



Received: 03-02-2026	Accepted: 18-06-2026	Published: 22-06-2026
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From Ritual Authorization to Humor: Analysis of Jakobson's Language Functions in Gus Iqdam's Multilingual Online Da'wah

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Abstract

Da'wah in the current digital era has increasingly penetrated the public sphere, thereby demanding complex communication strategies. However, da'wah studies have often focused on themes and persuasive strategies, while mapping cross-code language functions in multilingual da'wah remains scarce. This study aims to analyze how language codes function in Gus Iqdam's multilingual online lectures. This study uses a qualitative descriptive approach. Data were obtained from two of Gus Iqdam's online lectures uploaded to the YouTube account @gusiqdamofficial1024. The data were obtained using a *simak* (listening) method with recording and note-taking techniques. The data were then analyzed using the Miles, Huberman, and Saldaña framework and applying Roman Jakobson's theory of language functions. The results show that Arabic plays a dominant role in religious-ritual authorization with a dominant phatic and referential function. Indonesian is predominantly used to elaborate on religious texts, with a dominant referential function. Although it is limited, English is used more for modernity, serving a referential, metalingual, and emotive function. Javanese Krama is used more for communication mitigation, with dominant phatic, conative, and poetic functions. Meanwhile, Javanese Ngaka is used more for humor and engagement, with dominant phatic, poetic, and referential functions. This study concludes that Gus Iqdam's multilingual online preaching

employs language with distinct roles, grounded in its inherent functions, ranging from ritual authority to humor.

Keywords: *da'wah, humor, language function, multilingualism, ritual authorization*

Abstrak

Da'wah di era digital saat ini semakin merambah ruang publik, sehingga membutuhkan strategi komunikasi yang lebih kompleks. Namun, studi da'wah sering kali berfokus pada tema dan strategi persuasif, sementara pemetaan fungsi bahasa lintas kode dalam da'wah multibahasa masih jarang dilakukan. Penelitian ini bertujuan untuk menganalisis bagaimana kode bahasa berfungsi dalam ceramah online multibahasa Gus Iqdam. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Data diperoleh dari dua ceramah online Gus Iqdam yang diunggah ke akun YouTube @gusiqdamofficial1024. Data diperoleh menggunakan metode simak (mendengarkan) dengan teknik perekaman dan pencatatan. Data kemudian dianalisis menggunakan kerangka kerja Miles, Huberman, dan Saldaña serta menerapkan teori fungsi bahasa Roman Jakobson. Hasil menunjukkan bahwa bahasa Arab memainkan peran dominan dalam otorisasi keagamaan-ritual dengan fungsi phatic dan referensial yang dominan. Bahasa Indonesia lebih banyak digunakan untuk menjelaskan teks keagamaan, dengan fungsi referensial yang dominan. Meskipun terbatas, bahasa Inggris lebih banyak digunakan untuk modernitas dengan fungsi referensial, metalingual, dan emotif. Bahasa Jawa Krama lebih banyak digunakan untuk mitigasi komunikasi, dengan fungsi phatic, conative, dan puitis yang dominan. Sementara itu, bahasa Jawa Ngaka lebih banyak digunakan untuk humor dan keterlibatan, dengan fungsi phatic, puitis, dan referensial yang dominan. Studi ini menyimpulkan bahwa khotbah daring multibahasa Gus Iqdam menggunakan bahasa dengan peran yang berbeda-beda, berdasarkan fungsi inherennya, mulai dari otoritas ritual hingga humor.

Kata Kunci: *dakwah, humor, fungsi bahasa, multilingualisme, otorisasi ritual*

A. Introduction

In general, da'wah is often understood as a communication process that conveys religious messages in a normative, that is, prescriptive manner (Millie et al., 2023). The process of conveying these messages is often associated with a polite and authoritative process so that the message can be understood and accepted by the audience (*mad'u*) (Ismaeel Mahmood & Mohd Kasim, 2019; Migdadi et al., 2025). In this view, da'wah is often positioned as a means of religious education, used to explain values, provide behavioral guidance, and shape behavior. It gives rise to the expectation that da'wah must be delivered in orderly, polite, formal language, and using standard religious registers so that the sacredness of religiosity is maintained and misinterpretation can be avoided. Thus, religious authority can be maintained and preserved without sacrificing the understanding of *mad'u*.

However, in contemporary reality, da'wah in the digital era has increasingly penetrated public spaces accessible to various groups. If in the pre-digital era da'wah more often took place in physical spaces and was limited in time, now da'wah has moved to digital platforms such as TikTok, Instagram, and YouTube, making it more easily accessible. The presence of da'wah on digital platforms allows reach to *mad'u* across age, gender, social class, education, and cultural backgrounds. Ease of access through these digital platforms allows *mad'u* to reach da'wah events without being limited by time and place. This change allows da'wah events to be accessed anytime and anywhere by local and global *mad'u* (Fakhruroji, 2019). This change makes da'wah events not only about the delivery of religious messages, but also about the practice of open, interactive public communication (Halim, 2018). This condition requires the preacher to adapt the functions and language codes relevant to multilingual *mad'u*.

Here, a gap emerges between the view that expects preaching to be delivered in a formal, sacred, and authoritative manner and the reality of preaching events that require the preacher to use a more communicative language closer to the diverse audience. In practice, the preacher often uses simple, fluid, and even layered language without losing religious authority (Fauzi, 2023; Febrian, 2024). According to the researchers' observations, it is not uncommon to find lectures that use slang familiar to young people. Humor and satire are also often found in lectures on social media. Humor, satire, and conversational delivery styles are often used to convey da'wah messages. This strategy is not used to diminish the religious message, but rather to reduce resistance to the message so that the *mad'u* does not feel judged. This strategy is also often used by *da'i* to increase engagement with the *mad'u* so that religious advice becomes closer to the *mad'u*'s life experiences (Adam, 2020; Luthfi et al., 2024). This reality shows that the sacredness and social relationship between the preacher (*da'i*) and *mad'u* are not dichotomized in the process of preaching in today's digital era.

This phenomenon is clearly evident in the lectures of Muhammad Iqdam Kholid (Gus Iqdam), who is famous for his slogan *dekengane pusat*. In his lectures, Gus Iqdam often displays a multilingual repertoire. Researchers have observed at least three languages in his lectures: Javanese (Ngaka and Krama), Indonesian, and Arabic. Javanese, both Ngaka and Krama, is used as the matrix language or the main language of communication in the lectures, given that Gus Iqdam comes from Blitar,

East Java. Indonesian is also frequently encountered, given that his *mad'u* or congregation comes from various regions in Indonesia, and some even live abroad. In addition, Arabic is also often used to refer to doctrinal religious texts, such as the hadith and *fiqh*. Furthermore, the fact that thousands of followers attend each of his lectures shows that Gus Iqdam's lectures have a strong appeal that is able to attract a heterogeneous audience (Pemerintah Kabupaten Banyuwangi, 2025; Woko, 2025). This indicates that the use of a varied language repertoire is one of Gus Iqdam's communication strategies to reach followers with heterogeneous backgrounds.

In practice, these languages do not stand alone. They are integrated into the discourse of preaching, where one language is mixed with another, or one language is used followed by another. From an interpersonal sociolinguistic perspective, this shift in language use is seen as contextualization cues that mark a change in discourse mode, for example, from serious doctrine to humor (Schiffrin & Gumperz, 1984). This phenomenon shows that the mixing of language codes carried out by Gus Iqdam is not just a random speech event but is suspected to be a complex linguistic communication strategy.

This linguistic complexity requires a theoretical framework that can accommodate and explain how these language codes are used and function simultaneously in a single act of communication in preaching. Jakobson (1960) offers six functions of language that serve as the basis for this study. First, language has a referential function. This function occurs when a language code is used to refer to or allude to a context. The next function is emotive. This function occurs when a language code is used to express the speaker's emotions. The other functions are conative, which serves to influence the recipient; phatic, which is used to maintain communication itself; metalingual, when language is used to describe language codes; and poetic, which is when language codes are used to create rhetorical effects.

Meanwhile, studies examining language in preaching, both conventional and digital, identify several trends. Some studies indicate that social media preaching on platforms such as YouTube, Instagram, and Facebook is not merely the delivery of religious messages in the digital space but leads to the creation of changes in the communication ecology, which has an impact on the reshaping of religious authority, preaching persuasion strategies, and public engagement. Within the framework of mediatization, da'wah events are conditioned and adapted to the media's logic. This adaptation affects the language's adaptation to the characteristics of the media (Hjarvard, 2008, 2011, 2016). At the same time, the logic of platforms characterized by programming, popularity, and connectivity shapes the distribution and reception of messages in the media, including religious messages, so that the preachers are encouraged to manage message formats, rhetorical strategies, and message delivery styles, including the use of language codes to suit the platform matrix (Van Dijck & Poell, 2013). Empirical research in Indonesia shows that preaching delivered via social media is highly dependent on visual persuasion (Hew, 2018). Evidence in other studies shows that multimodal strategies are needed in preaching on YouTube to shape the representation and engagement of the preacher and followers. Moreover, YouTube algorithms can also influence religious authorization in the media (R. Wahyudi et al., 2025).

However, when addressing the function of language in lectures, previous studies have tended to focus on descriptive explanations of code-switching or on the rhetorical style of the preacher. Based on the researchers' observations, there is still a lack of research that maps the function of language within each code in multilingual communication. For example, studies on code-switching still focus on descriptions of language code use, without emphasizing its linguistic function (Anam et al., 2025; Mabela et al., 2022; Meina Tri Kurniasih & Muhammad Burhanudin, 2025; Thaariq et al., 2025). These studies have not answered why language codes are used simultaneously in a single speech event. Even so, other studies have examined the use of humor in preaching. A study conducted by Hilmi shows that humor is an important tool in preaching, but the type of humor used must be considered, as it can affect the acceptance of the *mad'u* (Hilmi, 2019). Therefore, humor in preaching needs to be formulated ethically so that the objectives of preaching are not shifted (Mahdaniar & Surya, 2022). It includes other studies that analyze humor in preaching (Wandi, 2020).

This gap is even more apparent in studies examining Gus Iqdam. Several studies have examined Gus Iqdam's rhetoric (Candra & Anam, 2023), the inclusiveness of his relaxed preaching style (Kholid, 2023), and his language, which is considered attractive and easy for the audience to understand. However, these studies have not specifically examined how Gus Iqdam's multilingual repertoire is positioned, how each code is used for specific linguistic functions, and the implications of switching between languages. Therefore, this study attempts to analyze how Gus Iqdam functions language codes in multilingual lectures from Roman Jakobson's perspective.

B. Methods

This research employs a descriptive qualitative approach with a sociolinguistic discourse analysis design. This design is used to describe and explain the communicative language functions Gus Iqdam chose and used in the digital da'wah space. This research does not intend to generalize the model of language function he uses. Instead, it attempts to describe in depth how the language code-switching he uses affects language function. With this approach, this research seeks to uncover the dynamics of multilingual use in the digital da'wah space.

The data in this study are verbatim transcripts of lectures from two online lecture videos uploaded to the @gusiqdamofficial1024 account on YouTube (Gus Iqdam Official, 2024, 2025). Both videos were shot with several considerations in mind. First, the videos must display the use of a multilingual repertoire. The criteria set by the researchers are Javanese with its Ngaka and Krama variants, Indonesian, and Arabic. The researchers also considered the use of English, considering that many terminologies in the current digital era are adopted in their entirety from English, for example, *live*. Second, the videos are sufficiently long. Of the two data source videos, one is over 20 minutes. This consideration of video duration is used to accommodate different language codes with varying language-function orientations. Third, the videos clearly capture language functions, such as ritual and humor.

Tabel 1 Source Metadata

No.	Video Title	Upload Date	Duration (minutes)	Likes	Comments	Views	Access Date
1	<i>Menikmati Hidup dengan Bersyukur: Pengajian Rutinan Gus Iqdam</i>	June 28, 2024	26:24	8000	428	1.5 Million	Feb 25, 2026
2	<i>Jangan Nunggu Hidup Berantakan Baru Inget Ngaji! Malam Jumat Bareng Gus Iqdam (cuplikan)</i>	23 Agustus 2025	37:07	900	50	261 Thousand	Feb 25, 2026

The data were collected using the *simak* (listening) method with recording and note-taking techniques (Sudaryanto, 1993, p. 137). Data were collected by labeling bookmarks on the browser to ensure easy re-access to the data source. The data were also transcribed verbatim. In this process, the researcher used WayinVideo's artificial intelligence to transcribe the video (WayinVideo, 2025). The researchers then rechecked the transcription results to ensure its accuracy. After being collected, the researchers then analyzed the data using the analysis framework of Miles, Huberman, and Saldaña, which consists of the stages of data condensation, data presentation, and drawing and verifying conclusions (Miles et al., 2014). In the data condensation stage, the researchers sorted the data by language code. Data sorting is based on two coding models: first-cycle coding and second-cycle coding. In the first coding cycle, the researchers coded the language used: BJN for Ngaka Javanese, BJK for Krama Javanese, BI for Indonesian, BAR for Arabic, and BIn for English. Then, the researchers mapped the language code segments used into analysis units (speech segments).

Furthermore, from the segment codification and mapping, the researchers analyzed language functions based on Roman Jakobson, assigning RF to referential, EM to emotive, KN to conative, FT to phatic, ML to metalingual, and PT to poetic. After that, the researchers mapped the general language functions derived from Roman Jakobson's work to the speech context. In the second cycle, the researchers summarized the recurring tendencies in the data between the language codes used and Roman Jakobson's language functions. Next, during the data presentation stage, the researchers compiled a matrix, or mapping table, of language codes and language functions. In the conclusion drawing and verification stage, the researchers rechecked the results of the relationship between language codes and functions and ensured that the context in the da'wah discourse supported the inferred language functions

C. Results and Discussion

1. Quantitative Data Description

The data sources in this study consist of two transcribed lecture videos. The data sources are divided based on data segments. The segments in this study are divisions of language code tags found in the data sources, determined by the use of language codes. Because the codes used in the data are a mixture of five language codes, one segment can consist of a single word, phrase, or even clause. As a result, one sentence can consist of more than two segments.

From the quantitative descriptive analysis of the data, there are 1558 segments, comprising 772 in video 1 and 786 in video 2, as shown in Table 1. In Arabic, there are 155 segments, comprising 61 in video 1 and 94 in video 2. Indonesian consists of 407 segments, comprising 157 segments in video 1 and 250 segments in video 2. Meanwhile, English consists of only 6 segments, 1 in video 1 and 5 in video 2. Next is Javanese Krama with 461 segments, 287 segments in video 1, and 174 segments in video 2. The last is Javanese Ngaka, with 529 segments: 266 in video 1 and 263 in video 2. When sorted by the highest number, the language with the most segments is Javanese Ngaka, followed by Indonesian, Javanese Krama, Arabic, and English.

Table 2 Distribution of language code segments in each video

Language Code	Video 1		Video 2	
	number	percentage	number	percentage
BAr	61	7.9%	94	11.9%
BI	157	20.3%	250	31.8%
BIn	1	0.1%	5	0.8%
BJK	287	37.2%	174	22.2%
BJN	266	34.5%	263	33.3%
Total	772	100.0%	786	100.0%

When viewed from the distribution of language functions according to language codes, as presented in Table 3 below, the phatic function occupies the largest number of segments, with 400 segments. Then, the referential function has the second-largest number of segments, with 313, followed by the conative function with 294, the poetic function with 232, the metalingual function with 163, and finally the emotive function with 156.

Table 3 Distribution of Language Code Segments by Language Function

Language Code	Referential	Emotive	Conative	Phatic	Metalingual	Poetic	Grand Total
BAr	41	11	16	66	10	11	155
BI	130	78	71	54	45	29	407
BIn	3	1	0	0	2	0	6
BJK	53	21	105	148	47	88	461
BJN	86	45	102	132	59	104	529
Grand Total	313	156	294	400	163	232	1558

2. Language Function

Based on Table 3, researchers mapped Jakobson's language functions based on the language codes used.

a. Bahasa Arab

1) Referential

Arabic is used to refer to religious texts, including religious terms, concepts, and terminology. Data examples: 1) "*kulo yakin sedoyo jemaah ingkang **hadzir** ini pasti memiliki nikmatnya masing-masing*" (I am sure that all the congregations present here have their own blessings). 2) "*dingge **taqarrub** dateng gusti Allah*" (used for taqarrub to Allah). 3) "*kadang, tak zikir **Lā ilāha illallāh al-Malikul-Ḥaqq al-Mubīn***" (sometimes I recite *Lā ilāha illallāh al-Malikul-Ḥaqq al-Mubīn*). The concept in the BAR term used in the data above appears to serve as a textual reference marker.

2) Emotive

BAR is used to mark the speaker's religious affection. Data examples: 1) "*nggih, nggih... **Masyaallah***" (yes, yes... Masyaallah), 2) "*semangatnya luar biasa **Masyaallah***" (his enthusiasm is extraordinary, Masyaallah). 3) "*Ya Allah... **Alhamdulillah***". Data 1 and 2 are used to show the dai's admiration for the congregation during interaction. Meanwhile, data 3 is used to show the dai's gratitude when preaching. The use of this diction especially since it is identical to religious diction.

3) Conative

BAR is used to direct actions and expectations, such as prayers, ratification of prayers (amin), and religious commitments (Insyaallah) that target responses. Data examples: 1) "*dalam hidup panjenengan **Āmīn, Allāhumma āmīn***" (in your life *Āmīn, Allāhumma āmīn*), 2) "***Allāhumma ṣalli 'alā Muḥammad, masyallah. Dadi...***" (*Allāhumma ṣalli 'alā Muḥammad, masyallah. So...*), 3) "***Insyaallah** kita akan selamat,*" (Insyaallah we will be safe,). Data 1) In the word *āmīn*, the preacher invites the congregation to respond to the invitation by saying the same word together. Similarly, in data 2, the preacher invites the congregation to respond to the invitation to pray from the sentence *allāhumma ṣalli 'alā Muḥammad*. Data 3 is also the same. The word *insyaallah* is used by the *dai* to direct the congregation to say the same thing together.

4) Phatic

BAR is used to open and close interactions in lectures. In addition, BAR is also used to maintain social contact, for example, by greeting the congregation. Data examples: 1) "***As-salāmu 'alaikum wa raḥmatullāhi wa barakātuh***", 2) "*was-salāmu 'alaikum wa raḥmatullāhi wa barakātuh, namanya siapa*" (*was-salāmu 'alaikum wa raḥmatullāhi wa barakātuh*, what is your name?), 3) "***was-salāmu 'alaikum wa raḥmatullāhi wa barakātuh, Ee sing belakang...***" (ee at the back). Data 1 is used to greet before the question-and-answer process between the *dai* and the congregation. Meanwhile, data 2 and 3 are responses to the greetings given to the *dai* during the question-and-answer process. These words are used

to maintain the flow of religious communication, which indirectly indicates that it is a religious event.

5) Metalingual

BAR is used to indicate terminological or textual labels which are then explained through other language codes. Data examples: 1) "*keistimewaan kalau orang mampu bersyukur **Ash-shukru qaydun lil-mawjūd**. syukur itu akan menjadi pengikat...*" (the privilege of being able to be grateful Ash-shukru qaydun lil-mawjūd. gratitude will become a bond... [BI]), 2) "*di sini dijelaskan **Wa anna kulla juz'in... zakātun... Dalam setiap bagian tubuhmu...***" (here it is explained *Wa anna kulla juz'in... zakātun...* In every part of your body... [BI]). 3) "*sejalan dengan ayatnya Allah... **Wa ma bikum min ni'matin fa-minallāh** karena sesungguhnya nikmat*" (In line with the verse of Allah... *Wa ma bikum min ni'matin fa-minallāh* because indeed it is a blessing). Data 1, 2, and 3 show that BAR is used to refer to religious texts followed by explanations in BI.

6) Phoetic

BAR Example data: "*Minimal ngucap **Al-ḥamdu lillāh wa lā ḥaula wa lā quwwata illā billāhil-'aliyyil-'azīm** Ya Allah, aku iki kok panggah kurang ae.*" (At least say *Al-ḥamdu lillāh wa lā ḥaula wa lā quwwata illā billāhil-'aliyyil-'azīm*. O Allah, I am still lacking). This data shows that BAR text is used to give an aesthetic effect to the ritual, thereby reinforcing the sacredness of the sermon narrative.

b. Indonesian

1) Referential

Indonesian is used to convey explanations, information, arguments, and elaborations of religious concepts. Data examples: 1) "***ternyata hasil survei memang benar, wong nek atine kronis...***" (it turns out that the survey results are correct, because people have chronic hearts...), 2) "***Man lam yashkur al-qalīla... orang kalau mensyukuri hal yang kecil saja tidak bisa...***" (*Man lam yashkur al-qalīla...* people cannot even be grateful for small things...), 3) "***Wa mā bikum min ni'matin fa-minallāh karena sesungguhnya nikmat di sekitar kita semua ini adalah dari Allah...***" (*Wa mā bikum min ni'matin fa-minallāh* because all the blessings around us are from Allah...). Data 1 references a context outside the narrative of preaching. Meanwhile, data 2 and 3 show elaborative explanations of religious texts conveyed in BAR.

2) Emotive

BI is used to mark affective attitudes so that the delivery of the text is more emotionally felt. Data examples: 1) "***ternyata hasil survei memang benar, wong nek atine kronis lekas ora eling karo nikmate Gusti Allah, lekas ora ... bahaya ternyata***" (it turns out that the survey results are correct, people with chronic illnesses will not remember the blessings of Allah, will not ...) 2) "***Masyaallah, tiange... extraordinary with the condition... sick... nopo ngoten...?***" (Masha'Allah, the person... is extraordinary given the condition... illness... like that?), 3) "***kalau disuruh untuk mengritik orang lain, menghakimi orang lain, semangatnya luar biasa***" (When asked to criticize others, to judge others, his enthusiasm is extraordinary). Data 1 is used to express surprise and to warn about the previous statement in the text. Data 2 shows that the *dai* expresses both

admiration and compassion for someone. Meanwhile, data 3 shows the *dai's* concern expressed in a sarcastic and ironic tone.

3) Conative

BI is used to direct the actions of the congregation by inviting, prohibiting, and also ordering. Data examples: 1) "*Mulakno, ayo belajar bersyukur, tidak usah menunggu ketika kamu mampu...*" (Therefore, let us learn to be grateful, do not wait until you can...), 2) "*...ora usah cilik ati... Jangan berkecil hati*" (...don't be discouraged... Don't be discouraged...), 3) "*ojo cilik ati.... carilah kelebihan dalam dirimu, gunakanlah untuk kebaikan niku... carane nyukuri.*" (Don't be discouraged... find your strengths, use them for good... that's how you show gratitude). Data 1 shows an invitation to the congregation to act, in the form of being grateful. Data 2 shows a prohibition to the congregation not to be discouraged. Meanwhile, data 3 shows a command to the congregation to take action to search for and use their strengths.

4) Phatic

BI is used to regulate and maintain interaction between the *dai* and the congregation. Example data: "*Iya. Mudah-mudahan*" (Yes. Hopefully), "*Nah, di tempatnya semula . . Hmm.*," (Well, in its original place . . Hmm.), "*Insyallah apa nanti tanggal 20 lah*" (Insyallah on the 20th), "*Oh, sering ke sini?*" (Oh, do you come here often?). The words *iya* (yes), *nah*, *hmm*, and *oh* are inserted in the text above as an introduction to the response.

5) Metalingual

BI is used to translate, explain, and confirm the meaning of Arabic and English terms. Example data: 1) "*Nopo... kok syukur? karena makna dari Syukur adalah Shurfu al-ni'am li-tā'ati Allāh menyalurkan kenikmatan untuk menuju ketaatan kepada Allah*" (Why be grateful? Because the meaning of Syukur is *Shurfu al-ni'am li-tā'ati Allāh*, which means channeling blessings to lead to obedience to Allah), 2) "*Wa mā bikum min ni'matin fa-minallāh, karena sesungguhnya nikmat di sekitar kita semua ini adalah dari Allah Subhānahu wa Ta'ālā*" (*Wa mā bikum min ni'matin fa-minallāh*, because all the blessings around us are from Allah *Subhānahu wa Ta'ālā*), 3) "*Nopo niku... ge opo? tekstil, Tekstil ge kain?*" (what is that... what is it for? Textile, textile for fabric?). Data 1 shows that BI is used to translate the BAR text that appears earlier. Data 2 is also used to translate the meaning of the BAR text. Meanwhile, data 3 shows the use of BI in confirming the meaning of the previous text.

6) Phoetic

BI digunakan untuk memberikan efek metaforis pada teks. Contoh data: 1) "*sholawat ini adalah kendaraan terbaik untuk doa-doa kita*", 2) "*mencarikan makanan hati untuk hati kita karena sesungguhnya makanan hati itu adalah ilmu dan hikmah ...*", 3) "*... dapat membersihkan hati kita dari sifat-sifat yang merasa benar, merasa paling suci, merasa paling baik, merasa...*" Kata *kendaraan*, *makanan*, dan *membersihkan* pada data 1, 2, dan 3 menunjukkan makna konotatif perumpamaan, bukan makna asli.

BI is used to give a metaphorical effect to the text. Data examples: 1) "*sholawat ini adalah kendaraan terbaik untuk doa-doa kita*" (This sholawat is the best vehicle for our prayers), 2) "*mencarikan makanan hati untuk hati kita karena*

sesungguhnya **makanan hati** itu adalah ilmu dan hikmah ...” (finding food for our hearts because in truth the food for the heart is knowledge and wisdom...), 3) “... dapat **membersihkan hati** kita dari sifat-sifat yang merasa benar, merasa paling suci, merasa paling baik, merasa...” (... can cleanse our hearts from the traits of feeling righteous, feeling the most holy, feeling the best, feeling...) The words *kendaraan*, *makanan hati*, and *membersihkan hati* in data 1, 2, and 3 show the connotative meaning of the metaphor.

c. English

1) Referential

BlN is used to refer to activities and objects in the digital world, including devices, platforms, and communication practices. Data examples: 1) “*mlebu kamar neh, video call, gendaane. ora ngono, tiktok lanang wedok ngono kae*” (enter the room again, video call your girlfriend. If not, TikTok for men and women), 2) “*Oh, saya ketika pegang HP itu tidak hanya menggunakan....*” (Oh, when I hold my cell phone, I do not just use it...), 3) “*“Biasanya mengikuti lewat **streaming**, lewat sosmed”* (Usually follow via streaming, via social media). Data 1, 2, and 3 show that BI is used as a marker of the digital ecology, linking modern communication spaces to religious material and to the experience of digitalization in the lives of the audience.

2) Emotive

BI is used as evaluative slang to reinforce judgment or hyperbolic effect. It is evident in the data “*Ternyata raja tega, ternyata killer. Killer i opo?*” (It turns out, [he is] the cruel king, it turns out he is a killer. What is a killer?). The word *killer* appears after the phrase *raja tega*, where the meanings of the two are identical.

3) Metalingual

BlN is used to ask for and confirm the meaning of a term.

Data examples: 1) “*... **Killer i opo?***” (What is a killer?), 2) “*... travel. Traveloka?*” Data 1 shows how the word 'killer' functions in lexical clarification. Meanwhile, the word *traveloka* is used to confirm the meaning of the previous text, travel.

d. Javanese Krama

1) Referential

BJK is used to convey the content of a sermon and to show respect between the *dai* (preacher) and the congregation. Data examples: 1) “*wis kulo ngajine ora suwi-suwi*” (already, I recite it for a short time), 2) “*ketika kamu mampu mensyukuri... Jadi, besok itu ada waktu di mana mulut **panjenengan** semua ini ditutup oleh Allah subhanahu wa taala.*” (when you are able to be grateful... So, tomorrow there will be a time when all of your mouths will be closed by Allah subhanahu wa taala), 3) “*untuk mendengarkan **dawuh-dawuhnya** Rasulullah*” (to listen to the words of the Prophet). The words *kulo* and *penjenengan* in data 1 and 2 indicate the use of pronouns that mark the positions of the preacher and the congregation in the communication event. Meanwhile, the word *dawuh-dawuhnya*, juxtaposed with and following Rasulullah, positions the Prophet Muhammad at a higher level.

2) Emotive

Lentera: Jurnal Ilmu Dakwah dan Komunikasi

Vol.10, No.02, Juni 2026

P-ISSN: 2549-7391, E-ISSN: 2549-578X

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BJK is used to mark politeness and etiquette, emphasizing sincerity and apologizing, especially in expressions of gratitude. Data examples: 1) “*Dadi, gerak terus **ngoten** lho, Pak Haji*” (keep moving, Pak Haji). (2) “*Ya Allah, **ngapunten ingkang kathah** lho nggih*” (O Allah, I beg your forgiveness). 3 “*Alhamdulillah **sanget**, kawula nyuwun pangapunten ingkang kathah*” (Alhamdulillah, I beg your forgiveness). The words *ngoten* in data 1 and *sanget* in data 3 reflect the preacher's emphasis as expressed in BJK. Meanwhile, in data 2, the phrase *ngapunten ingkang kathah* is used to express the preacher's apology.

3) Conative

BJK is used to invite the congregation to act while maintaining politeness and respect. Data examples: 1) “***monggo** mlebet kamar damelne adik kulo mawon*” (please come into my younger sibling's room), 2) “***monggo** pinter-pinter nyukuri nikmate panjenengan*” (come on, be smart in appreciating your blessings). In data 1, the word “*monggo*” conveys a subtle invitation or request. Meanwhile, in data 2, the word *monggo* is used to give religious advice while maintaining a degree of politeness. Thus, BJK is used to foster a sense of politeness.

4) Phatic

BJK is used to establish, maintain, and strengthen social bonds between the preacher and congregations in da'wah communication. Data examples: 1) “*Wong kuwi sing ora ngibadah **nggih** kathah*” (there are many people who do not worship). 2) “*Pramilo Masyaallah, majelis niki kulo **matur suwun** sampun jenengan openi*” (therefore, Masyallah, I am grateful that you have taken care of this assembly). The word *nggih* in data 1 indicates affirmation and functions more as a marker of politeness. Meanwhile, the clause *kulo matur suwun* in data 2 appears as an interference clause that serves to maintain social relations and distance.

5) Metalingual

BI in a metalingual function is used to ask, confirm, and discuss diction and terminology. Example data 1) “*Nggih duko autis duko nopo moten paham kulo ...*” (... yes, maybe autism or something, I do not know ...), 2) “*panjenengan niki wau ngarani majelis niki kenek diarani diengge majelis syukur? keranten mboten sedoyo tiyang diangsal hidayah kalih gusti Allah..*” (You called to this assembly as for a gratefulness assembly? Because not everyone has been blessed with guidance from God ...), 3) “*... malam selaso niki diarani syukur nggih kenging. Diarani...*” (... this Tuesday night is called gratitude, yes, it is called ...). The three examples above show that the conversation focuses on the language itself. It can be seen from the use of the words *ngarani* and *diarani*, as well as the phrase *nggih duko* in example 1.

6) Phoetic

BJK is used to emphasize the delivery style. Example: “*Oh, nggih nggih nggih. Kali sinten?*” (oh, okay, okay, okay. With whom?); “*Oh, nggih nggih. setiap?*” (oh yes. Every?); “*Nggih, nggih, nggih, nggih.*” (yes). The data show how BJK is used to emphasize the style of delivery through word repetition.

e. Javanese Ngaka

1) Referential

BJN is used to convey advice, general statements about reality, and personal experiences. Example data: 1) “*Wong kuwi sing ora ngibadah nggih kathah*” (there are many people who do not worship), 2) “*Ono wong ngomongne zuhud ... Obah sithik, ngubengne proposal, barno ngetoki proposal, wayahe nggawe masjid, bar ngono diketoki tuku mobil, tuku opo, kan malah repot*” (there are people who talk about *zuhud*... move a little, submit a proposal, then cut the [results] of the proposal, it is time to build a mosque, then buy a car, buy what, it is actually troublesome, 3) “*Sesekalilah wong nek kala-kolo yo didohne sithik ngono kuwi... tapi nek ning omah...*” (Sometimes people are kept away for a while like that... but at home...) The sentences in the data above describe reality. Data 1 describes the large number of people who do not worship. Data 2 conveys the general truth that some people say *zuhud* is synonymous with piety, but take advantage of the mosque proposal for personal gain. Meanwhile, data 3 shows observations about human behavior.

2) Emotive

BJN is used to manage self-affection, social relationships, and distance with congregants in the lecture hall. Example data: 1) “*aku ndek wingi ngaji ngene iki, aku wae ngrasake **ayem***” (I recited the Quran like this yesterday, and I felt comfortable), 2) “*ganteng wajahe koyo aku, tapi awake gagah metekel **nggianteng** koyo Randy Orton.*” (He is as handsome as me, but he is as muscular as Randy Orton), 3) “*Oh, Singapura ya enek ya? **Peh** ST sak duno tenan ya*” (Oh, Singapore also has it? Peh, ST is genuinely global, isn't it?) The word *ayem* in data 1 is used to show the speaker's affection. In data 2, the word *nggianteng* is a derivative of the root word *ganteng* and has the insertion *-i-*, which functions as an intensifier, giving it the meaning of very handsome. It shows an appraisal of the object of the conversation. Meanwhile, in data 3, the word *peh* is used to show surprise and amazement.

3) Conative

BJN, in this function, serves as a directive device for congregations, regulating their actions, attitudes, and moral orientation. Example data: 1) “*isuk kae kok iseh ambekan, ora diampiri Izrail Alhamdulillah, **ndang** salat, duwe rejeki yo sodaqoh subuh, ora kok mek angap karo ‘Cuk’, ‘Kopine le’*” (it is morning and you are still breathing, not visited by [angel] Izrail, Alhamdulillah, pray immediately. If you have sustenance, pray at dawn, do not just yawn while [saying] “*cuk*”, “*Kopine le*”), 2) “***ojo** sampek dadi wong sing ngono kuwi*” (do not become a person like that), 3) “*Kowe **kudu** duwe waktu wayahe lingguh penak, ngecam kopi, ngakep rokok karo kok angen-angen. Minimal ngucap alhamdulillah...*” (you must have time to sit comfortably, brew coffee, hold a cigarette, and daydream. At least say alhamdulillah...). The word *ndang* in data 1 indicates a command. Meanwhile, the word *ojo* in data 2 is used to give a prohibition. The word *kudu* in data 3 is used to express an obligation.

4) Phatic

Lentera: Jurnal Ilmu Dakwah dan Komunikasi

Vol.10, No.02, Juni 2026

P-ISSN: 2549-7391, E-ISSN: 2549-578X

<https://journal.uinsi.ac.id/index.php/lentera>

BJN is used to regulate the rhythm of conversation, emphasize points, and maintain social contact and involvement between the dai and the congregation. Data examples: 1 “*Yo, kondang iki abah Moha abah **heeh** abah Moha samarinda, dari Samarinda*” (Yes, this is the famous Abah Moha, Abah, yes, Abah Moha Samarinda, from Samarinda), 2 “*Sampun **toh** Pak. Mboten usah ngoten niku*” (Already, sir. No need for that); 3 “*ngoten **lho** Pak Haji*” (Like this, sir). The word *heeh* in data 1 is an interjection uttered by the dai in response to his own previous statement. Meanwhile, word *toh* in data 2 shows a particle that gently emphasizes the word *sampun*, giving it the meaning of rejection. Meanwhile, the word *lho* in data 3, which is also a particle that appears after *ngoten*, indicates close social contact.

5) Metalingual

BJN is used to explain concepts in straightforward, everyday language that is easy to understand. Example data: 1) “*niki kenek **diarani** diengge majelis syukur. opo sing nunjukne roso syukur?*” (this can be called a majelis syukur. What shows gratitude?), 2) “*ilmune Allah subhanahu wa taala. Dadi **diarani** kangge syukur yo kenek...*” (It is ultimately the knowledge of Allah, subhānahu wa ta‘ālā. Therefore, to designate it as an occasion of gratitude (*syukur*) is indeed appropriate...), 3) “*perkoro apik lah niki **jenenge** syukur, Shurfu al-ni'am...*” (This is a good thing called gratitude, Shurfu al-ni'am...). The word *diarani* in data 1 and 2 is a passive verb combined with a metalingual indicator verb that defines a term. Meanwhile, the word *jenenge* in data 3 functions to provide a definition or other explanation of a term.

6) Phoetic

BJN is used to provide analogical explanations to the congregation. Example data: 1) “*Duwe hajat, sambate ning gunung, topo, golek opo? ... kadang, ning gendakane pisan hooh, duwe mbuh kuwi, duwe hajat apa duwe syahwat aku ora paham*” (have a desire, confide in the mountain, meditate, look for what? ... sometimes, to your girlfriend too, do you have a desire or lust, I do not understand), 2) “***Kucing dicepaki gereh** ... padahal awakmu dudu kucing ... kirik ...*” (A cat may be fed salted fish... yet you are not a cat... you are but a dog), 3) “*... dungone ... **ngambang** koyo lampu ... yo ora munggah, yo ora muduk ...*” (...the prayer drifts, like a lamp suspended in the air, neither ascending nor descending...). Data 1 shows the use of repetition and parallelism in the style of conveying the message. Data 2 and data show the use of metaphorical figures of speech that compare two different conditions in the form of a hypothetical situation.

3. Recurring Patterns of Language Code and Function

The data presented above show that each code has a unique pattern. The Arabic word (BAr) frequently appears as a sacred marker and symbol of religious authorization. The use of BAr in greetings, prayers, and the *āmīn* token indicates the boundaries of the opening and closing discourse in sermons. BAr is also frequently

used as a textual reference to religious terms, often in the form of quotations from religious texts, demonstrating the legitimacy of Islamic teachings. Meanwhile, BI often functions as an explanatory engine and also a bridge for argument. This function is evident in the use of BI to parse references to religious texts into more proportional explanations, definitions, cause-and-effect, and generalizations of messages. Often, these explanations also lead to practical guidance for the congregation.

Another emerging pattern is the marker of the social and ecological dimensions of communication. This pattern appears in English (BIn). Although only six data points were found, they demonstrate how BIn is used for modernity in the digital communication space. It is evident in the use of lexicons related to devices, activities, and platforms. From these data, BIn is frequently involved in referential functions that explain conditions and in metalingual functions, thus maintaining the congregation's knowledge and understanding. Meanwhile, Krama Javanese (BJK) repeatedly serves as a communication mitigation tool and as infrastructure for da'wah etiquette. The use of honorific pronouns, polite expressions, and ratification-confirmation markers is used to manage respect, stabilize the relationship between the preacher and the congregation, and control the shift in speech between the preacher and the congregation, especially regarding advice, correction, or questions and answers that could potentially threaten the congregation's self-image. Meanwhile, Ngaka Javanese (BJN) is often used as a marker of closeness, engagement, and storytelling, as well as a primary vehicle for conveying humor and satire. A typical pattern in the use of BJN is the use of everyday narratives, metaphors, and socio-religious satire. Humor and satire are often used as effective bridges before and after the explicit message is delivered.

Departing from the language function pattern above, a consistent recurring pattern in the communication space shows that each language code used has a specific communicative function; in Hawkins et al.'s terms, it is called *the division of labor in communication*, so that the religious message conveyed by the preacher can be received as the message (Hawkins et al., 2021). In other words, the distribution of language functions is not just a list of language function categories. However, it shows the regularity of use, which can be understood as indicating that each language code contributes to the social role of the preacher.

First, Arabic (BAr) is used for religious-ritual authorization and as a marker of the sacredness of the lecture's message. It is evident from the repetition of texts, such as greetings, salawat, dhikr, tauhid sentences, and other conceptual terms, such as *taqarrub and zakātul qalb*, which indicate that the ongoing communication event is not an ordinary one but part of a religious discourse. In terms of language function, BAr often serves a referential function, referring to religious and sacred texts. BAr also often has a conative function because it is often used to invite. In addition, BAr serves a phatic function, often used to open and close lectures. Moreover, BAr also has a metalingual function because it is used to explain religious terminology labels. BAr also has an emotive function, used to show the preacher's emotional expression. BAr is also used in a poetic function, used to make the message delivery feel more aesthetic. This pattern aligns with several studies. Research conducted by Gonzalez-Dogan (2022) shows that Arabic still maintains its linguistic capital due to its high

prestige, value, and authority. His research also states that Arabic is used to cite sacred texts, such as the Quran.

Second, Indonesian (BI) is more dominant in the elaboration of religious texts. In the data, the metalingual function dominates in BI. BI is often used as an explanatory bridge from the language codes that appear earlier, such as Arabic, Javanese Krama, and Javanese Ngaka. The texts conveyed in these language codes are then developed by BI to provide implications, give examples, or reconstruct the language structure of the message so that it is easily understood by the congregation. This pattern can occur because Indonesian is the lingua franca in the Indonesian da'wah communication ecology. Moreover, BI is a medium of communication across backgrounds. This supports Millie's research, which states that popular da'wah formats require a unifying language so that interactions in the da'wah discourse are more effective and the audience reach is also wider. (Millie, 2012).

Third, English (BIn) appears in six segments. The data shows that this language code is used to evoke modernity in the digital age. The words cell phone, video call, streaming, and social media appear as references to devices and current digital activities, so their dominant function tends to be referential. BIn also has an emotive function, used as evaluative slang, giving it a contemporary pop-culture nuance. This pattern is in line with digital da'wah literature, which emphasizes that language is not merely a tool but also an ideological strategy (Cavanaugh, 2020). BIn here shows the connection between dai and congregation with global networks, which also function as symbols of modernity authorization. In other words, BIn constructs the image of dai as modern individuals who follow global cultural developments as part of a tech-savvy community.

Fourth, Javanese Krama (BJK) is more commonly used for communication mitigation, particularly in managing respect, controlling interactions, and also da'wah etiquette. BJK functions as a socio-pragmatic device that regulates social distance and also the hierarchy of the relationship between dai and congregation. In the context of preaching, BJK not only functions as a choice of language code but also as a rhetorical strategy to emphasize respect and politeness. BJK is also used to show politeness and appreciation for communication with the congregation, while positioning oneself as an individual who is not higher in status than the congregation. This is in line with research conducted by Sukarno, who said that language use is adjusted to whom the message is conveyed (Sukarno, 2018). In addition, BJK is also used to control interactions. The use of BJK can soften the message being conveyed so that the message can still be accepted without causing resistance. Sukarno also agrees with this statement (Sukarno, 2018). In his research, he also stated that the use of BJK also makes the recipient more receptive to the message being conveyed. Furthermore, BJK is also used to build da'wah etiquette, where da'wah is not only the transfer of information but also a cultural practice that respects local norms.

Fifth, Javanese Ngaka (BJN) is used for humor and engagement. In addition, BJN is also used as a sign of closeness and as a tool for delivering messages in the form of storytelling. In the context of humor, BJN is used to make light jokes, puns, and subtle satire. In this context, humor is often used to lighten the mood. In the

context of engagement, BJN is used to build togetherness and familiarity. In addition, humor can increase the emotional closeness between the preacher and the congregation and effectively convey the message of preaching (Luthfi et al., 2024). The use of BJN in this context gives the impression that the preacher and the congregation are not in a formal and rigid lecture, but in a daily conversation. Meanwhile, in the context of storytelling, the use of BJK brings out local color in the narrative of da'wah built by the *dai*. Stories told with BJN feel more natural and expressive. In the context of da'wah, as shown in the data, BJN serves as a medium to bridge the social gap so that its use can lighten the mood and build a sense of togetherness.

D. Conclusion

The language codes used in Gus Iqdam's multilingual online lectures fulfil Jakobson's six functions of language with varying compositions in each language code. These functions are constructed in a directed manner, not just a random mix of code. In general, the referential function is used to explain content and references; the emotive function is used to express Gus Iqdam's emotions in communication; the conative function is used to invite the congregation; the phatic function is used to manage social relations within the congregation; the metalingual function is used to reinforce terms; and the poetic function is used to create rhetorical effects in the text of messages constructed by Gus Iqdam. Using Jakobson's framework, these findings confirm that Gus Iqdam's lectures work within a communication system that directs the delivery of knowledge, regulates social relations between the preacher and congregations, and directs actions in fluid communication.

When viewed from each language code, each language has a specific role in the construction of Gus Iqdam's digital da'wah discourse. Arabic is consistently used for references to terms, concepts, and religious texts. Arabic is also consistent in greetings, prayers, and ratifications. This directs Arabic in an effort to build religious-ritual authority. Indonesian is consistently used to elaborate on explanations of previously mentioned texts. This makes the explanations more widely accessible. English is consistently used to signify modernity in the digital ecology. Javanese Krama is consistently used to maintain preaching etiquette, social distance, and harmony in communication. Meanwhile, Javanese Ngoko is consistently used to build closeness, engagement, satire, and humor that make the message feel more intimate without diminishing the *dai*'s authoritative position. Thus, this study concludes that the function of language codes in Gus Iqdam's multilingual online lectures forms a socio-pragmatic pattern in which each language has its dominant functions, ranging from the religious authoritative function of Arabic to the humorous function of Javanese Ngaka.

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