



## Mamah Dedeh's Communication Style in Conveying Da'wah Messages in the Mamah and AA Beraksi Program in Indosiar

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### ABSTRACT

This study examines the communication style used by Mamah Dedeh, a preacher, in delivering sermons using the Tubbs and Moss communication style theory approach. Preachers must pay attention to their communication style when delivering the message of da'wah. Utilizing different communication methods has the potential to increase significance in an individual's subconscious mind. The chosen communication channel must have the capacity to preserve the message while being easy to maintain by the general public. This study uses a qualitative methodology to analyze Mamah Dedeh's communication style using a certain methodology. The data acquisition technique is carried out by duplicating lectures from YouTube. The results collected show that the communication style used consists of Control Style and Structure Force. The result of this study is to analyze the communication style of Dedeh's mother, namely using firm and straightforward language when lecturing. Mamah Dedeh also has a good understanding of religion so that the knowledge of Mamah Dedeh is undoubtedly by using a straightforward and firm communication style so that her lectures are in demand by the audience and even appear on television to disseminate Islam through digital media.

**Keywords:** Communication Style, Da'wah Message, Mamah Dedeh.

### ABSTRAK

*Penelitian ini mengkaji gaya komunikasi yang digunakan oleh Mamah Dedeh, seorang pengkhotbah, dalam menyampaikan khotbah dengan menggunakan pendekatan teori gaya komunikasi Tubbs dan Moss. Pengkhotbah harus memperhatikan gaya komunikasi mereka saat menyampaikan pesan dakwah. Memanfaatkan metode komunikasi yang berbeda memiliki potensi untuk meningkatkan signifikansi dalam pikiran bawah sadar individu. Saluran komunikasi yang dipilih harus memiliki kapasitas untuk melestarikan pesan sekaligus mudah dipertahankan oleh masyarakat umum. Penelitian ini menggunakan metodologi kualitatif untuk menganalisis gaya komunikasi Mamah Dedeh dengan menggunakan metodologi tertentu. Teknik akuisisi data dilakukan dengan menduplikasi ceramah dari YouTube. Hasil yang dikumpulkan menunjukkan bahwa gaya komunikasi yang digunakan terdiri dari Gaya Pengendali dan Gaya Struktur. Hasil dari penelitian ini adalah menganalisis gaya komunikasi mamah Dedeh yaitu menggunakan bahasa yang tegas dan lugas saat berceramah. Mamah Dedeh juga memiliki pemahaman agama yang baik sehingga keilmuan dari mamah Dedeh sudah tidak diragukan lagi dengan menggunakan gaya komunikasi yang lugas dan tegas sehingga ceramah beliau diminati oleh khalayak dan sampai tampil di televisi untuk menyebarkan agama islam melalui media digital.*

**Kata Kunci:** Communication Style, Da'wah Message, Mamah Dedeh.

### INTRODUCTION

In Arabic, communication refers to the root word washila which means until. Tawashul refers to the process by which two parties exchange information so that the message conveyed

can be understood and reaches both parties who communicate. Meanwhile, according to Awad Al-Qarni, the word *Ittishar* (communication) is used to convey information, meaning, feelings, and opinions to other parties and influence their opinions by doing their best and using the best ways to use. We also convince them of what we want, whether using language or something else <sup>1</sup>

In *Tafsir al-Munir*, Dai understands the methodology of *Dawa: Bil Hikma* (powerful, precise, moving and memorable words), *Mawiza Hasana* (powerful and memorable advice and wisdom) and discussion (whatever form of discussion is best). If observed, the three *da'wah* methods are closely related and consistent with the alluring *da'wah* approach. Considering *da'wah* based on *Bil Hikmah*, the essence of *al-Hikmah* is a combination of elements of *al-Qibla* (knowledge), *al-miran* (practice), and *al-tajriba* (experience). The development of Islamic society is the real goal that Dai's persuasive communication work seeks to achieve. The *da'wah* message conveyed is expected to encourage people's attitudes towards higher ideals, both personally (themselves) and in general (society) <sup>2</sup>.

Communication style affects a person's self-image. Self-image is a personal evaluation that is expressed in everyone's attitude. Having a good self-image is not easy. This image appears when a person adapts to society, but the image cannot be forced. In addition to the ability to recognize verbal and nonverbal communication, you can also recognize communication styles in a variety of situations, including physical conditions, roles, historical contexts, chronology, language, relationships, and disabilities. Some of these contexts make it easier for a person to interact with others and ensure that the information conveyed and explained by the communicator can be clearly understood by the communicator <sup>3</sup>.

The message of *da'wah* refers to the substantive content or lesson information conveyed during *da'wah*. The formulation of the *da'wah* message depends on the objective state of the target audience, which is determined through observation, interviews, or analysis of written sources. In the field of *da'wah* message analysis, the main message and accompanying messages are well established. The basic substance or primary substance of *da'wah* consists of the Qur'an and hadith, along with the views of scholars, research findings from experts in their respective fields, narratives, and news. The core message of *da'wah* comes largely from the main authoritative sources of Islam, especially the Qur'an. The basic principle that can be enforced is the Quality Standards (QS), as stated in verse 213 of *Al-Baqarah* (2).

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فيه ۗ وَمَا اختلف فيه إلا الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم فهدى الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه ۗ والله يهدي من يشاء إلى صراط مستقيم

<sup>1</sup> G Vikri and M Hadori, 'Komunikasi Persuasif Kh Mohamad Aso Samsuddin Melalui Kajian Kitab 'Nashoihul Ibad' Pada Santri Asrama Nurul Qoni' Putra.', ... *Jurnal Komunikasi Dan Konseling Islam*, 5.2 (2023), 134–49 <<https://www.journal.ibrahimy.ac.id/index.php/maddah/article/view/3472%0Ahttps://www.journal.ibrahimy.ac.id/index.php/maddah/article/download/3472/1817>>.

<sup>2</sup> Hairul Hatami, Nahed Nuwairah, and Najla Amaly, 'Komunikasi Dakwah Persuasif KH. Husaini Hanafi Dalam Menanamkan Nilai-Nilai Islam Melalui Majelis Taklim Nafahattur Rabbani Kota Balikpapan', *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah*, 11.2 (2023), 89–104 <<https://doi.org/10.18592/alhiwar.v11i2.11515>>.

<sup>3</sup> Maya Aryani Fadhila and others, 'GUBERNUR JAWA TENGAH GANJAR PRANOWO MELALUI TIKTOK QUANTITATIVE CONTENT ANALYSIS OF COMMUNICATION STYLES GOVERNOR OF CENTRAL JAVA GANJAR PRANOWO THROUGH TIKTOK @ GANJARPRANOWOFC', *VI.I* (2023), 16–31.

It means, "Man is (formerly) one people (in monotheism). Then Allah sent the prophets (to) deliver good news and warnings. God sent with them a Book of truth to make decisions among people about matters they disagree with. There is no dispute about it, except those who have been given (the Book) after the tangible evidence has come to them, because of malice among themselves. Thus, by His will, Allah instructs the believers about the truths they disagree with. God guides those whom He wants to be on the straight path (based on his readiness to receive guidance)."

The meaning of the verse is that when there is a dispute among people, Allah sends prophets to them. These prophets are messengers who bring good news and warnings. God also sent down a Book of truths with the prophets to help settle disputes. Only those who have been given the Book, and have clear evidence, debate this issue out of envy of one another. In accordance with God's will, He guides believers to the truths they are arguing about. God selectively directs those who are ready to receive guidance to the right path.

Preachers are responsible for using Indonesian. A preacher's choice of words, syntax, and pronunciation have a great influence on his congregation. In addition, Indonesia is also known as a pluralistic society with ethnicities, languages, customs, and religions. Pluralism and multiculturalism make each individual feel valued and at the same time responsible for living together in a community. The diversity created by the constant conflict between ethnic, cultural, linguistic, religious, minority and majority groups, as well as economic and social classes with different worldviews (ways of thinking) is an undeniable reality. Problems arise and possible conflicts arise. In order for pluralism and multiculturalism to run well in Indonesia, the people of Indonesia must develop multicultural values related to ethnicity, religion, language, and belief <sup>4</sup>

Communication styles can be described as a unique combination of personal behaviors that a person uses in different situations. Communication style is a characteristic or uniqueness that every preacher has. Communication interactions between one person and another are different because the uniqueness of each preacher is different. Communication style plays an important role because it is a unique way for a person to convey his or her intentions and understand the reaction of the person who communicates with him. From this definition, we can conclude that communication styles include a variety of interpersonal interactions between individuals that are specifically used in certain situations. Each communication style includes a set of communication behaviors that are used to achieve a specific response or reaction depending on the situation<sup>5</sup>.

Da'wah style refers to the behavior and manners that a person uses when delivering Da'wah. Da'wah Communication consists of two words, namely Communication and Da'wah. Communication is the process of sending information or messages from one person to another. Communication is the process of conveying messages, including da'wah, to others <sup>6</sup>

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<sup>4</sup> Maulida Fitri and others, 'GAYA BAHASA PENYULUH AGAMA DALAM Indonesia Has a Variety of Cultures so That It Makes a Plural Society . With This Diversity , It Is a Challenge for Religious Educators to Use a Style of Language That Is in Accordance with the Characteristics of a Plural Society . This Article , Which Uses a Qualitative Descriptive Approach , Aims to Look at the Various Styles of Language That Can Be Used by Religious Instructors . The Results Show That Preachers Should Use Qaulan Ma ' Rufa or Good Words , Qaulan Sadida or True Words , Qaulan Baligha or Words That Leave an Impression , Qaulan Maysura or Noble Words , Qaulan Karima , Namely Communicating Using Noble Words and Qaulan Layyina , Communicating with a Gentle Attitude towards a Plural Society . Keywords , Language , Religious Instructor , Plural Abstrak', 101–10.

<sup>5</sup> Nur Pita Saputri and Moh Slamet, 'MENYAMPAIKAN PESAN DAKWAH'.

<sup>6</sup> Ustadz Adi Hidayat and Communication Style, 'Strategi Dan Gaya Komunikasi Dakwah Ustadz Adi Hidayat Di', 4.2 (2024), 152–71.

Communication styles can be recognized by the way a communicator chooses words and language and uses body language. The way you communicate is influenced by your identity and how you look in the eyes of others. Otherwise, the problem is word choice, terminology, and intonation. All of this explains the identity and self-image of the speaker. Communication style is very important in da'wah activities. Because it creates a perfect marketing concept. This style of communication makes it easier for pilgrims not to hesitate about what the khatib conveys. The application of this communication style can foster the spirit and motivation of the community to make improvements in accordance with Islamic law. Da'wah can be delivered in the form of writing, oral, and audiovisual. Currently, Da'wah utilizes practical media such as utilizing various social media <sup>7</sup>

From a communication point of view, it is clear that the purpose of Islamic da'wah is to use communication strategies to persuade individuals or groups to be aware of and believe in the reality of Islam, and to inspire non-Muslims to embrace it and encourage Muslims to expand their understanding of the religion. They must have the conviction that Islam guides them towards the true and authentic path of God, represented by a line of purpose created by the influence of divine revelation, adapted to the personality of each individual, and ultimately leads them to the truth.

In the context of da'wah, da'wah is an effort to convey Islamic teachings to the wider community. The essence is to arouse a person's tendency and interest in the teachings of Islam and encourage them to follow the invitation. This is an obligation for all Muslims and all Muslim women around the world. Da'wah is also an effort to influence others to act and act according to the preacher's wishes. The purpose of da'wah is to bring positive changes to a person's attitude and behavior in accordance with Islamic teachings. Da'wah is not only conveying religious teachings, but also practicing Islamic values in daily life <sup>8</sup>.

Communication is basically the act of transmitting stimuli, usually in the form of words or symbols, by the communicator to influence the communicator's behavior. Effective communication involves the deliberate transmission of messages from the sender to the receiver. This paradigm emphasizes that messages must be intentionally sent and received consciously. Communication requires three essential components: communicator, message, and communicator. Therefore, without the receipt of the message, communication ceases to exist due to the absence of the receiver. Therefore, until now, there has been no form of communication or communication process that delves into this paradigm.

The researchers chose Mama Dedeh because of her status as a prominent female preacher with extensive knowledge, which often led her to appear on television to give spiritual advice. In addition, Mamah Dede has different qualities in her da'wah, because her communication style is characterized by frankness and honesty. The language style is straightforward and unconvoluted, and contains a touch of comedy that invites laughter from the audience and admirers. Mamah Dede has the ability to arouse public interest, resulting in a high demand for the programs she brings.

In the context of Da'wah, there is no significant difference between the communication styles of male and female speakers. Female instructors can communicate just as well as male instructors. However, due to differences in expression formats, there are also differences in communication styles between male and female speakers. The reason why male and female

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<sup>7</sup> Siti Fatimah Azzahra, 'ALAYDRUS PADA CHANNEL YOUTUBE Kaum Wanita . " Saya Ini Berniqab . Seperti Yang Teman -Teman Tahu Tapi Saya Bernekat Untuk Tidak', 3.1, 50–71.

<sup>8</sup> Nilai Islam, 'GAYA KOMUNIKASI AKUN TIKTOK @ Msalbaniquotes DALAM MENYAMPAIKAN NILAI-NILAI ISLAM DI KALANGAN GEN-Z 18.3 (1907), 1966–77.

speakers have different communication styles in some parts of their expressions is because male and female speakers have different characteristics in their social lives, and these characteristics have influences <sup>9</sup>.

Language style is one of the most important elements in preaching. Because when preaching, you need to choose words that convey understanding and clarity to the listener. Dawa's communication language style in this study is based on Derry Hymes's ethnographic communication theory "SPEAKING". However, because the data used is audio from lectures, not all ethnographic communication theories "SPEAKING" can be used for this research <sup>10</sup>.

The ability to successfully convey a message is influenced by the communicator's communication style. Everyone's communication style is different. Each communicator can have a different communication style because each individual's communication style is influenced by the situation and mood. For example, when someone is bored, sad, or happy. Communicators must be able to choose and apply appropriate communication styles to ensure that the message is well received by the communicator. Therefore, communication style is an important trait you need to convey your message and know the reaction of the person you are communicating with <sup>11</sup>

Everyone has a different communication style, which has to do with the way they communicate. Communication style is an intrinsic and unchanging component of a person's personality. Tubbs & Moss offers a precise explanation for the concept of communication style. In addition, communication styles can be seen as an individual's method of transmitting information, which includes both spoken and unspoken signals, in order to convey the desired meaning effectively. Each communication style consists of a different set of communication behaviors that are used to provoke a specific response or reaction in a given situation. The suitability of the communication style depends on the intention of the sender and the expectations of the receiver.

There are six communication styles according to Tubbs & Moss in organizations, including:

1. The controlling style, Controlling communication style is defined as the deliberate desire to restrict, force, and regulate the actions, thoughts, and reactions of others. Individuals who use this authoritative approach prioritize the act of messaging.
2. The Equalitarian Style, characterized by the existence of a common understanding and involves the exchange of verbal and written signals in both directions. In this style of communication, the act of communication is carried out transparently, so that everyone in the organization feels comfortable, relaxed, and informal.
3. The Structuring Style, a communication style that typically uses verbal communication to generate written and verbal directives, assignments, and work schedules, as well as to establish an organizational framework. The sender prioritizes the intention to influence others by disseminating information about the organization's goals, work schedules, and the rules and procedures implemented in the organization.
4. The Dynamic Style, This communication style is usually confrontational because the messenger realizes that the work environment is focused on taking action. This communication approach is often used by activists or managers who recruit salespeople.

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<sup>9</sup> Halimatun Syakdiah Yulia Warda, Rukmana Prasetyo, 'PERBEDAAN GENDER DAN GAYA KOMUNIKASI PENCERAMAH DALAM PROGRAM TRANS TV ISLAM ITU INDAH', 12.1 (1907), 133–43.

<sup>10</sup> Jurnal Pendidikan Bahasa, 'No Title', *GAYA BAHASA KOMUNIKASI DAKWAH DALAM CERAMAH SYEKH SULAIMAN BIN SALIMULLAH AR RUHAILY*, 21 (2022).

<sup>11</sup> Assyifa Qolbi Sanjaya Monica Indriya Pramesti, 'Analisis Gaya Komunikasi Ustadz Adi Hidayat Dalam Berdakwah', *Universitas Nusantara PGRI Kediri*, 01 (2017), 1–7.

5. The Relinquishing Style, this way of communication usually indicates a readiness to accept the suggestion, opinion or idea of others, rather than a tendency to issue orders, even though the sender of the message has the authority to do so.
6. The Withdrawal Style, using this communication style usually leads to reduced communication skills, which indicates that the individual who uses this style shows a lack of desire to engage with others due to interpersonal problems or challenges.

Based on the theoretical foundation described by the researcher above, the following will describe some studies that are related to the research and the variables to be studied. Eko Agoes Setiawan conducted a study in 2021 with the title. The lecture entitled "*Islam and Lifestyle*" featured Mamah Dedeh's distinctive language style. *Journal of Da'wah Science Development*. This study aims to analyze the language style used by Mamah Dedeh, a lecturer, in her lecture entitled "*Islam and Lifestyle*," using the Gorys Keraf language style framework. The results show that the language style used in the introduction involves the use of personification and repetition to build a common understanding. In the main part, simile is used to simplify complex concepts, paradox is used to highlight important points, and erotes-elitis-inuendo is used to emphasize and explore the intricacies of life today and life after death. The last stage uses the literary technique of personification to serve as a reminder of the message. The use of Mamah Dedeh's language patterns is closely related to the issue of Islamic cultural exploration, which includes topics such as women's clothing and luxury lifestyles. This study differs from previous research in that it specifically examines communication styles through the use of descriptive qualitative methods, with a focus on Tubbs and Moss theory. In contrast, previous research has explored language styles using qualitative approaches and language style analysis techniques, with an emphasis on Gorys Keraf's theory<sup>12</sup>.

Aziz Iskandar and Mulkan Habibi conducted a study in 2022 with the title The analysis of Habib Jafar's communication style in spreading religious teachings on social media, especially focusing on @Husein\_Hadar's Instagram account. This study aims to research Habib Jafar's communication style on Instagram social media by applying communication style theory and content analysis theory. The results of the study show that Habib Jafar uses simple and easy-to-understand language in conveying religious messages. Additionally, it uses Instagram's visual elements, such as photos and videos, to enhance the impact of the words conveyed. His lecture videos use body movements and facial expressions to emphasize important themes. Habib Jafar shows a thoughtful and caring response when interacting with comments and messages from his followers. This fosters a constructive relationship between him and his followers, fostering a mutually supportive environment. Improving one's verbal and non-verbal communication styles is beneficial for improving religious understanding, facilitating the spread of da'wah in different regions, and fostering strong relationships between da'i and their followers. This study is different from previous research because it uses a descriptive qualitative method to research communication styles, specifically focusing on the theory of Tubbs and Moss. In addition, this study investigated the phenomenon that occurs on YouTube, while the previous study mainly examined communication styles and used content analysis theory, focusing on the phenomenon that occurs on the social media Instagram<sup>13</sup>.

Rika Ningsih conducted a study in 2021 with the title Mama Dedeh's Ilukusi Speech Act (on The Program From Heart to Heart With Mamah Dedeh on Anteve Television Station) Producing from five illocution speech acts, namely representative, directive, expressive,

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<sup>12</sup> Eko Agoes Setiawan, 'Gaya Bahasa Mamah Dedeh Pada Ceramah Berjudul "Islam Dan Gaya Hidup"', *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah*, 3.1 (2021), 147–68 <<https://doi.org/10.55372/inteleksiajpid.v3i1.131>>.

<sup>13</sup> Aziz Iskandar and Mulkan Habibi, 'Gaya Komunikasi Dakwah Habib Jafar Di Media Sosial (Studi Akun Instagram @husein\_hadar)', *Jurnal Kemuhammadiyah Dan Integrasi Ilmu*, 1.1 (2022), 33–37 <<https://jurnal.umj.ac.id/index.php/JKII/article/view/17675>>.

commissive and declarative, Mama Dedeh only uses 3 illocution speech acts, namely representative, directive and expressive. This happens because Mama Dedeh's answer is also always based on the teachings of the Qur'an which is a guideline for life for Muslims that contains all the truth<sup>14</sup>.

In this study, the preacher studied is a female preacher who has its own special characteristics in delivering da'wah messages. He has an excellent and engaging communication style. The purpose of this study is to find out the communication style used by Mamah Dedeh so that it can attract the interest of the public to participate in Mamah Dedeh's lecture AA Beraksi.

## RESEARCH METHODS

This study uses a descriptive qualitative research methodology. Qualitative research is a comprehensive and diverse technique that uses a variety of methods to interpret and understand a subject in a naturalistic way. The purpose of this study is to comprehensively analyze and interpret various phenomena that exist or occur in the real world, especially focusing on Mamah Dedeh's communication style in conveying da'wah messages. To do this, the researcher chose a descriptive qualitative research methodology.

Information was obtained through the YouTube channel Indosiar Mama and Aa Beraksi, which functions as a secondary source of information through written materials. Secondary sources of information in this study include data collected by researchers from previous studies, as well as information obtained from the internet, books, and relevant magazines. This research uses various data collection methods, such as interviews, observations, and documentation. This study uses an observation and documentation approach to collect data on Mamah Dedeh's da'wah style, especially focusing on records or archives as a source of information. This study uses video recordings of Mamah Dedeh's lectures available on Youtube as the main data source. The data analysis approach used included watching the video episode "Mamah dan Aa Beraksi" on the YouTube channel Mama dan Aa Beraksi Indosiar. Next, the researcher observed video footage depicting Mamah Dedeh's way of communicating.

## RESULTS AND DISCUSSION

### 1. Mamah Dedeh Biography

Mamah Dedeh is a prominent speaker who can be watched on private television channel Indosiar. Dedeh Rosidah is her full name. She is a female clergyman who was born on August 5, 1951 in Pasir Angin Ciamis, West Java. Mamah Dedeh has a distinctive Sundanese accent with the characteristic of thunderous vocal claws. Mamah Dedeh's vocal skills were honed from an early age due to consistent practice, as she and her five siblings helped their parents cultivate the rice fields. After completing elementary school, Mamah Dedeh continued her education at a religious education institution before moving from Ciamis to Jakarta to continue her studies. Mamah Dedeh is married to the son of a kiai. The long duration of the religious discussion program "Mamah dan Aa Beraksi" indicates the popularity of this program among viewers, especially among Muslims. Mamah Dedeh and Abdel Achrian, who are still alive, are very happy to witness the revival of da'wah among young people.

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<sup>14</sup> Rika Ningsih, Fatmawati, and Wilda Srihastuty Handayani Piliang, 'Tindak Tutur Ilokusi Mama Dedeh (Pada Program Dari Hati Ke Hati Bersama Mamah Dedeh Di Stasiun Televisi Anteve)', *Geram*, 9.2 (2021), 138–45 <[https://doi.org/10.25299/geram.2021.vol9\(2\).7455](https://doi.org/10.25299/geram.2021.vol9(2).7455)>.

## 2. Mamah Dedeh's Communication Style in Conveying Da'wah Messages

Mamah Dedeh used two methods of communication in her lectures: controlling style and structuring approach. A controlling communication style is defined by a strong desire or intention to restrict, while a structuring style involves the use of verbal signals to validate written and verbal instructions.

Mamah Dedeh delivered a religious lecture in Indosiar on June 15, 2023, under the supervision of Aa Abdel. The lecture focused on the topic "My Husband Is Chased by His Ex-Partner". Studying and explaining this topic is very interesting because of its relevance to the challenges faced by married couples. Especially in this age of increasingly sophisticated media technology that facilitates infidelity between couples. The following is a summary of Mamah Dedeh's presentation entitled "My Husband Is Chased by an Ex-Partner". (<https://youtu.be/XJL07lr7Ryg?si=2FAkxU005awXO9X1>, ).

Mothers of the past are indeed difficult to forget, especially if there is a special person in it who has filled our hearts, usually it will always be remembered with their faces, right? said Aa Abdel. The congregation replied: "Yes". You must also have the most beautiful ex, in fact, the past that is used as a lesson is good so that we do not repeat the bad things that happened in the past in the present and future. What's not good is that suddenly an ex-boyfriend comes again and interferes with our current relationship. We will discuss the issue and we will discuss it in the tausiah Mamah and Aa Beraksi.

*"Bismillahirrahmanirrahim, Assalamualaikum warahmatullahi wabarakatuh. Alhamdulillah nahmaduhu wa nasta'inuhu wa nastaghfiruhu, wa na'uudzubillaahi min syuruuri anfusina, wa min sayiaati a'maalina, man yahdillaahu falaa mudhillalah, wa man yudhlil falaa haa diyalah, asyhadu anlaa ilaaha illallahu wahdahu laa syariikalahu, wa asyhadu anna muhammadan 'abduhu wa rasuuluhu."*

Everyone has a past, including all of us, there is not a single human being who does not have a past. Everything that we have experienced by Allah subhanahu wa ta'ala is put in our memory in the back of our cerebellum, with the passage of time, the appearance is getting more and more rare, it turns out that there is a reunion, there is social media, now there is Instagram, there is Facebook, you can see the people we used to know, now how is the condition because of social media, reunions, meet, you said, Abdel said the ex-doi is actually mah reunion mah good to establish friendships with friends, just sorry, there are also people who are tempted Meeting an ex, especially in the past, for example, the breakup is not in the end, because something is not what you want, it is not impossible to think, feel guilty, feel guilty, or maybe a woman when the ex-lover's reunion is getting more handsome, more handsome, seen and heard of her efforts. Masya Allah has succeeded in thinking about it than a man, now it's hard to think if this is the only thing that stops not having problems, there is a woman who is desperate, she must feel the same as me, she is still there, she is more handsome now she is more established, behind me she is trying to chase back the old love to return her name (the old love has not dried up), she is trying to wash away the old love. Masya Allah, of course, we as the wives of men who are being chased with their aprons are certainly uncomfortable.

What should we do if our husband is chased by his ex for so many years? The first one is to face it calmly, don't make pottery, just calm down if you are in a hurry, let alone immediately hit it, your woman will be like a villager, like a fool who is not qualified. Try to imagine if a woman hits her boyfriend instead of her husband on the waist of the neighbor at the watch people say that the basic uneducated people have low values for us. That's why the human brain is above the lust below, which means that if we feel that we are human, if there is a mistake, use the brain, don't use lust, shame, don't hit it, don't be a woman, calm down, we keep facing it, what else do we do? Self-correction, see our husband responding, if indeed our husband responds, then we react, just what is the problem, or you ask your husband at the reunion yesterday, your husband gave a yellow light, a red light, what is the green light?"



The video, which was uploaded on June 15, 2023, has been viewed 4002 times, lasting 18 minutes and 16 seconds. The content of the lecture that is so interesting begins with the opening of the greeting which is classified as the controlling style of language which is controlling the audience. At the beginning of the opening, Aa Abdel began with a greeting and briefly explained what would be discussed at today's meeting with a very cheerful intonation that made the congregation look excited and enthusiastic. Then Mamah Dedeh continued with greetings and the intention of limiting, forcing other people's thoughts. *"Everyone has a past, including all of us, there is no human being who does not have a past"*, thinking that it is difficult for my man to be right now he tried to wash away his old love. We as a wife of a man who was chased by his apron earlier are certainly uncomfortable", if the husband wants his wife to attract money.

The use of intonation, gestures and facial expressions is also very influential in conveying the message carried out by Mamah Dedeh, she is very reliable in controlling intonation, gestures and facial expressions. The intonation used is also different, when delivering Mamah Dedeh's greetings, it is seen using a very gentle intonation "Bismillahirrahmanirrahim, Assalamualaikum warahmatullahi wabarakatuh". In addition, there is also a low intonation when saying "there is a woman who is desperate, she must feel the same as me, she is still there, she is more handsome now she is more established" with a hand gesture pointing towards the chest and a very supportive facial expression in delivering the lecture. The atmosphere of the lecture was also more lively when Mamah Dedeh was seen using a high intonation "if you meet a woman and she captivates your heart, immediately go home, everything that captivates your heart through the woman belongs to your wife", with hand gestures that move here and there and a stern facial expression.

In her lecture this time, Mamah Dedeh also used The Structuring Style communication style, which is a structured communication style that uses oral messages to affirm the commands that must be obeyed by the congregation. The sender of the message is more concerned about the desire to influence others to change and act for the better. Sorry, we must be qualified, don't degrade our qualities, even though our emotions have to do a lot of dhikr, ask Allah for calmness, many night prayers in addition to other sunnah prayers, this will calm our hearts, what else is tawakal to Allah, try to maximize affairs, talk to your husband, yes, it turns out, eh the woman who is chasing is safe, it means that your husband is safe, how to let the security be tightened, tempt our husband, don't you make a husband jealous!", the first to face it calmly don't wagon the saw!", self-correction!". This communication style is used so that the congregation understands what is being conveyed and invites the congregation to receive the message and be carried out after this lecture activity is completed to provide a better message in life.

The uniqueness of Mamah Dedeh's language style in delivering her lectures to the listeners, so the language style of Ustazah Mamah Dedeh in giving her lectures is very interesting to research. However, due to the wide range of types of language styles, in this study the language style is limited to language styles based on tone and sentence structure. Language proficiency also requires a variety of different aspects. However, it seems that people will laugh when it is said that a famous orator or writer only uses one tone or style <sup>15</sup>.

The persuasion carried out by Mamah Dedeh in da'wah is known diction, message content, and persuasive message strategy. First, the diction of inviting in persuasion can be used by individuals or groups. The findings obtained by the researcher can be further detailed. First, the diction of word choice invites by encourage, diction prohibits by preventing, and word choice threatens with fear. Second, the content of the message of an invitation to take

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<sup>15</sup> Berdasarkan Nada, D A N Struktur, and Ermi Rosmita, 'DALAM ACARA HATI KE HATI BERSAMA MAMAH DEDEH DI ANTV : SUATU KAJIAN', 11.1 (2024), 22–34.

action, the content of the prohibition message by commanding, and the content of the threat message with self-harm. Third, strategies reinforce rationality with existing facts, strategies evoke emotions by emphasizing sadness, and mixed strategies by emphasizing ugliness<sup>16</sup>.

The novelty of this study is that because the number of female speakers is less than that of male speakers, this study is something unique because it examines the communication style of Mamah Dede who is a female speaker. In essence, women can also be very capable of becoming a preacher like Mamah Dedeh who is in great demand by the community. Currently, female speakers are indeed needed, especially in women's studies that speak sensitive matters from women. So, Mamah Dedeh is here to enlighten the people with a language style that is in demand by the community. Mamah Dedeh also has its own uniqueness, she uses very interesting abbreviations so that her lecture is not too monotonous and boring. Like "the name is apron (old love has not been broken) has not dried up. This is also what makes mamah dedeh a speaker who has a unique language style when lecturing.

## CONCLUSION

The results of the research and discussion show that Mamah Dedeh's communication style in the Indosiari Mamah and Aa Action show with the theme "My Husband is Pursued by the Former When Da'wah" can be classified as The Controlling Style. This style is characterized by a desire to restrict, coerce, and regulate the behavior, thoughts, and reactions of others. In addition, Mamah Dedeh also uses The Structuring Style, which is a structured communication style that uses written and verbal messages to reinforce the commands that must be followed. The difficulty in this study is that the previous research on Mamah Dedeh was not too much like the research on other speakers. Therefore, this study tends to only examine how Mamah Dedeh's communication style in lecturing, especially in the Mamah and AA programs in Beraksi in Indosiar.

The sender of the communication shows a high focus on the intention to influence others. However, Mamah Dedeh also uses many elements of communication style, such as the use of metaphors, metaphors, narratives, imagination, and voice-related activities, to improve her communication. In addition to verbal communication, Mamah Dedeh is also able to use nonverbal cues such as eye contact, facial expressions, and gestures to convey different meanings and emotions. In addition, Mama Dedeh has a friendly nature, which means she communicates in a kind and polite manner when conveying messages to the recipient. The findings in this study are Mamah Dedeh's communication style in lecturing, especially in the Mamah and AA programs in action in Indosiar by using firm and straightforward language, just like Mamah Dedeh's firm communication as a parent to child, so this kind of thing invites the audience's interest to listen to Mamah Dedeh's lectures.

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<sup>16</sup> Mamah Dedeh, D A N Aa, and Beraksi Di, 'PERSUASIF DALAM WACANA DAKWAH', 14.1 (2024), 89–100.

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