Structure Register of Javanese Preachers in Social Media

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Abstract
Language variations that correlate with social variations in society are interesting and important studies to do. One of the social variations that shows the dynamics of language is the use of Javanese by religious preachers. This study aims to describe and classify the structure and characteristics of registers used by Javanese preachers in social media. The theory used is the language register theory from Halliday and discourse structure. The source of the data comes from the utterances of Javanese-language preachers on Youtube, especially on the Anza channel. KH. Anwar Zahid. The research was conducted using a descriptive qualitative approach. The process of collecting data through observation and listening methods with note-taking techniques. The research data is in the form of words containing registers that show the structure and characteristics of Javanese preachers on YouTube social media. The results of the study show that there is a structure and register characteristics used by Javanese preachers on social media, especially on the anza channel KH. Anwar Zahid. The structure of the register of Javanese-language preachers on the social media Youtube channel KH. Anwar Zahid can be seen in the opening structure, content or core structure, and closing structure. Each of these structures has a register shape that is not the same. The structure of the registers of Javanese preachers studied show that dominant vocabulary or discourse related to Islamic religion emerges and Javanese culture. In addition, it was found that there were specific greeting words, unique abbreviations, humor or jokes that showed the closeness between the congregation and the preacher, namely KH. Anwar Zahid.

Keywords: Structure; Register; Preacher's; Javanese Language; Social Media

Introduction

The emergence of linguistic diversity in society is very interesting to research, especially through sociolinguistic studies. One of the ways in which this language diversity can be seen is in the da'wah lectures given by KH Anwar Zahid. KH. Anwar Zahid is a famous speaker with an East Javanese accent. He delivered lecture material communicatively, easily digested, and accepted by the wider community. Even though his lectures invited lots of laughter, the material was quality, pithy and firm. Apart from containing religious values, his preaching lectures also included humorous interludes so that the listeners would not get bored and sleepy. The language of the lecturers of course showed variations in the use of complex language. One variation can be seen in the form of the register. According Imam (2023), Annisa (2022); Lestari & Kurnia (2014), register is a variation of language related to its use, usage or function. Nisa & Kurniawati (2023); Cahyani (2020); Wahyudi, et al (2017); Lestari (2010) say that registers are a typical treasury, whether in the form of words, sentences or discourse used in certain jobs or community groups. Based on this definition, it can be concluded that a register is a typical vocabulary, whether in the form of words, sentences or discourse used in certain jobs or social groups.

The focus of this research is to analyze the structure and characteristics of the register of Javanese preachers on YouTube social media, anza channelKH. Anwar Zahid. The variety of languages used has unique characteristics that are not found in other social

communities in society. Many studies have discussed registers in a community or social group, but none has specifically discussed the registers used by Javanese-speaking preachers. Several previous studies that are relevant to this research include those conducted by Subekti ; Zulianingtyas & Surana; Fatimah, et al. Subekti (2023) studied the persuasive communication of KH Anwar Wahid's preaching. Persuasive communication is an effective way of communicating messages in a communication. In this case the context is a preaching speech. This study uses a pragmatic approach with Yule theory. The results of the research show that KH Anwar Zahid's preaching makes a lot of use of online media during his lectures. The aim is to make it easier for KH Anwar Zahid to preach and spread goodness to the wider community.

Zulianingtyas & Surana (2023), the results of the research show that there are various forms of language, including Javanese, Indonesian and Arabic, forms of code switching including internal code switching from Indonesian to Javanese, external code switching from Indonesian to Arabic and external code switching from Javanese to Arabic and forms of code mixing. including Javanese-Indonesian-Arabic code mixing, Javanese-Indonesian-English code mixing and Javanese-Indonesian-Arabic-English code mixing.

Fatimah, et al (2023) studied the play of sounds and language styles as well as the aesthetic characteristics of language in KH's preaching rhetoric. Anwar Zahid. In his preaching KH. Anwar Zahid uses a lot of alliteration, assonance, acronyms and slogans. The dominant language styles used are epetition, anaphora, antithesis, simile and pleonasm. This researcher examines the rhetoric chapter and the public's reception of preaching KH. Anwar Zahid on YouTube.

Method

This research uses a qualitative descriptive research method by presenting the results of descriptive analysis based on the research data studied. The research data consists of spoken words and sentences which are thought to contain the preacher's register. The data source studied was a video lecture by KH. Anwar Zahid, uploaded on YouTube anza channelKH. Anwar Zahid. Video lecture "Live Streaming with KH. Anwar Zahid", duration 1 hour 53 minutes 10 seconds. The recitation took place in Wonosari, Patebon, Kendal on August 30 2023. At the time this research was written, it had received 154K views. Data collection techniques are observation, listening and note-taking techniques. The observation technique is by determining the speaker and selecting one video to be used as the research object. The listening technique is by watching KH's preaching video. Anwar Zahid on Youtube has been selected. The note-taking technique is to write down the results of listening to the video. Technical data analysis by transcribing data in written form from KH's video lectures. Anwar Zahid from start to finish. Next, read it again repeatedly to look for the necessary data. The final stage is data classification by grouping it based on its classification. In presenting the research data, this research uses an informal presentation method, where the formulation uses ordinary technical words (Sudaryanto, 1993). In other words, this research attempts to explain the results of the analysis in detailed words or sentences.

Results and Discussion
1. Opening Structure

The discourse structure found in this preacher's register is the same as in other studies, namely consisting of an opening, core and closing structure (Lestari, 2020). What is different is the structure of each register of Javanese preachers, KH. Anwar Zahid has distinctive characteristics. Structure of the register of Javanese preachers on the Anza KH YouTube channel Anwar Zahid is divided into at least three parts. These three parts are the opening structure, content or core structure, and closing structure. The details of each

preacher's register structure are described as follows. In the opening structure, there are three languages used by the preacher, namely Javanese, Indonesian and Arabic. KH Anwar Zahid uses Javanese dominantly when giving lectures, because he is a Javanese speaker who comes from Bojonegoro, East Java. Indonesian is also used so that people outside Javanese speakers understand and understand what is being said. Arabic is also widely used because this language cannot be used. separated from religious activities. Arabic is mainly verses from the Koran or hadith used by lecturers as a basis for explaining material. Another foreign language used is English in the form of fragments of minimalist words.

Based on the data that has been analyzed, the opening structure of the preacher's register consists of: conditioning towards the congregation, greetings, basmalah and praise for the Prophet Muhammad, greetings to related parties present in the study, and expressions of gratitude for the conditions faced. The following is the sequence of opening structures for the register of Javanese preachers found in KH's lectures. Anwar Zahid was researched.

a. Opening Structure: Conditioning The Congregation

"*Harap tenang*, *pinarak sedaya, matur nuwun*." 'Please calm down, sit down everyone, thank you'

The data above shows part of how KH. Anwar Zahid conditioned the congregation before the lecture began. The preachers use two variations of language, namely Indonesian and Javanese. Initial conditioning carried out by KH. Anwar Zahid aims to get the congregation to stop talking, then focus on paying attention to his lecture.

b. Opening Structure: Greeting

"*Assalamualaikum warahmatullahi wabarakatuh*"

The speaker greets the congregation in Arabic. The opening greeting contains a prayer, namely 'May you always receive safety, love and blessings from Allah SWT'. What was said by KH. Anwar Zahid was then answered by the congregation with the greeting "wa'alaikumussalam wa rahmatullahi wa barakatuh", which means 'may Allah's greetings or prosperity, mercy and blessings be upon you.' Greetings for preachers are usually done at the beginning.

c. Opening Structure: Basmallah And Prayers of Praise to the Prophet

"*Bismillahirrahmanirrahim. Alhamdulillahirobbil alamin washolatu wassalamu ala nabiyyil Musthofa Sayyidina wa Maulana Muhammadin Al mujtaba Wal muktafa wa'ala alihi wa ashabihi ahli*"

The next opening list of da'wah is in the form of saying *basmallah* and praising the Prophet Muhammad. *Bismillahirrahmanirrahim* means 'In the name of Allah, the Most Gracious, the Most Merciful. The next meaning of praise is 'Praise be to Allah, Lord of the worlds. May grace and safety be upon the Prophet Muhammad...'. Data (3) shows how the preacher said basmallah and praise to the Prophet Muhammad SAW.

The register above was said by KH Anwar Zahid at the opening of his preaching, namely before entering the main material. *bismillah* The meaning of and *bismillahirrahmanirrahim*, is to intend everything that will be done in the name of Allah. The aim is for Allah to always be pleased, and to provide smoothness and protection for what will be done. Shalawat to the Prophet Muhammad SAW aims to strengthen faith and obtain blessings from Allah. The data register is in the form of basmallah and shalawat as an opening or in Arabic it is also called *muqaddimah*.

d. Opening Structure: Greetings To Related Parties Present In The Study

"*Bapak-bapak Kyai, ibu-ibu Nyai, para sesepuh yang kita takzimi. Kita mohon restu dan doanya pejabat pemerintah baik sipil, TNI maupun Polri dalam semua tingkatan bersama jajarannya. Pak Camat, Pak Kapolsek, Pak Danramil, kepala desa,*

perangkat-perangkat desa, tokoh-tokoh masyarakat, dan segenap tamu undangan. Yang kita hormati rekan-rekan panitia sahabat-sahabat dari gerakan Pemuda Ansor, sahabat-sahabat Banser."

The register in the opening structure in the form of a greeting was carried out by KH. Anwar Zahid to honor the congregation and officials present. Greetings in the form of father kyai, mother nyai, and elders, in Javanese culture refer to people who are elders or respected. The greetings for kyai and nyai in the Islamic boarding school environment are special words of address aimed at Islamic boarding school leaders (Zakiyah, 2018). Other greetings were addressed to the officials present, from the TNI to invited guests. Apart from that, he was also greeted by the committee and the Anshor Youth movement as well as Banser's friends. KH's goal. Anwar Zahid said that one by one the parties present were to pay respect and appreciation for the presence and support of these parties.

e. Opening Structure: Expression Of Gratitude For The Conditions Faced

"Alhamdulillah malam ini atas izin Allah, atas pertolongan Allah, kita sama-sama berhimpun, berkumpul bersilaturahim, berzikir, berdoa, bersholawat untuk peringatan hari ulang tahun proklamasi kemerdekaan Republik Indonesia yang ke 78. Hadir di majelis ini puluhan ribu manusia yang karakternya beda-beda, kelakuannya beda-beda, keinginannya beda-beda, pendapatnya beda-beda, pakaiannya beda-beda. Mari kita syukuri"

The opening register above shows KH Anwar Zahid's invitation to the congregation to be grateful for whatever conditions they face. Apart from that, it reminds them to increase their dhikr, prayers and prayers to commemorate the 78th anniversary of the proclamation of independence of the Republic of Indonesia. Next, he also reminded us to respect the differences of the thousands of people who attended the study.

2. Content / Core Structure

On the content structure or core of the register of Javanese speakers, KH. Anwar Zahid contains advice or good messages related to the theme for the audience. The message of goodness conveyed is not only for the good of the world, but also for the good of the hereafter. The Javanese preacher studied tried to convince the congregation regarding the topic being presented. The preachers' material was varied, although what was conveyed was inseparable from the big theme of Indonesian independence. From these topics, things developed such as inviting people to live in harmony despite differences, having good morals, remembering death, conveying about independence, struggle, dealing with differences, and competing in goodness. This means that the structure of the content of the Javanese preacher's register being studied includes many aspects, as in the following speech data.

a. Content Structure: The Invitation to Live In Harmony Must Have Differences

1) "Yang berbeda paham dan berbeda pendapat gara-gara *bedhaqunut karo ra kunut, poyok-poyokan. Beda rakaat, beda senengMaulid karo ora seneng Maulid poyok-poyokan. Beda senang manakipan, yasinan, tahlilan,karo ora, poyok-poyokan. Ora usah ngono, Islam niku ajarane luas"*.

2) "Amaliah-amaliah dalam Islam yang dihidangkan Allah kepada hambaNya *niku luas. Panjenengan remen nindake amaliah sing model pripun, yang sedulur-sedulur Muhammadiyah remen nindake. Amaliah sing model saling menghormati, saling menghargai soale sing dinilai Gusti Allah niku* mana diantara kalian yang paling bagus amalnya. Buat lagi amalan mana diantara kalian yang paling bagus amalnya. *Lek wonten sedereke kula panjenengan sing nindake amaliyah model benten kalih kula panjenengan harus dihargai dan dihormati."*

3) "*Mangga* berlomba-lomba dalam melakukan amaliah kebaikan sepanjang itu tidak melanggar syariah.Sepanjang itu tidak bertentangan dengan akidah Ahlussunnah Wal Jamaah, *mangga please*, silahkan. *Lana amaluna wa lakum* kalaupun ada yang beda paham dan beda pendapat dalilnya jelas manfaat bagi kami, amal kami manfaat bagi kalian."

Several examples of the data above show the diversity of the language content of preachers in conveying the issue of harmony. Invitation to preacher KH. Anwar Zahid gave a message of kindness that in life we must be able to accept differences, including in terms of models of implementing religious deeds. What message of goodness was conveyed by KH. Anwar Zahid, of course, aims to influence the congregation to follow what he says. The structure of the contents of the register of the Javanese speakers studied, the markers indicating the invitation to live in harmony must be different, for example in the sentences : "Ora usah ngono, Islam niku ajarane luas" 'There's no need to do that, Islam has broad teachings'; "Lek wonten sedereke kula panjenengan sing nindake amaliyah model benten kalih kula panjenengan, harus dihargai dan dihormati" 'If there are our brothers who follow a different model of practice from us, we must respect and respect them'. Apart from that, the invitation to be able to accept differences and always maintain harmony is marked by the word mangga, mari 'please'.

b. Content Structure: Address Differences with Morals

1) *"...Mboten usah ngilok-ngilokke wong liyasing donyane ora pada karo donyane sampeyan. Paham mboten sampeyan ? Maksude nek awak dewe seneng sateayo dinikmati,ana sedulur saling* menghormati, bahkan dengan saudara kita yang beragama lain kita juga wajib menghargai dan menghormati.

2) Dalil lakum dinukum…*Gusti Allah sing nguripi ya Gusti Allah sing nyukupi.* Mari kita sikapi dengan baik kita rangkul mereka kita sentuh hatinya dengan akhlakul *karimah sapa ngerti dengan sentuhan-sentuhan akhlakul karimah sangking panjenengan kebuka atine..."*

The data written in bold above is part of the structure of the register content of the Javanese speakers studied. The content presented shows the speaker's invitation to respond to differences with good morals. In life, differences are normal and commonplace. Of course, awareness and sensitivity are needed in responding to this matter. The preacher's invitation aims to persuade or persuade the congregation to do what the preacher says. This is in line with Hasanah's (2020) findings that the preacher in his lecture aims to persuade the congregation to do what is said.

c. Content Structure: Reminiscent of Death

1) "Rambutmu yang dulu berwarna hitam sekarang berubah menjadi putih, itu artinya dirimu sudah saatnya meninggalkan dunia hitam. Rambut *sing asale ireng berubah warna jadi putih.*

2) *Mula Kanjeng Sunan Kalijagangelingake ing tembang turi-turi putih. Turi-turi kuwi Jarwa dhosok mituturi, menasehati. Nasihat apa kok putih? Ternyata itu nasihat kematian.*

3) *Yen ana sedulurmu mati kae dibungkus kain warnane, mulo turi-turi mati kae jasade dibungkus kain sing warnane putih. Terus panjenengan kok kersa takziah, mesti panjenengan nampa pitutur ati panjenengan tersentuh, kedodok saiki sedulurku sing mati njur giliranku kapan? Saknakal-nakale, peristiwa kematian mesti atine leleh."*

d. Content Structure: Grave Pilgrimage

1) *"Wong Jawa nek ngarani ziarah kubur niku nyekar. Itu berharap pewangian dari sing diziarahi, jenengan ziarah nunggune para aulia, para ulama, para pahlawan, diarani nyekar soale njenengan berharap memetik wewangian dari beliau-beliau itu.*

2) *Sampeyan saiki ora mengangkat senjata, tinggal mengisi kemerdekaan.* Disuruh untuk mengungkapkan terima kasih kepada para pahlawan saja kadang-kadang nggak mau.Maaf, dulu mbah-mbah kita merebut kemerdekaan sampai dengan mempertahankan kemerdekaan itu mengorbankan waktu, tenaga, pikiran, harta, benda, jiwa, raga, bahkan nyawa berdarah-darah. Sampeyan karek penak'e, mereka dulu yang berjuang."

3. Closing Structure

The closing register structure of preacher KH Anwar Zahid is marked by reading sholawat, an invitation to donate and ending the lecture with hamdallah. All the messages conveyed in the closing structure show an invitation to goodness such as donating, requests for faith and Islam, prayers for the good of the nation, the leaders, the heroes, and society at large. Closing Structure: Reading sholawat, invitation to infaq, and saying hamdallah

a. *"Allahumma sholli 'ala Muhammad shollallahu 'alaihi wasallim wa 'alaa aalihi wa ashabihi ajma'in* 'Ya Allah berilah kesejahteraan dan keselamatan Nabi Muhammad SAW kepada keluarganya dan sahabatnya seluruhnya'

b. Ada kotak infaq juga, mangga Bapak Ibu siapkan infak terbaik *Alhamdulillah Allahumma Sholli Ala Muhammad*

Conclusion

Based on the discussion above, it can be concluded that the register of Javanese preachers KH. Anwar Zahid consists of three structures, namely the opening structure, content or core, and closing. Each has different register characteristics. Each of the preacher's register structures shows the dominance of the use of Javanese and Arabic. The use of Javanese cannot be separated from the background of the community encountered, background knowledge, and Javanese culture. Arabic is widely used in the form of praise, prayers, excerpts of verses both from the Al-Qur'an and hadist.

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