

Use of Mixed Language Codes in Da'wah Ustaz Hanan Attaki on Social Media (Sociolinguistic Studies)

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Abstract. This study aims to explain the mixed code of language and the effectiveness of da'wah on social media. The method used in this study is descriptive qualitative by describing the mix of language codes used by Ustaz Hanan Attaki and the effectiveness of da'wah on social media. The data source in this study is a transcript of Ustaz Hanan Attaki's lecture. Data collection is obtained by listening to video shows, recording data in the form of transcripts, classification by type, and data analysis. The results of the study show that (1) Ustaz Hanan Attaki classifies mixed language codes into two, namely inter-internal and external code mixing, and (2) Ustaz Hanan Attaki's preaching on social media is very effective from a sociolinguistic perspective.

Keywords: Code Mix, Da'wah, Social Media, Sociolinguistics

INTRODUCTION

Nowadays, digital technology development is growing rapidly. Advances in technology make people forget about life because whatever human desire is already presented in digital technology. (A. Niken Widiastuti, 2018) Widiastuti revealed that Indonesian people 54.7% connected to the Internet. Internet Media is not only used as a means of communication, but also used as payment transactions, money transfer, booking tickets, etc. (Bohang, 2018) One of the growing technological developments is social media (Medsos).

Medsos have a huge impact on humans, which is a positive and negative impact. The negative impact of the sosmed among young people is the higher the adolescent delinquency, the emergence of crime sites or cybercrime that occurs in cyberspace. (Ngafifi, 2014) The positive impact of the sosmed is very much, as in terms of employment, trade, marketing, networking, discussion, sharing, socialization, education, publish, etc. In addition, sosmed are also used as a means of preaching.

Currently Da'wah is not only done conventionally, but can be done online. In the past, Da'wah was only done by lecturing on the podium, directly faced with the audience with the speaker, but because the multimedia era gave a big challenge for the speaker to change his strategy by mastering To disseminate religious information to the public. In this case the employee of Kementerian religious conduct a video-making training that discusses about religious issues. The training was conducted by cooperation between religious Kementerian and Islamic organisations, Islamic elements, and some other Islamic mass media, such as NU Online, TV MUI, TV Muhammadiyah, Suara-Islam.com, tabloid Alhikmah, Salam-Online.com, etc. (Saiful, 2017) The training aims to spread the Islamic

religion widely accompanied by the development of Medsos.

The presence of sosmed in the community is a major challenge for the Dai. In this case the Dai are required to be able to operate the sosmed well. If the Dai are able to operate the sosmed well, it will easily strategize in preaching systematically, creative, and innovative according to the development of Internet media. (Suharto, 2017)

Da'wah is an activity to invite others in a good fit with the teachings of Islam. Da'wah social media According to Wasisto in Zaenudin is da'wah by using new media to convey religious teachings. (Ahmad Zaenudin, 2017) Da'wah in the sosmed is one of the most effective and appropriate place for the Dai to preach especially the Ustaz celebrities.

The emergence of celebrity Ustaz is better known among people compared to religious figures or who can be called as Kiai, Ustaz huts, etc. This is due to the strategy used by the celebrity Ustaz more contemporary or popular. (Alim, 2017) The popularity of social media preaching content due to the needs of audience (market). The use of Da'wah sosmed is divided into three categories, namely time limitation, the shame to come directly to the religious leaders, and the desire to learn religion instantly. It provides great opportunities for Ustaz celebrities. (Ahmad Zaenudin, 2017) There are many tools used to preach, such as Twitter, Facebook, Path, Instagram, Watsshap, Youtube, and others. (Sumadi, 2016) From some of the tools above the most commonly used content is Youtube. YouTube is a video-specific medium so that Ustaz easily uploads its various views via Youtube. Youtube occupies a trending or most saleable position compared to other media.

This research will discuss in particular about the Da'wah of Hanan Attaki because in addition as Ustaz

millennials also have many followers. Ustaz Hanan Attaki in preaching has special characteristic that is not owned by other Ustaz, such as typical language style and contemporary, style of appearance, or terms that are closer to young people. In addition, Ustaz Hanan Attaki in preaching also used the language code that aims to be closer and familiar to the audience. Therefore, researchers are interested to scrutinize the deeper related language code of preaching Ustaz Hanan Attaki and the effectiveness of da'wah in social media especially Da'wah conducted through the Youtube channel.

The research that is relevant to this study was conducted by Marlin 2018 titled Mixed Code discourse Ustad Maulana in the Islamic event was beautiful in Trans TV. The methods used in this study are qualitative descriptive. The source of the data obtained in this study is through Ustaz Maulana's talk downloaded on Youtube. The results of this study found that there was a form of code in the address of Ustaz Maulana among them, namely (1) mixed the Code, (2) mixed the phrase code, (3) and mixed clause code. In this study, the code often used by Ustaz Maulana is in English and Arabic. (Marlin, 2018).

Other research is also done by Elen Inderasari et al. (2019) entitled The use of the language Da'az of Hanan Attaki in social Media Instagram. The methods used in this study are qualitative descriptive. The results of this study showed that in the use of Da'wah language, the Ustaz Hanan Attaki has characteristic, such as the use of a variety of language, mixed in Arabic and English, and the language of repetition, Asonansi, The classic.

MATERIALS AND METHODS

The methods used in this study are qualitative descriptive. Qualitative method of descriptive is research study that does not relate to numbers and variables. (Oktavia, 2018) The source of the data used in this research from the video of a Da'wah, Ustaz Hanan titled God's Chosen Youth is uploaded through the social media account of Youtube Arroya Channel published on February 11, 2018. The data collection technique used in this study was the technique of reading and noting by listening to the video of a preaching Ustaz Hanan Attaki, then recorded his talk in the form of Transkip. Data analysis techniques used in this research by collecting data through the transcripts of the Ustaz Hanan's lecture, both reducing data by sorting and selecting the data to be analyzed, third presenting data, and the fourth of the data Obtained then drawn conclusions.

RESULTS AND DISCUSSION

Mix code

The code is interpreted as a language mastery of more than two languages. A native Indonesian speaker slipped

a fragment of the region's language called a code mix. (Chaer, 2004) Suwito divides the code into two parts, i.e. mixing internal code (in) and interfering with external code (outside). Mix internal code is to mix code that absorbs foreign language element, for example English and Arabic, while mixing internal code is to absorb local language, for example Javanese and Sundanese language. (Suwito, 1985).

Mix code internally

Mix internal code is to mix language code between native language (Indonesian) with regional language. In preaching Ustaz Hanan Attaki found the presence of language between Sundanese language and Bahasa Indonesia, and the insertion of Javanese language with Bahasa Indonesia.

Sundanese language and Bahasa Indonesia

"... Ech He did not tired-tired flee even we have istiqomah stored, Udah tahajud everything macem, what if the term Sundanese tea Keukeuh ya. We are very willing to chased him, he is a. This is not good. The food is not good. He is a very close to someone we are very well if not he we do not want marriage. "

The context of the above said there was a mix of internal code on Da'az, Hanan Attaki Dawah. The code-mixing event appears in the Ustaz (Hanan Attaki) Speakers Udah Tahajud All Macem, what if the term Sundanese tea is a keukeuh ya. " From the sentence there is a mixture of code between Indonesian language and Sundanese language. In the mixing of Sundanese language is characterized by the words of tea and keukeuh. The Sundanese language is interpreted as something that can not be banned or insistent on the choice while the word tea in the Sundanese language is used as the pronoun. The intention and purpose of Ustaz Hanan is to mix the code in the order is to facilitate the speech (audience) to understand the Da'wah delivered. The target for the youth of Hanan Attaki is addressed to young people. Ustaz Hanan Attaki in preaching more using slang so that the conversation between speakers and opponents more closely visible and familiar.

Javanese and Bahasa Indonesia

"... So, that's not going to be because the burden is amazing, anyway all the business type of interest already given and sent. The birthday is not butterfly sleep even do not butterfly from 00.00 hours, it turns out he is abroad at 00.00 his difference. Outside the city hours 00.00 its different kayaking that yesterday time went to eastern Indonesia is over an hour yes."

The context of the above speech occurred in the internal code interfering with Ustaz Hanan Attaki Da'wah. The event of language code appears in the native speaker Hanan Attaki "The anniversary is not until the sleeping butterfly even do not butterfly from 00.00 hours, it turns out he was again abroad Jam 00.00 his different." From the sentence there is a language

code that is used by the speakers in the word butterfly and lapsed. The word butterfly and lapsed is the Javanese language, the word butterfly in Javanese is interpreted as until the word overreached in Javanese is interpreted as exceeded or terlalui. The intention and purpose of the Ustaz of Hanan Attaki mixing his language is to make it easier for the opponent (audience) in understanding the preaching that is delivered. And the target of Da'wah that is addressed by Ustaz Hanan Attaki is more focused on young people so Ustaz Hanan Attaki in preaching prefer to use slang and language of speakers and the opposite said more familiar and close.

"... And that Sweat is our parfly. Do not analogofish with the capacity perfume in the world Yes. In the world it is only our perfume is Seneng Yes and can make others uncomfortable, but in paradise it is a fragrant fragrant fragrance of all types of perfume that is expensive in the world."

The context of the speech above occurs in the internal code mix is a mixture of Bahasa Indonesia and Javanese language. The mixed-code event seems to be in the utterance-Da'wah Ustaz Hanan Attaki "The world is just our perfume is Seneng Yes and can make others uncomfortable, but in heaven it is a fragrant fragrant fragrance of all types of perfume that is branded expensive in the world." From this sentence, there is a language code between the Indonesian language and the Javanese language, such as Seneng said. Seneng in Bahasa Indonesia is called glad that is interpreted as a happy person. The relationship of Da'wah with the language used by Ustaz Hanan Attaki is very related. Because the target used by Ustaz Hanan Attaki is more targeted to young people so Ustaz Hanan Attaki prefer and sorting using mixed language to be easier to understand by young people and more visible proximity and familiarity between Speakers with audiences.

Mix the external code

Interfering with external code is to mix code sourced from native language (Indonesian) with foreign language. In preaching Ustaz Hanan Attaki found that there was a propagation code between English and Bahasa Indonesia, and Arabic language with Javanese. The following will be displayed interfering with the Extenern code.

English and Bahasa Indonesia

"... He is the same as someone we are very willing to do it if not we do not want to marry. No other chick in my heart besides him. Anyway just he doang only one only you. You do not want to."

The above contexts include interfering with the Extenent code. Mix the Extenern code is to mix the Indonesian language code with English. The code-mixing event seems to be the preaching of Ustaz Hanan Attaki "No other chick in my heart besides him, anyway only he doang only one only you. From the sentence,

there is a mixture of Indonesian language and contemporary English, as in the word only one only you. Word Only One only you has the meaning of only one is you. The relationship of Da'wah with the language used by Ustaz Hanan Attaki is very related. Because the target used by Ustaz Hanan Attaki is more targeted to young people so Ustaz Hanan Attaki prefer and sorting using mixed language to be easier to understand by young people and more visible proximity and familiarity between Speakers with audiences.

"... We are all out ngasih him, have already sent flowers, all kinds of mellow songs've Levin his CD've sent the original. Usually we also buy the pirated, even given the original. The Pokonya is all out. He was also an all-out nrepellent. It loads what it's trying, I think it's the hardest burden. Heavier than sick, heavier than no work, heavier than a thesis, it was heavier but heavier again than the hereafter."

The above contexts include interfering with the Extenern code. Mix the Extenern code is the existence of a code between the original language (Indonesian) with a foreign language (English). The mixed-code event seems to be in the word of preaching Ustaz Hanan Attaki "We are all out ngasih him, the flower've sent, all kinds of songs mellow Udah Levin His CD've sent the original." From the sentence above, there are mixed code between Indonesian language and contemporary language. In this sentence, there are two words of English, namely in mellow words that are interpreted and original meaning original is not a copy. The relationship of Da'wah with the language used by Ustaz Hanan Attaki is very related. Because the target used by Ustaz Hanan Attaki is more targeted to young people so Ustaz Hanan Attaki prefer and sorting using mixed language to be easier to understand by young people and more visible proximity and familiarity between Speakers with audiences.

Arabic and Bahasa Indonesia

"... Fitting in paradise we can eat anything and not be full and will not be hungry. Keep sorry there is not toilet in paradise. Ach was wrong to enter the they toilet that should be sincere."

From the data (11) includes an Extenern code mix. Mixed Extenern Code is the existence of a code between the native language (Indonesia) with a foreign language (Arabic). The code-interfering event seemed to be a da'wah speech on Ustaz Hanan Attaki "Ach misentered the ahatories that should be sincere." From the above data, there are mixed code between Indonesian language and contemporary Arabic. It is found that there are two Arabic in the word they and Ikhwan. Ikhwan was interpreted as a brother while they was interpreted as sister. The relationship of Da'wah with the language used by Ustaz Hanan Attaki is very related. Because the target used by Ustaz Hanan Attaki is more targeted to young people so Ustaz Hanan Attaki prefer and sorting using mixed language to be easier to understand by young

people and more visible proximity and familiarity between Speakers with audiences.

Sociolinguistic and the effectiveness of Da'wah social Media

The leading cause of the code mixed event is categorized into two, which is based on the background (attitudinal type), including (1) refine the phrase, (2) demonstrate its ability, and (3) the development of new cultures. Secondly, based on the linguistic type, (1) is more memorable, (2) does not cause a Homoniman, (3) Word limitation, (4) a result or desired outcome. (Suwito in Rosita, 2011)

From the theory of the factors that cause the code interfered by Suwito. The dominant background of Ustaz Hanan Attaki Ustaz Hanan Attaki is (1) to soften the phrase, and (2) develop a new culture. In refine the phrase can be a diction used by Ustaz Hanan Attaki, while developing a new culture of preaching concept with a relaxing, slang, fun, and Syari. Ustaz Hanan Attaki also established a movement called Pemuda migrated with a style of lecture that was easily accepted by young people. (KumparanNews, 2018)

In addition to the background of the speaker factors there is also a background of the linguistic factor in the language code mix used by Ustaz Hanan Attaki in preaching among them is (1) more memorable, (2) consequences and desired results. In preaching Ustaz Hanan Attaki more using the language code is more contemporary purpose to be easy to remember by the audience. In addition, the result of the mixed code used by Ustaz Hanan Attaki so that the Da'wah was accepted by the audience.

Mixed language code was influenced by the ability of the Ustaz Hanan Attaki in language, among them because he was born from Aceh and after he continued his studies in Al-Azhar Cairo, Egypt. After, he graduated from study and settled in Bandung with his wife and children to mix the language code. Sociolinguistic use of mixed language code is very effective in da'wah on social media because it can reach a variety of ethnic as well as groups especially millennials.

The effectiveness of Da'wah on social media is evidenced by many subscribe on Youtube and the number of Instagram followers Ustaz Hanan Attaki. Youtube's audience at the Ustaz Hanan's talk reached 2.5 million. In addition, the number of Instagram followers reaches 4, 8m. (Coil, 2018) From the data that has been shown above proved that social media is very effective to preach one of them from the use of mixed language code by Ustaz Hanan Attaki.

CONCLUSION

Based on the results of the above discussion, it can be concluded that Ustaz Hanan Attaki in preaching often

use the language code. The mix of languages in this study is divided into two, i.e. interfering with internal code (outside) and interfering with external (inner) code. Mix the internal code used in preaching Ustaz Hanan Attaki is Javanese language as in the word Ngasih, Ngantri, chased and Sunda while interfering with external code that is often used by Ustaz Hanan Attaki is English, as in only one Only you, original, and mellow while in Arabic there is the word Ikhwan and Akhwat.

The use of mixed language code used by Ustaz Hanan Attaki affects the effectiveness of Da'wah. In this case the effectiveness of Da'wah is divided into two aspects, namely sociolinguistic and the effectiveness of da'wah on social media. In sociolinguistic aspects there are factors that influence the code mix of speaker background and language background, while in the effectiveness aspect of Da'wah social media affects the audience. It can be seen from the number of Instagram followers that reached 4, 8m and the number of Youtube audience reached 2.5 million so that da'wah on social media is very effective to use the Dai in preaching. Da'wah through social media is an effective way, one of which comes from the use of a language code mixed by Ustaz Hanan Attaki.

Suggestion

This research has been in the language of the Da'wah code of the Ustaz Hanan and the effectiveness of da'wah through social media. Through this research I hope to the community to be more attentive to the good language so that it does not interfere with language code. Researchers also expect further research on the interfering code done by subsequent researchers, especially those similar to this research. It is expected to support the development of the linguistic aspect.

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