Gus Bahauddin Nursalim's Speech and Language Politeness Strategy on YouTube

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Abstract

This study aims to describe the form of language politeness strategies in Gus Bahauddin Nursalim's video lectures on Youtube. This research focuses on Gus Bahauddin Nursalim's lectures on Youtube, Santri Gayeng, with the most views in the last six months. This research uses a descriptive-qualitative approach that seeks to collect descriptive information and present it in text about the subject under study. The collected data is then analysed with Brown and Levinson's theory of language politeness. The results of this study show that there are 23 videos that fall into the category of language politeness strategies. The data shows a variety of positive politeness strategies, indirect strategies or vague speech, and straightforward strategies without preamble. The form of language politeness strategy is inseparable from Gus Baha's social influence in the community. He is known to have the characteristic of giving lectures with a speech that can have an influence on his listeners. Through the study of the language politeness of a preacher, this article contributes to the discussion of language studies and preacing activities in Indonesia.

Keywords: Gus Bahauddin Nursalim; Preacre; Language; Politeness Strategy; Youtube

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk strategi kesantunan berbahasa dalam video ceramah Gus Bahauddin Nursalim pada media Youtube. Penelitian ini fokus pada ceramah Gus Bahauddin Nursalim di Youtube Santri Gayeng dengan view terbanyak dalam enam bulan terakhir. Penelitian ini menggunakan pendekatan kualitatif deskriptif yang berusaha mengumpulkan informasi deskriptif secara tertulis dari sebuah subjek yang diteliti. Data yang terkumpul kemudian dianalisis dengan teori kesantunan berbahasa Brown dan Levinson. Hasil penelitian ini menunjukkan bahwa terdapat 23 video yang termasuk dalam kategori strategi kesantunan berbahasa. Data yang ada menunjukkan berbagai strategi kesantunan positif, strategi tidak langsung atau bertutur samar-samar dan strategi berterus terang tanpa basa-basi. Bentuk strategi kesantunan berbahasa tersebut, tidak terlepas dari pengaruh sosial Gus Baha di masyarakat. Ia dikenal memiliki ciri khas dalam memberikan ceramah dengan tuturan yang dapat memberikan pengaruh bagi para pendengarnya. Melaui kajian kesantunan bahasa seoarang penceramah, artikel ini memberikan kontribusi dalam diskusi kajian bahasa dan aktiftas dakwah di Indonesia.

Kata Kunci: Gus Bahauddin Nursalim; Penceramah; Bahasa; Strategi Kesantunan; Youtube

Introduction

Language is a tool and a way of communicating that has an important role in human life activities. However, language is also part of the image of a person's mind and personality image in expressing feelings (Noermanzah, 2019). One of the functions of language is to influence the behavior or actions of others. Through the use of language spoken by speakers, it is hoped that it can influence the behavior of the interlocutors, both visible and invisible (Nuralifa, Abdul, and Darwis 2021). Therefore, language is also interpreted as the soul and identity of the nation, and that the actualization of the use of polite language is a reflection of the quality of a country. Broadly speaking, politeness is defined as behavior that is expressed in a good or ethical way (Nurjamily, 2015). When communicating, the selection of polite language use is something that needs to be considered to avoid deviations or errors in language that can cause differences in meaning between what the speech partner receives and what is conveyed by the speaker. The determining factor of language politeness is everything that can influence the use of language to be polite or impolite (Hamidah, 2017: 3). Thus, a speaker must be able to choose and sort out the use of language appropriately so that the meaning of a speech can be understood by speech partners (Syafitri and Ermawati, 2023).

One of the important aspects of communication is language politeness. Expressed by (Insani 2023) that language politeness is a rule in conversation that regulates speakers and speakers to pay attention to politeness in language. In addition, language politeness is something that must be obeyed by language users. This aims to make the speech conveyed by the speaker acceptable to the interlocutor (Nirwana and Ratna, 2022: 131). Similarly, the opinion of (Vani and Atiqa, 2020: 91) is that language politeness aims to produce polite speech so that in the communication process there is a comfortable atmosphere and no speakers and speech partners.

Another opinion also explains that politeness is the treatment of a firm concept related to polite social behavior in society. In this case, language politeness determines the harmony between speakers and speakers. The form of language politeness is seen in question and answer activities, telling, telling, forbidding, refusing, asking, and other speech acts (Munir, Anwar, and Nuruddin 2021).

This is in line with the opinion (Pramujiono et al. 2020) that politeness is not only related to personal aspects but also to socio-cultural values agreed upon by society so that a civilized society is formed. Similarly, the opinion (Mislikhah, 2020) is that politeness is a rule of behavior that is determined and agreed upon by a certain society so politeness is also a prerequisite agreed upon by social behavior. (Leech, 1993) conveys indicators of language politeness including speech that can provide benefits to speech partners to reduce the incidence of harm to speech opponents.

Another opinion explains that the nature of language politeness is closely related to the ethics of socializing in society both in the implementation of the use and selection of good words, as well as paying attention to where, when, and to whom the interlocutor speaks (Novi, Rahayu, and Djunaidi 2019). This is in line with the opinion (Yule, 2006) that politeness is closely related to the rules of behavior established by a particular society so politeness is at the same time a prerequisite agreed upon by social behavior.

The explanation above is different from the condition of the phenomenon of one's language politeness in the media. Often, the use of language by someone leads to language impoliteness which causes hoaxes, hate speech, discrimination, misogyny, cyberbullying, sarcasm, violence, and other interests to bring each other down. The phenomenon of politeness is inseparable from the cultural institutions of a language,

and the use of language can show a person's culture, values, and religious beliefs (Zamzani et al. 2011).

Generally, language impoliteness is closely related to the issue of self-preservation and speech preservation. Impoliteness is defined as a language activity that is intended to damage relationships with speech partners intentionally Wijayanto (Archer, 2008). The form of impolite speech can cause conflicts that have an adverse impact between speakers and speech partners. Thus, it risks the communication built between speakers and interlocutors. This is in line with the view of (Muji, 2019) which states that the occurrence of impolite communication in language can be caused by speech participants (speakers or speech partners) feeling themselves more than others, speech participants (speakers or speech partners) are not / less able to adjust the use of language to the right context, and speech participants (speakers or speech partners) have defects (for example high temperament, mental illness, forgetting, and tired). This form of communication has a detrimental impact on both. Therefore, to avoid misunderstandings in communication, it is necessary to maintain the ethics of relationships and speech between speakers or speech partners.

Having ethics in communication is important, including having a language politeness strategy in the media. So in this case, an important form of effort that can be made to comply with language politeness is to conduct an assessment of language politeness strategies. Among the language politeness strategies that can be done are straightforward strategies (without pleasantries), positive politeness strategies, negative politeness strategies, indirect or disguised strategies, and silent strategies.

One of the interesting media to educate and strengthen language politeness strategies is Youtube. Based on the 'We Are Social study' quoted by Katadata, YouTube is the social media most frequently used by internet users with an age range of sixteen to sixty years in Indonesia Angelina (Jayani, 2020). YouTube can reach a wider audience, can be accessed easily, is free, and allows for longer viewing (Sekarnegara and Handriyopoto, 2022). This social media is very relevant and close to the wider community so it has a connection in efforts to comply with language politeness.

One form of polite speech that can be used as a language politeness strategy is a video lecture by a cleric. This is based on people's assumptions about the influence of Ulama which is so important in everyday life. One of the scholars who has had a great influence on the real and virtual world is Gus Ahmad Bahauddin Nursalim often known as Gus Baha. Gus Bahauddin Nursalim is one of the scholars of tafsir who is also the caretaker of the Tahfidzul Quran LP3IA boarding school in Rembang, Central Java. He is one of the scholars who is a bastion of other scientific sanad traditions in Indonesia (Azra et al. 2020). Gus Baha is also known as a charismatic Kiai figure who is an idol for young people, both among Santri and Abangan (Syarifah, 2020).

Gus Baha has a major contribution to the Indonesian nation and the lectures he delivered can build the character of the Indonesian people to maintain the integrity of the Islamic brotherhood in Indonesia. This is based on Gus Baha's lecture, which is considered by the public to be easy to understand so that it can give the effect of confidence in religion as well as in Islam (Musthofa, 2022). Gus Baha's special figure is often an important consideration for someone when listening to Gus Baha's video lecture content on the Santri Gayeng YouTube media. The existence of this content will make it easier for people to listen to video lectures using the concept of 'muka' which contains speeches providing knowledge, warnings and advice and, various things that lead to goodness. The activity aims to maintain a positive 'face' in maintaining communication harmony.

These efforts are made to comply with language politeness in the communication process through the study of language politeness strategies. (Brown and Levinson 1987) identify five politeness strategies or general behavior patterns that speakers can apply, namely the bald-on-record strategy, positive politeness strategy, negative politeness strategy, off-record politeness strategy, and silent strategy.

The concept of language politeness described above is related to the research on language politeness in Gus Baha's video lectures (Dewi and Prabawa 2023) entitled The Language Politeness of Gus Baha's Da'wah on YouTube Social Media and Its Utilization in Indonesian Language Learning. The study aims to (1) describe the forms of politeness in Gus Baha's preaching language, (2) describe the forms of violation of Gus Baha's preaching politeness and (3) describe the use of politeness and politeness violations in Indonesian language learning. This research can concluded that there are

11 data of language politeness speech and as many as 2 data of speech containing violations of language politeness and both can be used in the utilization of Indonesian language learning. The similarity between this research and Dewi & Andi's research is the use of language politeness theory in Gus Baha's preaching videos on YouTube social media. The difference between this research and Dewi & Andi's research is the use of language politeness theory studies according to Leech. This research uses the study of language politeness theory according to Brown and Levinson.

Another related research is the journal Sinar Dunia: Journal of Social Research Humanities and Education Sciences owned by (Syafitri and Ermawati 2023) entitled Language Politeness Strategies in Ustazah Oki Setiana Dewi's Lecture Videos on Youtube Media. The study aims to (1) describe the types of language politeness strategies used in Ustazah Oki's lectures and (2) describe the dominant language politeness strategies used in Ustazah Oki's lectures. This research can concluded that the language politeness strategies in Ustazah Oki Setiana Dewi's video lectures on YouTube media include positive politeness strategies, negative politeness strategies, and cryptic speech strategies. The strategy of speaking frankly without a preamble and the strategy of speaking silently cannot be found in the video lectures of Ustazah Oki Setiana Dewi. The dominant speech strategy used in Ustazah Oki Setiana Dewi's video lectures is the positive politeness speech strategy with as much as 30 data. The similarity of this research with Syafitri & Ernawati's research is the use of the study of language politeness theory according to Brown and Levinson on YouTube social media. The difference between this research and Syafitri & Ernawati's is the object of study studied, namely between Ustazah Oki Setiana Dewi's lecture videos and Gus Bahauddin Nursalim's lecture videos.

The next research is the thesis of the Kudus State Islamic Institute owned by (Manan, 2023) entitled Content Analysis of Gus Baha's Video Lectures on YouTube Social Media in the Perspective of Social Sufism. The study aims to (1) describe the content and responses in Gus Baha's video lectures on YouTube social media and (2) describe the elements of social Sufism in Gus Baha's video lectures on YouTube social media. This research can concluded that Gus Baha' identifies three types of netizen fanatic culture, namely ethnic fanatics, religious fanatics, and ideological fanatics. Gus

Baha critically responds to the phenomenon of netizen fanatic culture and invites to maintain social relations, avoid negative behavior on social media, and spread social Sufism values such as compassion, democracy, amar ma'ruf and nahi munkar, and ukhuwah in strengthening brotherhood, increasing tolerance, inclusiveness, and improving relations between fellow human beings. The similarity between this research and Manan's research is the object of study on Gus Baha's video lectures on YouTube social media. The difference between this research and Manan's is the use of theoretical studies between language politeness and content analysis theories from the perspective of social Sufism.

According to the various previous studies, none of them have examined the politeness of language according to Brown and Levinson's theory on YouTube social media which focuses on Gus Bahauddin Nursalim's lecture videos. Based on the description above, the researcher feels the need to examine the "Language Politeness Strategy According to Brown and Levinson in Gus Bahauddin Nursalim's Video Lectures on Youtube Media Santri Gayeng".

The form of language politeness in Gus Bahauddin Nursalim's video lectures in this study has various reasons, namely wanting to see the good and bad figures of the preacher in paying attention to his speech partners. This is considered important because the speech delivered by the speaker has an important influence on his interlocutors (the listeners). Therefore, a preacher should be able to use polite language selection so that da'wah messages can be accepted, understood, lived out, and exemplified by the congregation or his speech partners.

This research applies descriptive qualitative methodology using data in the form of words that describe a phenomenon to be studied. (Sugiono, 2020) explains that qualitative research is a research procedure that examines descriptive data in the form of notes related to meaning, value, and understanding that contain the principles of language politeness. The data used in this study are utterances containing language politeness in the content of Gus Bahauddin Nursalim's video lectures.

The data sources in this study are three video lectures on the Santri Gayeng YouTube channel with the most viewers in the last six months. First, Gus Baha's video lecture entitled "The Prophet's Concerns After Death (Already Proven)" with sixty-five thousand viewers. Second, Gus Baha's video lecture entitled "Prioritize Allah's orders

or Parents' orders?" with thirty-nine thousand views. Third, Gus Baha's video lecture entitled "Everything is arranged, So Be Happy!" with thirty-five thousand views. Analysis technique is to group the fragments of speech according to the data source. Next, coded the data according to the data source and continued with classifying speech strategies according to Brown and Levinson's theory. Finally, describe and conclude the results of the research analysis.

Positive Politeness Strategy on Gus Baha

The form of language politeness in Gus Bahauddin Nursalim's video lectures shows that among them there is a positive speech strategy. Brown and Levinson argue that this strategy is used to show familiarity to interlocutors who are not close to the speaker. In this case, the speaker tries to give the impression as if he has the same desire as the interlocutor and is considered to have a common desire. This strategy aims to bring social relations closer to other people to become more familiar with a group. In the positive politeness speech, eight data were found, including the following.

> *Data (1): Got it? So many people are forgiven by God because of Husnuzan!*

In data (1) Gus Bahauddin Nursalim uses a positive face strategy. The speech sentence above is included in the positive face strategy category because of the sentence understand? The sentence gives the meaning and impression of equalizing the assumption between the speaker and the interlocutor. The speaker shows that the speech delivered seems more familiar to the interlocutor. In other words, the relationship that is built becomes more familiar and reflects cohesiveness.

> *Data (2): Remember, in the book Hilyatul Aulia there are many ...*
> *No worship is hated by the devil like the happy worship of believers...*

In data (2), Gus Bahauddin Nursalim uses a positive politeness speech strategy. The speech sentence above is included in the positive face strategy category because of the sentence Remembered? The sentence gives the meaning and impression of equalizing the assumption between the speaker and the interlocutor. The speaker shows that the speech delivered seems more familiar with the interlocutor. In other words, the relationship that is built becomes more familiar and reflects cohesiveness.

Data (3): For example, if your child is sick, you treat him, even though it is written in Lauh Mahfudz that your child will recover if he is treated.
The record is like that, according to the scenario. Do you understand? So I hope you have to be happy. This is a diploma from me, live happily!

In data (3), Gus Bahauddin Nursalim uses a positive politeness speech strategy. The speech sentence above is included in the positive face strategy category because of the sentence Understand, huh? So I hope that you have to the sentence gives the meaning and impression of having an optimistic attitude. The speaker shows that the speech delivered seems more familiar to the interlocutor. In other words, the relationship that is built becomes more familiar to strengthen the social relationship built between Santri and Kiai.

Data (4): Because sometimes we enjoy praying qabliyah because: it looks cool. It's a direct connection with Allah.
But we're not ready when we're given the task by our parents or children because we're arrogant. Understand? It looks good but it's arrogant.

In data (4), Gus Bahauddin Nursalim uses a positive politeness speech strategy. The speech sentence above is included in the positive face strategy category because of the sentence understand, yes? The sentence gives the meaning and impression of equalizing the assumption between the speaker and the interlocutor. The speaker shows that the speech delivered seems more familiar to the interlocutor in conveying a message of advice. In other words, the relationship that is built becomes more familiar and reflects cohesiveness.

Data (5): Finally, the man agreed that all of us in this world are only creatures.

In data (5), Gus Bahauddin Nursalim uses a positive face strategy. The speech sentence above is included in the positive face strategy category because of the sentence Finally. The sentence gives the meaning and impression of equalizing the assumption between the speaker and the interlocutor. The speaker shows that the speech delivered seems more familiar to the interlocutor in finding a general agreement that all of us in the world are only creatures. In other words, the relationship that is built becomes more familiar in finding an agreement.

Data (6): That's why the Prophet's people are called Khoirul Umam (the smartest people).

In data (6), Gus Bahauddin Nursalim uses a positive politeness speech strategy. The speech sentence above is included in the positive face strategy category because of

the sentence Hence the Prophet's people are called khoirul umam. The sentence gives the meaning and impression of having an optimistic attitude about our position as part of the people of the Prophet Muhammad Saw. The speaker shows that the speech delivered seems more familiar with the interlocutor. In other words, the relationship that is built becomes more familiar to direct the interlocutor to have similarities in determining an optimistic attitude.

Data (7): If no one had educated me, then I would not know my God.

In data (7), Gus Bahauddin Nursalim uses a positive politeness speech strategy. The speech sentence above is included in the positive face strategy category because of the sentence If there were no. The sentence gives the meaning and impression of equalize the assumption into a general opinion about the influence of a person in introducing knowledge and God. The speaker shows that the speech delivered seems more familiar to the interlocutor. In other words, the relationship that is built becomes more familiar to direct the interlocutor to have the same assumption.

Data (8): Prophet Ibrahim has the title Kholilurrahman, a person who is very close to Allah.

In data (8), Gus Bahauddin Nursalim uses a positive face strategy. The speech sentence above is included in the category of positive face strategy because the sentence Prophet Ibrahim has the title Kholilurrahman. The sentence gives the meaning and impression of equalize the assumption into a common opinion about giving the title of God to Prophet Ibrahim. The speaker shows that the speech delivered seems more familiar to the interlocutor. In other words, the relationship that is built becomes more familiar to direct the interlocutor to have a common agreement in assuming.

Direct Speech Strategy in Gus Baha

Language politeness in Gus Bahauddin Nursalim's video shows a form of direct speech or straightforward speech without pleasantries. This speech strategy is used to get the attention of the interlocutor so that they are easily influenced by various good things. Brown and Levinson argue that this strategy is used to minimize the threat to the opponent's face or cause the impact of the interlocutor to be surprised. This strategy is mostly done by speakers and interlocutors who know each other well, for

example, a Kiai with students. In the direct speech strategy, three data were found, including the following.

Data (9): The Prophet Solomon found it difficult to tempt Satan, despite his many wives and power.

In data (9), Gus Bahauddin Nursalim uses a straightforward speech strategy better known as no strategy. The speech sentence above is included in the category of straightforward speech strategy because the sentence Prophet Sulaiman is difficult to seduce... The speech sentence above is included in the category of straightforward strategy without the obstruction of other sentences. Thus, the sentence gives the meaning of what it is about the constancy and example of Prophet Sulaiman. The speaker shows that the speech delivered seems to be without pleasantries to make it easier for the interlocutor to understand the example of Prophet Solomon. In other words, the speaker wants to offend the congregation or speech partners to emulate the Prophet Solomon.

Data (10): It's like Juraij. Juraij likes to pray in the mosque. When he was about to pray, he was called by his mother,
"O Juraij, I am your mother, I want you to help me. Since I need your help, I will tell you".
Then Juraij was confused about whether to obey his mother or to pray. Yes, until his mother was annoyed because he was called three times and still did not obey. Finally, Juraij's mother famously swore.
"O Allah, don't kill Juraij before being seduced by women!"
And finally, Juraij's mother's oath happened.

In data (10), Gus Bahauddin Nursalim uses a straightforward speech strategy better known as no strategy. The sentence in the above speech is included in the category of straightforward speech strategy due to the sentence It's like ... The sentence in the above speech is included in the category of straightforward strategy without the hindrance of other sentences. Thus, the sentence gives the meaning of what it is about the story of Juraij who is very obedient to Allah's commands but neglects the orders of a mother. The speaker shows that the speech delivered seems without ado to make it easier for the interlocutor to understand the mistakes that the interlocutor should not imitate the story of Juraij.

Data (11): That's why the Day of Resurrection is also called شَفَاعَةٌ وَلا خُلَّةٌ
"The day when there is no lover"

In data (11), Gus Bahauddin Nursalim uses a straightforward speech strategy better known as no strategy. The sentence of the above speech is included in the category of straightforward speech strategy because of the sentence Hence the Day of

Judgment is also called. The sentence in the above speech is included in the category of straightforward strategy without the obstruction of other sentences. Thus, the sentence gives the meaning of what it is about the description of doomsday. The speaker shows that the speech delivered seems without ado to make it easier for the interlocutor to understand God's immutability in describing doomsday.

Indirect Strategy in Gus Baha

Another form of language politeness strategy is the strategy of unclear politeness or vague speech. This speech strategy is realized cryptically does not describe a clear communicative intention and does not lead to prejudice against others. Brown and Levinson argue that this strategy is used to let the interlocutor interpret an action himself. The speaker wants to take action to direct the interlocutor without being clearly understood by the interlocutor. This is closely related to Gus Baha's statements to students who often sound rude, such as the statements of *goblok*, *pekok*, and *ra pinter* spoken in the recitation forum. The statement is a form of indirect language politeness strategy applied by Gus Baha to the students and does not illustrate a clear communicative intent. The results of the analysis of the form of direct speech in Gus Bahauddin's video lectures were found as many as twelve data, including the following.

> Data (12): *Talking to an unintelligent being compared to an intelligent one is more noble.*
> *Being more noble means you're cool, that's it!*
> *The important thing is that both can be equally grateful.*

In data (12), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence More noble which. So, the sentence gives hidden meaning by giving hints about good things and bad things that can be considered by the interlocutor when hearing it. Through this strategy, the speaker wants to interpret the interlocutor himself to take action. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

> Data (13): *If you are unhappy because of many debts and cases, then come to the grave.*
> *This is Al-Ghazali's fatwa in Kitan Al-Arbain, come to the graveyard!*
> *Then shout... But not when there are people, you will be thought crazy. Just come!*

In data (13), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence If you are unhappy, come to the grave, then shout. So, the sentence gives a hidden meaning by giving a hint about the meaning of Al-Ghazali's fatwa in *Kitab Al-Arbain*. Through this strategy, the speaker wants to interpret the interlocutor himself to take action. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

Data (14): "O Allah, everyone in this cemetery wants to live again, even for an hour, just an hour". Because they are eager to recite Laa ilaha illallah.

In data (14), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The sentence above is included in the category of vague speech strategy because of the sentence All those in this cemetery want to live again, even for just one hour. Although it is not clear, the sentence above uses an ironic expression to insinuate the interlocutor (the students who are listening) to do self-evaluation by saying the opposite. In other words, this strategy is spoken in a disguised way so that it does not illustrate a clear communicative intention.

Data (15): So, all the dead people hope to come back to life to do good deeds.

In data (15), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The sentence above is included in the category of vague speech strategy because of the sentence All dead people hope to live... Although it is not clear, the sentence above uses an ironic expression to insinuate the interlocutor to do self-evaluation by saying the opposite. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

Data (16): The person who is going to die is God's will... the spasm is between the calves. So, it is rare that people will die moving a lot like playing soccer. Still, the average calf is taped, rubbed and that is called
If that is the case, then the address will die.

In data (16), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The sentence above is included in the category of vague speech strategy because of the sentence The person who will die, God wills it (...) Although it is not clear, the sentence above uses an incomplete expression that leads to an ellipsis form where the speaker wants to say something to his interlocutor. In other words, this

strategy is spoken cryptically so that it does not describe a clear communicative intention.

> *Data (17): That's why many people who keep praying, but they don't become saints. Because, if you pray, it is because Allah commands you to...*
> *So now taking care of the poor is also an order from Allah...*
> *Now taking care of children is also a command of Allah....*
> *Washing your mother's feet is also an order from Allah...*
> *Then why don't you follow your mother's orders? Because (in your opinion) it's not cool enough.*

In data (17), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The sentence above is included in the category of vague speech strategy because of the sentence Because, if you pray it is because of Allah's command. Although it is not clear, the sentence above uses an incomplete expression that leads to an ellipsis form where the speaker wants to say something to his interlocutor. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

> *Data (18):*
> *I am not worried that after I die, my people will become mushy because after being accompanied by the Prophet, accompanied by companions, accompanied by scholars... we were all taught that Allah is different from His creatures.*

In data (18), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence. We are all taught that Allah is different from His creatures. The form of speech has an unclear impression with an incomplete expression at the beginning of the sentence which leads to an ellipsis form where the speaker wants to say something to his interlocutor. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

> *Data (19): Nature changes. If it changes, something must have changed it. If something changes, it means that nature is a creature.*

In data (19), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence Nature changes. Thus, the sentence gives a hidden meaning by hinting at the power of Allah, the All-Existent. Through this strategy, the speaker wants to interpret the interlocutor himself to take action. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

Data (20): Imam Ash'ari said "That is enough. That proves ... "That they can think"

In data (20), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence. "That they can think". The form of speech has an unclear impression with an incomplete expression that leads to an ellipsis form where the speaker wants to say something to his interlocutor. In other words, this strategy is spoken vague way so that it does not describe a clear communicative intention.

Data (21): I tell you, so that you are proud to be a follower of the Prophet "All people are watched by their prophet. Even then, when the prophet was alive, they apostatized. Especially if the prophet died.

After the prophet died, there was an accident not only apostasy ... the mistake was overstated.

In data (21), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategy because of the sentence Murtad. the mistake was keblablasan. Although it is not clear, the sentence above uses an incomplete expression that leads to an ellipsis form in the middle of the sentence where the speaker wants to say something to his interlocutor. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

Data (22): Prophet Muhammad, has passed away. He has faced the Almighty ... until the end of the world, there will be no Muslims who have wrong monotheism. Most of them only graze; believe in keris, agate, a little bit.
Those who are extreme consider it a shirk. Those who are not extreme call it culture. But both are grazes.

In data (22), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The sentence above is included in the category of vague speech strategy because of the sentence Already facing the Almighty. Until the end of the world. Although it is not clear, the sentence above uses an incomplete expression that leads to an ellipsis form in the middle of the sentence where the speaker wants to say something to his interlocutor. In other words, this strategy is spoken cryptically way so that it does not describe a clear communicative intention.

Data (23): But the monotheism can't drop. I guarantee it because it has been protected by the Prophet, "My people are a beloved people."

In data (23), Gus Bahauddin Nursalim uses an indirect strategy or speaks vaguely. The speech sentence above is included in the category of vague speech strategies with unclear expressions. Thus, it makes it difficult for listeners to interpret incomplete and unclear sentence expressions. In other words, this strategy is spoken cryptically so that it does not describe a clear communicative intention.

Conclusion

The form of language politeness strategies according to the Brown and Levinson's theory found a form of language politeness strategy consisting of positive politeness, frank politeness without pleasantries and indirect politeness which means vague. The language politeness strategy is obtained from a total of 23 data on video content entitled "The Prophet's Concerns After Death (Already Proven)", "Prioritize Allah's orders or Parents' orders?" and "Everything Has Been Arranged, So Be Happy!" on the Santri Gayeng YouTube channel. A total of 23 data above, it was found that the use of positive politeness strategies in the video lectures was 8 data, the use of frank strategies without lip service was 3 data and the use of indirect politeness strategies in the form of vague speech was 12 data. In the results of this study, it is clear that the strategies used by Gus Bahauddin Nursalim in the video lectures on YouTube media mostly use indirect strategies or in the form of vague speech. It is obtained from the data collected that Gus Bahauddin Nursalim's video lectures are more directed towards expressions in the form of figures of speech, giving hints, presupposing, using ironic expressions, unclear expressions, and use of incomplete expressions that lead to ellipsis.

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