



Analysis of Ustaz Abdul Somad's Diction in YouTube Media: A Stylistic Study

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Article Info	Abstract
Received: 2026-08-29 Revised: 2026-10-12 Accepted: 2026-10-13 Keywords: diction; digital da'wah; language suitability; stylistics; Ustaz Abdul Somad DOI: 10.24256/ideas.v14i2.12724 Corresponding Author: Moh Sidik Sajasidik15@gmail.com Education, Tadulako University	<i>Diction plays an important role in the effectiveness of delivering da'wah messages, especially on digital platforms such as YouTube, whose audiences are diverse in terms of social, cultural, and educational backgrounds. This study aims to identify the form, appropriateness, and function of diction used by Ustaz Abdul Somad (UAS) in his lecture on YouTube through a stylistic approach based on Gorys Keraf's diction theory, which includes general and special words, denotative and connotative words, scientific and popular words, as well as foreign words and absorption words. This study uses a qualitative descriptive method with the researcher as the main instrument. Data were collected from ten lecture videos (V01–V10) uploaded on the official UAS YouTube channel, selected through purposive sampling techniques, using listening, transcription, and note-taking techniques, then analyzed with Miles and Huberman's interactive model which included data reduction, data presentation, and conclusion drawn. The results of the study found 49 diction data spread across eight categories, with special words (9 data) as the most dominant category, followed by connotative words and foreign words (7 data each). All 49 data items were considered contextually appropriate, although eight were rated lexically inaccurate, including some informal borrowings and figurative expressions. In terms of function, informative diction is the most dominant (41%), followed by persuasive, emotive, and clarifying message functions. These findings suggest that UAS strategically blends a high religious register (Arabic term, scientific word) with informal, popular, and absorbed vocabulary to balance religious authority with accessibility for audiences, a pattern that distinguishes digital da'wah discourse from formal writing genres studied in previous studies.</i>

1. Introduction

Language is a communication tool that has an important role in human life. Through language, a person can convey ideas, ideas, thoughts, information, and influence the attitudes and behaviors of others. In the context of communication, the success of message

delivery is determined not only by the content of the message, but also by the use of appropriate language. Language is a very important communication tool for members of society to have in conveying information to their fellow citizens (Kurnia et al., 2022). Effective information delivery requires attention to the use of language and diction so that the message can be well understood by the recipient (Rombean et al., 2021). One of the important aspects of language use is diction or word choice. Diction is an element that determines the clarity of meaning, the accuracy of information delivery, and the effectiveness of communication. The right choice of words allows the message to be received according to the intention of the speaker, while the incorrect choice of words can lead to different interpretations thus reducing the effectiveness of communication.

Diction is a choice of words that is done precisely, carefully, and in accordance with the context of communication to convey ideas or messages effectively. The accuracy of diction is determined not only by the lexical meaning of a word, but also its suitability to the situation, communication goals, and audience characteristics. Therefore, the use of diction is one of the important elements in building clarity, accuracy, and persuasiveness in speech and writing. Stylistics is a branch of linguistics that studies the use of language as a style (*style*) in a work or speech. One of the aspects that is the object of stylistic study is Diction, that is, the accuracy and suitability of the choice of words used by the speaker or writer (Yuliantini, 2021). Word choice not only serves to convey information, but also builds the beauty of language, clarifies meaning, strengthens persuasive power, and reflects the character and purpose of communication.

According to Keraf (2010), diction is the ability to choose the right and appropriate words to express an idea so as to produce effective communication. Diction is not only concerned with the choice of words based on their meaning, but also considers the suitability of words to the situation, the purpose of communication, and the characteristics of the recipient of the message. Diction is the choice of words and clarity of pronunciation to obtain a certain effect in public speaking or composing. Word choice or diction includes understanding which words are used to convey an idea, how to form the right grouping of words or use the right expressions, and which style is best used in a situation (Syahdi, 2020). Therefore, the accuracy and appropriateness of word choice is the main aspect in the use of language. The more precise and appropriate the choice of words used, the easier the message will be understood by the listener or reader.

Stylistics is a branch of linguistics that studies the use of language and the effects it can have on a literary work. Furthermore, this stylistic study is an analysis of the peculiarities of the use of language (Scott, 2022). In linguistic studies, diction is one of the objects of stylistic study. Stylistics studies the use of distinctive language in speech or text, including how the speaker chooses words to produce certain effects (Herman et al., 2021). Through a stylistic approach, the use of diction can be analyzed to determine the characteristics of the language used by the speaker in conveying the message. Thus, the study of stylistics not only identifies the forms of language use, but also explains the function and effectiveness of word selection in the communication process.

The use of diction has a very important role in da'wah activities. Da'wah is a communication activity that aims to convey Islamic teachings to the community through language that is easy to understand and able to have a positive influence on mad'u. The development of information technology has changed the way da'wah is delivered from traditional media to digital platforms (Ilham & Candra, 2025). Furthermore, the

development of digital technology has changed the landscape of communication and da'wah (Fatmawati, 2026). The success of da'wah is not only determined by the depth of the religious material presented, but also by the ability to preach in choosing the right words so that the message of the lecture can be accepted by various levels of society. Therefore, a preacher is required to have good language skills so that the message conveyed does not cause misunderstanding and remains in accordance with Islamic values.

The development of information technology has changed the pattern of delivering lectures from conventional media to digital media. *YouTube* It is one of the platforms that is widely used by preachers because it is able to reach a large audience without space and time limits (Aden & Moh 2026). The transformation of da'wah to digital media makes language an increasingly important element because the YouTube audience comes from various social backgrounds, cultures, ages, and educational levels. *YouTube* is one of the effective digital da'wah media because it allows the delivery of messages widely, flexibly, interactively, and easily accessible to the public (Nurziah & Mustopa, 2025). This condition requires preachers to choose diction that is communicative, easy to understand, and still able to maintain the substance of Islamic teachings. Research on digital da'wah transformation shows that media such as YouTube has changed the way da'wah messages are delivered to be more interactive and reach a wider audience.

This research is inseparable from various previous studies that have related to the study of da'wah language, rhetoric, and stylistics. Previous research was used to map the position of the research carried out so that similarities, differences, and novelty of research can be seen. In addition, previous research also serves to show that this research has contributed to the development of linguistics, especially the stylistic study of digital da'wah discourse.

The research was conducted by (Hayati et al., 2024), in an article entitled "Analysis of Diction on Promotional Content on Social Media" published in the Journal of Knowledge Window. This study aims to analyze the use of diction in promotional content on social media as a communication strategy to attract public attention. The research uses a qualitative descriptive method with a stylistic approach. The results of the study show that the use of diction that is communicative, persuasive, attractive, and easy to understand is able to increase the effectiveness of delivering promotional messages to the public.

In addition, the right choice of words can build appeal as well as influence the audience's interest in the product being promoted. The similarity of the research with this study lies in the focus of the study which both analyze the use of diction as a research object. As for the difference, the study examines the use of diction in promotional content on social media, while this study examines the use of diction in Ustaz Abdul Somad's da'wah in the media *YouTube* by using cKerf diction theory through a stylistic approach.

The research was conducted by (Lagasa et al., 2021), in an article entitled "The Accuracy of the Use of Diction in Reaksipress Online News Media in Maros Regency" published in the Journal of Idiomatics: Journal of Indonesian Language and Literature Education. This study aims to describe the use of diction in online news texts based on the classification of diction according to Gorys Kerf. The research uses a qualitative descriptive method. The results showed that the diction used in news included common words and special words, scientific words and popular words, denotative and connotative words, as well as foreign words and absorption words.

The study also concluded that the accuracy of word choice greatly determines the clarity of information so that it makes it easier for readers to understand the content of the news. The similarity of the study with this study lies in the use of Gorys Keraf's diction theory as the basis for analysis. The difference is that the study made the text of online news as the object of study, while this study made Ustaz Abdul Somad's da'wah lecture on YouTube media as the object of research.

Further research was carried out (Amir et al., 2025), in an article entitled "Language Style in Ustaz Lectures in Makassar: Stylistic Approach" published in Bahasa: Jurnal Kelmuan Pendidikan Bahasa dan Sastra Indonesia. This study aims to describe the language style in the lectures of Ustaz Das'ad Latif, Ustaz Maulana, and Ustaz Syamsuddin based on the choice of words, tone, and sentence structure through a stylistic approach. The results of the study showed that the ustaz used official, unofficial, and conversational language styles; simple, intermediate, noble, and energetic language styles; as well as climactic, anticlimactic, antithesis, and repetition language styles.

The findings show that the use of language in da'wah has different characteristics according to the style of each preacher. The similarity of the research with this research lies in the use of a stylistic approach in studying the language of da'wah. The difference is that the study examines the style of the three-language ustaz in Makassar in general, while this study focuses on the analysis of diction in the da'wah of Ustaz Abdul Somad on YouTube media based on the theory of Gorys Keraf's diction.

The research was then conducted by (Yanuar & Adlani., 2019), in an article entitled "The Rhetorical Style of Da'wah of Ustadz Abdul Somad at the Commemoration Lecture of the Birthday of the Prophet Muhammad SAW in 1440 H at the Baiturrahman Grand Mosque of Banda Aceh" published in Al-Bayan Journal: Media for the Study and Development of Da'wah Science. This study aims to analyze the rhetorical style of Ustaz Abdul Somad's da'wah using Aristotle's rhetorical theory (*Five Canons of Rhetoric*) as well as the concept of the Gorys Keraf language style. The research uses a qualitative descriptive method. The results of the study show that Ustaz Abdul Somad uses various variations of language styles based on word choice, tone, sentence structure, and direct or direct meaning.

In addition, the delivery of da'wah is also supported by the use of intonation, facial expressions, hand movements, and eye contact so that the message of da'wah can be received effectively by the congregation. The similarity between the research and this research lies in the object of the research, namely Ustaz Abdul Somad's lecture. The difference is that the study focuses more on the rhetorical aspect of da'wah which includes verbal and nonverbal elements, while this study focuses on diction analysis as a stylistic element in Ustaz Abdul Somad's lecture on YouTube media.

In line with research (Winda, 2024), in an article entitled "Representative Association as Humor in Ustaz Abdul Somad's Lecture: From Brotherhood to Awakening" published in Edukasia Journal of Education and Learning. This study aims to analyze the use of representative association speech style as a means of building humor in Ustaz Abdul Somad's lectures using a pragmatistic approach. The results of the study show that the use of association or simile speech style is able to create a relaxed, interesting, and entertaining atmosphere of the lecture without reducing the substance of the da'wah message.

Humor built through representative associations also helps worshippers more easily understand the material presented. The similarity of the research with this research lies in the object of the research, namely the lecture of Ustaz Abdul Somad, and both examine the linguistic aspect in da'wah. The difference is that the study only focuses on one form of language style, namely representative associations as humor, while this study analyzes the use of diction based on Gorys Keraf's theory of diction in a stylistic perspective.

Based on the description of the background, it can be concluded that diction has a very important role in the success of the delivery of da'wah messages because it determines the accuracy, clarity, and effectiveness of communication. The development of digital media, especially *YouTube*, requires preachers to use word choices that are communicative, easy to understand, and in accordance with the characteristics of diverse audiences. Ustaz Abdul Somad as one of the preachers who actively preaches through *YouTube* has interesting characteristics of the use of diction to be studied through a stylistic approach.

Based on previous research, the studies that have been conducted have mostly discussed da'wah rhetoric, language style, humor, and the use of diction in promotional media and online news, while research that specifically analyzed diction in Ustaz Abdul Somad's da'wah lecture on *YouTube* media using Gorys Keraf's diction theory from a stylistic perspective is still very limited. Therefore, this research is important to identify the forms of diction used, explain the function of diction selection in the delivery of da'wah messages, and reveal the stylistic meanings produced so that they can contribute to the development of the study of stylistic, linguistic, and da'wah communication in the digital era.

2. Method

Research Type and Design

This study uses a qualitative approach with a descriptive type of research. According to Sugiyono (2017), qualitative descriptive research is a method used to research an object by describing or describing phenomena based on facts found in the field (Ambarwati et al., 2022). This method aims to provide a systematic, factual, and in-depth picture of an event or phenomenon that is the object of research. The qualitative descriptive approach was chosen because it is in accordance with the purpose of the research, which is to comprehensively describe the use of diction in Ustaz Abdul Somad's da'wah lecture on *YouTube* media based on a stylistic study.

Qualitative research is carried out in natural conditions with the researcher as the main instrument. Data analysis is carried out descriptively and inductively and oriented towards understanding the meaning of a phenomenon (Malahati et al., 2023). The research design used is a qualitative descriptive research design, which is research that aims to describe a phenomenon systematically, factually, and accurately based on data obtained from relevant sources. In the context of this study, a qualitative descriptive design was used to describe and analyze the use of diction in Ustaz Abdul Somad's da'wah lectures on *YouTube* media based on the classification of diction according to the theory of Gorys Keraf which includes common and special words, denotative and connotative words, scientific and popular words, as well as foreign words and absorption words.

Research Location

This research was carried out on YouTube digital media as a research location because the data source analyzed was in the form of a video of Ustaz Abdul Somad's da'wah lecture uploaded on his official YouTube channel. The determination of YouTube as a research location is based on the consideration that the platform is one of the digital da'wah media that is widely used by Ustaz Abdul Somad in conveying Islamic messages to the wider community. All research data was obtained through the process of observation, recording, and documentation of the lecture video in accordance with the focus of the research. Digital media-based research like this is common for digital platforms to be designated as the location of research because they are the main source of data collection.

Data Types and Sources

The type of data in this study is qualitative data in the form of oral speech contained in Ustaz Abdul Somad's da'wah lecture on YouTube media. The data is then transcribed into written form so that it can be analyzed systematically. The data of this study is in the form of words, phrases, clauses, or sentences that contain the use of diction based on the classification of diction according to the theory of Gorys Keraf, which includes: the accuracy of word choice and the suitability of word choice, general and special words, denotative words and connotative words, scientific words and popular words, as well as foreign words and absorption words.

The primary data source in this study is in the form of a video of Ustaz Abdul Somad's da'wah lecture obtained from the official YouTube channel of Ustaz Official through the YouTube platform (@ustadzabdulsomadofficial) The YouTube channel of Ustadz Abdul Somad Official is the official channel of Ustaz Abdul Somad which has 5.1 million subscribers and thousands of da'wah videos. In this study, the primary data source consisted of 10 da'wah lecture videos, with a duration of approximately 1 hour for each video, so that the entire data source had a duration of 10 hours.

The selection of the ten videos was carried out by *purposive sampling technique*, which is the selection of data sources based on certain considerations and criteria that are in accordance with the focus of the research. These videos are the main source of research because they contain the speech used by Ustaz Abdul Somad in conveying da'wah messages. The primary data analyzed included words, phrases, clauses, and sentences that contain the use of diction. The lecture contained the use of diction in accordance with the classification of Gorys Keraf's diction theory which was used as a source of research data.

Secondary data sources in this study are books, journal articles, theses, dissertations, and other scientific documents related to stylistics, Gorys Keraf's diction theory, da'wah communication, and previous research that supports data analysis. Secondary data sources are used as theoretical foundations, comparative materials, and supporting materials in the discussion of research results.

Data Collection Techniques

The data collection techniques in this study use several complementary techniques, namely listening techniques, recording techniques, and transcription techniques. Here is an explanation of each of these techniques.

The listening technique is carried out by carefully listening to the video of Ustaz Abdul Somad's da'wah lecture uploaded on the *official Ustaz Official YouTube channel*. Listening is repeated so that the researcher obtains a complete understanding of speech that contains the use of diction in accordance with the focus of the research.

The transcription technique is carried out by transferring the spoken speech in the video lecture into written form (text). Transcription is done verbatim, meaning that all speech is translated into writing as it is without changing or reducing the content of speech. Transcription is done carefully to ensure the accuracy and accuracy of the data obtained. The results of the transcription are then the main material used in the data analysis process.

The recording technique is carried out by recording relevant data from the results of the lecture transcription, namely words, phrases, or sentences that contain the use of diction in accordance with the classification that is the focus of the research. Recording is carried out using a data card or data table that contains information about: (1) data citations in the form of words or phrases found; (2) the speech context in which the data appears; (3) diction categories according to the classification of Gorys Keraf; and (4) analysis and interpretation of such data.

Research Instruments

The main instrument in this study is the researcher (*Human Instrument*). According to Sugiyono (2017), in qualitative research, researchers play a role as the main instrument that determines the focus of research, selects data sources, collects data, analyzes data, interprets analysis results, and draws research conclusions. Qualitative research is conducted to understand the phenomenon holistically by utilizing researchers as key instruments (*Key Instrument*) in the process of data collection and analysis (Renovriskita & Fitriana, 2022). Therefore, the success of research is highly dependent on the ability of the researcher to understand the object being studied.

In this study, the researcher played a direct role in listening to the video of Ustaz Abdul Somad's da'wah lecture on *YouTube* media, transcribing speech, identifying data that contained the use of diction, classifying the data based on Gorys Keraf's diction theory, then analyzing the accuracy, suitability, form, function, and dominance of the use of diction in the da'wah.

Data Analysis Techniques

Data analysis techniques are the process of organizing, grouping, interpreting, and concluding the data that has been collected so that it can answer the formulation of research problems. In qualitative research, Miles and Huberman (1994), explained that data analysis is carried out interactively and lasts continuously until the data reaches saturation. The data analysis model consists of three stages, namely Data Reduction (*data reduction*), Data Presentation (*Data Display*), and Drawing conclusions or verifications (*conclusion drawing/verification*) (Rijali, 2018).

Data Reduction

Data reduction is the process of selecting, concentrating, simplifying, abstracting, and transforming the raw data obtained during research. At this stage, the researcher selects data that is relevant to the focus of the research, namely the use of diction in Ustaz Abdul Somad's da'wah on *YouTube media* based on Gorys Keraf's diction theory. Data that

are not related to the focus of the research are set aside so that the analysis becomes more directed.

Data Presentation

Data is the process of compiling and organizing data that has been reduced into a systematic form so that it is easy to understand and analyze. In this study, the data is presented in the form of a table containing speech quotes, diction categories according to Gorys Keraf, analysis results, and explanations. The presentation of structured data makes it easier for researchers to see patterns and relationships between data.

Conclusion

Drawing conclusions is the final stage in data analysis. At this stage, the researcher interprets the results of the analysis to obtain conclusions about the use of diction in Ustaz Abdul Somad's da'wah. The conclusions obtained were then re-verified by carefully examining all the data to match the focus of the research and supported by adequate evidence.

3. Results

Based on the analysis of 10 video lectures by Ustaz Abdul Somad (V01–V10), 49 diction data were found that were classified into five aspects of the study of Gorys Keraf's diction: (1) the accuracy and suitability of word choice, (2) general words and special words, (3) denotative and connotative words, (4) scientific words and popular words, and (5) foreign words and absorption words. The following description presents the data in each category accompanied by original speech quotes and data codes, separated from the researcher's interpretation of the diction function.

Table 1 Video Theme

No.	Video Code	Video Theme
1	V01	Allah's Promise to the Righteous
2	V02	Man Closest to God
3	V03	Tips to Keep Our Souls Calm
4	V04	Time cannot be repeated, so pray
5	V05	Life Can Stop, Charity Continues to Flow Even After Death
6	V06	Until When Does This Exam End
7	V07	The greater the sense of belonging, the greater the stinginess
8	V08	Hijrah towards a better person with
9	V09	Treat the Sick with Alms
10	V10	We are returning to the land, so do not be arrogant



Image caption: Documentation of 10 video lectures of Ustaz Abdul Somad (V01–V10) which were used as a source of research data to analyze the use of diction based on the theory of Gorys Keraf.

Diction Analysis Data Card Table

Table 2 V01 Allah's Promise to the Righteous

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/01	"And I was like, 'Wow. The food eaten turns into cholesterol, diabetes, the heart, sugar...'"	General Words	Broad scope of meaning	The word "food" includes any type of food without referring to a specific type, so it has a general meaning.	Informative
2	D/UAS/02	"... turns into cholesterol, diabetes, heart, sugar, and so on."	Special words	More specific meanings	The term "cholesterol, diabetes, heart" refers to specific diseases specifically to clarify the worldly consequences of food.	Clarify the message
3	D/UAS/03	"Send cement, bricks, gravel, sand, iron, and more."	Denotative words	True meaning	The words building materials are used according to their actual meaning (straightforward), without additional meaning.	Informative
4	D/UAS/04	"Given the river... The river is an unbroken river. The meaning of the river is the spaciousness of the heart."	Connotative words	Has taste value	The word "river" is not interpreted literally, but as a symbol of blessing and openness of heart.	Emotional
5	D/UAS/05	"That is the cause of tauhid."	Scientific word	Scientific terms	"Tawheed" is a standard term in the discipline of Islamic faith/theology.	Informative
6	D/UAS/06	"Later when you pray at the mosque, your heart will ripple."	Popular words	Easy for the public to understand	"Prayer" is the popular and colloquial equivalent of the formal term "salat".	Clarify the message
7	D/UAS/07	"... Astaffirullahalazim alladzi la ilahaila huwal hayyul qayyum wa atubu ilaih."	Foreign words	The original form of the language is still retained	The Arabic pronunciation is preserved intact without translation so that its religious authority is maintained.	Emotive/Persuasive
8	D/UAS/08	"That is how Allah gives priority to istigfar."	Absorption words	Adapted to Indonesian	"Istigfar" is an absorption of the Arabic word "istighfar" which has been adjusted to the rules of the Indonesian language.	Informative

Table 3 V02 Man Closest to God

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/09	"... This mosque that unites us is a mosque."	General Words	Broad scope of meaning	The word "mosque" is used in a broad scope, referring to a place of worship in general.	Persuasive
2	D/UAS/10	"... he was once a judge of Musabaqah Tilawatil Qur'an."	Special words	More specific meanings	"Musabaqah Tilawatil Qur'an" refers specifically to the name of a particular competition activity.	Informative

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
3	D/UAS/11	"Aqrabu ma yakunul abdu mirbihi wahua sajid."	Foreign words	The original form of the language is still retained	Quotes from hadith in Arabic are maintained as authoritative evidence before being translated.	Persuasive

Table 4 V03 Tips to Keep Our Souls Calm

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/12	"... This world is just a carcass... Whoever wants to get a carcass, then be patient."	Connotative words	Has taste value	The word "carcass" is used as a metaphor to describe the humiliation of the world, not a literal meaning.	Emotional
2	D/UAS/13	"... I was sluggish, lethargic, lethargic, but as soon as I sat down with the words habaibs, my spirit was awakened."	Popular words	Easy for the public to understand	A row of everyday words that are familiar to the congregation's ears are used to describe the tired condition in an expressive way.	Emotional
3	D/UAS/14	"... Sitting with a righteous person is a charge for me, like a low battery."	Absorption words	Adapted to Indonesian	"Charge" and "lowbat" are popular catchphrases of English that are commonly used in everyday conversation.	Clarify the message
4	D/UAS/15	"... Your Excellency, peace be upon you."	Scientific word	Scientific terms	"Sakinah" is a standard term in the study of Sufism/Islam to refer to peace of mind, relevant to the theme of the video.	Informative

Table 5 V04 Time Cannot Be Repeated, So Pray

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/16	"Zuhur is so close to asar. It doesn't feel like the Maghrib call to prayer for long."	Special words	More specific meanings	The words "zuhur, asar, magrib" refer specifically to the names of certain prayer times of the day.	Informative
2	D/UAS/17	"The world of jifah... The world is like a carcass. Scramble over carcasses with dogs."	Connotative words	Has taste value	The word "carcass" is used symbolically to describe the humiliation and mortality of the world, quoting the words of Sayidina Ali.	Emotive/Persuasive

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
3	D/UAS/18	"... until it is called workkholik."	Absorption words	Adapted to Indonesian	"Workkholik" is an absorption of the English word "workaholic" whose pronunciation is adapted to the Indonesian spelling.	Clarify the message
4	D/UAS/19	"Start with acid reflux, gout, high blood pressure, diabetes..."	Scientific word	Scientific terms	Medical terms are used to describe the physical impact of mind stress scientifically.	Informative

Table 6 V05 Life Can Stop, Charity Continues to Flow Even After Death

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/20	"A cyst as big as a coin... If the uterus is removed, it cannot get pregnant again."	Special words	More specific meanings	"Cyst" and "uterus" are medical terms that refer specifically to the condition of a particular organ in the story being told.	Informative
2	D/UAS/21	"Finally, he is seodqah, sodqah, sodqah. Orphans, poor people go to mosques."	Absorption words	Adapted to Indonesian	"Sodqah" is a verbal absorption of the Arabic word "shadaqah" which is commonly spoken daily by preachers and worshippers.	Persuasive
3	D/UAS/22	"What does Allah say? Waal masajida lillah."	Foreign words	The original form of the language is still retained	The quotation of Qur'an verses is maintained in Arabic as an authoritative postulate before being given an explanation of the meaning.	Persuasive
4	D/UAS/23	"... Then the challengers entered the mosque to sleep in the mosque."	Popular words	Easy for the public to understand	"Petantang-petenteng" is a familiar everyday expression for people to describe arrogant/arbitrary attitudes.	Emotional

Table 7 V06 — Until When Does This Exam End

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/24	"... it is not a favor. That is called istidraj, a delayed punishment."	Special words	More specific meanings	"Istidraj" refers specifically to the concept of pleasure which is actually a delayed punishment in the Islamic faith.	Informative

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
2	D/UAS/2 5	<i>"The world is small, less than half the wings of mosquitoes. Raise Allah in your kalbum."</i>	Connotative words	Has taste value	The parable of "half a mosquito's wings" is used symbolically to emphasize the smallness of the world rather than the greatness of God.	Emotive/Persuasive
3	D/UAS/2 6	<i>"So that you don't get confused or to be interpreted about these three things..."</i>	Absorption words	Adapted to Indonesian	"Confused/confused" is an informal absorption of English that is commonly inserted by the questioner in everyday conversation.	Clarify the message
4	D/UAS/2 7	<i>"... wrote a book, entitled Al-Insan Baina Musayyar wal Mukhayyar."</i>	Foreign words	The original form of the language is still retained	The title of the book in Arabic is preserved intact as a scientific reference about human destiny and choice.	Informative

Table 8 V07 The Bigger the Sense of Belonging, the Greater the Stinging Feeling

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/2 8	<i>"Why are people wicked? Why are people stingy?"</i>	Popular words	Easy for the public to understand	"Pelit" is an easy-to-understand everyday equivalent of the more formal word "bakhil".	Clarify the message
2	D/UAS/2 9	<i>"Why are people wicked? Why are people stingy?"</i>	Scientific word	Scientific terms	"Bakhil" is a standard/classical term in moral studies to refer to the nature of miserliness, used side by side with its popular equivalent.	Informative
3	D/UAS/3 0	<i>"... but he has taken care of BPN, the National Land Agency."</i>	Special words	More specific meanings	"BPN" refers specifically to the name of an official government institution that manages land rights.	Informative
4	D/UAS/3 1	<i>"Then the comment, So sweet my honey."</i>	Foreign words	The original form of the language is still retained	English expressions are kept intact to imitate the commentary style of social media netizens in a humorous way.	Emotional

Table 9 V08 Hijrah Towards a Better Person

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/32	<i>"Look at the friend next to him, his face is white."</i>	General Words	Broad scope of meaning	The word "friend" is used in general to refer to anyone without any specific identity restrictions, so it has a broad meaning.	Informative
2	D/UAS/33	<i>"Report to BNN. Ask for the number of the chairman of BNN, the National Narcotics Agency."</i>	Special words	More specific meanings	The abbreviation "BNN, National Narcotics Agency" refers specifically to the name of the official institution that handles narcotics cases.	Informative
3	D/UAS/34	<i>"Big houses live, big cars live, big bini live."</i>	Connotative words	Has taste value	The word "stay" is not interpreted literally, but rather as a symbol of the mortality of earthly possessions left behind at death.	Emotive/Per suasive
4	D/UAS/35	<i>"When COVID-19 occurred in 2020, I gathered friends."</i>	Scientific word	Scientific terms	"COVID-19" is an internationally recognized standard medical/epidemiological term to refer to a specific disease outbreak.	Informative
5	D/UAS/36	<i>"Your Majesty's Majesty. Don't open your eyes."</i>	Foreign words	The original form of the language is still retained	The quotation of Qur'an verses in Arabic is kept intact as an authoritative postulate before being given an explanation of meaning.	Persuasive
6	D/UAS/37	<i>"Don't want to be bullied. Don't want to be underestimated, don't want to be underestimated."</i>	Absorption words	Adapted to Indonesian	"Dibully" is an informal absorption of the English word "bully" that is commonly used in everyday conversation, especially by the younger generation.	Persuasive

Table 10 V09 Treat the Sick with Alms

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/38	<i>"The rich are dying. The poor are dying. Dead."</i>	General Words	Broad scope of meaning	The word "person" is used in general to cover all walks of life regardless of social status.	Persuasive
2	D/UAS/39	<i>"STNK land certificates, BPKB, rings, bracelets, Subang, chains, earrings."</i>	Special words	More specific meanings	The word series refers specifically to certain types of documents and jewelry that are invited to be donated.	Persuasive

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
3	D/UAS/40	<i>"Please distribute the boxes so that the congregation can give alms."</i>	Denotative words	True meaning	The words "box" and "almsgiving" are used according to their true meaning, referring to objects and actions that are straightforward without additional meaning.	Informative
4	D/UAS/41	<i>"I don't want to sleep with a wild boar."</i>	Connotative words	Has taste value	The parable of the "wild boar" is used symbolically to describe deep disappointment with the husband who does not pray.	Emotional
5	D/UAS/42	<i>"The stingy, the wicked, the medid, the stingy."</i>	Popular words	Easy for the public to understand	A series of everyday words that are familiar to the congregation's ears are used to express the nature of miserliness.	Clarify the message
6	D/UAS/43	<i>"... It's not a wife, but sharia security."</i>	Absorption words	Adapted to Indonesian	"Security" is an absorption of English combined with the term "sharia" to describe the attitude of a wife who watches over her husband in a witty way.	Emotive/Per suasive

Table 11 V10 We Return to the Land, So Don't Be Proud

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
1	D/UAS/44	<i>"We all come from the land."</i>	General Words	Broad scope of meaning	The word "land" encompasses the origins of all human beings in general without distinction of ethnicity, religion, or status.	Persuasive
2	D/UAS/45	<i>"There is the Head of the Office of the Ministry of Religious Affairs, Mr. KUA of the Office of Religious Affairs."</i>	Special words	More specific meanings	"KUA, Office of Religious Affairs" refers specifically to the name of a specific government agency.	Informative
3	D/UAS/46	<i>"Whoever cuts down a tree, his head will be cut off in Hell."</i>	Denotative words	True meaning	Hadith quotes are delivered according to their true meaning as a strict prohibition against the destruction of nature, without additional meaning.	Persuasive
4	D/UAS/47	<i>"Life is just a piece of memory."</i>	Connotative words	Has taste value	The phrase "a piece of memory" is used figuratively to describe the brevity of human life in the world.	Emotional
5	D/UAS/48	<i>"Waidal biharu fujjirat. The ocean is blown up... there has been a tsunami."</i>	Scientific word	Scientific terms	"Tsunami" is an earth/geophysical scientific term used to describe natural disaster phenomena precisely.	Informative

Yes	Data Code	Speech Quotes	Category Diction	Indicator	Analysis	Function
6	D/UAS/49	<i>"Islam means peace. Peace means peace."</i>	Foreign words	The original form of the language is still retained	The English word "peace" is retained in its original form before being given the equivalent meaning of "peace" in Indonesian.	Informative

Code Description: D = Diction; UAS = Ustaz Abdul Somad; 01, 02, etc. = data sequence number.

Table 12 Analysis of Diction Accuracy and Suitability

No.	Data Code	Words Analyzed	Accuracy	Contextual Fit
1	D/UAS/01	Food	Precise	Conform
2	D/UAS/02	cholesterol, diabetes, heart, sugar	Precise	Conform
3	D/UAS/03	cement, bricks, gravel, sand, iron	Precise	Conform
4	D/UAS/04	river	Precise	Conform
5	D/UAS/05	tauhid	Precise	Conform
6	D/UAS/06	Prayer	Precise	Conform
7	D/UAS/07	long pronunciation of istigfar (Arabic)	Precise	Conform
8	D/UAS/08	Istigfar	Precise	Conform
9	D/UAS/09	Mosques	Precise	Conform
10	D/UAS/10	Musabaqah Tilawatil Qur'an	Precise	Conform
11	D/UAS/11	Hadith Quotes (Arabic)	Precise	Conform
12	D/UAS/12	carcass	Precise	Conform
13	D/UAS/13	lethargic, lethargic, lethargic, lethargic	Precise	Conform
14	D/UAS/14	charge, lowbat	Not accurate	Conform
15	D/UAS/15	Sakinah	Precise	Conform
16	D/UAS/16	Zuhur, Asar, Maghrib	Precise	Conform
17	D/UAS/17	carcass	Precise	Conform
18	D/UAS/18	workkholik	Not accurate	Conform
19	D/UAS/19	stomach acid, gout, high blood pressure, diabetes	Precise	Conform
20	D/UAS/20	cyst, uterus	Precise	Conform
21	D/UAS/21	sodqah	Not accurate	Conform
22	D/UAS/22	verse excerpts (Arabic)	Precise	Conform
23	D/UAS/23	petantang-petenteng	Precise	Conform
24	D/UAS/24	Istidraj	Precise	Conform
25	D/UAS/25	Half a Mosquito Wing	Precise	Conform
26	D/UAS/26	confused/confusing	Not accurate	Conform
27	D/UAS/27	Book Title (Arabic)	Precise	Conform
28	D/UAS/28	Stingy	Precise	Conform
29	D/UAS/29	Bakhil	Precise	Conform
30	D/UAS/30	BPN, National Land Agency	Precise	Conform
31	D/UAS/31	So sweet my honey	Not accurate	Conform
32	D/UAS/32	Friends	Precise	Conform

No.	Data Code	Words Analyzed	Accuracy	Contextual Fit
33	D/UAS/33	BNN, National Narcotics Agency	Precise	Conform
34	D/UAS/34	stay	Precise	Conform
35	D/UAS/35	COVID-19	Precise	Conform
36	D/UAS/36	verse excerpts (Arabic)	Precise	Conform
37	D/UAS/37	dibully	Not accurate	Conform
38	D/UAS/38	People	Precise	Conform
39	D/UAS/39	STNK, land certificates, BPKB, rings, bracelets, Subang, chains, earrings	Precise	Conform
40	D/UAS/40	box, almsgiving	Precise	Conform
41	D/UAS/41	wild boar	Not accurate	Conform
42	D/UAS/42	stingy, stingy, medit, stingy	Precise	Conform
43	D/UAS/43	Sharia Security	Not accurate	Conform
44	D/UAS/44	Soil	Precise	Conform
45	D/UAS/45	KUA, Office of Religious Affairs	Precise	Conform
46	D/UAS/46	Hadith Quotes (Prohibition of Cutting Down Trees)	Precise	Conform
47	D/UAS/47	A Piece of Memory	Precise	Conform
48	D/UAS/48	Tsunami	Precise	Conform
49	D/UAS/49	Peace	Precise	Conform

Accuracy Indicators: (1) words according to the idea to be conveyed; (2) the word has a meaning that is in accordance with the context of speech; (3) the word does not give rise to an error of interpretation; (4) words are able to clarify the message conveyed.

Conformity Indicators: (1) according to the communication situation; (2) in accordance with the purpose of da'wah; (3) according to the characteristics of the audience; (4) in accordance with the social and cultural context; (5) according to the level of formality of the language.

Analysis of Diction Functions

Table 13 Distribution of Diction Functions

Communicative Function	Frequency	Percentage
Informative	20	40.8%
Persuasive	10	20.4%
Emotional	7	14.3%
Clarifying the message	7	14.3%
Emotive/Persuasive	5	10.2%
Total	49	100.0%

Across the ten videos (V01–V10), 49 diction items were assigned to five communicative function labels. Informative usage was most frequent (20 items; 40.8%), followed by persuasive (10; 20.4%), emotional (7; 14.3%), message clarification (7; 14.3%), and mixed emotive/persuasive usage (5; 10.2%). Individual utterances, diction categories, and supporting interpretations remain available in Tables 2–11. In the separate lexical-accuracy assessment, 41 items were rated precise and eight were marked not accurate, while all 49 were deemed contextually appropriate (Table 12).

4. Discussion

Variation and Dominance of Diction Categories

Of the 49 diction data found in ten video lectures by Ustaz Abdul Somad (UAS), the category of special words emerged as the most dominant (9 data), followed by connotative words and foreign words (7 data each), scientific words and absorption words (6–7 data each), as well as common words and popular words (5 data each), and denotative words as the rarest category (3 data). The dominance of special words shows that UAS tends to avoid generalizations and prefers to mention references concretely—the name of the institution (BPN, BNN, KUA), medical terms (cyst, uterus, gout), and prayer times (zuhur, asar, magrib)—a strategy that is in line with the view of Keraf (2010) that special words serve to clarify ideas and close the space for double interpretation. Conversely, the fairly high frequency of connotative words (carcass, river, wild boar, half-winged mosquito) shows that referential accuracy does not stand alone, but rather coexists with an emotive content that is deliberately constructed to arouse the spiritual awareness of the congregation—a pattern consistent with Winda's (2024) findings on the function of representative associations in UAS lectures.

The appearance of foreign words and almost balanced absorption words (7 data each) also stood out. Foreign words are retained almost entirely in the quotations of verses, hadiths, and recitations of dhikr in Arabic (D/UAS/07, 11, 22, 27, 36), confirming their function as a marker of religious authority that cannot be replaced by the Indonesian equivalent without reducing the validity of the reference. Meanwhile, the word absorption is dominated by informal terms from English (charge, lowbat, workkholik, confused, bully, security), which indicates UAS's awareness of the background of digital audiences—especially the urban youth—and its efforts to bridge the distance between the high religious register and the language of everyday society.

Precision and Conformity: The Tension Between Standardization and Contextuality

Another important finding lies in the relationship between the accuracy and appropriateness of diction. Of the 49 data, all (100%) were assessed according to the situation and purpose of communication, but eight data (charge/lowbat, workkholik, sodqah, confused, so sweet my honey, bullied, wild boar, security sharia) were considered inappropriate according to the rules of Indonesian language standards. This pattern shows that for UAS, contextual suitability—i.e. proximity to the pilgrims' experiences and everyday language—is often prioritized over grammatical correctness.

This phenomenon reinforces the view of Rombean et al. (2021) that the effectiveness of communication is not solely determined by lexical accuracy, but by its suitability with the audience and speech situation. In other words, the "deviation" from the standard norms in oral lectures is not a weakness in language, but a deliberate stylistic choice to create familiarity and spontaneous impressions, in line with the character of the UAS lecture research of Amir et al. (2025) described as combining official and unofficial language styles at the same time.

The Function of Diction in the Effectiveness of Da'wah Communication

In terms of function, informative diction dominated the data (20 out of 49 data, around 41%), followed by persuasive functions (10 data), while emotive, clarifying message, and emotive/persuasive functions each contributed in relatively balanced proportions (5–7 data). The dominance of the informative function emphasizes that the

core of UAS lectures remains oriented towards the delivery of religious knowledge in a clear and systematic manner, while the persuasive and emotive functions—which are largely supported by connotative and metaphorical diction—play a role as a reinforcement of the influence of the message so that it is not only understood, but also lived and encourages changes in the attitude of the congregation.

The combination of these three functions shows that diction in UAS lectures works in layers: explaining (cognitive), touching (affective), and inviting (contive) at the same time in one speech.

Position of Findings on Previous Research

Compared to the research of Yanuar and Adlani (2019) which highlighted the rhetorical style of UAS as a whole (verbal and nonverbal) and the research of Winda (2024) which focused narrowly on associative humor, this study shows that the uniqueness of the language style of UAS does not only lie in rhetoric or humor, but also in the systematic pattern of diction selection: a combination of high registers (scientific words and foreign words in Arabic) with low registers (popular and absorbed words informal) in the same speech. This pattern of mixing codes and switching registers has not been widely touched on in diction research in promotional media (Hayati et al., 2024) and online news (Lagasa et al., 2021), which tend to examine diction in more formal and monolithic written texts. Thus, these findings strengthen the argument of research novelty that digital da'wah demands a diction strategy that is more fluid and adaptive than conventional written discourse.

5. Conclusion

Based on the results and discussion, it can be concluded that Ustaz Abdul Somad uses the eight categories of diction in Gorys Keraf's theory variously in his lectures on YouTube, with a tendency towards special words, connotative words, and foreign words as the most prominent stylistic markers. The choice of words used as a whole was assessed according to the situation, the purpose of da'wah, and the characteristics of the audience, although some of them—especially the informal absorption of spoken English and Arabic—were not fully standard in terms of the Indonesian language. This inconsistency with the norm actually serves a strategic purpose: creating emotional closeness and message accessibility for heterogeneous digital audiences. Functionally, diction in UAS lectures is dominated by informative functions, but is still strongly supported by persuasive and emotive functions, which together form a clear and touching da'wah communication pattern.

This study has limitations, including the number and selection of purposive videos so that the findings cannot be generalized to all the content of da'wah of UAS or other preachers, as well as the position of the researcher as the main instrument that has the potential to contain subjective interpretive elements even though data triangulation has been attempted.

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