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COMMUNICATION PATTERNS OF GUS BAHA' RELIGIOUS SPEECH (ETHNOGRAPHIC STUDY OF COMMUNICATION)

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Abstract
This article aims to describe the communication pattern of Gus Baha' religious speech as a Kyai who is ethnically Javanese. Gus Baha' is one of the well-known Kyai, especially in the East Java area. The method used in this study is descriptive qualitative with data collection techniques by notes. The study in this article is the communication pattern used by Gus Baha' in each of his speech, namely the speech structure that Gus Baha' tends to use, switching and mixing codes and Gus Baha's dress culture in delivering speech material in front of audiences. The data source for this research is a religious speech delivered by Gus Baha'. The data taken are sentences that show Gus Baha's communication patterns in lecturing. The results of this study describe the pattern of communication when Gus Baha delivered his speech. This communication pattern includes how Gus Baha conveys the opening, content, and closing parts. In addition, this study also describes how the language used by Gus Baha, especially with regard to code switching and code mixing, as well as living equipment systems, in particular the clothes worn by Gus Baha', are the clothes commonly used by ethnic Javanese religious preachers.

Keywords—Communication patterns, Gus Baha, Speech

Introduction

Human life is inseparable from language. Humans as social beings need language as a means of daily communication. Any activity definitely requires local languages, Indonesian, and foreign languages. Especially in Indonesia with a pluralistic society that has a variety of cultures, languages, ethnicities, and so on.

There is a different ethnic group speak different languanges in many communities, different ethnic groups speak different languages. In some communities, ethnic groups speak or communicate using different languages (Arifin 2019). This can be interpreted that each region with different ethnic groups communicates in their respective regional languages. Javanese ethnic communicate in Javanese, Madurese ethnic communicate in Madurese, and so on. However, it is possible for people to use more than one or two languages in daily communication, for example using Javanese and Indonesian, Madurese and Indonesian, which are important for good communication. It means that any language used can be understood by using communicative sentences.

A communicative sentence is a sentence that is easy to understand according to what the speaker intended. A sentence that can be understood properly must use clear ideas, the right choice of words, and good sentence construction.

(Anggraeny et al. 2014) suggests that a communication must contain 3 components, namely:

1. The communicating party, namely the sender and recipient of the information being communicated, is commonly called the participant.
2. Information communicated

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3. The tools used in communication.

Parties involved in the communication process:

1. Sender is a party that sends information
2. Receivers are parties who receive information (Saidi, M.Hum, Puspitasari, and Alba Siregar 2019) ;(Nuryani, Haryono, and Badrudin 2022)

The essence of the description above can be said that the message conveyed by the speaker or sender will be well received or understood by the recipient of the information called the receiver if the language used in communication is a language that contains communicative sentences so that the information received is in accordance with what is intended by the speaker. speaker. Like a religious preacher, what is conveyed in the speech delivered must be well understood by the listeners. Therefore, it is often found that speeches use certain patterns or models in lecturing.

This article discusses K.H Ahmad Bahauddin Nursalim's communication patterns in delivering his religious speech. This article about communication patterns is not the first article, there are previous articles that describe communication patterns, namely Coastal Women's Communication Patterns: An Ethnographic Study of Communication by Yayah Nurhidayah, IAIN Syeikh Nurdjati Cirebon. Communication Patterns of Welcome Speeches at Javanese-Islamic Traditional Wedding Receptions in Pasuruan Regency (Ethnographic Study of Communication) by Heny Retna Anggraeny, Agus Sariono, A. Erna Rochiyati S. The difference in this study is that the object is discussing the Communication Pattern of Gus Baha' as a Javanese Kyai who delivered his speech using Indonesian and Javanese

K.H Ahmad Bahauddin Nursalim or better known as Gus Baha is a *Kiyai* (muslim priest) from Rembang. He is known as a *Kiyai* who often inserts local language words or sentences into each of his speeches so that what he conveys seems light and easily understood by his listeners.

Literature Review

Communication Ethnography

Ethnographic studies examine the communication patterns of certain communities so that special or distinctive communication patterns or models are formed between speech components, influenced by linguistic aspects, and social and cultural interactions (Haryono, 2015).

There are seven cultural elements contained in ethnolinguistic studies, namely (1) language, (2) knowledge systems, (3) social organizations, (4) systems of living equipment and technology, (5) livelihood systems, (6) Religion (7) arts (Nurhidayah 2019); (Andriyana et al. 2021), from these cultural elements, language is a cultural element so that culture and language cannot be separated.

The language used in communication can at least fulfill the communicative function of language in the sense that it can be easily used to convey information from speakers to listeners, from writers to readers. The communicative function of language involves the categories of expressive functions (conveying expressions of feelings, feelings or emotions), directive functions (begging or ordering), reference (the content of true or false propositions), poetic (aesthetics), fatigue (empathy and solidarity) and metalinguistic (reference on the language itself) (Haryono 2015) .

Communication patterns are models of interaction using a distinctive and repetitive language code that is influenced by linguistic, social, and cultural interactions. In studying this communication pattern, there are eight communication variables to look at, namely SPEAKING from hymes (situation, participant, act, key, instrument, norm, genre)(Haryono 2018).

Religious speech is a form of conveying information by a speaker to the public (listeners) with the aim of the listeners gaining knowledge, information, and good values which can later be applied in everyday life (Habibi 2018); (Mislikhah 2014). There are no regulations that require how a person delivers his speech. Delivery, structure, style in lecturing refers more to the pattern or model of each individual. In general, speech contain three structures, namely

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introduction, content, and closing (Merri Silvia Basri, Hilma Safitri, and M. Nur Hakim 2021).

According to Hymes, the factors that influence speech events are (a) the setting or scene, namely the setting and atmosphere of the speech event; (b) participants, referred to as speakers, speech partners, or other parties; (c) end or goal; (d) act, namely the action performed by the speaker in the speech event; (e) key, namely tone (Arifin 2019).

Code Switching and Code Mixing

According to Abdul Chaer and Leonie (2010) in sociolinguistics, the event of changing the use of language from casual to official variety, or vice versa, is called code-switching. for example from Javanese to Indonesian or Indonesian to Javanese. External code switching occurs in its own language with a foreign language. Because speakers often use Arabic in strengthening religious arguments conveyed in religious speech (Habibi 2018) ; (Rulyandi, Rohmadi, and Sulstyo 2014)

Malmaker said that distinguishes code switching, namely the switching of one language to another in one utterance. Code mixing is the use of language elements from one language through special utterances into another language (Nirmala 2013).

Live Equipment System

On the other hand, one of the elements of culture in ethnolinguistics is a living equipment system. Tools and equipment for life are all the tools used by humans in their daily activities to meet the needs of life. This includes tools used in farming activities, hunting, household tools, means of transportation, and so on (Beta, Salvia, and Besse Herdiana 2020).

Research Method

This research method is descriptive qualitative, namely describing in detail Gus Baha's communication patterns in delivering the religious speech. The data collection technique used is by watching Gus Baha's video speech notes available on YouTube. The religious speech used as data sources in this study included 3 speeches, namely the Koran with Gus Baha, in the framework of the Prophet Muhammad's birthday. Gus Baha' Reciting the Book of Risale Ahlussunnah Wal Jamaah and Gus Baha' Reciting the Chapter of Death. The data obtained is in the form of sentences that show communication patterns used in lecturing.

Results and Discussion

Result

Gus Baha's Speech Structure

Delivery of speech generally has a certain structure, namely opening, content, and closing. In the following speech by Gus Baha, it can be observed by the structure of the speech delivered by Gus Baha'

Data 1 (Speech 1)

Koran with Gus Baha in the Commemoration of the Birthday of the Prophet Muhammad SAW

1. Greetings

   "*Assalamualaikum warahmatullahi wabarokatuh*" (Peace be upon you, and Allah's mercy and blessing)

2. Opening (preamble)

   "*Bismillahirrahmanirrahim, allahumma sholli wasallim ala sayidina Muhammadin wa alaalihi wasahbihi ajmain, amma ba'du*" (In the name of God, bless them, O God, bless and grant peace to our master Muhammad, the Divine, and all his companions)

3. Greetings / greetings to those present

   "Yang sangat kita hormati Kyai Haji Jamal, semua keluarga
   Yang sangat saya hormati Habib Muhammad

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Yang hadir, terutama Nyai Munzida Wahab selaku Bupati Jombang yang sangat saya hormati"

(What we really respect is Kyai Haji Jamal, all the family

What I really respect is Habib Muhammad Those present, especially Nyai Munzida Wahab as the Regent of Jombang, whom I respect very much)

4. Content Speech
5. Closing

Sholawat:

"Allahumma sholli ala sayyidina Muhammad" (Oh God, bless our master Muhammad)

Data 2 (Speech 2)

Gus Baha' Reciting the Book of Risale Ahlussunnah Wal Jamaah

1. Greetings

"Assalamualaikum warahmatullahi wabarokatuh" (Peace be upon you, and Allah's mercy and blessing)

2. Opening (preamble)

"*Alhamdulillahirobbilalamin, washolatu wassalamu ala asrofil mursalin sayyidina wa Maulana Muhammad allahumma sholli wasallim ala sayidina Muhammadin wa alaalihi wasahbihi, amma ba'du*"

3. Greetings / greetings to those present

Engkang sanget kulo hormati, K.H. Idris, Pakde Kaulo (I respect very much, K.H. Idris, Pakde Kaulo)

4. Content Speech
5. Closing

Closing greetings:

"*Assalamualaikum warahmatullahi wabarakatuh"* (Peace be upon you, and Allah's mercy and blessing)

Data 3

Gus Baha' Reciting the Chapter of Death

1. Preamble

"*Bismillahirrahmanirrahim, allahumma sholli wasallim wabari' ala sayyiduna Muhammadin wa'alaalihi washohbihi aja'main amma ba'du*"

2. Greetings (respectful greetings)

"Yang sangat kita hormati berrsama Direktur RSUD Rembang, dokter Agus dan juga beberapa dokter spesaialis karyawan dan semuanya"

(What we really respect is the Director of the Rembang Hospital, doctor Agus and also several employee specialist doctors and all)

3. Content of speech
4. Closing

"*Robbana atina fiddunya hasanah, waqina adzabannar… alhamdulillahhirobbilalamin*"

According to the description of the structure of the speech delivered by Gus Baha', it includes opening, preamble, greeting, content, and closing. In the opening part, Gus Baha' conveyed the greeting Assalamualaikum warahmatullahi wabarokatuh, a greeting that is commonly used by Muslims.

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The opening starts by delivering Gus Baha's speech always delivers prayers to the Prophet Muhammad SAW. This shows that the Prophet Muhammad is a prophet who is always upheld, in every speech his name is always mentioned. It is a tradition for Muslims to offer prayers to the Prophet Muhammad SAW.

In the greeting section, Gus Baha' conveyed respectful greetings to those present, especially to the people he respected the most. The use of language in the greeting conveyed by Gus Baha adjusted who was present. For example, in speech 2 Gus Baha' used Javanese which was very smooth because the one he "greeted" was a Kyai as well as Mr. De Gus Baha'. *Engkang sanget kulo hormati*, is the Javanese language with the most refined (high) level known as the Javanese Kromo Inggil. This shows how respected a Kyai is. In contrast to speech 3, what Gus Baha greeted were people at official institutions, that is, the language used was more formal.

The content of Gus Baha's speech is in accordance with the theme discussed. The submission uses non-formal language, namely language that is not official (non-standard). This can be seen from the use of language as in the second speech data, Gus Baha' is more dominant in using Javanese compared to Indonesian. In addition, Gus Baha' inserted anecdotes in his speech so that the speech seemed relaxed and non-formal, as in the following example:

1. *Terus potongan wali niku mpun mulai alit. Dados Gus Amar dadi wali pun terlambat. (*Then the pieces of the wali niku mpun start to get smaller. So Gus Amar becomes *wali* was too late).
2. *Bakat wali niku pun ketok teko alit, dados boten saget pencitraan* (Waki is a talent which can be seen from young, so it can not be imaged).
3. *Mungkin karena kuota wali zaman akhir makin sedikit mungkin bisa, berdasar KKN mangke diajukan* (Due to the quota for guardians of the last days is getting smaller, maybe it can be done, based on the KKN would be submitted)

The sentences above are non-formal language and contain anecdotes that someone can become a guardian of the end times by means of KKN.

In addition, there is language code-switching and mixing, namely inserting regional languages or foreign languages into Indonesian which is used in conveying the contents of religious speech material. In this study, the code-switching and mixing of Indonesian into Javanese was devoted because Gus Baha' is a Javanese religious figure.

Instead, mix the Code

In the delivery of his speech, Gus Baha' often inserts elements of the regional language, namely Javanese, into it.

Code mixing on data 1 (speech 1)

In speech 1, there was a lot of code mixing, namely inserting Javanese words between the use of Indonesian in the delivery of the speech.

1. *Masak* (what if) The Prophet's to become a prophet was 23 years
2. If *sampeyan* (you) want to recite the Koran in one hour, that's arrogance
3. *Nyewa* (renting) a cleric is regulated again if you are never old, that is a sin
4. What sentence was only one that was revealed by Jibril, namely the sentence of *minal fajar* (…)
5. which black is white means automatic. That's a friend somehow *sangking* (so) innocent.
6. His wife is beautiful, come together. If you're *enggak* (not) pretty, then you do *enggak usah)* (not) have to.

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7. The Prophet was 23 years old to find the theory of drunkenness. *Ndak* (do not) *nyalip* (overtake) the priest. So, friends used to be like small children in my era

Code switching on data 2 (speech 2)

1. Before going any further about reciting the treatise… "*Kulo cerito sanget, dados Mbah Hamid"* (I tell the story is very good, Mbah Hamid's father…)
2. "*Terus potongan wali niku pun mulai alit, dados Gus Amar dadi wali pun terlambat. Bakat wali pun ketok mulai alit. Mboten saget pencitraan"*. (Then the wali niku's pieces started to shrink, dados Gus Amar dadi wali was too late. The guardian's talent is also starting to get smaller. Can not imaging. But since the last-day quota is a bit…)
3. Prophets can be based on KKN. Prophet Aaron should not be a prophet. So the baroque of Prophet Musa, ask for a spokesperson. "*Dadi ono nabi proposal nggih wonten"* (So there is a proposal of the prophet)
4. So *sampean rausah mati-matian belo ahlisunnah sampek* (you have to be desperate to become an expert on the sunnah) until you have condemned another, tried another...

Code mixing

1. … not an ideology that embraces, so that our teachers, starting from *kulo* (my) father *piambak* (by himself), Mbah Mun, Mbah Hamid….
2. About the importance of eating rice, the nutrition is no like this, the function of eating rice is like this, people already know *nopo* (what is) the function of
3. People *baso* (wash off) with imperfect faces are *gak papa* (okay).
4. If the hands are okay, the *gak papa, itu gendeng opo goblok* (face is okay, that's crazy or stupid)

Data code mixing 3 (speech 3)

1. Being stupid when you die turns out this money does *enggak* (not) matter.
2. If a neighbor dies because of *ngelindur* (sleeping then Gueger), Grandma, *nek turu ati-ati* (be careful)
3. Below is the *ngerongkong (*throat), *coro jowo* (Jowo's way) because it's *diambilin* (taken).

Based on the description of the data above, Gus Baha' in delivering a religious speech used code-switching and mixing of Indonesian into Javanese. After careful attention to code-switching and mixing in Gus Baha, it adjusts the listener or audience, for example in the data for the third speech when Gus Baha' delivered speech material at a government institution, Gus Baha' tended to use Indonesian rather than Javanese although code-mixing was also found in it.

Living Equipment System

One of the elements of culture in ethnolinguistics is a system of living equipment. The means of life referred to in this case are what Gus Baha' (clothes) uses when giving speech. When Gus Baha's speech, as someone of Javanese ethnicity, he always uses a *kopyah*, a kind of traditional cap, wearing muslim clothes and a sarong. The clothes worn by Gus Baha' are santri style clothes. In almost every speech he uses skullcaps, sarongs, and muslim clothes in the style of *Kiyai*.

Conclusion

Based on the description above, it can be concluded that the communication patterns used by Gus Baha' in his speech tend to use informal language. In addition, the structure of the speech delivered includes greetings, greetings, opening, the content of the speech, and closing.

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Speech delivered using language adapted to the audience. Delivering a speech to the general public Gus Baha's audience uses regional languages, while audiences at official institutions or government institutions Gus Baha' tend to use Indonesian. Switching and code-mixing can be found in Gus Baha's speech. This is because in daily life he uses Javanese so in delivering a speech he sometimes spontaneously switches and mixes with Javanese.

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