data, Kiai Zawami Imron is a resource person at the Indonesia Studying event. At 2:11:50 minutes he conveyed the importance of education and knowledge. Nowadays, seeking knowledge is only limited to getting a paper called a diploma, without involving the meaning of seeking knowledge, it should be to become a better human being, have good morals, and be useful for others.

Mr. Zawawi Imron uses the Javanese Regional Language to give a touch of the archipelago, he uses code mixing so as not to reduce the origin of the quote. From what he said, he not only delivered the local language version, but also a translation that was in accordance with Indonesian, considering that the audience who attended the event did not only come from the island of Java. Sing jenenge ngelmu's words are sitting down maybe kawruheng mripat marang deluwang, but sing jenenge ngelmu yaiku kawruheng manah marang kahuripan. The translation into Indonesian was given after the utterance.

Other utterance evidence that shows a communication strategy in the form of transfer is:

- (2) "*Karena Einstein mengatakan puncak dari intelektual dan keindahan adalah spiritualitas. Einstein mengatakan seperti itu. Jadi itu pentingnya kembali ke kalbu, yadzkurunallaha qiyaman wa qu'udan wa'ala junubihim itu menjadi penting*".

Because Einstein said the pinnacle of intelligence and beauty is spirituality. Einstein said so. So that's the importance of returning to the heart, yadzkurunallaha qiyaman wa qu'udan wa'ala junubihim it becomes important.

In the context of the data, Kiai Zawawi Imron is talking about the urgency of spirituality to support the quality of the nation's children, children who will become the nation's successors are expected to be the successors who can bring good changes to Indonesia, of course it is a good change. Knowledge coupled with spirituality will have a good impact in the future, and a clean heart is also needed for better changes in the nation.

The discussion delivered by Mr. Zawawi at 2:14:16 minutes he said an Arabic quote *yadzukurunallahu qiyaman wa qu'udan wa'ala junubihim* which means remembering Allah while standing, sitting or lying down, from the quote the communication strategy is in the form of transfer, The Arabic utterances color the utterances conveyed, and of course these utterances are related to the previous and subsequent utterances, regarding the spiritual position above all else.

The third data regarding the communication strategy in the form of transfer:

- (3) “Sebenarnya pilpres ini macam sepakbola, lah, siapa yang jadi itu nanti, presiden kita. Itulah maknanya dalam budaya jawa itu ada kata *legowo*”.

Actually, this presidential election is like football. Who will be the next president, our president? That's why in Javanese culture there is the word *legowo*.

The context of the data at minute 2:16:31 Kiai Zawawi Imron discussed rumors approaching the presidential election for Indonesia. At that time, the supporters of the two parties who were going to become presidential candidates were in the heat of the moment. Mr. Zawawi urges you to keep your head cool and use your conscience in the implementation of the general election later.

In that statement, Mr. Zawawi said the word *legowo* to awaken the supporters of the presidential and vice presidential candidates from both sides. What *Legowo* means by Mr. Zawawi Imron is having an open heart, being able to accept whatever happens from the presidential nomination competition. Always maintain an attitude with sincerity when you lose an election, and stay humble if you win.

- (4) “Saya ini dari pondokan intelek kendilen, jadi saya diajari tentang Indonesia ya begitu itu. Indonesia itu Makmur, jaga dan rawat. Kalo orang Indonesia kok melempari rumahnya sendiri, ada orang melempari rumahnya sendiri itu pasti *udel e kuwalek*. Jadi iya sederhana itulah”.

I'm from a *kendilen* intellectual boarding school, so I was taught about Indonesia, that's how it is. Indonesia is Prosperous, take care and care for it. If Indonesians throw stones at their own house, if someone throws a stone at their own house, it must be *udel e kuwalek*. So yeah it's that simple.

The context of the data, Mr. Mustofa Bisri or better known as Gus Mus, was talking about his experience, he told about his educational background who had studied at a boarding school. At the *pesantren* he was taught about nationalism which led him to become a nation capable of loving his country.

The speech conveyed by Gus Mus contained Javanese utterances, namely *udele kuwalek* which means the navel is turned upside down. The meaning of the utterance shows evidence of communication strategies in the form of transfer from Javanese to explain and color the meaning of Indonesian utterances. *Udele kuwalek* means crazy and unreasonable.

- (5) “Kanjeng Nabi *dawuhi* kita sholat “*Usholli kama roaitu muni usholli*”, salatlah seperti aku. Kanjeng Nabi menyuruh haji “*Khudu anni mana sikakum*”, Kanjeng Nabi menyuruh umat yang tua menyayangi yang muda.”

The Prophet told us to pray “*Usholli kama roaitu muni usholli*”, pray like me. The Prophet told the Hajj “*Khudu anni mana sikakum*”, the Prophet told the old people to love the young.

The context of the data at 7:23 minutes Gus Mus was discussing the leadership of President Soeharto, who was considered to be following in the footsteps of the Prophet Muhammad. It is said that the Prophet Muhammad when giving knowledge to his friends and Muslims at that time, he had already put it into practice. The Prophet had already set an example of himself before teaching others.

The communication strategy in the form of transfer can be seen in the quote from the hadith Usholli kama roaitu muni usholli which means to pray with the same movements you see when I pray. It is intended that the Muslims pray according to the teachings of the Prophet. And the second quote is used to support the previous statement about the Prophet Muhammad having practiced kindness before he conveyed it to his friends and Muslims, namely Khudu anni mana sikakum which means we are required to love the younger and respect the older.

- (6) “Saya jawab: *wafauko khuli biilmin alimin*, di atas langit ada langit, di atas orang yang pandai selalu ada yang lebih pandai. Demikian pula, *watahta khulli jahilin jakholon* (para pendengar tetawa kecil mendengar dalil yang beliau lantunkan) Dibawah orang yang bodoh banyak sekali orang yang lebih bodoh lagi, jadi jangan heran”

I answered: *wafauko khuli biilmin alimin*, above the sky there is a sky, above the smart people there are always smarter people. Similarly, *watahta khulli jahilin jakholon* (the listeners laughed a little at the argument he recited) Beneath the stupid people there are many even more stupid people, so don't be surprised

The context of the data Gus Mus is answering a question from the Minister of Religion about people who spread hatred and discord but hide behind religion. When someone feels they have high knowledge, they will feel arrogant, even though above the sky there is still a sky. And vice versa under stupid people there are still more stupid.

### 1.Strategy Paraphrases

Paraphrase is a behavior that uses the utterances of sentences or groups of words used in foreign languages and looks for equivalent words or utterances that have the appropriate meaning in Indonesian.

The following is an excerpt of speech that shows a paraphrase communication strategy:

- (7)“Namanya budaya akal sehat yang kolektif. Budaya akal sehat kolektif itu, yang namanya berkelahi, bertengkar, caci maki, malu. Karena semua, semua calon sebenarnya darah daging kita sendiri, kita sama-sama minum air Indonesia, sama-sama bersujud diatas bumi Indonesia, tak punya tempat dalam hati untuk saling jelek menjelekkan. saya kira itu akal sehat kolektif.”

It's called a collective common sense culture. The collective common sense culture, which is called fighting, fighting, insulting, embarrassed. Because all of the candidates are actually our own flesh and blood, we both drink Indonesian water, we prostrate together on Indonesian soil, we have no place in our hearts to vilify each other. I guess it's collective common sense.

In the context of the data, Kiai Zawawi is discussing rumors ahead of the general election. And according to the circumstances, both parties supporting the presidential candidate are not doing well. These two supporters compete with each other and are more likely to be provoked by each other. So Mr. Zawawi hopes that all of us as citizens of Indonesia will continue to use our common sense in the general election activities in the future.

When Kiai Zawawi spoke about the culture of collective common sense in the duration of 2:17:25, he gave a more detailed explanation of what collective common sense culture means. Because maybe one of the Indonesian audiences for this recitation did not understand the concept of collective common sense culture, therefore he paraphrased again his speech about collective common sense culture.

- (8)“Tapi mengapa warga NU kok kesannya woles, woles anak muda tau yah apa woles? Santai, *slow* gitu. warga NU kok kelihatannya woles terhadap orang yang beda kelompok. Dulu saya juga kenapa ya, apa ya, tapi ternyata karna didalam NU diakui empat madhab yang berbeda. Empatnya diakui.”

But why do NU residents feel bad, young people know what's wrong? Relax, it's slow. Why do NU residents seem to be indifferent to people from different groups? I used to also why yes, what yes, but in fact because within NU there are recognized four different madhabs. Four recognized.

The context of the data at minute 2:22:34 Mbak Lisa or Alissa Wahid are discussing things that are still not far from the previous discussion that was conveyed by Mr. Zawawi, namely the pros and cons of supporters of the two Indonesian presidential candidates. According to him, we as Indonesian citizens who have received a good education, are better able to accept all and always uphold sportsmanship. And urges us to be calm and face it all with a cool head, stay calm.

Ms. Lisa's statement about the word *woles* is a form of communication strategy in the form of paraphrasing because Ms. Lisa gives a choice of other words from *woles*, so that the listeners of the event can be accepted and understood by them. Ms. Lisa paraphrases the word *woles* with the word *selow*, because it comes from the word *selow* which is read backwards.

- (9) "Saya sambil membaca itu saya mengatakan "Ya tentu saja mbah, enak zaman *sampean* dulu Suharto nya Cuma *sampean* tok, sekarang hampir seluruh Indonesia Suharto semua."

While reading that, I said "Yes, of course, ma'am, it was good when you were Suharto, it's just you, now almost all of Indonesia Suharto.

In the context of the data, Gus Mus commented on one of the writings on the back of the truck, namely a meme about Soeharto who said that my era was delicious. And he responded jokingly, saying that now everything is like Suharto. The statement conveyed by Gus Mus in the form of a phrase is a paraphrase of a meme that sounds good for my era, right? Which has the intent and purpose to offend human attitudes today.

- (10) "Ini orang terburu-buru, belum ngaji sudah dipanggil Ustadz sama kiri kanan. Akhirnya *maghrur* istilahnya Imam Ghazali. Sekarang banyak orang *maghrur*, orang *maghrur* itu karena dibong-bong orang, kalau orang yang dibong-bong ini punya ilmu sedikit dia tidak akan terbong-bong, justru dia akan lebih rajin untuk ngaji. Tapi kalau pengetahuannya sempit dia langsung hidungnya mekar, kepala besar dan dia merasa besar semangat."

This person is in a hurry, has not recited the Koran, and has been called by Ustadz and left and right. Finally, the term *Maghrur* is Imam Ghazali. Now there are many *Maghrur* people, *Maghrur* people are because of being robbed by people, if this person who is being robbed has a little knowledge, he will not be exposed, instead he will be more diligent in reading the Koran. But if his knowledge is narrow, his nose immediately blooms, his head is big and he feels big in spirit.

The context of the data at minute 33:22 Gus Mus answered a question from the Minister of Religion about why conflicts that occur between humans are mostly in the name of the religion. And Gus Mus replied that it was people who lacked knowledge who often served it. And most of these people quickly feel satisfied even though the knowledge they have needs to be sharpened again.

The communication strategy in the form of paraphrasing is the presence of *maghrur* utterances. At that time, Gus Mus explained that the person who quickly felt satisfied was called *maghrur*. *Maghrur* people when they are satisfied, then praised, it is not even grateful and learn more and deeper knowledge, but already feel high and smart.

- (11) "Sumber malapetakanya kalo kita tidak bisa *zuhud* seperti pendahulu- pendahulu kita, minimal kita hidup sederhana. Itu yang selama ini kita gaungkan. Itu pun tidak banyak yang mau, tidak punya *followers* saya. Pahahal di twitter *followers* saya 1,7 juta *followers*."

The source of the disaster is that if we are not able to perform *zuhud* like our predecessors, at least we can live simply. That's what we've been talking about. Even then, not many want it, they don't have my followers. Pahahal on Twitter my followers are 1.7 million followers.

The context of the data, Mr. Zawawi Imron is discussing the behavior that most humans have today. Too much pushing the world to forget the hereafter. The communication strategy is in the form of a paraphrase of the word *zuhud*, *zuhud* has the meaning that humans should think more about the hereafter than the world.

- (12) “Pak Menteri sebelum saya menjawab Pak Mentri izinkan **saya mengamplifikasi atau mengulang** kembali apa yang disebut dengan Indonesia rumah kita. Kompas TV dalam rangka pilkada. Gus Kompas TV, koran Kompas, dan Kompas.Com telah mencanangkan Kompas Grup ini sebagai rumah pilkada.”

Minister, before I answer, Minister, allow me to amplify or repeat what Indonesia calls our home. Kompas TV in the context of the election. Gus Kompas TV, Kompas newspaper, and Kompas.Com have declared Kompas Group as the election center.

The context of the data Rossiana conveys a broader understanding of our Home Indonesia. Rossiana would like to repeat the explanation about Indonesia as our home, namely the openness of Kompas.com to become relevant for the upcoming Indonesian elections.

- (13) “Itu bahaya sekali, berbahaya sekali. Padahal kalau melihat konteks nya kita disini ingin cari bagaimana **konsesus bersama, dialog bersama**, tapi ya.. era seperti ini setiap orang bisa memotong apapun, dan kemudian bisa menjadi persepsi yang berbeda”

That's very, very dangerous. Even though if you look at the context, we want to find out how to come up with a common consensus, a common dialogue, but yes.. in this era, everyone can cut anything, and then it can become a different perception.

The context of the data, Rossi conveys about the differences between ancient jokes and today. Rossiana stated that today is different from the past. Context that should be a joke will be taken seriously, causing a lot of cons.

## 2. Avoidance and Time-Gaining Strategies

Communication strategies in the form of avoidance and procrastination are communication strategies used by speakers in order to choose the right utterance and can also be accepted by many audiences. Some of the data below shows communication strategies in the form of avoidance and delays:

- (14) “Pak Zawawi akan memilih apa nanti? Saya mengatakan, saya belum punya waktu untuk memilih siapa yang akan saya pilih. mungkin saya akan menentukan sehari sebelum hari H. Jadi lebih bagus sekarang (disela) maksudnya memilih pilpres ini? (dijawab) iya..., jadi saya lebih bagus bikin puisi dulu, nanti kalau sudah tinggal sehari barulah, tujuannya apa? Supaya saya tidak punya musuh.”

What will Mr. Zawawi choose later? I said, I haven't had time to choose who I will vote for. maybe I will decide the day before the D day. So it's better now (interrupted) means choosing this presidential election? (answered) yes... so it's better if I write a poem first, then when you have one day left, what's the purpose? So that I have no enemies.



Context (14) Kiai Zawawi is revealing some of the questions he can ask for the general election, especially when the pros and cons are heating up. He answered plainly that he had not chosen anyone before the day, because he felt it would be better if he worked first rather than having to reap the pros and cons.

In the communication strategy used in the utterance is procrastination, in which Mr. Zawawi is seen stalling for time with a short pause before continuing his conversation. Because in buying time, Mr. Zawawi has time to think about what utterances are appropriate to continue after the previous utterances.

- (15) “Terutama adik-adik mahasiswa, eh, kakak-kakak mahasiswa yang kece-kece dan keren-keren, kita sebaya soalnya, beda satu dua tahunlah.”

Especially the younger students, eh, the cool and cool students, we're the same age, it's one or two years apart.

Context (15) at 22:03 Mbak Rosi was greeting fellow students from UINsa who joined the Indonesian Koranic event, as well as other audience members who attended the event.

Ms. Rosi's **eh** statement was a communication strategy in the form of avoidance, avoiding statements so as not to offend other students or other audiences.

- (16) “Saya malah.., apa itu, berniat baiklah, jadi pak menteri bagaimana caranya, apakah dikumpulkan kyai-kyai dan ahli Pendidikan.”

I actually, what is it, have good intentions, so the minister, how can I gather kyai and education experts.

Context (16) at minute 36:22 Gus Mus discussed the importance of providing religious education and general education to students, so that they can run in a balanced way. The utterance is a communication strategy in the form of buying time in order to have the opportunity to think and remember the speech that should be spoken.

- (17) “Omongan ini dianggap menghina dan lain sebagainya. eee... buat saya adalah media harus juga memiliki apa tujuan penting apa kehadiran kita.”

This talk is considered insulting and so on. eee... for me is the media must also have what is the important purpose of our presence.

Context (17), Mbak Rosiana, talks about what is actually happening in the world of media, journalism. Maintain ethics in media, provide something honest and clear for the media so as not to cause new problems. The speech delivered is a time-consuming communication strategy to provide a pause for thinking.

- (18) “Kyai yang sudah aneh-aneh, yang sudah mendekati wali. Jadi, saya kira itu **anu Pak Menteri jadi menurut saya itu**, saya teliti dari ini kok jadi begini. Dulu, dulu itu saya pakai peci begini di Mesir itu selalu diampirkan orang mesir dan dipaksa.”

Kyai who is already strange, who has approached the guardian. So, I think that's the Minister's so-and-so, so in my opinion, I've been careful from this, how come it turned out like this. In the past, I used to wear a cap like this in Egypt, it was always attached to the Egyptians and forced.

Context (18) Gus Mus is telling his experience in another country by using a cap. How do foreigners judge Indonesians and judge an object, namely the cap. Gus Mus's strategy of avoiding and procrastinating time was done by repeating words that didn't even mean anything, he did this to cultivate memories of forgotten sentences. Another goal is not to say the wrong thing.

### 3. Strategy for Asking for Help

The utterances conveyed in the tangible communication strategy asking for help are utterances delivered by speakers who need direct or indirect assistance.

(19) Baik, kita bisa beri *applause* untuk semua narasumber kita dan ada baiknya kita ada selingi dialog kita dengan musik. Silahkan. Silahkan, silahkan, yang tampil.”

Alright, we can give applause to all of our speakers and it's good for us to intersperse our dialogue with music. Please. Please, please, appear.

Context (19), a host of the Indonesian Koran program at 42:31 duration gave an appeal to the audience to give appreciation to the speakers. The communication strategy that occurs in the utterance is in the form of asking for help, so that the audience gives applause to the great speakers who have provided material.

(20) “Baik, kita bisa beri *applause* untuk semua narasumber kita dan ada baiknya kita ada selingi dialog kita dengan musik. Silahkan. Silahkan, silahkan, yang tampil.”

Okay, we can give applause to all our speakers and it's good that we have our dialogue interspersed with music. Please. Please, please, appear.

Context (20), minute 42:31 A host is guiding an Indonesian Koran program. Like the host, he asked the audience for help to give loud applause to the speakers as a form of appreciation. In addition, he also asked for help from participants who wanted to give a display of creativity. The communication strategy in the form of asking for help can be seen from the utterance of please, which means that a host asks for help, so that participants who appear immediately show their skills so that it doesn't take too long.

(21) “Terima kasih, Mas yang ujung pojok pakai kopyah putih silahkan maju kedepan, belakangnya yang juga pakai kopyah warna putih itu, supaya merata.”

Thank you, Mas, who is wearing a white skullcap at the corner, please come forward, the back is also wearing a white skullcap, so that it is evenly distributed.

Context (21) The host is providing an opportunity for the audience if there are questions to be asked. The host offered the opportunity to one of the audiences wearing a white letterhead who was at the far end of the corner.

The utterance that shows the communication strategy in the form of a request for help is uttered by the host, who asks for help for the audience whose description is mentioned to immediately come forward and ask questions.

### 4. Gesture and Mimic Strategy

The communication strategy in the form of gestures and mimics is a communication strategy used using non-linguistic signals, meaning that the speech is not in the form of words or speech, but is more shown in the form of gestures and facial expressions.

- (22) “Itu harus ditinjau kembali, saya sependapat dengan pak rektor tadi, itu kita terlalu banyak memberi makanan ini (menunjuk pelipis kanannya).”

That must be reviewed, I agree with the rector, that we are giving too much of this food (pointing to his right temple).

Context (22) at 35:15 minutes Mr. Mustofa Bisri is talking about the recent conflicts, bringing their respective religions, even though the ego and anger that make this conflict continue to exist. He also explained the importance of a big and good conscience, but it turns out that at this time there is too much food for the brain but not the heart. Therefore, there are many people who are knowledgeable but uncivilized.

The form of the strategy carried out is in the form of gestures and expressions shown in Gus Mus's speech. That he pointed to his right temple which means what he meant was the human brain. And Gus Mus also pointed to his chest, what he meant was the human heart. He wanted to explain to the audience with non-linguistic signals, but with body gestures that he did.

- (23) “Itu harus ditinjau kembali, saya sependapat dengan pak rektor tadi, itu kita terlalu banyak memberi makanan ini (menunjuk pelipis kanannya), kurang memberi makan kepada ini. (beliau menunjuk dadanya).”

It must be reviewed, I agree with the chancellor, that we are giving this food too much (pointing to his right temple), not feeding it too much. (He points to his chest).

Context (23) at 35:15 minutes Gus Mus is discussing his opinion about the current understanding of parents who only care about worldly knowledge, but put religious knowledge aside. The utterance of communication strategies in the form of gestures was made by Gus Mus, he showed that the right chest he was pointing at was the heart.

- (24) “Pendidikan kita teralu banyak ini (beliau beralih menunjuk pelipis kanannya) lihat saja namanya pendidikan agama, itu pertanyaannya, berapa rukun salat, dan berapa syaratnya wudhu. Kalau pas, sudah pas. Lulus sudah.”

Our education is too much (he turns to pointing at his right temple) just look at the name of religious education, that's the question, how many pillars of prayer, and what are the conditions for ablution. If it fits, it's right. Passed already.

Context (25) at minute 35:31 Gus Mus explained that religious knowledge is actually very important, and as a source of food for the heart to stick to religion and the right path. And if we only prioritize world knowledge, then everything feels always lacking. Again, Gus Mus pointed to his temple to emphasize his statement regarding Education for the human mind.

- (25) “Orang yang sembayang atau nggak, wudhu atau nggak, ndak masalah. Harus lebih diarahkan kepada hati. (beliau kembali menunjuk dada kanannya).”

People who pray or not, ablution or not, it doesn't matter. Should be more directed to the heart. (he again pointed to his right chest).

Context (25) in 35:45 minutes, in the discussion Gus Mus again reminded that moral education is important, so that the heart remains clean, has a conscience that has a great sense of affection. The communication strategy in the form of gestures is seen when Gus Mus points to the right chest to give the meaning that it is human conscience.

## B. Functions of the Ulama Communication Strategy at the “Indonesia Mengaji” Event

Based on data that has been obtained from the Indonesia Mengaji event and there are forms of communication strategies that include transfer, paraphrasing, avoidance and delaying, asking for help, as well as gestures and mimics. Each of these data has a function that is used in the communication strategy.

### 1. Satire

Satire is one of the language styles whose form is figurative and does not show the original meaning. Satire aims to make someone who is addressed to feel that what is done is not pleasing to others and is able to make changes for the better because of the satire. Satire is also like criticizing and arguing but with a more subtle metaphor. The following data shows the form of satire, among others:

- (26) “Ini orang terburu-buru, belum ngaji sudah dipanggil Ustadz sama kiri kanan. Akhirnya *maghrur* istilahnya Imam Ghazali. Sekarang banyak orang *maghrur*, orang *maghrur* itu karena dibong-bong orang, kalau orang yang dibong-bong ini punya ilmu sedikit dia tidak akan terbong-bong, justru dia akan lebih rajin untuk ngaji. Tapi kalau pengetahuannya sempit dia langsung hidungnya mekar, kepala besar dan dia merasa besar semangat.”

This person is in a hurry, has not recited the Koran, and has been called by Ustadz and left and right. Finally, the term Maghrur is Imam Ghazali. Now there are many Maghrur people, Maghrur people are because of being robbed by people, if this person who is being robbed has a little knowledge, he will not be exposed, instead he will be more diligent in reading the Koran. But if his knowledge is narrow, his nose immediately blooms, his head is big and he feels big in spirit.

The above utterance is a form of communication strategy that contains satire directed by people today. Especially in the entertainment world, many are experts in da'wah. Which may be seen from their background that they are not graduates of religious schools or maybe they are not from religious families. But they learn religious knowledge on an autodidact basis, or learn from teachers who are said to have not been long enough to understand religious science. And they already feel the most correct and like to find fault with others if it is not in accordance with what is learned. In addition, this kind of incident often occurs in the community, especially those whose environment is mutual, arguing, and also bragging about their knowledge.

- (27) “Sehingga lalu kemudian, ee.. ya seperti apa yang kita rasakan belakangan ini. Nah dari tinjauan media, ini sebenarnya apa yang harus dibenahi, apa karena yang mengaji itu kurang speak up ya, kurang speak out, kurang bicara keluar. Terlalu diam, terlalu tawaduk, terlalu rendah hati.”

So then then, ee .. yeah like what we've been feeling lately. Now, from media reviews, this is actually what needs to be fixed, is it because those who recite the Koran don't speak up, don't speak out, don't speak out. Too silent, too humble, too humble

The utterance is used as a satire for people who have high and deep religious knowledge, so that this media displays something balanced. But the fact is that the media actually displays many people who do not recite the Koran. Because people who recite the Koran actually feel humble and also close from the public. Though the media can also be used as a means of da'wah to spread goodness.

### 2. Information

Information is a basic thing needed in an activity in making a decision so as not to cause mistakes. An information in the form of data submitted by others and is useful for the recipient.

According to Anggraeni and Irviani (2017:13), information is a collection of data and facts that go through a word selection process to be conveyed to the recipient and have meaning for the recipient.

- (28) “Saya seorang Psikolog, keluarga di Jogja bersama teman-teman saya mengelola Pendidikan Anak Usia Dini, Pak. Kami muridnya 250 orang dan fokus kami itu adalah memperkuat akar keindonesiaan dan mempersiapkan anak-anak kami menjadi warga dunia. Jadi, kedua-duanya harus dapat.”

I'm a psychologist, my family in Jogja and my friends manage Early Childhood Education, sir. We have 250 students and our focus is on strengthening Indonesian roots and preparing our children to become global citizens. So, both must be able.

The above information was conveyed by Alissa Wahid, daughter of K.H. Abdurrahman Wahid who is active in the GUSDURian group, he is a psychologist who is able to apply his knowledge to the surrounding community. He conveyed about the agency or institution he manages in Jogjakarta with his friends and family.

- (29) “Kita saat ini sedang menghadapi tantangan baik yang sifatnya natural, Indonesia akan segera memasukinya, harusnya menjadi bonus *demografi*, bonus yang dimiliki negara kita, bangsa yang besar karena *demografi* nya, tetapi masih mungkin menjadi mimpi buruk *demografi*, apabila kita tidak mampu mempersiapkannya, untuk sifat yang tidak natural adalah perkembangan konstestasi politik yang global maupun regional maupun di Indonesia sendiri. Lebih mudah bagi kita untuk membenci orang lain dari pada berbagi udara, air, tanah sesama bangsa. Kenapa? Karena kebencian itu hanya membutuhkan ego, sementara berbagi membutuhkan.”

We are currently facing challenges that are both natural in nature, Indonesia will soon enter it, it should be a demographic bonus, a bonus for our country, a great nation because of its demographics, but it may still become a demographic nightmare, if we are not able to prepare it, for the nature of What is not natural is the development of global and regional political contestation as well as in Indonesia itself. It is easier for us to hate other people than to share the air, water, land of one another. Why? Because hate only requires ego, while sharing requires.

Alissa Wahid conveyed information about demographic changes in Indonesia which is actually good news. From the demographics, it is hoped that they will be able to become a society that respects and takes care of each other. But if you use it for negative things, it will certainly cause errors and mistakes that can deviate from social norms.

### 3. Persuasive

Speech that has the purpose of persuasion is an utterance that aims to invite someone or the interlocutor to do what the speaker wants or even bring about good changes.

- (30) “Saat ini hampir semua orang tidak bisa lepas dari gawai, handphone, tablet, dan lain-lain, seringkali membuat kita lupa bahwa selain punya nalar kita juga mempunyai rasa, maka mari kita tenggang rasa, maksudnya sebelum kita memposting sesuatu, kita harus berkomunikasi dengan diri sendiri terlebih dahulu, apakah yang kita pantas untuk dishare, dan apa bisa untuk dipertanggungjawabkan. Ada manfaat yang dapat kita raih dari postingan-postingan yang kita posting, namun saat ini sosial media digunakan untuk saling menyakiti, maka saat bersosial media kita harus menggunakan hati kita, maka dari itu mahasiswa/i nantinya diharapkan bisa menyejukkan dunia sosial media dengan postingan yang positif dan bermanfaat.”

Nowadays, almost everyone cannot be separated from their gadgets, cellphones, tablets, and others, it often makes us forget that in addition to having reason, we also have feelings, so let's be tolerant, meaning that before we post something, we must communicate with ourselves. ourselves first, whether we deserve to be shared, and what can be accounted for. There are benefits that we can get from the posts that we post, but currently social media is used to hurt each other, so when socializing on media we must use our hearts, therefore students are expected to be able to cool the world of social media with posts that positive and useful.

A resource person tries to invite the audience to take advantage of digital media as well as possible. Because along with the times, access to the internet is getting easier for anyone to reach. The positive or negative effects of using gadgets and social media depend on each individual, whether they are able to fortify themselves to continue to access content and information that is useful for everyday life or vice versa.

- (31) “Bahwa kita harus waspada, iya. Bahwa kita harus. Bahwa kita tidak bisa memandang remeh itu iya. Tapi bahwa kita harus membesar-besarkan bahwa kita kemudian harus paranoid menurut saya tidak. Media dalam hal ini haruslah menjadi corong untuk nilai-nilai ajaran agama yang baik dan menjadi panggung untuk ulama-ulama seperti Gus Mus yang terus menerus mengedepankan nilai-nilai islam yang menjadi rahmat bagi semua mahluk”.

That we must be vigilant, yes. That we should. That we can't take it for granted, yes. But that we should exaggerate that we should then be paranoid I don't think so. The media in this case must be a mouthpiece for the values of good religious teachings and become a stage for scholars like Gus Mus who continuously put forward Islamic values which are a blessing for all creatures.

Rossiana tries to invite the public to be aware of the development of the media, to use the media as a place to channel talent, not as a place to express ridicule, ridicule, or even bring religion into the problem. Because media is very dangerous when used in crime, digital footprints are also very dangerous when used improperly.

### **C. Communication Strategy Implications in Events “Indonesia Mengaji”**

Every utterance that is expressed by someone, especially someone who conveys the utterance is an important and knowledgeable person, of course it will have an impact on the listeners to become better, here are the impacts obtained from the communication strategy carried out by the ulama at the Indonesia Studying event, among others:

#### **1. Comprehensive Understanding for the Taklim Assembly**

A scholar or lecturer is required to use a communication strategy in the form of transfer so that an audience understands the meaning or meaning of the foreign language expression. The use of communication strategies in the form of transfers can have an impact on the understanding of listeners or the recitation assembly. If the listener does not understand, then the knowledge conveyed will also not be understood and accepted by the majlis ta'lim present. Because not all listeners present can understand the foreign language conveyed by the speaker, so the use of a communication strategy in the form of transfer is very necessary for the realization of the purpose of an event. In carrying out a communication strategy, paraphrasing is also almost as important as transfer, because if this strategy is not carried out then the audience cannot understand the words, as simple as any utterance that does need to be paraphrased, it must be paraphrased. This is intended so that the audience does not misunderstand in interpreting the utterance, besides that, in order to facilitate the acceptance of the lecture for all audience members who are present, transfer and paraphrasing strategies should be carried out.

## 2. Improve the Response of the Taklim Assembly

When delivering a lecture, not everything that is going to be discussed goes smoothly, some things that have been prepared previously do not go according to plan, there are some speakers or lecturers who are constrained in delivery so they carry out a time-consuming strategy, in various ways done in order to restore memory about the discussion to be conveyed. This has an impact on scholars or lecturers as well as listeners. If the ulama forget about the sentence that will be delivered without buying time to recall what is being said and conveyed to the audience then it can cause a problem, errors will occur if what is spoken is not in accordance with the main discussion, the listener will also feel uncomfortable to speak. Listen and accept the messages conveyed by the scholars. Some things that can be done to buy time are to pause, interact with listeners to get the desired answer.

A cleric will try his best in conveying his da'wah, as well as in terms of asking for help from listeners, these scholars will take advantage of interaction activities with listeners with the aim of the majlis ta'lim knowing that a cleric is asking for help, a tangible communication strategy asking for help. This is done by the scholars in order to find out whether the listener is listening well or not what has been conveyed, because the lecturer does various things to convey that they are in need of assistance, whether verbal or non-verbal assistance.

## 3. Minimizing the Difference in Perception between the Lecturer and the Taklim Assembly

There are strategies that can impact listeners' knowledge. Namely gestures and expressions. Lecturers using this strategy are expected to give gestures and expressions that are in accordance with the context of the discussion, so as not to become a debate and difference in perception between the ulama and the majlis ta'lim.

## 4. Message Arrived without Any Conflict

How many messages conveyed by the lecturers contain da'wah, opinions, criticisms, and moral messages that can later be useful for listeners. A cleric sometimes uses satire to convey opinions and criticisms so as not to be too frontal in conveying da'wah and not to cause misunderstandings. Because with this satire, usually the party concerned can feel that the utterance was conveyed to him. When expressing opinions, a cleric is also expected to provide data support that is in accordance with the facts, so that listeners can learn whether this is a good or bad thing to do. Another purpose of a speaker is to invite and call for good things so that listeners can pick up and understand.

## **Conclusion**

This study resulted in several conclusions, including: communication strategies used by scholars in the form of transfer, paraphrasing communication strategies, time delay strategies, asking for help strategies, and gesture and mimic communication strategies. The communication strategy carried out has several functions, including as a means of satire, a medium for delivering information, and is also persuasive. Meanwhile, several implications that can be seen from the running of the form and function of the strategy are: a) a comprehensive understanding for the taklim assembly, b) increasing the response for the taklim assembly, c) the minimal difference between the intentions of the ulama and the taklim assembly, and d) the message of the ulama can well received without any conflict.

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