



Lingual Markers in Da'wah Messages in a Movie Entitled Ustad Millennial

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ABSTRACT

The purpose of this study is to describe the form of lingual markers and da'wah messages that exist in the dialogue of the film "Ustad Millennial". The study used a qualitative descriptive method. The data source of this research is the dialogue of the film "Ustad Millennial". The research data are oral data containing lingual markers which include da'wah messages in the dialogue of the film "Ustad Millennial". The data collection technique used in this study is the note-taking technique. Data was collected and recorded then recorded and then identified. The next step is the data is grouped based on their respective categories according to the existing theory. The results of this study indicate the lingual markers of da'wah messages that exist in the dialogue of the film "Ustad Millennial". Lingual markers are one of the branches of pragmatic studies. Where in this study learn about the structure of language related to how a language is used in communication. The conclusions of the lingual markers of da'wah messages in the film "Ustad Millennial" are divided into 6 categories, namely assertive, directive, commissive, declarative, rogative, expressive speech acts.

Keywords: *Lingual markers; da'wah messages; speech acts.*

INTRODUCTION

Film is one of the communication media that is often benefited in this era of globalization which can be said to be modern. With a film, the writer of the story or author can convey messages to the listener and in addition can entertain the viewers who watch the film. Effendy (in Ismiati et al, 2020) reveals that a film is interpreted as a result of the mind and expression of art. The form of the message in film as expressed by (Widayanti, 2019) that the order of the message in a film can be a form of words, phrases, clauses, and sentences that make a special perspective on its meaning. When a film certainly has special markers in each speech in a process of

continuity of communication that can be analyzed to find out the meaning in a speech in the film. Special markers in a language or speech are often referred to as lingual markers.

Related to special markers that exist in a film or lingual markers have a sense where lingual markers are part of the branch of pragmatic science. Pragmatics according to Yule in (Prayitno, 2017) reveals that a meaning is taught by speakers and interpreted by speech partners or listeners using language. In addition, other opinions regarding the understanding expressed by several experts such as (Ananda & et al, 2015) Pangaribuan in (Kuswoyo, 2015), Parker in (Triwahyuni et al 2019), and (Saifudin, 2018) can be concluded that pragmatics is a part of science that explores the arrangement of external language use in communication. From this it can be said that the focus of pragmatic studies lies in the utilization of language and context. If, pragmatics explains the meaning of the words conveyed by the speaker to his speech partner. Pragmatics captures the intent of kinecton (gestures), context, communication objectives of a triadic nature. Words are formed in a form of speech or more commonly known as speech acts.

Speech acts as stated by Yule in (Murti & et al, 2018) that speech acts are acts that are displayed through speech. Chaer in (Andrasari et al, 2017) asserts that speech acts such as individual phenomena that have a psychological nature and the process are decided by the proficiency of the speaker's language in finding a certain position. Speech acts themselves are divided into several kinds. This is in line with Leech in (Hartanto, 2019) who classifies speech acts into six types, including: Assertive, Directive, Commissionive, Expressive, Declarative, and Rogative speech acts.

It is natural that in each speech act has a different meaning and role. According to (Hartati, 2018) posits that assertive speech acts describe a cognitively expressed attitude and words that bind the speaker or the facts to what is expressed. The utterances of this form serve to indicate what something is. Then Leech in (Prayitno, 2017) believes that directive speech acts are a form of speech that the speaker will aim to have an impact until the speech partner can do what the speaker wants. Directive type speech acts have several functions in it including commanding, begging, advising, solicitation and others.

Then the opinion (Manaf, 2011) explains that a commissive speech act is a speech act that requires its speakers to carry out the things that are expressed in speech. Usually this commissive utterance serves to negotiate

things and make promises. Then besides that (Ekawati, 2017) mentioned that expressive speech acts are the verbalization of human feelings. Expressive speech acts usually explain their relation to a person's feelings and behavior. For example, in the form of acts of apologizing, thanking, giving congratulations, compliments and much more.

Speech acts can not only occur in the speech of human daily life, but speech acts can also occur in a certain medium, one example is like in movies. In a film, of course, there is dialogue in which there is also a course of communication that connects speakers and speech partners. Every scene in the film played by an actor and his co-stars also has a speech act in the dialogue.

One of the film genres that is currently starting to develop rapidly and is widely enjoyed by audiences is da'wah films that are collaborated with daily life so that the audience is not saturated and the message of proselytizing contained in it can be conveyed optimally. Not only that, another goal is so that the audience can easily receive the message conveyed in every scene presented in the film. In essence, the effectiveness of auditive means such as radio is lower when compared to audio-visual such as films. And according to him, film has advantages that are not owned by other media, for example, a kind of press is only visual, radio is auditive, then film even accommodates everything (audio visual).

The dialogue in the film "Ustad Millennial" is interesting to study using a pragmatic science approach. About pragmatics has been slightly explained in the paragraph above which is also in line with the opinion expressed by (Cenderiono & Sugianto, 2021) that in principle, pragmatics is a branch of linguistics that focuses its attention on the ins and outs of how lingual units are communicated to reveal the external meaning (meaning) behind an utterance.

The expression is in accordance with the opinion (Prayitno, 2017) expressing that speech acts are the acquisition of sentences at the time of a certain situation. This speech act takes the form of telling activities, reporting, prohibiting, responding to questions, affirming, promising, congratulating, apologizing, etc. Another opinion according to (Elmita, Ermanto, & Ratna, 2013) reveals that a speech act is something that is spoken while doing an action and there is a desired assumption of the speech.

An interesting thing to discuss according to some of the descriptions above is about lingual markers and proselytizing messages in a film. Which

(Aripudin, 2012) reveals that a message that is worth proselytizing, that is, a message that influences the listener to constantly draw his person closer to the almighty. In the development of the history of proselytizing, now the message of proselytizing can be conveyed through various media. One alternative that can be used by paying attention to technological advances in today's era is using film media. Because in a film the proselytizing messages are neatly and attractively packaged so that it adds to the attractiveness of the people who watch it. The message of proselytizing is born as a production of dialogue between speakers and speech partners which then produces a meaning that eventually develops into an Islamic teaching.

Meanwhile, research on lingual markers has been carried out by several researchers on various sources. From research on various sources such as in Public Service Advertisements (ILM), ancient manuscripts, regional languages, and news. For example, in research that has been carried out by (Hartanto, 2019), (Arifiany & et al, 2016), Meliaulfa (2016), and Badriah (2017).

What will be studied in this study is to focus on the pragmatic field of lingual forms and markers in the form of proselytizing messages in film. People who are unfamiliar with proselytizing and not a few of the preachers sometimes do not use good language so that this makes it too easy for the community to make conclusions and even different intentions from what the preacher actually conveys. Therefore, this study aims to make it easier to understand every intent of speech in a film media. The message of proselytizing is analyzed in terms of its shape and lingual markers and the focus of this research lies in the film *ustad millennial*.

Ustad Millennial film directed by Hestu Saputra, with Hanung Bramantyo as creative supervisor and Luna Maya as creative producer. The film premiered on April 12, 2021 on WeTV and Ifix networks. The duration of each episode ranges from 42-52 minutes. The number of episodes in the *Millennial Ustad* film is 20 episodes. In relation to the relevant research, the author refers to a study conducted by Agly Nur Fahrurrozi in 2020 entitled *Speech Act of Da'wah Song Ya Maulana by Sabyan Gambus*. The researcher referred to the research conducted by Agly Nur, because in this study also the same study the message of proselytizing and speech acts. In addition, other similarities can also be seen in terms of the use of media such as movies or songs that are easily accepted as a medium for delivering proselytizing that is not monotonous.

Based on this background, this study aims to describe and explain (1) the form of lingual markers and proselytizing messages in the dialogue of the film *Ustad Millennial* by Hestu Saputra, (2) its relationship to the study of da'wah. Some of the relevant research results are used by the author as a reference in order to have updates, especially language research in the field of pragmatics. Relevant research that can be used as a reference by researchers is the research carried out by (Alfatia, 2022) where in the research has similarities, both research about the message of proselytizing. The difference lies in the media used, if in the research (Alfatia, 2022) through Youtube media while in the research conducted by the author through film media.

It can be seen that with the development of the times that have developed rapidly technologically, conveying proselytizing can not only be conveyed through routine recitations held around the environment, but can also be found from mass media such as movies, songs, and also Youtube shows. So that the interest is getting bigger, now young people also have a high interest in the world of proselytizing, especially with the delivery of more interesting proselytizing so that it is not boring.

This type of research is qualitative descriptive research. The author uses a problem-solving procedure by explaining problems whose data is sourced from a film entitled "*Ustad Millennial*". The problem taken is more precisely analyzing the use of lingual markers of proselytizing messages that exist in the speech of the dialogue of the film "*Ustad Millennial*". The data used in this study is in the form of fragments of conversations containing proselytizing messages and speech acts.

The data collection method uses the listening method. This method is used to obtain data by listening to the use of language in movies. Meanwhile, its use is done by listening and seeing the film "*Ustad Millennial*" carefully to obtain data transcripts. The techniques used are the proficient listening technique (SLBC), recording technique, and note-taking technique. This technique is used because the researcher is not directly involved in the speech of the film. A researcher is only an observer who hears and listens to the utterances in the film "*Ustad Millennial*".

The data analysis method uses matching and heuristic methods. (Sudaryanto, 2018) reveals that the match method is a method whose determining tool is outside, detached, and not part of the language in question. This method is used to analyze speech data that has context. The heuristic method is a type of problem solving that speakers face in

interpreting an utterance. This method identifies pragmatic by solving problems in the form of hypotheses until they are tested for correctness.

The steps in analyzing the data in this study are: a) listening to film speech, b) identifying data that is suspected to contain elements of lingual markers and proselytizing messages, c) transcribing data from oral form into writing, d) classifying data according to the formulation of the problem, e) writing descriptions or analyzing. The results of data analysis are presented using informal presentation techniques, namely describing data in the form of words.

RESULTS AND DISCUSSION

Based on the formulation of the problem that will be studied in this study, namely in the form of lingual forms and markers in the message of proselytizing in the film "Ustad Millennial". The forms of speech acts contained in this study were obtained from the film "Ustad Millennial". The following is a classification of the form of speech acts in the proselytizing message in the film "Ustad Millennial".

Before Lingual Markers and Proselytizing Messages in Film Dialogue

The lingual marker is a speech that contains other meanings in it, while Da'wah according to (Suhadang, 2013) describes the necessity and responsibility of Muslims in broadcasting the teachings of Islam as contained in the Quran and hadith. One alternative to proselytizing that is quite interesting is through the medium of film, because the work produced is packaged so attractively that it can bring results in expanding the messages of religious proselytizing to the public. Mubasyaroh (2014) expressed the prevalence of a film containing a variety of messages. It could be educational, entertainment, and informational messages.

The First, The Form of the Assertive Speech Act

Basically, assertive speech acts are speech acts that play a role in broadcasting to people about something (Radiansyah & Jumadi, 2010). Another assumption regarding assertive speech acts was also conveyed by Saufi in (Adria, Syamsuddin, & Harisah, 2021) namely revealing that assertive speech acts attribute speakers to the validity of the outstretched proposition, for example: stating, notification, suggesting, boasting, complaining, demanding, and reports that suggest objective utterances from the aspect of the karmic system so that they can be included in the collaborative group.

What is included in this utterance is as it states, reports, informs, explains, maintains, rejects, expresses, tells, corroborates, and others. The following is the data included in the assertive speech act in the film "Ustad Millennial".

Data 1

"Nggak papa Pak, kata Pak Kyai percuma belajar agama kalau tidak berbakti sama orang tua"

(It's okay, sir, said Mr. Kyai is useless to learn religion if you are not filial to your parents)

The speech can be included in assertive speech acts that have a function of expressing. The context of speech based on the above utterances can be explained as follows. Ahmad as speaker (Pn) and Father as speech partner (Mt). The point of this utterance Pn stated to Mt that according to Mr. Kyai there is no point in a person studying religion if the person is not filial to his parents.

The content of the proselytizing message that can be followed in the dialogue speech above is the key to all tranquility in life, namely filial piety to parents. Where it has been explained in the hadith which reads 'From Anas bin Malik ra, the Messenger of Allah SAW said; "Whoever wants to extend his life and add sustenance, then should be filial to both parents and connect silaturahmi (kinship)."' (HR. Ahmad)

Data 2

"Oh iyaa bener...sekarang gini ya, misal ni, kita melakukan gerakan sholat sujud, secara tidak langsung saat kita sujud, dengan logika saat kita sujud itu berarti kita membantu aliran darah ke otak. Indahnya sholat itu juga ada banyak aspek. Mulai dari adzan yang merdu, proses wudhu, saf-saf yang rapi ketika kita sholat berjamaah dan masih banyak lagi".

(Oh yes, that's right... Now yes, for example, we do the prostration prayer movement, indirectly when we bow down, with the logic that when we bow down it means we are helping the blood flow to the brain. The beauty of prayer is that there are also many aspects. Starting from the melodious call to prayer, ablution process, neat saf-saf when we pray in congregations and much more).

The speech in data 2 can be included in assertive speech acts that have a storytelling function. The context of the utterances based on the utterances above can be explained as Ahmad as a speaker (Pn) and Susan as a speech partner (Mt) are evident in the following utterances "The beauty of prayer is also there are many aspects. Starting from the melodious call to

prayer, ablution process, neat saf-saf during congregational prayers and much more". The purpose of the speech is that Pn told Mt that the enjoyment and beauty of the worship performed by Muslims.

The conclusion of the message of proselytizing in the dialogue above is that it is mandatory for every Muslim to perform the five-time prayer as (Yasyakur, 2017) in his research instills the discipline of worship that begins early.

Data 3

"Intinya kita tu kudu yakin yaa... selama kita berdoa dan berusaha pasti ketemu jalannya"

(The point is that we have to be sure... as long as we pray and try to find the way)

The speech in data 3 is included in the assertive speech act which has a strengthening function. The context of the utterance based on the utterance can be explained as follows. Ahmad as speaker (Pn) and Ibrahim as speech partner (Mt). The intent of the utterance i.e. Pn corroborates to Mt as evidenced in the following utterance "kita tu kudu yakin" (we have to be sure). This means that all forms of problems if faced with praying and trying will definitely find a way out.

The conclusion of the proselytizing message above is that it is recommended for everyone to always try and pray in the face of all existing tests revealed in his research that everyone is obliged to make efforts because it is part of maintaining the main purpose of religion (Jaelani J. , 2021).

Data 4

"Iya saya tahu...tapi kan harusnya bisa! Kita ini harus mengikuti syariat islam, bener nggak Im?"

(yes, I know... But it should be possible! We have to follow islamic sharia, shouldn't it, Im?)

Based on the above utterances can be described as follows. The above speech sentence is included in the assertive speech act that has an urgent function. Where the context of the narrative can be explained that Ahmad as a speaker (Pn) then Ibrahim, Mr. and Mrs. debt collectors as speech partners (Mt). The point of the sentence is that Pn urges Mt (Mr. and Mrs. debt collectors) to just abolish the existing interest. Because Pn does not want to violate the rules that have been stated in islamic law.

The conclusion of his proselytizing message is that violations in Islam have been expressly stated in both the Koran and hadith. From an

economic perspective, the expectation of usury is caused by at least four factors, namely: the *ribawi* economic system causes injustice, the main cause of the imbalance between financiers and borrowers, the *ribawi* economic system will hinder investment, interest is considered as an additional production cost (Kalsum, 2014).

Data 5

“Cuma terjadi kontroversial pro-kontra katanya dibawah umur, tidak etis apa segala macam. Padahal menurut syariat itu, menurut risalah rasulullah saw itu menikahi aisyah ra ketika beliau aisyah itu umur sembilan tahun.”

(There's just a controferential pro-con of underage, unethical of all sorts. In fact, according to the Shari'a, according to the treatise of the prophet, he married Aisyah ra when he aisyah was nine years old)

The utterances above include assertive utterances that have a telling function. The context of the speech can be explained as follows. Syarif as speaker (Pn) and Ahmad as speech partner (Mt). The point of the above utterance is that Pn told a little story of the Prophet saw with Aisyah to Mt. This is evident in the sentence *“menurut syariat itu, menurut risalah rasulullah saw itu menikahi aisyah ra ketika beliau aisyah itu umur sembilan tahun”* (According to the Shari'a, according to the treatise, the Prophet Saw married Aisyah RA when he Aisyah was nine years old). Pn made the act of the messenger of allah as a guideline for him to marry a little girl whose age was far below him. Without delving into the story of the prophet first.

Data 6

“Saya mengerti sekali. Kami memang sebagai umat islam pasti ingin sekali meneladani Rasulullah saw. Tapi mas Syarif harus ingat satu hal! Ada banyak pendapat, pendapat-pendapat yang membahas pernikahan rasulullah saw dengan Aisyah. Memang benar rasulullah itu menikah dengan Aisyah ketika Aisyah itu berumur sembilan tahun, tapi mas... Aisyah baru tinggal bersama rasulullah saw, satu rumah dengan rasulullah itu ketika Aisyah sudah dewasa, sudah siap menjadi istri rasulullah saw dengan seutuhnya mas.”

(I totally understand. We as Muslims would love to follow the example of the Messenger of Allah saw. But brother Sharif must remember one thing! There are many opinions, opinions that discuss the marriage of the Prophet muhammad saw with Aisyah. It is true that the prophet married Aisyah when Aisyah was nine years old, but brother... Aisyah only lived together with the prophet saw in the same house with the messenger when Aisyah was an adult, was ready to become the wife of the prophet saw completely, brother).

An explanation of the context of the utterances above can be described as follows. The utterances above include assertive utterances that have the function of stating. Ahmad as speaker (Pn) and Syarif as speech partner (Mt). In this sentence, the point is that Pn stated to Mt that Islamic sharia which discusses the marriage of the prophet Muhammad saw with his wife, namely Aisyah ra is a command from Allah swt with the aim of one day Aisyah ra who will narrate a hadith about the life of the prophet Muhammad saw.

Data 7

“Mas... kalau suatu masalah kita lihat cuma dari sudut pandang manusia biasa, dan berharap sama diri sendiri itu nggak akan selesai-selesai mas. Mas kan punya Allah. Kenapa mas ragu?”

(Brother... If a problem we look at only from the perspective of an ordinary human being, and hope in ourselves then it will not be finished. You have Allah. Why do you hesitate?)

The context of the utterance of the above sentence can be explained as follows. Susan as Pn and Ahmad as Mt. meaning Pn in the utterance encouraged Mt to leave all affairs to Allah swt., this is evident in the sentence *“Mas kan punya Allah. Kenapa mas ragu?”* (You have Allah. Why do you hesitate?). Its meant as severe as the problem of where to return, where to surrender, and to ask only to Allah swt.

The conclusion of his proselytizing message is that it has been narrated in a hadith that reads "and whoever gives thanks to Allah will undoubtedly Allah sufficiency (the need)" (Ath-Thalaq/65:3).

Second, The Form of Directive Speech Acts

This form of speech act embodies the form of speech hinted at by a speaker to influence a person to carry out an action. According to Ibrahim in (Ismiati & dkk, 2020) says that a speech act that expresses the behavior of a speaker regarding the action to be performed by the speech partner. The form of directive speech act in the film "Ustad Millennial" can be seen in the following data.

Data 8

“Yo ora ngono, kalau nanti ada yang datang bukan mahramnya kamu, terus lihat kamu nggak pakai hijab gimana? Dengan kamu memakai hijab itu berarti kamu menghargai diri kamu sendiri Aisyah”

(That's not the case, if someone comes later, it's not your mahram, then see you don't wear a hijab, how about it? By wearing the hijab it

means you value yourself Aisyah)

The context of the utterance of the above sentence can be explained as follows. Ahmad as speaker (Pn) and Aisyah as speech partner (Mt). The purpose of the utterance is that Pn intends to advise Mt to close his aurat by wearing a hijab wherever he is. The marker in the dialogue lies in the sentence "by you wearing a hijab it means you value yourself".

The conclusion of the message is that as beautiful as a necklace is, the first and most shiny is the necklace of worship. Hijab is one of the worship services used to draw closer to Allah (Qoshim A. M., 2016).

Data 9

"Kalau menurut mas coba kamu itu sebut namanya terus dalam doa. Kalau misal dia memang jodoh kamu, ya pasti dipertemukan sama Allah. Dan menurut mas kalau sudah jodoh itu mau rintangannya, halangannya sebesar apapun seberat apapun, jaraknya mau sejauh apapun pasti ketemu"

(If you think you say his name and continue to pray. If for example he is indeed your soul mate, yes, he must be met by God. And I think if it's a match, whether it's an obstacle, the obstacles are no matter how big they are, the distance is going to be as far as anything, you will meet)

The context of the above dialogue speech can be explained as follows. Ahmad as a speaker (Pn) and Kia as a speech partner (Mt). The purpose of the utterance was that Pn ordered Mt to continue praying as a form of effort. If it is indeed a match then Allah swt will reunite even though to what extent and no matter how severe the obstacles are.

His proselytizing message has been expressed in research (Thalib, 2015) according to him to believe in qada and sunnatullah is to believe that all that is true is the provision of Allah alone.

Data 10

"Sama kalau bisa bunganya dihilangkan saja!"

(And if you can, please just remove the usury interest)

The context of the utterance of the above sentence can be explained as follows. Ahmad as speaker (Pn) and debt-bearing mother as speech partner (Mt). The intent of the utterance was that Pn ordered the debt collector to have the existing interest to be abolished only. Indirectly, the speaker teaches the law that interest in a debt can be said to be an act of usury. Usury in Islamic shari'a is legally haram.

His proselytizing message is that it is forbidden for Muslims to practice usury. Because it has been narrated in HR. Ibn Abi Dunya "Indeed,

one dirham a man gets from usury is greater on Allah's side than adultery 36 times.”

Data 11

“Mas ini poinnya bukan di umur lo... poinnya bukan di umur tapi niatnya rasulullah saw mas. Dan rasulullah saw menikah dengan aisyah itu atas kebendak oleh Allah SWT yang disampaikan melalui mimpi dan itu ada hadis riwayat al-bukhari. Jadi, rasulullah saw menikahi Aisyah itu bukan berdasarkan syahwat mas, bukan! Nah... tujuan dari pernikahan rasulullah saw dengan Aisyah ra yaitu kelak Aisyah ra yang akan meriwayatkan hadis-hadis tentang kehidupan rasulullah saw, kehidupan rumah tangganya rasulullah saw mas... saya mau tanya sama mas, mas Syarif sekarang ini mau menikah dengan Bintari di umur Bintari masih muda, masih lima belas tahun itu mas, itu niatnya mas Syarif apa? Mas Syarif yang tau jawabannya. Dan kalau memang mas Syarif sayang sama Bintari, mas harusnya bisa sabar dan mendidik Bintari sampai dia dewasa dan juga sudah siap untuk menikah dengan mas Syarif tanpa paksaan mas. Saya minta maaf mas ya... saya harus ngomong seperti ini sama mas Syarif.”

(Brother, this point is not at your age... The point is not in the age but the intention of the Messenger of Allah SAW brother. And the messenger of Allah saw married the aisyah by will by Allah Almighty which was conveyed through a dream and that there is a hadith history al-bukhari. So, the prophet saw marrying Aisyah it was not based on the shahwat brother, right! Well... the purpose of the marriage of the prophet muhammad saw with Aisyah ra is that one day Aisyah ra who will narrate hadiths about the life of the prophet muhammad saw, the domestic life of the prophet muhammad saw brother... I want to ask you about it, brother Syarif now wants to marry Bintari in Bintari's age is still young, still fifteen years old, brother, that's the intention, what is brother 's intention? brother Sharif who knows the answer. And if you love Bintari, you should be able to be patient and educate Bintari until he grows up and is also ready to marry you without the coercion of you, brother. I'm sorry, bro... I have to talk like this, brother Sharif).

The context of the above utterances can be explained as follows. Ahmad as speaker (Pn) and Syarif as speech partner (Mt). In the context of this speech, Pn's intention was to advise Mt who was too pushy to marry Bintari, a young girl who was still studying on the grounds that she wanted to emulate the Prophet with Aisyah.ra.

Data 12

Explicature “Ya tapi kan lebih baik kita sholatnya tepat waktu”
(Yes, but it's better for us to pray on time)
Function Solicitation directive

Context Ahmad as speaker (Pn) and Kia as speech partner (Mt). The purpose of the speech is that Pn invites Mt to perform prayers on time.

His proselytizing message is as explained in the historical hadith of Bukhari which means "I ask the Prophet Shalallahu 'alaihi wa sallam, what practice is Allah most beloved? He Shalallahu 'alaihi wa sallam replied, "pray in due course." I (Abdullah bin Mas'ud) said, "then what else?" he shalallahu 'alaihi wa sallam replied, "jihad in the way of Allah."

Data 13

Explicature “Tolong kasih tau juga ke mereka, kurang-kurangnya ghibahnya. Kalau mau ngomongin orang, omongin aja langsung di depan orangnya! Jadi orang itu tau, gitu...”

(Please also tell them, less and less their ghibah. If you want to talk about people, just talk about it directly in front of the person! So that guy knows, that's it...")

Function Request directive

Context Ahmad as a speaker of Pn and Susan as a speech partner (Mt). the utterance falls into the category of request directives. the intention of the utterance was that Pn asked Mt for help to convey to the mothers to reduce the ghibah. The utterance can be proved in the sentence “*Tolong kasih tau juga ke mereka, kurang-kurangnya ghibahnya*”. (Please also tell them, less and less their ghibah)

His proselytizing message which is about the prohibition to always ghibah (talk about the ugliness of others) has been narrated in the hadith as follows "Whoever restrains ghibah against his brother, then Allah will save his face from the fires of hell someday on the day of judgment." (HR Tirmidzi). Understanding ghibah in research conducted by (Syifa, 2019) in which according to him, it is a use that is identified with the word gossip, which is a negative word about a person.

Data14

Explicature “Bangun tidur untuk sholat tahajud itu kan berat, susah. Jadi pahala untuk bangun tidur dan sholat tahajud itu pasti besar. Boleh nggak mulai besok nggak usah bangunin mas lagi!”
(Waking up for tahajud prayers is hard, it's hard. So the reward for waking up and praying tahajud is definitely great. You can't start tomorrow, you don't have to wake up anymore)

Function	Prohibits Directive
Context	Ahmad as Pn and Susan as Mt. meant that Pn forbade Mt not to awaken the tahajud prayers anymore. This can be proven in speech "... <i>mulai besok nggak usah bangunin mas lagi!</i> ". (start tomorrow, you don't have to wake up anymore)

His proselytizing message is the primacy of the tahajud prayer that has been described in the Koran "And at some nights, prostrate you as an additional worship for you hopefully your god will lift you up to a praiseworthy place (Qs Al-Isra':79). As revealed by (Hafiah & Machfud, 2021) In his research revealed that the main sunnah prayer is tahajud prayer.

Data 15

Explicature	“Wahai orang-orang yang beriman! Janganlah kamu saling memakan harta sesamamu dengan jalan yang batil (tidak benar), kecuali dalam perdagangan yang berlaku atas dasar suka sama suka di antara kamu. dan janganlah kamu membunuh dirimu. Sungguh, Allah Maha Penyayang kepadamu.” ("O people of faith! Do not eat each other's treasures in a vanity (untrue) way, except in consensual trading between you. and thou shalt not kill thyself. Truly, Allah is Most Merciful to you.")
Function	Prohibits Directive
Context	Ahmad as Pn

The context of the above utterances can be explained as follows. This speech is classified as a declarative speech act that has a prohibitive function. In this speech, the speaker of Pn quoted from the letter An-nisa verse 29 which explains that God forbids his servants to eat each other's property. This is stated in the sentence “Do not eat each other's treasures in a vanity (untrue) way, except in consensual trading between you. And thou shalt not kill thyself.” the meaning is Allah swt., strictly forbidding his servant to eat other people's property or his own property by way of bathil (untrue).

Many forms of means are taken to obtain property by means of property, for example, such as in trade that does not uphold Islamic law and in addition to borrowing money that has interest in it. This includes usury.

Data 16

Explicature	“Sesungguhnya Allah menyuruh (kamu) berlaku adil dan berbuat kebajikan, memberi kepada kaum kerabat, dan Allah melarang dari perbuatan keji, kemungkaran dan permusuhan. Dia memberi pengajaran kepadamu agar kamu dapat mengambil pelajaran” ("Indeed, Allah commands (you) to do justice and do virtue, to give to the kinsmen, and Allah forbid from heinous deeds, impiety and enmity. He teaches you that you may take lessons")
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Function Prohibits Directive
Context Ahmad as Pn

The utterances in the above speech sentences can be explained as follows. Pn quotes from the Qur'an Surah An-Nahl verse 90, that Allah Swt commands his servant to do justice and do virtue, and stay away from what is forbidden by Allah Swt. This can be proved in the sentence where Allah tells (you) to do justice and do virtue, give to the kinsmen, and Allah swt forbid from heinous deeds, impossibility and hostility. He means Allah swt. commanding does good things and stays away from its prohibitions. From there we can learn wisdom from all the deeds done.

Data 17

Explicature “Gini mas, mas iko sebelumnya. Dalam islam itu tidak boleh ada yang namanya bunga. Jadi kalau ada orang yang meminjam ya orang itu harus mengembalikan lagi sesuai dengan yang ia pinjam. Jadi nggak ada bunga.”
(Here's brother, brother iko before. In Islam there can be no such thing as a flower. So if there is a person who borrows, that person must return it again according to what he borrowed. So there are no flowers.)

Function Advising Directive
Context Ahmad as speaker (Pn) and Iko as speech partner (Mt). the purpose of this utterance is that Pn advises Mt on the law of usury in Islamic law.

The message of proselytizing is in accordance with the opinion expressed by (Kalsum, 2014) That in the usury economic system is the main cause of imbalance between financiers and borrowers. The large profits obtained by borrowers who usually consist of the monster industry group (conglomerat) are only required to pay their interest capital loans in relatively small amounts compared to the profits they get.

Third, The Form of the Commissive Speech Act

A form of commissive speech act is a form that involves the speaker on several actions and in that speech contains a promise or offer. In line with the expression Juwita (2017:3) A commissive speech act is a speech that binds a speaker to do something that is said in his speech to promise, swear, and bully. In this film research, dialogue was found in which there is a function of the commission's speech act.

Data 18

Explicature “Tapi kamu harus ingat Mad! Dibalik kesulitan pasti ada kemudahan. Fa inna ma'al-'usri yusroo. Inna ma'al-'usri yusroo. Biarkan iman kita yang menuntun untuk menyelesaikan masalah-masalah itu, percayalah!”

	("But you have to remember Mad! Behind the difficulties, there must be convenience. Fa inna ma'al-'usri yusroo. Inna ma'al-'usri yusroo. Let our faith lead to solve those problems, believe me!")
Function	Promising
Context	Pak Ustad as speaker (Pn) and Ahmad as speech partner (Mt).

The proselytizing message contained in the utterance above contains a qur'anic verse in which it contains commissive language.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

"For indeed after the difficulty there is ease"

In line with the research conducted by (Santoso & Prayitno, 2017) research on commissive civility in the translation of the Koran. The meaning of the verse explains that God has promised a tone of ease after the hardships his servant has endured.

Data 19

Explicature	"Iya bunganya dihilangkan saja! Tapi tenang kita tetap bayar bunganya. Tapi kita nggak akan bayar bunganya ke bank, melainkan akan kita salurkan kepada orang-orang yang lebih membutuhkan, betul?" ("Yes, the interest please just eliminated! But calm down we still pay the interest. But we're not going to pay the interest to the bank, but we're going to distribute it to people who need it more, right?")
Function	Inform
Context	Ahmad as speaker (Pn) and Debt collector as speech partner (Mt).

There are utterances that contain commissive utterances, namely in sentences "*Tapi tenang kita akan tetap bayar bunganya*" (But calm down we will still pay the interest) where in that sentence Pn promised Mt to keep paying the agreed interest. The dialogue contains a proselytizing message, namely that the speaker intends to the speech partner that debt is not allowed interest, because it is included in the act of usury.

Fourth, The Form of Expressive Speech Acts

The form of expressive speech act, namely expressive speech act, is that the speech act is bound by a speech that says psychological actions impliedly, such as expressing gratitude, congratulating, apologizing, condemning, complimenting, expressing condolences, and so on (Astuti & Retnosari, 2018). Speech containing expressive speech acts in the movie "Ustad Millennial" consists of the function of sympathy, anger etc.

Data 20

Explicature	"Melihat umat muslim berdo'a rasanya tu tenang banget mas, indah banget." ("I see muslims praying it feels really calm, brother, it's really beautiful.")
Function	Sympathy

Context Susan as speaker (Pn) and Ahmad as speech partner (Mt)

It is said that because in the speech Pn admired and was happy when he saw muslims praying. Indirectly, the speech contains a proselytizing message which means that worshipping will make the heart calm and life will feel more beautiful.

Data 21

Explicature “ Secepatnya, secepatnya... secepatnya itu kapan? ini bulan puasa lo, bapak tidak boleh bohong! Dosa!”
(As soon as possible, as soon as possible... As soon as that is when? it's your fasting month, you can't lie! Sin!)
Function Anger
Konteks Mr. debt collector as Pn and Ibrahim as Mt. Pn asked and assured Mt to pay off his debts immediately.

This proves that the expression of the father of the debt collector has begun to be angry and annoyed with all the promises to pay off the debt but it has not been repaid. Moreover, Pn asserted to Mt that lying during the fasting month was a sin. Any kind of lying, whether lying to individuals or lying to institutions, organizations, or to a group of people who aim to form public opinion or propocation and self-interest is prohibited according to Islamic studies.

Data 22

Explicature “Akhir-akhir ini aku suka mikir kenapa harus ada yang namanya konflik. Kita sebagai manusia pasti kerap kali memiliki perbedaan pendapat. Baik dengan teman dekat, keluarga, juga orang tua sekalipun. Di alqur'an pada surah al-maidah ayat 48 disitu disebutkan bahwa perbedaan adalah fitrah manusia. Karena adanya perbedaan ini maka terbentuklah keindahan. Jadi ada satu hal yang baru aku sadari bahwa kita tidak bisa menilai seseorang hanya karna perbedaan pendapat dengan yang kita pegang.”
("Lately I like to think why there should be such a thing as conflict. We as humans must often have differences of opinion. Both with close friends, family, and parents though. In the Qur'an in surah al-maidah verse 48 it is mentioned that difference is the fitrah of man. Because of this difference, beauty is formed. So there's one thing I just realized that we can't judge someone just because of the difference of opinion with what we're holding.")
Function Bringing up
Context Ahmad as Pn.

The point of this utterance is that Pn put forward the content of the verse quotation derived from the Qur'an Surah Almaidah verse 48. The verse explains that the difference of opinion against the human sesame is a fitrah. Can be proved on “...*perbedaan adalah fitrah manusia*” (difference is

human nature).

Data 23

Explicature “Terima kasih karena kalian semua udah berkumpul pada malam ini, dan malam ini kita akan rapat mengenai kelangsungan perusahaan kita. Pasti dari kalian ada yang sudah sadar bahwa akhir-akhir ini perusahaan kita sedang ada kendala, sedang ada masalah dibagian keuangan. Saya, Ibrahim, dan khadijah minta maaf kepada kalian semua karena selama ini perusahaan belum sepenuhnya transparan kepada kalian. Tapi sekarang saya sudah menemukan cara terbaik untuk kita, dan yang pasti yang terpenting cara ini mengikuti ajaran Allah SWT “yaitu dengan terbuka juga adil”
("Thank you all for getting together tonight, and tonight we will have a meeting regarding the continuity of our company. Surely some of you are already aware that recently our company is having problems, there are problems in the financial section. I, Ibrahim, and khadijah apologize to all of you because so far the company has not been completely transparent to you. But now I have found the best way for us, and certainly the most important thing is that this method follows the teachings of Allah Almighty "that is, openly as well as fairly")

Function Thank
Context Ahmad as Pn.

The purpose of this utterance is that Pn thanked Mt. meaning that in this utterance, Pn felt relieved and grateful for having opened directions and paths in dealing with the difficult times experienced by his company recently. Then in the speech, Pn revealed the method that has been found that will be applied in building a business in the future in accordance with Islamic law. This is evident in the utterances “saya sudah menemukan cara terbaik untuk kita, dan yang pasti yang terpenting cara ini mengikuti ajaran Allah SWT “yaitu dengan terbuka juga adil” (I have found the best way for us, and certainly the most important thing is that this way follows the teachings of Allah Almighty that is, openly as well as fairly). This means that in trading activities, doing business and so on, it must instill an open and fair nature.

Fifth, The Form of Declarative Speech Acts

Declarative speech act is a form of speech between the content of speech and reality is interconnected (Prayitno, 2017). Similar to [Rahma's opinion \(2018: 2\)](#) in the research he has done, he said that declarative speech acts are speech acts whose meaning is to form a new thing (position, situation, and so on). In the film "Ustad Millennial" the form of declative speech acts lies in the following conversation.

Data 24

Explicature “Im... ini denger ya! Ini bukan soal idealis, bukan!!! Ini soal dosa atau nggak. Rasulullah itu melaknat penyuaap, penerima suap juga diantara dari keduanya itu lo perantaranya. Udah aku nggak mau, udah tenang! Kita pasti ketemu cara yang lain yaa...”
("Im... this is listening to ya! It's not an idealistic thing, is it!!! It's a matter of sin or not. The Messenger of Allah circumcised bribery, the recipient of bribes was also among the two lo intermediaries. I don't want to, I've calmed down! We'll find another way...")

Function Punish

Context Ahmad as speaker (Pn) and Ibrahim as speech partner (Mt).

This utterance meant that the Messenger of Allah saw that he would punish those who committed bribery, this is evidenced in the sentence of the Messenger of Allah circumcising bribery, the recipient of bribes is also among the two lo intermediaries. And in this utterance Pn told Mt of his word. In line with the research conducted by (Haryadi, 2015) quoting from one of the letters in the Qur'an namely Qs Al-Baqarah verse 188 which means And let not some of you eat the property of some of the others among you in a vanity way and (do not) you take (the business of) the property to the judge, so that you may eat part of the other person's property by (the way of) sin, even though you know.

Data 25

Explicature “Maka apakah kiranya jika kamu berkuasa kamu akan membuat kerusakan di muka bumi dan memutuskan hubungan kekeluargaan?”
("Then is it that if you came to power you would make mischief on the face of the earth and sever familial ties?")

Function Memutuskan

Context Qur'an Surah Muhammad verse 22

Explaining that Allah swt vowed that if hypocrites who only pursue the pleasures of the world then when hypocrites come to power it will cause damage on the face of the earth which will result in the breaking of friendship and can also result in blood shedding. This can be proven in the following sentence “*kiranya jika kamu berkuasa kamu akan membuat kerusakan di muka bumi dan memutuskan hubungan kekeluargaan*” (presumably if you come to power you will make mischief on the face of the earth and break the familial relationship).

Data 26

Explicature “Mereka itulah orang-orang yang dilaknati Allah dan ditulikannya telinga mereka dan dibutakannya penglihatan mereka.”

	("They are the ones whom God has spoken of and their ears and their eyesight blinded.")
Functions	Punish
Context	Qur'an Surah Muhammad verse 23

Explaining that Allah swt., punishing hypocrites is evidenced in the phrase "those whom Allah has done and their ears and blinded their eyesight". The point is that Allah swt has prepared punishment for hypocrites and lunatics of the pleasures of the world alone with them deserving of anathema from Allah swt., i.e. far from his mercy allah and close to his wrath.

Sixth, The Form of Rogative Speech Act. This form of speech act is a speech in the form of a question. To ask if the intent is direct and if in doubt use the TT sub question (Prayitno, 2017). The following is a form of rogative speech act in the film "Ustad Millennial".

Data 27

Explicature	"Iya sih...eh iya, tapi tadi kamu sholat sendiri kan? Bukan jadi makmumku?" ("yes... uh yes, but you prayed by yourself, right? Not to be my makmum?")
Fungsi	Question
Konteks	Ahmad as speaker (Pn) and Kia as speech partner (Mt)

The utterance is a speech that is included in the rogative speech act. Because of the occurrence of questions on the utterance. The context of the utterance can be explained as follows. The point of this utterance is that Pn asked Mt. through the question indirectly there was a proselytizing message in it. To which Pn informed Mt that the law of performing congregational prayers with persons who have not become mahram is illegitimate.

Data 28

Explicature	"Lima belas lebih enam bulan kurang sebentar lagi sudah enam belas tahun. Menurut syariat itu sah, bagaimana?" ("Fifteen more six months less soon it's been sixteen years. According to sharia it is legal, how about it?")
Function	Question
Context	Syarif as speaker (Pn) and Ahmad as speech partner (Mt)

In this utterance, it can be seen that Pn questioned Mt about islamic sharia law the issue of marrying a child whose age is far below him, especially since the marriage occurred with intentions that were not in accordance with islamic law. Rasulullah saw married Aisyah when she was young because she was commanded by Allah Almighty so that one day Aisyah could narrate hadiths about the life of the prophet muhammad saw

not because of his shahwat.

CONCLUSION

Based on the results of research on lingual markers and proselytizing messages in the film "Ustad Millennial", it can be seen that this film uses aserti, directive, commissive, declarative, rogative, and expressive speech acts. Which have their respective functions, namely assertive speech acts covering speech acts telling, reporting, expressing, announcing, urging, forecasting, and corroborating. Then the next is the directive speech act which is included in the form of directive speech acts, namely command speech acts, solicitations, requests, requests, and advice. Commissive speech acts which are forms of speech acts that are offering and promising. The next act of speech is a declarative form, the speech that is included in this form is like a speech that is punitive and canceling. The rogative form, which is included in the form of rogative speech, is a speech that has the function of asking, questioning. Then expressive speech acts, namely speech that has the function of sympathy, saying thank you, saying congratulations, and apologizing.

Based on the analysis in this study, this study can be given several suggestions, namely: (1) the need to use appropriate lingual markers according to the context of language use so that listeners can understand speakers' speech, and (2) can be useful for researchers about Indonesian language and literature. In addition, it can also be used as an insight into religious values. Because in the research of the film "Ustad Millennial" discusses the basics of religion that is lived daily.

Based on the results of research that has been carried out, the results of research that have been found have implications in the form of information, that films can also be used as a medium for proselytizing in this modern era. The film "Ustad Millennial" is one of the best films in Indonesia that presents reality with various problems that occur in everyday life. Basically, this film can be used as a proselytizing medium that appeals to various age groups.

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