STYLISTIC DEVICES OF PREACH USED BY MAMA DEDEH IN PROGRAM "*MAMA DAN AA BERAKSI*" IN INDOSIAR

Anita[1], Hermawati Syarif[2], and Delvi Wahyuni[3]
English Department
Faculty of Languages and Arts
State University of Padang
email: itaanita8@gmail.com

Abstract
This research describes about types of lexical and syntactical stylistic devices found in Mama Dedeh's preaches in program "Mama dan Aa" in Indosiar. The source of data is transcript from eight videos Mama Dedeh in month January-June 2016 about the vice. From the analysis, Mama Dedeh's preach uses seven types of lexical stylistic devices, those are interjection, simile, proverb, epigram, oxymoron, metaphor, and quotation and also uses eight types of syntactical stylistic devices, those are inversion, chiasmus, parallelism, repetition, climax, asyndenton, question in narrative and rhetorical question. There are 40 data of lexical stylistic devices found in this research and the most dominant is interjection (21 data) followed by quotation (11), oxymoron (2), simile (2), metaphor (1), proverb (1), and epigram (1). Then, syntactical stylistic devices found in Mama Dedeh's preach has 76 data and the most dominant is question in narrative (31), followed by repetition (15), rhetorical question (11), parallelism (8), inversion and asyndenton has (4), chiasmus (2), and climax (1). So the most dominant of lexical stylistic device found in Mama Dedeh's preach is interjection and the most dominant of syntactical stylistic devices is question in narrative.

Key words: Stylistics, stylistic devices

A. INTRODUCTION

Preaching is a speech that aims to give advice and guidance to audiences as listeners (Kamus Besar Bahasa Indonesia). Here, audiences mean a whole for everybody, crowd, wide society, or publics. So, preaching is a speech that aims to give advice and guidance to public. Ding (2015:17) describes that preaching refers to an effort to persuade, to invite, to guide people into better understanding of Islam and believing that life is controlled by religion. Preaching is not only for informative purpose but also for persuasive purpose that is to persuade people to agree to a belief or an understanding and to do some actions or deeds.
Language in preaching is a media or tool that gives certain effects. That's why language in preaching must have two main elements, persuasive and aesthetic.

Persuasive is because the aims of language used in speech are to persuade, to invite and to convince audiences about materials. Aesthetic aims to attract audiences in preaching, so a preacher should keep showing graciousness of language used (Keraf, 2004:365). These two elements are carried by every preacher differently.

Language used by every preacher is varied certainly. For example *Ustadz* Nur Maulana is well-known as *Ustadz* Maulana who makes audiences laugh at listening his preaches. A way that *Ustadz* Nur Maulana chooses is by using humorous way in language at delivering speech. Then, there is *Ustadz* Taufiqqrahman, an ustadz who makes audiences feel stunned and attracted of the way of his preaching. These two examples prove that every preacher has some characteristics of language used to inform spiritual advice or materials. Then, there is Mama Dedeh whose piercing voice is explicit.

Mama Dedeh is a preacher who is well known as using language explicitly and distinct in her preaches. The purpose at using language explicitly and distinct is to avoid platitude at preaching, so audiences understand easily and directly. Explicitness of her language at preaching is based on verses of Qur'an. Explicitness of her language used makes audiences amused and interested. Then, explicitness of her language at preaching is able to catch audiences' attention. It is useful to prevent audiences being bored or uninterested to preach. In addition, Mama Dedeh also creates joke in the process preaching. She creates joke by using her Betawi's accent often. It is to avoid audiences feel bored. So, it can be seen that language used is not monotonous but unique.

Those characteristics of language used by Mama Dedeh in preaching can be seen through utterances. As it stated before, her utterances do not seem monotonous. One of example of her utterances is *"yang malas jadi rajin, yang nggak bisa jadi bisa, yang jauh jadi deket".* It can be seen that, there are some sentences that has same syntactic patterns repeatedly. Using those utterances in preach aims to strengthen the emotional impact or expressiveness of the explanation. Those utterances can be categorized as stylistic devices called parallelism because of the same syntactic structure.

Stylistic device is part of stylistic. Stylistics is a study of style of language usage in different contexts, either linguistic, or situational context. Stylistics concerns with the use of grammar, lexis, semantics, phonological properties, and discursive devices. Simpson (2004:2) states that "stylistics is a method of textual interpretation in which primacy of place is assigned to language". Then he added that "stylistics is interested in language as a function of texts in context, and it acknowledges that utterances (literary or otherwise) are produced in time, a place, and in a cultural and cognitive context". Based on these statements it can be said that stylistics concerns the textual interpretation of language usage in text or utterances based on context.

Stylistic devices plays greatest role in analysis of any kind language used. They make literary and non-literary works to be more interesting and lively. They help to get and keep reader's/listener's attention. Abubakre (2012:263) states that stylistics is not only explaining features of a text, but also enhancing interpretation

of a text. Identifying features of a text and their function, they facilitate for a better appreciation of a text.

Stylistic devices have some classifications. The first linguist that describes about classification of stylistic devices is Galperin. In his manual *Stylistics* published in 1997, he mentions three classifications of stylistic devices. Galperin (1997) describes three classifications of lexical stylistic devices. The first one is lexical stylistic devices. Lexical stylistic devices function to denote the word. Additional meanings of the words can be obtained which are not fixed in dictionaries. The second one is phonological stylistic devices. Phonological stylistic devices are the study of linguistic systems, specifically the way in which sounds represent differences of meaning in a language (Lodges, 2009:8). It means that phonological stylistic devices describe they ways in which speech sounds are organized in language into a system. Third, syntactical stylistic device, syntax deal with the patterns of word arrangement and formulates rules for correct sentence building. This research focuses on only two classifications of stylistic devices; those are lexical and syntactical stylistic devices.

Lexical stylistic devices observe the choice of specific lexical items in text, their distribution in relation one another, and their meanings (Khan and Khan, 2015). Then, Jufrizal and Refnaldi (2007) also add that lexically word also has meaning Lexical stylistic devices are divided into 3 groups. Znamenskaya (2008:50) states they are interaction of different types of lexical meaning, intensification on a feature, and peculiar use of set expression. The first group of lexical stylistic devices is interaction of different types of lexical meaning. It has 4 subdivisions; interaction of dictionary and contextual meanings (metaphor, metonymy, irony), interaction of primary and derivative meanings (zeugma and pun), interaction of logical and emotive meanings (interjection, epithet, and oxymoron) and interaction of logical and nominative meanings (antonomasia). The second group of lexical stylistic device is intensification on a feature. Intensification of feature contains three stylistic devices that are simile, hyperbole and periphrasis. Intensification of feature contains three stylistic devices that are simile, hyperbole and periphrasis. The last group of lexical stylistic device is peculiar use of set expression. This group includes stylistic devices cliché, proverbs, epigram and quotation.

Next, syntactical stylistic devices, is to analyze the internal structure of sentences in a language and the way they function in syntactical sequences; clauses, phrases, words, nouns, verbs, etc (Shakoor, 2015). Syntactical stylistic devices are also divided into 4 groups. Khukarenko (2003) explains what those 4 classifications of syntactical stylistic devices are. The first group is the juxtaposition of the parts of an utterance and its stylistic devices are inversion, chiasmus, parallelism, detachment, enumeration, climax, antithesis, suspense and repetition. The second group is particular ways of combining parts of the utterance (types of connection). Stylistic devices that belong to this group are polysyndenton, asyndenton, and gap sentence-link. The third one is peculiar use of colloquial constructions and it has ellipsis, aposiopesis, and represented speech as stylistic devices. In the last group is transference of structural meaning and its stylistic devices are rhetorical question and litotes.

Based on the explanation above, the purpose of this research is to find out types and aims of lexical and syntactical stylistic devices and of preach used by Mama Dedeh in program "*Mama dan Aa Beraksi*" in indosiar and . By using stylistic devices, Mama Dedeh's preach become interesting and attractive. They create some effects in the preach so the audiences would feel enjoyable listening preach and also it is helpful for them to catch ideas or messages from Mama Dedeh.

B. RESEARCH METHOD

Type of this research was descriptive since the data were in the form of utterances. The data would be analyzed descriptively based on transcripts preach by Mama Dedeh. Descriptive method was appropriate for this research which was aimed at describing lexical and syntactical stylistic devices and how they were applied in Mama Dedeh's preach. This method was suitable to answer the research questions in first chapter. According to Gay (2000), descriptive method involves the collection and analysis of primarily non numeral data obtained from observation, interviews, tape recording, and document. By applying this research method, the researcher tried to describe the current problem based on the accurate data.

The data of this research were utterances by Mama Dedeh that contained lexical and syntactical stylistic devices in her preach. The source of data was the transcript of Mama Dedeh's preach in *Mama dan Aa* television show that aired in a private television station, *Indosiar*. The episodes of the show were downloaded from the legal account of the show in Youtube and the video, around hour duration, were watched and analyzed for further information. The titles of video are "*Stop Pacaran*", "*Mengelola Hawa Nafsu*", *Cinta yang Salah*", "*Goodbye Cinta Satu Malam*", "*Besar Maksiat daripada Taubat*", "*Jangan Salah Gaul*", "*Nistanya Zina dan Penyimpangan Seksual*" and "*Belum Halal tapi Serba Boleh*".

In doing this research, there were some steps used by a researcher in collecting data, first, transcribing the spoken data into written data. The writer transcribed the spoken data of Mama Dedeh's preach into written data. Second, identifying the data, which the writer identified the words or utterances spoken by Mama Dedeh which related to types the use of stylistic devices.

Meanwhile for analyzing data, there were some steps that have been involved. Firstly, classifying the data, the writer classified the words of Mama Dedeh's preach into stylistic devices of syntactical and lexical devices. Second is tabulating the data. The writer listed the data into table based on types of stylistic devices that appears in Mama Dedeh's preach. Third, describing and analyzing the data, the writer described types of stylistic devices used by Mama Dedeh's preach. Then, she analyzed what types of stylistic devices mostly used by Mama Dedeh's preach and discussed how stylistic devices relates to the preach function. The last step is interpreting for the conclusion.

C. FINDINGS AND DISCUSSION
1. Findings
1) Lexical Stylistic Devices

There are many lexical stylistic devices but not all of lexical stylistic devices applied in Mama Dedeh's preach. From eight videos of Mama Dedeh's preach, there are 4 principles of lexical stylistic devices that have been found. Those principles are interaction of dictionary and contextual meanings (metaphor), interaction of logical and emotive meaning (interjection, epithet, and oxymoron), intensification of a feature (simile, hyperbole, and periphrasis) and peculiar use of set expression (cliché, proverb, epigram, quotation, and allusion). Then, to make it clear the researcher provides a table showing the frequency related to the types of lexical stylistic devices. The frequency provides the information of how often each type of lexical stylistic devices is used in Mama Dedeh's preach.

Table.1 The Frequency Types of Lexical Stylistic Devices used by Mama Dedeh

No	Principle Lexical Stylistic Devices	Stylistic Devices	Pr 1	Pr 2	Pr 3	Pr 4	Pr 5	Pr 6	Pr 7	Pr 8	Total
			F1	F2	F3	F4	F5	F6	F7	F8	
1	Interaction of different types of lexical meaning: a.Interaction of Logical and Emotive Meanings	Interjection	2	-	-	2	7	3	5	2	21
		Oxymoron						1		1	2
	b. Interaction of Dictionary and Contextual Meanings	Metaphor					1				1
2	Intensification on a feature	Simile				1				1	2
		Hyperbole									-
		Periphrasis									-
3.	Peculiar Use of Set Expression	Cliché									-
		Proverb		1							1
		Epigram					1		1		2
		Quotation	1		3	1	3	2		1	11
		Allusion									-
	Total										40

From the data above, there are five types of lexical stylistic devices found in Mama Dedeh's preach. They are interjection, oxymoron, simile, proverb, quotation. The data frequency above shows that interjection and is the highest of occurrence that consist of 21 data.

Table 1 shows Mama Dedeh uses interjection mostly. Mama Dedeh uses interjection in the utterances to colour her preaches conveying the messages. Meanwhile, quotation is used by Mama Dedeh to encourage the importance of her

preaches. Simile is used to give an imagination to audience about the content of preach. Then, epigram and oxymoron are in the same level of frequency which totals 2 data. Mama used these to emphasize the messages to audiences. The last ranks there are metaphor and proverb that have only one occurred.

2) Syntactical Stylistic Devices

Like with lexical stylistic devices, syntactical stylistic devices also have some groups. All of groups of syntactical stylistic devices are found in Mama Dedeh's preach. To make it clear, the researcher provides a table to show types of syntactical stylistic devices and also the frequency of them.

Table. 2 The Frequency Types of Syntactical Stylistic Devices used by Mama Dedeh

No	Principle Syntactical Stylistic Devices	Stylistic Devices	Pr 1	Pr 2	Pr 3	Pr 4	Pr 5	Pr 6	Pr 7	Pr 8	Total
			F1	F2	F3	F4	F5	F6	F7	F8	
1	The juxtaposition of the parts of an utterance	Inversion		1	1	1	1	1			5
		Chiasmus				2					2
		Detachment									-
		Parallelism	1		2	1	2	1		1	8
		Enumeration									-
		Suspense									-
		Antithesis									-
		Climax				1					1
		Repetition	3	4	4		1	1	1	1	15
2	The type of connection of the parts	Polysyndenton									-
		Asyndenton	1			1	1			1	4
		Gap-Sentence Link									-
3.	Peculiar Use of Colloquial Expression	Ellipsis									-
		Aposiopesis									-
		Represented Speech									-
		Question in Narrative	2	7	4	1	8	5	3	2	32
4.	Transference of Structural meaning	Rhetorical Question		4			1	2	3	1	11
		Litotes									-
Total											78

Table 2 shows that Mama Dedeh is using question in narrative mostly. She uses question in narrative in the utterances to induce audiences the preferred reaction to the content of preach. Meanwhile, repetition is in second rank and is used by Mama Dedeh to emphasize hidden messages of her preaches. Rhetorical question is used to to elicit thought and understanding on the part of the listener or reader and also to emphasize the point. Then, parallelism is in fourth rank that is 9 data. By employing parallelism it affects the rhythmical organization of preaches. In fifth rank there is inversion that is to single out the point of content and

asyndenton that is to give certain rhythmical element in her utterances. In the sixth rank there is chiasmus. Applying chiasmus is to attract audience's attention. The last rank, climax that has only once occurred is to show the importance of utterances.

2. Discussion

Based on finding above, it can be seen that Mama Dedeh is a preacher who used interjection for lexical stylistic devices and question in narrative for syntactical stylistic devices mostly. First for lexical stylistic devices, mama uses interjection mostly. Mama Dedeh tended to use interjection because she wanted togive certain effects while carrying messages of the preach. Interjection is able to create the preach become attractive and prevent from being monotonous. Because the expression that is showed by a speaker gives a kind of effects to the preach such as happy, sorrow, terrify, etc. The audience wouldn't be bored to the preach. In addition, effects of using interjection would help audience to catch messages easily. It is easier for them to comprehend the messages because they know how a speaker feeling. Wharton (2000) states that interjection guide audiences to recover the higher-level explicature of utterance.

Second, question in narrative is syntactical stylistic device mostly used in Mama Dedeh's preach. It causes gave big contribution to the preach. It is able to provoke audiences' attention to the content of preach. Here, to induce audiences' attention a speaker uses question. The answer of question that is given is only known by a speaker or just a few of people. That question would make audience be curious about the answer so they would pay attention to the preach. Giving that big contribution makes question in narrative become one of the devices that mostly used in oratory. Galperin (1997) states that question in narrative is one of devices that mostly found in public speaking because it is able to induce audiences' attention. This is the answer why Mama Dedeh's preach is very well-known in public so the program, *"Mama dan Aa"* can run for more than 20years.

Previous studies which also were conducted in purpose to describe style of language in preach. Ajirianto (2004) researched also about stylistic devices in preach by Abdullah Gymnastiar. His analysis results were simile, metaphor, metonymy, irony, proverb, personification, rhetorical question, ellipsis, quotation, and repetition. By comparing his work with this research, there are differences and similarities in the results. First, this research found more stylistic devices than another research. This research found fifteen stylistic devices and another research found only ten stylistic devices. Stylistic devices which were not found in another research were interjection, epigram, oxymoron, inversion, chiasmus, parallelism, asyndenton, and question in the narrative. Meanwhile, this research did not found metonymy, personification, irony and ellipsis. It means that at delivering messages preach applies stylistic devices by Mama Dedeh is more than that Abdullah Gymnastiar.

On the other hand, this research and another research also have similarities. There were found metaphor, rhetorical question and repetition in both researches. From the differences it can be said that a speaker has their own creative way to deliver his message to the audiences or listener. A speaker has his

or her own way to attract audiences' attention and make his or her preach meaningful and powerful. A speaker has different ways to deliver a speech or preach.

D. CONCLUSION AND SUGGESTIONS

1. Conclusion

In this thesis, the researcher analyzed types of stylistic devices of preach used by Mama Dedeh in program *Mama dan Aa Beraksi* in Indosiar. Specifically this research analyzed about lexical and syntactical stylistic devices used by Mama Dede. The finding showed there were many stylistic devices found in Mama Dede's preach. They can be classified into lexical and syntactical stylistic devices.

For lexical stylistic devices, there were seven types of stylistic devices found in Mama Dedeh's preach. They were interjection, simile, metaphor, proverb, quotation, epigram, and oxymoron. The most dominant of lexical stylistic devices is interjection and the fewest is simile. Mama tends to apply interjection in order to gives some effect or color to preach so audiences can feel any colors of feelings at listening preach that wouldn't make them bored. Then syntactical stylistic devices that used by Mama Dedeh in her preach there were twelve stylistic devices. They were inversion, parallelism, chiasmus, climax, asyndenton, question in the narrative, and rhetorical question. Syntactical stylistic device mostly used by Mama Dedeh in her preach was question in the narrative and she rarely used climax. By using question in the narrative in her preach, Mama was able to catch audiences' attention to focus to the content of preach.

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