

Language Politeness in Hanan Attaki's Religious Lecture

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Abstract. The politeness of a preacher's language is important to study as the majority of Indonesians are Muslim, and preachers significantly influence societal behavior. One of the preachers who has a big influence in Indonesia, especially young people, is Ustaz Hanan Attaki. This study aims to (1) describe the forms of politeness, (2) identify the factors leading to violations of politeness, and (3) explore the politeness strategies employed in Ustaz Hanan Attaki's religious lectures. This study is a qualitative descriptive study with data sources taken from three videos of Ustaz Hanan Attaki's religious lectures. The data collection techniques used are listening techniques, note-taking techniques, and data transcription techniques. The data analysis involved collecting videos, categorizing video data, sorting texts, synthesizing data, and drawing conclusions. The results of the study found that: (1) the form of politeness in Ustaz Hanan Attaki's language includes a scale of formality, a scale of indecisiveness, and a scale of peerism; (2) factors of violations of politeness in language include: direct criticism, accusing the interlocutor, and cornering the interlocutor; and (3) the language politeness strategies used are the main problem, method, and reason.

Keywords: language politeness, religious lectures, Hanan Attaki

1. Introduction

Islam is the predominant religion in Indonesia Islamic teachings are delivered by preachers or da'i through assemblies that are held regularly. They have a great influence in society because the reference of society to study their religion is mostly taken from these lectures. They are also role models and examples for society because as religious figures they always convey moral advice in living life in their lectures. Preachers deliver their lectures directly and disseminate them through videos shared across various social media platforms.

One of the preachers who has a great influence in Indonesia, especially young people, is Ustaz Hanan Attaki. His full name is Tengku Hanan Attaki, Lc. He is a preacher who delivers lectures with topics that are close to everyday problems and the style of young people. Additionally, Ustaz Hanan Attaki commands a significant following on social media. On Tik Tok, his personal account has 245.4 thousand followers. He delivered his lectures casually and often used informal language so that young people preferred to listen and more easily understood the material presented. This great influence should be accompanied by exemplary behavior in communicating, especially in terms of politeness. Islam highly prioritizes politeness in speaking and teaches not to mock or belittle others (Apriliasari, 2023). Society often regards preachers as role models, making their demonstrated politeness an important area of observation. Politeness in language is a regulation in conversation that regulates speakers and interlocutors to pay attention to politeness in language (Insani, 2023). Politeness in language is a rule of behavior that is established and agreed upon by a particular society so that politeness is also a prerequisite agreed upon by social behavior. In social life, politeness is also called etiquette that must be learned in order to socialize well and respect each other.

1 Language Politeness in Religious Lectures

1.1 Forms of Politeness

Politeness of language plays an important role in communication because language reflects a

person's personality (Afkarina, 2022). Politeness is very important when interacting with others so that good relationships are always maintained (Aji, 2020). Based on data obtained from Ustaz Hanan Attaki's lecture video on Youtube, the form of politeness of language can be observed from; (1) formality scale; (2) indecisiveness scale; and (3) friendliness scale (Hafizoh; Kamalia; Yunus, 2023). The discussion is as follows.

1.1.1 Formality Scale

On the formality scale, a speaker is said to be polite if he does not speak in a loud tone. The speaker should not be arrogant or force the interlocutor (Ilham, 2022). In addition, the speaker should not speak arrogantly or elevate his social status when communicating. The speaker should regard themselves as having equal status with the interlocutor and avoid forcing their views upon them. The interlocutor should not be forced when carrying out the speaker's orders or words. Data findings on the formality scale can be observed in the video entitled "Cinta Karena Allah atau Cinta Karena Nafsu" with the following quote.

Apa ibadahnya nikah? Apa nikah itu setengah dari agama?

Ustaz Hanan Attaki delivered this statement when discussing about parents who prevent their children who have good intentions from getting married. Ustaz Hanan Attaki asked questions to the congregation who still prevent their children who want to get married. The question tries to direct the way other people think about marriage and religion in a doubtful or questioning way. The sentence does not directly blame the parents who forbid their children from getting married. The speaker instead invites the interlocutor to reflect on the question asked so that the decision taken is not based on coercion, but the result of their own decision.

1.1.2 Indecisiveness Scale

The speaker acts as if he is not serious about the interlocutor by giving several choices. The speaker gives choices and does not appear too firm and rigid to the interlocutor. A speech is considered polite if the speaker offers multiple options, whereas it is deemed impolite if no choices are provided. A speaker who forces the interlocutor to carry out the given order without any other choice is considered to violate this politeness. The scale of indecisiveness can be observed in the following excerpt from the speech in the video entitled "Cinta Karena Allah atau Cinta Karena Nafsu".

Jadi kalau ada rasa yang buat kita nggak khusyuk dalam salat pasti bukan cinta, kalau ada rasa yang bikin kita jadi sakit hati pasti bukan cinta, kalau ada rasa yang kemudian bikin kita malah melakukan perbuatan-perbuatan yang Allah nggak suka pasti bukan cinta, itu disebut dengan yang ada di dalam hawa nafsu manusia.

In the quote, Ustaz Hanan Attaki explains that love is a gift from heaven and love is a gift from God. Ustaz Hanan Attaki provides various possibilities that make someone's feelings restless. The speaker does not directly say that the cause is lust. The speaker provides other possibilities first before leading to the statement.

1.1.3 Scale of Peerage

Speech is deemed polite when equality is maintained between the speaker and their interlocutor. The speaker must consider the speech partner as a friend or companion so that the speaker can consider the speech partner to be equal to him. Speech is considered impolite if the speaker considers himself to have a higher degree than the speech partner. The application of the peer scale can be observed in the quote in the video entitled "Keep Happy, Selalu Tenang, dan Tidak Panik" as follows.

Jalan sama seorang teman saya yang dia bukan Ustaz sama sekali bahkan dia ngakunya belajar ke saya, enggak tau benar apa enggak. Yang sejati mungkin saya yang belajar ke dia.

Ustaz Hanan Attaki said that he was the one who learned knowledge from his friend, even though he was a Ustaz who had studied a lot of religious knowledge, while his friend did not take the same

education. However, the speaker considered that his knowledge was still very lacking, so he studied with his friend. This statement shows that the speaker considered himself equal to his friend.

2.2 *Factors Causing Violations of Politeness*

According to (Fatma, 2023), language violations are violations of language rules by speakers when communicating using impolite language, such as speaking in a high tone, using harsh, demeaning, or arrogant words. The factors causing violations of politeness found in this study are as follows.

2.2.1 *Direct Criticism*

Direct criticism of the interlocutor may render the speech impolite. This speech can be seen in the video entitled “Cinta Karena Allah atau Cinta Karena Nafsu” with the following statement.

Ya Allah tolong jangan kabulkan doa orang di sebelah karena mudaratnya lebih lebih banyak. Saya enggak rela banget dia yang berkuasa karena bahaya banget.

The speaker tells his experience in the raudah with a candidate for official while performing the Umrah pilgrimage. For Muslims, this place is one of the holy places where prayers will be answered. Ustaz Hanan Attaki believes that the candidate for official is praying that he will be elected. He looks very solemn to the point of crying. The speaker who saw this actually prays that the candidate for official will not be elected because he knows that the candidate for official has done more bad things than good. This statement is a direct criticism because it attacks the character of another person sharply. Another statement that shows this can be seen in the video entitled "Allah, Apa Mau-Mu" with the following quote.

Teman-teman kenapa sih curiga banget sama Allah, kalau mau curiga itu sama setan.

Ustaz Hanan Attaki explains about people who are suspicious of the destiny given by God, even though destiny is actually better. The speaker firmly criticizes the notion that humans should doubt destiny, emphasizing that God knows what is best for them. The explanation that directly criticizes the understanding of the interlocutor is a factor that makes this speech less polite because it can offend the interlocutor who hears it.

2.2.2 *Accusing the Speech Partner*

Speech is considered impolite if it contains accusations directed at the interlocutor. The speaker's accusation is a form of suspicion so that the speech is considered impolite. The speaker should find out first before accusing the interlocutor because the suspicion is not necessarily true. The speech of Ustaz Hanan Attaki which shows this can be observed in the following quote.

Buktinya masih banyak yang masih single berarti bukan Allah yang menyusahkan pernikahan, calon mertua tuh.

Ustaz Hanan Attaki said that getting married is easy but there are still many people who are alone. The speaker argues that getting married is not difficult, it is the blessing of the prospective in-laws that makes marriage difficult so that many couples are not married. The speaker said that this situation was caused by the prospective in-laws not giving their blessing. However, this opinion does not consider the reasons for the rejection, such as economic, mental, or social readiness that is not yet mature. As a result, the interlocutor can be offended by hearing this statement.

2.2.3 *Cornering the Speech Partner*

A speaker who deliberately corners or leaves the interlocutor defenseless violates politeness norms. This speech causes the interlocutor to be unable to defend himself because the speaker

corners him and does not give him a chance to answer. This action makes the interlocutor unable to defend himself. This kind of violation can be observed in the following quote.

Kalian nggak sanggup punya suami yang kayak gitu. Kalian nggak sanggup punya istri yang kayak gitu.

Ustaz Hanan Attaki explained that God does not give partners according to our wishes, but partners who are suitable. The speaker gave an example of a woman or a man who wants to get a partner who is a K-Pop idol. The speaker explained that his congregation would not be able to have that partner. The violation occurred because the interlocutor was cornered by the arguments presented by the speaker and they did not have the opportunity to explain their wishes.

Other utterances that show this can be observed in the following excerpt.

Makin panjang curhat kita Allah makin sayang sama kita. Bedakan sama orang, makin panjang curhat kita makin ditandain besok-besok kalau kita telepon enggak akan diangkat lagi.

Ustaz Hanan Attaki discusses how comfortable it is to pour out one's feelings to God rather than to humans. The speaker reveals that complaining too much to humans will usually only be listened to once. Humans will soon get bored of listening to stories that are too long. Speakers tend to corner their conversation partners so that they are aware and no longer pour out their feelings to humans because they will be judged badly by their conversation partners. This negative assessment tends to generalize that all human responses will be the same. This speech can give rise to negative assumptions and feelings of discomfort or offense in the conversation partner so that it can violate politeness.

2.3 *Politeness Strategies in Language*

Politeness strategy is defined as a plan to make polite speech so that others do not feel they have lost their respect. Politeness strategy can be said as an effort by a speaker to express politeness in the form of language. Ustaz Hanan Ataki's strategy found in this study is as follows.

2.3.1 *Main Issues*

Every communication should center around a main issue to ensure focused and effective dialogue between the speaker and the interlocutor. The absence of a central issue in the conversation can lead to disorganized and ineffective communication. Focused conversation prevents the topic from shifting to other issues so that the speech becomes more focused. This strategy can be observed in the video entitled, "Cinta Karena Allah atau Cinta Karen Nafsu" in the following excerpt.

"Cinta itu adalah pemberian dari Allah."

The speech is the main theme of the problem being discussed. Ustaz Hanan Attaki discusses that love is a gift from God and there is no love that leads to something that is sinful, if there is then it is not love given by God, but lust given by Satan. This speech is delivered by the speaker in his lecture to explicitly show the main problem. This topic raises deep issues about religion, philosophy, and society related to the nature of love in the content of his lecture. The determination of this main problem allows for a broad exploration of different perspectives on love and its influence on human life. The discussion becomes more focused and politeness in language can be maintained.

2. Method

Before initiating communication, a speaker must consider the context, situation, and surrounding conditions to ensure their speech is appropriate and polite. If his speech does not consider these things, the speaker will potentially violate politeness. Ustaz Hanan Attaki's speech which includes this politeness strategy can be seen in the following quote.

"Allah, apa mau-Mu?"

The theme above was explained by Ustaz Hanan Attaki together with two preachers who were present at a gathering. The delivery of the theme was in accordance with the situation at that time. The

speaker explained that events that occur in life are destiny from God. The speaker advised never to doubt the destiny that has been given because God knows best what is best for his people. The selection of this topic has adjusted the main theme of the gathering together with other preachers. Thus, the politeness of the speaker's language is better maintained.

Reasons

Effective communication should provide clear reasoning for the topic being discussed. The speaker must have sincerity and honesty in communicating. Before starting a conversation, the speaker should first state the reasons why a topic is important to discuss. The speech included in this politeness strategy can be seen in the following quote.

Ada satu hal yang perlu kita dasari betul dan kita bangun di dalam diri kita bahwa cinta itu adalah anugerah dari langit.

Ustaz Hanan Attaki explained the reasons why this theme was discussed in his lecture. The speaker explained that love is a gift from God and the feeling of love will not lead someone to sin. On the contrary, people who often sin on the grounds of love are not truly feeling love. This reason or argument makes the interlocutor understand the basis of the speech delivered so that politeness in language is maintained.

3. Conclusion

Preachers have a wide influence in society so they should convey their material to the community with polite speech. Based on the data that has been found, the conclusions that can be drawn are as follows.

1. The form of politeness that appears in Ustaz Hanan Attaki's lecture can be observed on 3 scales, namely the formality scale, the indecisiveness scale, and the peer scale.
2. The factors contributing to violations of politeness in Ustaz Hanan Attaki's lectures include direct criticism, accusations against the interlocutor, and cornering the interlocutor.
3. The politeness strategies employed by Ustaz Hanan Attaki in his lectures include addressing the main issue, adopting appropriate methods, and providing valid reasons.

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