

PROSIDING
Seminar Antarbangsa
Arkeologi, Sejarah, Bahasa, dan Budaya di Alam Melayu
(ASBAM) ke-7
Volume 1

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BUKU 2

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INTEGRASI NUSA MARITIM DAN PENGUATAN
JALINAN KEBINEKAAN ALAM MELAYU
DI ASIA TENGGARA

Lombok, Nusa Tenggara Barat, 28-29 Juli 2018

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Fakultas Ilmu Budaya Universitas Hasanuddin
Makassar
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Penyunting : Akin Duli dkk
Desain Sampul : Masagena @rt
Tata Letak : Masagena @rt
Penerbit : Fakultas Ilmu Budaya Universitas Hasanudin
Jl. Perintis Kemerdekaan Km. 10 Kampus Unhas
Tamalanrea, Makassar, Indonesia
Telp. 0411-587223, Fax. 0411-587233
Email: ilmubudaya@unhas.ac.id
Cetakan : Pertama, 2018

xiv + 978 hal; 21 x 29,7 cm

ISBN 978-602-51125-2-2 (no. Jilid Lengkap)

ISBN 978-602-51125-3-9 (No. Jilid 1)

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THE POWER OF LANGUAGE ON RELIGIOUS LECTURES IN INDONESIA

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ABSTRACT

This study aims to explore the power of language contained in speech and text. The main focus is to find out what language techniques are used in religious lectures, especially Islamic lectures in Indonesia. The method used is observing the activities of religious lectures in various places, such as in mosques, television, radio, social media, and others, to determine verbal and non-verbal data that determines the power of language. As a benchmark and amplifier of the results of observation, will be observed also particular political speeches, because it is assumed they have a resemblance to religious lectures. In addition, there will be an analysis of texts deemed to have the power of language. The existing verbal and non-verbal data will be explained on the basis of interpretative approach. The results show that there are similarities between religious lectures and political speeches, both of which use persuasive language techniques, that is to persuade and influence the listener to do something as desired. While the style of the metaphorical language, the use of plural third person pronouns, the powerful choice diction has made them similar. However, the substance of the content conveyed, the style of propaganda, and sometimes coercion, have made them different.

Keywords: the power of language, Islamic lecture, political speech, persuasive.

Introduction

Language is an entity that humans use and can as a means of conveying things. If something is still an idea, abstract thoughts, who dwell in one's mind, then it becomes the area of philosophical study, which usually explains it by using a rational approach of reasoning. However, when those ideas have passed through the human speech organ, and / or have been written in the form of writing through the limbs of the human hand, it has become the subject of various studies, such as linguistic descriptions, systemic linguistics, sociolinguistic, etmolinguistic, including pragmatic and discourse.

De Saussure (1983), as a structuralist, studies the human language still in the abstract realm, the mind, where he says that between the sign and the designated object there is an arbitrary relationship, thus according to another scientist's analysis, Peirce (in: Buchler, J. (ed.) 1955), the distance between the sign and designated object allows for rupture. It is this rupture that is usually inserted by anyone who has certain intentions to make the language essentially neutral to be charged with something. That's why if we want to study the language in the pragmatic field, it is inevitable to be in touch with the loads charged to it.

Charles Sanders Peirce, American scientist, has concretized the study of language that was still in the abstract area, the mind, down to the concrete world, by utilizing the rupture earlier. By utilizing the concept of interpretant, he bridges the relationship between the sign and the object that represents it, so that Peirce's semiotics theory was born (in: Buchler, J. (ed.), 1955). That's not what this paper wants to talk about, but the markers that show that language has power, so when used it shows empowerment.

The power of language was once discussed in the *Discourse Analysis of Power in the Colonial Texts in Indonesia* (Latjuba, A.Y., 2013). From the discussion it can be shown that the language, in this case words, phrases, clauses, can be negatively charged, when the word chosen to be used has a contents that is degrading, shrinking, bad, dirty, untidy, and so on. On the other hand, powerless languages can be identified through the use of various language markers, such as hedges, intensifiers, deictic phrases, excessive politeness, the use of tag question, verbal and non-verbal hesitations (Areni, C.S. and Sparks, J.R., 2005)), and this is associated with a relatively low social status in the context of communication. While the powerful language suggests a higher social status and is characterized largely by the absence of the language markers as mentioned above.

O'Barr (1982) as quoted from Areni, C.S. and Sparks, JR (2005) characterize the frequent use of nonverbal hesitations, such as "umm," "ehh," and so on, or verbal hesitations, such as "you know," "I mean,"

etc., deictic phrases like "that man there," formal language, such as "Yes, sir," "therefore," etc as a powerless language. Besides also examples for tag questions, such as "that's how it happened, is'n it? While for hedges given the example "I guess," "sort of," etc., and intensifiers for example "he really did," "it was very, very dark," etc. All of these are identified as markers that characterize the powerless language.

The power of language can also be misused and manipulated, as is the analysis of the 1984 novel by George Orwell (<https://www.bartleby.com/essay/The-Power-of-Language-P3XDHKJTF>) which shows that language can be used to control the human mind. It is utilized by totalitarian States to control the minds of its people, as well as through language it manipulates past history. Manipulative language is also evidenced in the use of political domains by Rozina, G. and Karapetjana, I. (2009). Other language analysts (Morand, D.A., 2000) show how language power is enforced and communicated in superior-subordinate relationships, with implications for the apparent behavior of those status relationships.

Looking at all the above language studies, the authors assume that the power of language can also be manifested in religious lectures that are implemented in the daily life of Indonesians. Religious lectures are not something special, but it has become a daily activity familiar to listeners. Religious lectures, especially lectures of Islamic religion, as he is usually called in the Indonesian language, and not called religious speech, because in the lecture contained certain knowledge to be taught to the listener. While in the word speech only contained the meaning of general information to be conveyed. Yet these two words have something in common. Religious lectures have also studied aspects of speech acts of illocution and politeness strategies (see Saefudin, S., 2017). In urban communities in Indonesia, religious lectures, especially Islamic lectures, are easy to find, not only in places of worship, such as mosques, but also on television, radio and social media (you tube), even in private homes or private or government institutions often held religious lectures especially in the holy month of Ramadhan as it is today.

Religious lectures, generally using persuasive language to invite his listeners to do good as the contents are delivered. The result was that many people who listened to him were enlightened, and happy to do what they wanted. This is evidenced by the growing number of viewers from time to time attending religious lectures like this (see religious lectures broadcast on television channels in Indonesia daily).

When looking at the language used in a persuasive style, political speeches use the same style, but then the question arises whether the power of language held religious lectures have the same persuasive elements as political speeches for example, and how also the power of language that is reflected in narrative texts other. It is this curiosity that underlies us to explore the power of language in speech and writing, mainly from religious speakers.

Research methods

To obtain data relating to the power of language reflected in its use, we observe language in speeches and texts. The focus of attention for speech languages is on political speeches, and Islamic lectures are in that category. We observed the activities of Islamic religious lectures in various places, such as in mosques, television, radio, social media (you tube), private homes, private and government institutions. The data collected about the power of language can be verbal and non-verbal, as needed, which will be analyzed descriptively-interpretative. And to strengthen our analysis of the power of language in the speech, we also observe and analyze the power of language in the text.

Results and Discussion

In discussing the power of language contained in Islamic lectures, we will describe the data that has been collected, in the form of verbal and non-verbal data. In the meantime to further reinforce our explanation of the power of language contained in religious lectures, we will begin with an explanation of the power of language in the political speech of the leaders of the country, derived from our reading of texts and our direct observation of the situation in Indonesia.

The Power of Language in Political Speech

Speaking of language and power, in practice language can be loaded with the interests of individuals, groups, and countries (Morand, D.A., 2000; <https://www.bartleby.com/essay/The-Power-of-Language-P3XDHKJTF>; Areni, C.S. and Sparks, J.R., 2005). Of course, by utilizing the weaknesses that exist between

the relationship of signs and objects or representamen (Buchler, J. (ed) 1955). On the other hand, Rezaei, S. and Nourali, N. (2016) interpret the "power" of language as the ability used by entities such as companies, individuals, social groups, to make changes or to keep things as they are. They also believe that two uses of different languages should be considered when discussing the power of language, the first being language as a public discourse and the second being language as interpersonal communication.

As a public discourse, language can be regarded as influential political rhetoric, since political discourse is focused primarily to persuade people to take political action or make certain political decisions (Rozina, G and Karapetjana, I., 2009). Politicians use persuasion techniques to persuade people to do what they want, and speech is an effective means of language that can be used. Therefore, in a speech, the speaker directly confronts the listener, so that he can immediately know the effect of the delivered speech. The style of speaking of a political leader usually includes communication policies and strategies, metaphors, repetition mechanisms, etc., as stated by Kasanova (2013) (in Rezaei, S. and Nourali, N. 2016). In his research on two US presidents, George Walter Bush and Barack Obama, Kasanova spelled out the different speech strategies used by both. George W. Bush's speeches use abundant metaphors, and he often includes in his speech words like American public and American citizens. While Obama is not trying to manifest the truth of his political movement by strictly isolating himself from his opponents as well as his partners, he is rather reconciled. Obama's persuasion strategy in his speeches, according to Horvath (2009) shows that Obama mostly uses pragmatism, liberalism, inclusiveness, acceptance of religious and ethnic diversity and unity. The most important words he uses are nation, new and American. He uses the plural third person pronoun, which is us, which is evidence of his perception of American society and the need for unity, which is felt when the nation is in danger.

So also with the speech of the head of state or head of government in Indonesia delivered to the people. It remains a reminder of me, when President Suharto (deceased) speaks on various occasions, that we must tighten the belt, in order to deal with the problems that are being wrapped around the Indonesian nation during the 1998 monetary crisis. We, as the Indonesian nation who hears it, can do nothing but accept and if it is possible to exercise what is recommended. Another interesting example may be presented here is the speech of a Lebak Resident Assistant to the Heads of Indigenous Governments under him. This speech is both interesting and controversial, because it is conveyed by a leader who in fact is a colonist - in the Lebak people's perspective - aims to arouse the hearts of indigenous leaders who listen to his speech to do something to oppose injustice or at least prevent or not to practice that dishonest. In fact, prior to his speech, the assistant had his initial suspicions about the underlying indigenous leaders, who were suspected of extortion against his own people. Here, it is seen how powerful the language is used, advising while quoting wise words, illustrating with ideal images, so pleonastic. Nothing can be done by those who hear it but bow their heads, a sign of their helplessness at that moment. Below it can be read from the novel Max Havelaar, as follows:

Yes, I am very happy to be summoned to Banten Kidul.
[.....]

And I said to him: "God grants us a child, who once said: you know that I am his son?". Then in the country there are people who salute him with affection, and put his hands on his head while saying: "Let us eat together, and stay in our house and use what we have, for I have known your father."
Because, the heads of Lebak, much to do in the territory of the lord.

Tell me, is not the peasant poor? Does not rice yellowing often feed people who do not plant it? Is not the number of boys just a little?

Is there no shame in the soul of the lord, if the Bandung people are located in the East, visit the land of the lords and ask: "where are the villages, and where are the peasants, and why do not I hear the gamelan expressing its joy with the mouth of copper, or the sound of your daughters' pounding on the rice?"

Yes, yes, yes, I say it to you, that my soul and yours are sad to think about it, and that is why we thank God, that He gave us the power to work here.

[.....]

Where Allah sends the flood that struck the huma, where He solidified the land like a dry stone, where He heated up the sun to burn incense, where He caused a war that chewed the ground, where He lowered the disease that weakened the hands, or tortured with a dry, dead-end season of grain ... therein, the heads of the land of Lebak, we bow our heads and say: "Thus His will!"
But not so in Banten Kidul!