USTADZ ADI HIDAYAT BILINGUAL DA'WA MESSAGE IN JAPAN
Youtube Video Content Analysis

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Abstract: Many ustadz in Indonesia preach in various ways. One example is Ustadz Adi Hidayat's da'wah in Japan, where he used bilingualism to reach out to Muslim congregations in one of Japan's mosques. This research focuses on examining the message content of the da'wah and the use of bilingualism in the da'wah delivered by Ustadz Adi Hidayat in Japan. There are two types of content messages: a sharia message and two creed messages, which include three da'wah messages from Ustadz Adi Hidayat's YouTube video in Japan: (1) how Allah's commands are revealed in stages, (2) how Allah's commands are revealed simultaneously rather than gradually, and (3) the wisdom and benefits of carrying out Allah's commands sequentially. Moreover, Ustadz Adi Hidayat da'wah is based on code-switching and code-mixing from English to Indonesian. Ustadz Adi Hidayat used bilingualism in his da'wah in Japan to make it easier for him to convey the message content of the da'wah and for the audience to receive messages conveyed by Ustadz Adi Hidayat.

Keywords: Bilingualism, Da'wa Messages, Youtube Content

Abstrak: *Banyak ustadz di Indonesia yang berdakwah dengan berbagai cara. Salah satu contohnya adalah dakwah yang dilakukan oleh Ustadz Adi Hidayat di Jepang, di mana ia menggunakan bilingualisme untuk menjangkau jamaah Muslim di salah satu masjid di Jepang. Penelitian berfokus dalam mengkaji isi pesan dakwah dan penggunaan kedwibahasaan dalam dakwah yang disampaikan oleh Ustadz Adi Hidayat di Jepang. Terdapat dua jenis pesan konten: pesan syariah dan dua pesan akidah, yang mencakup tiga pesan dakwah dari video YouTube Ustadz Adi Hidayat di Jepang: (1) bagaimana perintah Allah diturunkan secara bertahap, (2) bagaimana perintah Allah diturunkan secara bersamaan daripada secara bertahap, dan (3) hikmah serta manfaat dari melakukan perintah Allah secara bertahap. Selain itu, dakwah Ustadz Adi Hidayat didasarkan pada alih kode dan campur kode dari bahasa Inggris ke bahasa Indonesia. Ustadz Adi Hidayat menggunakan kedwibahasaan dalam dakwahnya di Jepang untuk memudahkan beliau dalam menyampaikan isi pesan dakwah dan agar khalayak dapat menerima pesan yang disampaikan oleh Ustadz Adi Hidayat.*

Kata Kunci: *Dwibahasa, Pesan Dakwah, Konten Youtube*

A. Introduction

In Islam, Muslims should always engage for goodness by da'wa. We can remind each other about all the commandments of Allah and the teachings of religion that lead to goodness. Da'wah is one of the acts to instill Islamic teachings and change something good to something better.[1] The function of this act is to invite and to call Muslims for being guided by the guidance of Islamic law so that they can obtain happiness in life even in this world and in the hereafter.

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[1] Nadzifah, Faizatun. "Pesan Dakwah Dosen Dakwah STAIN Kudus dalam Surat Kabar Harian Radar Kudus." *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* [Online], Volume 1 Number 1 (2015).

Therefore, the importance of da'wah for Muslims is amar ma'ruf and nahi munkar, which means to invite the goodness and to prevent the badness.

Da'wah can be called as communication in Islam which has a mission to convey religious teachings as well as possible. The messages in the da'wah can be conveyed in various media, either directly such as da'i on the pulpit or indirectly, for instance through social media, television, radio, etc. This certainly makes the delivery of da'wah easier because it can be done anywhere, seen by all people, and in an unlimited time. Thus, with the advancement of the era and technology, the spread of da'wah is getting wider and easier for all people to access.

However, social media always has two sides and effects, there are positive and negative on the users. If used properly it will bring goodness and provide great benefits but when it used for the bad. Especially in this era, all things can be edited and manipulated according to everyone's wishes. We can add and subtract information for personal gain which is certainly detrimental to others. Then, all messages and information received through social media should be carefully scrutinized and searched for valid sources. As with da'wah through social media, the delivery of messages in da'wah is very important, such as the language used, the style of language, and social media develop, it is feared that it will create misunderstandings in acceptance in da'wah. So, it can affect the teachings of religion that will lead to misguidance for Muslims.

Ustadz Adi Hidayat, Lc, MA is a religious Muslim born in Pandeglang, Banten, September 11, 1984 who is known as a model student with many achievements during his school days. After studying at an Islamic boarding school, he continued his studies at UIN Syarif Hidayatullah, Jakarta, but because of his brilliant achievements in the field of religion, he later received a scholarship at Kuliyya Dakwah Islamiyyah, Tripoli, Libya. In that country, he studied religion a lot with great scholars and became a speaker on various religious occasions.[2]

Several related studies have been conducted research related to the analysis of the message and also language style on Da'wa in YouTube Channel. The first is an undergraduate thesis by Anzen Bhilla (2019) entitled *Analisis Semiotika Pesan Dakwah dalam Video Kan Kan Challenge Di Youtube The Sungkars Family* using Roland Barthes' semiotic theory and a qualitative approach to find out the meaning of denotation, connotation and myth in YouTube videos.[3] The second is an article conducted by Syarah & Andri (2020) have conducted research entitled *Analisis Pesan Dakwah melalui Channel YouTube Ustadz Ucu Najmudin* used the content analysis method to analyze and describe the messages contained in the speech.[4] This research only focuses on the message contained in the da'wah. The third is an article conducted by Mabela et al. (2022) with their research entitled *Code Switching and Code Mixing in Ustadz Hanan Attaki's Da'wah on Youtube Social Media and Its Implications* which uses a sociological approach to explain and identify the factors causing code-switching and code-mixing.[5]

From several previous studies, there has been no research that examines the message of da'wah and the use of bilingualism contained in the speech of Ustadz Adi Hidayat in Japan. So, the reseachers choose to focused on evaluate both the message content and the use of bilingualism in the YouTube video of Ustadz Adi Hidayat's speech in Japan.

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[2] Nadzifah, Faizatun. "Pesan Dakwah Dosen Dakwah STAIN Kudus dalam Surat Kabar Harian Radar Kudus." *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam* [Online], Volume 1 Number 1 (2015).

[3] Setya, Anzen Bhilla. "Analisis Semiotika Pesan Dakwah dalam Video Kan Kan Challenge di Youtube the Sungkars Family." (Undegraduate's thesis, Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2019).

[4] Maesyaroh, Syarah Siti, and Andri Hendrawan. "Analisis Pesan Dakwah melalui Channel Youtube Ustadz Ucu Najmudin." *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan* 1, no. 4 (2020): 304-310.

[5] Mabela, et al. "Code Switching and Code Mixing in Ustaz Hanan Attaki's Da'wah on Youtube Social Media and Its Implications." In *International Conference of Learning on Advance Education (ICOLAE 2021)*, pp. 589-595. (Atlantis Press, 2022).

B. Theoretical Review

1. Message Content Analysis

Shen and Bigsby (2013) in Opat et al. (2021) developed a framework for message construction[6] in their research that communicators have shown an interest in understanding how messages can be designed to produce the highest levels of cognitive processing to influence information processing and attitude change. Understanding how messages are constructed motivates researchers to investigate the effects of messages on recipients, as well as practitioners who can use construction steps to construct messages to communicate with audiences. The message's substance is the topic, theme, or tale being told, including plot and characters (Opat et al., 2021).[7] Message features such as the source of the message may have an effect on its persuasiveness. In particular, perceived source credibility determines whether or not a communication is digested by a receiver.

A content may also contain da'wah relating to Islamic da'wah messages. As described by Syakur, Munir, and Sudiarti in Ramadan (2021), this da'wah message is a request or advice to accept Allah's directives.[8] In this situation, the da'wah message is split into two parts: the core message (Al Qur'an and Hadith) and supplemental or supporting messages (other than the Qur'an and Hadith). Da'wah message material is split into three categories: creed messages, sharia messages, and muamalah messages.

2. Bilingualism

Most people as speakers typically occupy more than one code and require a selected code each time they choose to speak to another person as stated by Wardhaugh & Fuller (2015).[9] The phenomenon of people having more than one code is referred to as bilingualism or multilingualism (language). Bilingualism occurs when two languages are used in social interactions (Altarriba and Heredia, 2018). Bilingual people use two languages in certain social interactions.[10]

Bilingual speech characteristics such as interference, code-mixing, and code-switching are natural phenomena because bilinguals often find it easier to discuss certain topics in one language than another.[11] We see the phenomena of code choice, code-switching, and code-mixing especially in bilingual and multilingual situations because they present us with a fairly clear case (Wardhaugh, 2015).[12] Members of a bilingual community must create conditions that allow them to communicate effectively because their abilities to master a specific language vary. This situation motivates them to change codes.

In bilingualism, a system called code is utilized to communicate between two or more persons. Each code has a social connotation as well as a specific aspect. In code, people can communicate in two or more languages via mixing, switching, and so on. There are various sub-varieties in the code, including dialects, styles, and registers (Wardhaugh, 2015).[13] In other words, coding can be thought of as a tool that facilitates communication. Code is split into two sub-units: code-switching and code-mixing.

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[6] Opat, et al. "Visualizing Values: A Content Analysis to Conceptualize Value Congruent Video Messages Used in Agricultural Communications." *Journal of Applied Communications* 105, no. 2 (2021):

[7] Opat, et al. "Visualizing Values: A Content Analysis to Conceptualize Value Congruent Video Messages Used in Agricultural Communications." *Journal of Applied Communications* 105, no. 2 (2021):

[8] Ramadhan, G. "*Pesan Dakwah dalam Film Berjudul "Salah Sedekah" Karya Amrul Umami di YouTube: Analisis Semiotik Charles Sanders Peirce"* (Undergraduate thesis, UIN Sunan Ampel Surabaya, 2021).

[9] Wardaugh, Ronald and Fuller, Janet M. *An Introduction to Linguistics* (Blackwell Publishing, 2015).

[10] Altarriba, J. & Heredia, R. R. *An introduction to Bbilingualism: Principles and processes*. (Psychology Press, 2018).

[11] Hoffman, Charlotte. *Introduction to Bilingualism,* 1st ed. (Routledge, 2014). https://doi.org/10.4324/9781315842035

[12] Wardhaugh, Ronald and Fuller, Janet M. *An Introduction to Linguistics* (Blackwell Publishing, 2015).

[13] Ibid.

3. Code-Mixing and Code-Switching

A speaker can switch or mix languages as a sign of group membership and ethnic similarity with the interlocutor. Even non-fluent speakers of a second language can benefit from using short phrases and words for this purpose. Switching or mixing language motivated by the participants' identities and relationships frequently reveals movement along the dimensions of solidarity or social distance.[14] Switching or mixing can also represent changes in other dimensions, such as people's status relationships or the formalities with which they interact.

According to Hoffman (2014), the most common definition of code-switching is the alternate use of two languages or linguistic variations in the same utterance or conversation.[15] Code switching is the simultaneous use of two languages or language variations in one pronunciation. Hoffman (2014) describes the theory regarding the types of code switching that are divided into three types, emblematic/tag switching, inter-sentential switching, and intra-sentential switching. Thus, a speaker is said to be code-switching if she or he is unable to pronounce a specific word in the target language and then switches to another language she or he knows.

The use of two or more languages, one of which must be a primary language with a function and the other simply a fragment or phrase with no function, is known as code-mixing. Code-mixing occurs when people mix two or more languages or styles of language in speech acts. Code mixing can be classified into three types: intra-sentential code mixing, intra-lexical code mixing, and code mixing involving a change in pronunciation (Hoffman, 2014).[16] Thus, code-mixing refers to the practice of two or more people from different regions conversing in different languages by mixing them.

C. Methods

The qualitative research method was used for this study. The main source of this research is Ustadz Adi Hidayat's YouTube video in Japan. Secondary data are books, journals, and press releases from parties related to the data from this research that are related to the topics of this research. The information gathered was analyzed qualitatively. The data was analyzed by the researchers by watching the video, transcribing the conversations in the video, and then analyzing it using the message content analysis concept and bilingualism (code-switching and code-mixing) concept. Thus, the data analysis process was carried out by classifying and organizing the data discovered in preparation for later data analysis and drawing research conclusions.

D. Results and Discussion

1. The Message Content Portrayed in Ustadz Adi Hidayat's speech in Japan

In this research, the researchers discovered that the da'wah messages contained in Ustadz Adi Hidayat's speech in Japan are one sharia message and two creed messages.

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[14] Holmes, Janet. *An Introduction to Sociolinguistics*. (Routledge, 2013).

[15] Hoffman, Charlotte. *Introduction to Bilingualism,* 1st ed. (Routledge, 2014). https://doi.org/10.4324/9781315842035

[16] Ibid.

a. Allah's Orders were Disclosed in Stages

Ustadz Adi Hidayat imparted the message of Sharia to his audience in response to whether Allah sent down directives for the Prophet and his people to worship him at the same time. He claimed that Allah's orders were not revealed instantly and were not carried out directly at the same time. God's directives are carried out in stages. Adi Hidayat stated in his speech at 0:52-2:08:

> "Give, Allah SWT give to the prophet Muhammad SAW the first step to do salat. Muhammad do salat. When you complete the salat, and you understand about the hikmah of salat. So, the next step Allah give ayat about zakat, next step give about umrah. So, when you practice it and do it step by step, and you can learn it, and you can feel hikmah deeply about what is benefit of salat, what is benefit of zakat, so, you can do it from ibadah easier. Yeah, so the next, you can feel about hikmah completely. So, you can feel of rahmat Allah SWT then leave us later, then the ummat, let's pray let it pass before prophet Muhammad SAW."[17]

According to the passage from the da'wah, Ustadz Adi Hidayat highlighted that the instructions to adore Him are given in order. Allah forbade the Messenger of Allah and his people from worshiping at the same time, despite the fact that worshiping Allah is not difficult. Allah desires that the Messenger of Allah and his people worship Him, not just to fulfill their obligations, but to do so honestly for the sake of Allah.

Going to be focused on Ustadz Adi Hidayat's da'wah, the message transmitted contained God's guidelines for performing worship in order. Humans who are always eager to accept God's commands can carry out the worship he has prescribed with grace. The message of sharia is God's rule to perform worship in order.

b. If Allah's Commands were Handed Down Simultaneously rather than Gradually

In Islamic studies, creed messages frequently inspire us to carry out Allah's directives. However, Ustadz Adi Hidayat emphasized that Allah's orders were not instantaneously revealed and carried out directly at the same moment. The commandments of God are carried out in phases. As Ustadz Adi Hidayat put it in his speech in 0:05-0:50:

> "The ayat was this all of these contains so it will make heavy to the ummat ya to sahabat to do and to practice a lot of all of guidance from Allah SWT. So, can you imagine if Allah in same time same period and give Muhammad a lot of hired what about it. Muhammad do salat, Muhammad do zakat, Muhammad do umrah. In the same time, it's a reaction from the Sahabat. So, so, they will feel this is a heavy it's not easy to practice a lot of this kind of a ibadah and this command from Allah SWT. So, to make lot of, contain of ibadah, to do it up, to do them, so, I'll not make it like period, right?"[18]

As said by Ustadz Adi Hidayat's sermon, Allah did not let the Prophet Muhammad and his companions feel heavy for doing His commands. Allah realizes that if He handed down orders for the Prophet of Allah and his people to worship at the same time, they would struggle to perform the prayers that He prescribed. Allah commanded Prophet Muhammad to offer worship in stages. It is because Allah does not want the Prophet of Allah and his followers to be burdened by their devotion of Allah. As a result, this demonstrates that Allah does not necessarily burden His people to obey His orders to worship Allah SWT.

Following Ustadz Adi Hidayat's sermon, God's commandment directed the Prophet Muhammad and his followers to perform worship in stages. Allah's instruction is a sharia message since it contains the principles for gradually worshiping Allah so as not to stress the time of

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[17] Zumiko_Channel. "Masya Allah... Ust Adi Hidayat Ceramah Dengan Bahasa Inggris | Menjawab Pertanyaan Dari Orang Jepang." (YouTube, 2019). https://www.youtube.com/watch?v=S7dlHvxip1s.
[18] Ibid.

worship. The message was intended for the Prophet and his companions. The command of Allah is a form of creed message in this sense.

c. The Wisdom and Benefits of Carrying Out Allah's Commands Sequentially

In his statement, Ustadz Adi Hidayat presented the wisdoms and the benefits of carrying out worship sequentially. The instruction of Allah to perform worship progressively has many advantages. These advantages take the form of making it easier for humans, the people of the Prophet Muhammad, to embrace the laws of worshiping Allah. This is found in Ustadz Adi Hidayat's speech between 1:50-2:06:

> "Hikmah yang pertama, memberikan kemudahan bagi umat Nabi Muhammad untuk menerima risalah ibadah. Anda bayangkan kalau satu waktu turun sekaligus, Muhammad kerjakan salat, Muhammad zakat, Muhammad haji, Muhammad umrah, dan seterusnya. Maka, bagaimana perasaan kita dalam menerima ibadah saat yang bersamaan. Maka, Allah ringankan ini untuk mengerjakan secara sempurna sehingga paham hikmahnya. Paham kemudian maknanya, bisa merasakan kenikmatannya, dan kebagian rahmat Allah SWT yang tidak diberikan pada umat umat sebelumnya."

Knowing Ustadz Adi Hidayat's remarks, it is clear that, in addition to adopting God's instructions, the people of the Prophet Muhammad might worship purely in order to comprehend the significance of the worship he does. Worship with a true intent for Allah can be enjoyed in its full meaning in every worship since Allah's mercy knows no bounds. Allah implicitly desires that the people of Prophet Muhammad take joy in worshiping Him.

Ustadz Adi Hidayat's knowledge and benefits of performing worship sequentially indirectly convey teachings that strengthen our faith in Allah. The Prophet's followers performed their worship consecutively in order to be able to do so completely for Allah's sake. The knowledge obtained is also for the benefit of the Prophet's people in their worship of Allah. In this way, the wisdom and benefits of performing worship in order are a creed message since the message contains what can strengthen and build our confidence in Allah.

2. Bilingualism in Ustadz Adi Hidayat's Speech in Japan

a. Code-Switching in Ustadz Adi Hidayat's Speech in Japan

In this research, the researchers discovered that there are many types of bilingualism. First, there is one piece of information about code-switching in Ustadz Adi Hidayat's address in Japan. Second, on Ustadz Adi Hidayat's address in Japan, there are eight data points relating to code-mixing. Thus, there are two types of bilingualism, which are code-switching and code-mixing. Ten data bilingualisms in total, both from code-switching data and code-mixing data.

The code-switching was shown by Ustadz Adi Hidayat at the end of his speech. He delivered his speech from English to Indonesian. In his YouTube video recording, Ustadz Adi Hidayat re-explained what he said to the audiences. As in the video at duration 1:34-2:09.

> "Then leave us later, then the ummat, let's pray let it pass before prophet Muhammad SAW. Jadi teman teman sekalian, apa hikmah yang pertama dibalik turunnya ayat Al-Qur'an, tidak sekaligus, tapi bertahap, hikmah yang pertama, memberikan kemudahan bagi umat Nabi Muhammad untuk menerima risalah ibadah. Anda bayangkan kalau satu waktu turun sekaligus, Muhammad kerjakan salat, Muhammad zakat, Muhammad haji, Muhammad umrah, dan seterusnya. Maka, bagaimana perasaan kita dalam menerima ibadah saat yang bersamaan. Maka, Allah ringankan ini untuk mengerjakan secara sempurna sehingga paham hikmahnya. Paham kemudian maknanya, bisa merasakan kenikmatannya, dan kebagian rahmat Allah SWT yang tidak diberikan pada umat umat sebelumny. Bisa dipahami?"[19]

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[19] Ibid.

The code switching refers to Adi Hidayat's speech to his audiences is inter-sentential switching. Since inter-sentential switching is a type of code switching that exists between clauses or sentences and there is no limitation in entering one or two words, Ustadz Adi Hidayat described it in English at first, then in Indonesian. This is based on data from a YouTube video by Ustadz Adi Hidayat in Japan, who explained to his audiences in alternating languages.

Ustadz Adi Hidayat's use of code-switching strengthens the da'wah he did, ensuring that his da'wah message is effectively transmitted to the audiences. This demonstrates Ustadz Adi Hidayat's understanding of changing his language based on his diverse audiences, both from different circles and from different places. That way, Ustadz Adi Hidayat's audiences can hear his preaching message in both English and Indonesian by switching the languages.

b. Code-Mixing in Ustadz Adi Hidayat's Speech in Japan

In addition to code-switching, the researchers discovered many types of code-mixing. There are a total of nine code-mixings, one intra-sentential and eight intra-lexical. The code-mixing is apparent in Ustadz Adi Hidayat's speech. He discussed the consequences of not doing worship sequentially by the Prophet's followers. As Ustadz Adi Hidayat spoke between 0:08-0:16, "So, it will make heavy to the ummat ya to Sahabat to do and to practice a lot of all of guidance from Allah SWT."[20] Ustadz Adi Hidayat's speech contains intra-sentential code-mixing. This is due to a combination in a statement from English to Indonesian, which is then continued in English. He may readily explain the meaning of the topic he delivered, from "… make heavy to the" to "ummat", then "to", also "Sahabat". The term "ummat" refers to Muhammad SAW's followers and "Sahabat" refers to Khulafaur Rashidin, the Prophet Muhammad's associates. As a result, there occurs intra-sentential mixing, as demonstrated in Ustadz Adi Hidayat's speech in Japan.

There is intra-lexical mixing in addition to intra-sentential mixing. Intra-lexical mixing can be found in the speech delivered by Ustadz Adi Hidayat. This intra-lexical mingling was evident when Ustadz Adi Hidayat presented the Koranic verses he desired to convey. As he stated in his speech in 0:05-0:07, "The **ayat** was this all of these contains, …"[21] When Ustadz Adi Hidayat used an Indonesian word in his speech, he was displaying intra-lexical mixing. The mix is visible in the Indonesian term "ayat," which he should have used for the English "verse." The verse he is referring to here refers to the words in the Quran that include the signs or miracles spoken by Allah. Knowing that intra-lexical mixing has a word boundary clarifies that the speech echoed by Ustadz Adi Hidayat in Japan has intra-lexical mixing as well.

Furthermore, as seen by Ustadz Adi Hidayat's speech, there is intra-lexical mixing in some of the words that actually mean "worship," but he talked the word to Indonesian "ibadah." One of them was when Ustadz Adi Hidayat talked about the consequences of if the Prophet's followers worshiping in a non-sequential manner. His statements can be heard in 0:36-0:44: "… so, they will feel this is a heavy. It's not easy to practice a lot of this kind of a **ibadah** and this command from Allah SWT.", in 0:45-0:52: … "So, to make lot of, contain of **ibadah,** to do it up, to do them, so, I'll not make it like period, right?", also in 1:17-1:21: … "What is benefit of salat, what is benefit of zakat, so you can do it from **ibadah** easier." [22] The addition of Indonesian by Ustadz Adi Hidayat clarifies intra-lexical mixing. He interspersed his English statements with the Indonesian term "ibadah." Worship here refers to executing a job in conformity with what Allah has prescribed in order to gain Allah SWT's pleasure and longing for fulfillment. Thus, the affixing of the word "ibadah" in Ustadz Adi Hidayat's speech is evidence of the existence of intra-sentential code-mixing.

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[20] Ibid.

[21] Ibid.

[22] Ibid.

The word "hikmah" also contains the affixing of Indonesian words in English sentences. As Ustadz Adi Hidayat spoke in 0:59-1:01: … "When you complete the salat, and you understand about the hikmah of salat.", in 1:08-1:19: … "So, when you practice it and do it step by step, and you can learn it, and you can feel hikmah deeply about what is benefit of salat, what is benefit of zakat.", and in 1:22-1:24: … "Yeah, so the next, you can feel about hikmah completely."[23] Ustadz Adi Hidayat wishes to explain to his audience in a language that he understands by mixing the languages, from English to Indonesian. Furthermore, he wants his audience to grasp what he is saying in simple terms. The term "hikmah" in Indonesian refers to anything we can learn and reflect on from Ustadz Adi Hidayat's speech, as well as the knowledge that the audience and people of the Prophet gained from it.

In addition to the words "ibadah" and "hikmah", there is also the word "rahmat" in Ustadz Adi Hidayat's speech in Japan. As he stated in his speech in 1:25-1:27: … "So, you can feel of rahmat Allah SWT, …"[24] Ustadz Adi Hidayat has expressed the English word "grace" into Indonesian "rahmat". By incorporating the word "rahmat," this code-mixing has the sense of an advantage supplied directly by God into every heart and a living attitude that spreads to deeds. This signifies that the speaker, Ustadz Adi Hidayat, wants his audience to realize that sequential worship can provide favor to every human being who practices it.

The word "ummat" also exhibits intra-lexical mixing. Ustadz Adi Hidayat transliterated the code from English to Indonesian. As Ustadz Adi Hidayat spoke between 1:28-1:33: " … then leave us later, then the ummat, let's pray let it pass before prophet Muhammad SAW." Ustadz Adi Hidayat's speech includes the Indonesian word "ummat." The term "ummat" refers to the people or the followers of the Prophet Muhammad SAW. This includes the term "ummat" in Ustadz Adi Hidayat's speech in the intra-lexical mixing.

The use of code-mixing by Ustadz Adi Hidayat highlights his da'wah and the meaning he transmits so that the audience who observes his da'wa study can understand. This is demonstrated by his usage of code-mixing in his speech. In this sense, Ustadz Adi Hidayat's usage of code-mixing is beneficial so that he feels more comfortable expressing his thoughts and reaches the audience so that they may digest the contents of his da'wah well.

E. Conclusion

In Indonesia, many ustadz preach in various ways. Ustadz Adi Hidayat's da'wah in Japan is one example, where he employed bilingualism to reach out to Muslim congregations in one of Japan's mosques. The research aims at the message content of the da'wah as well as the usage of bilingualism in the da'wah delivered by Ustadz Adi Hidayat in Japan, employing Ustadz Adi Hidayat's bilingualism. There are two kinds of content messages: sharia messages and creed messages, which include three da'wah messages from Ustadz Adi Hidayat's YouTube video in Japan: how Allah's commands are revealed in stages, how Allah's commands are revealed simultaneously rather than gradually, and the wisdom and benefits of following Allah's commands sequentially. Furthermore, Ustadz Adi Hidayat's da'wah is grounded on code-switching and code-mixing from English to Indonesian. In his da'wah in Japan, Ustadz Adi Hidayat used bilingualism to make it easier for him to transmit the message content of the da'wah and for the audience to receive messages conveyed by Ustadz Adi Hidayat.

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[23] Ibid.
[24] Ibid.

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