

**RESEARCH ARTICLE****CHILDREN'S OBLIGATIONS TO THEIR PARENTS IN USTAZ ABDUL SOMAD'S LECTURE WITH A LINGUISTIC CORPUS APPROACH**Aryandi Sudika^{1,2}, Mantasiah R¹¹ Department of Language Education, Makassar State University² Department of Language Education, Al-Furqan Islamic College Makassar**Article History**

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ABSTRACT

This study examines the construction of children's obligations toward their parents in the religious sermons of Ustaz Abdul Somad using a linguistic corpus approach. Adopting a quantitative corpus-based design, the research analyzes transcribed sermon texts to identify recurring lexical patterns and semantic associations that frame filial responsibility. Data were collected by transcribing selected sermons and extracting relevant words and phrases related to parental devotion, moral conduct, and religious duty. Corpus analysis software was employed to generate word frequency lists and identify significant collocations, enabling systematic exploration of linguistic patterns across the dataset. The findings reveal that children's obligations are consistently framed through interconnected moral, religious, social, and spiritual dimensions. High-frequency lexical items and key collocations highlight themes such as obedience, respect, gratitude, sacrifice, and divine accountability. The sermons emphasize filial piety not only as a social expectation but as a theological mandate closely linked to spiritual merit and divine blessing. Recurrent linguistic patterns also demonstrate how persuasive and emotive language reinforces moral urgency and collective responsibility within the audience. This study contributes to corpus linguistics and religious discourse analysis by demonstrating how quantitative linguistic methods can uncover ideological and ethical constructions embedded in sermon texts. It further illustrates how Ustaz Abdul Somad's language choices shape public understanding and awareness of children's duties toward their parents, revealing the powerful role of religious discourse in influencing moral cognition and social behavior.

Introduction

Language plays a central and constitutive role in the transmission of religious teachings, particularly within the Islamic tradition, where revelation itself is anchored in sacred discourse. In Islamic pedagogy, language does not merely function as a neutral instrument of communication; rather, it serves as a moral, spiritual, and social medium through which values are cultivated, identities are shaped, and communal norms are reinforced. Through sermons (ceramah), preachers articulate theological doctrines, ethical injunctions, and social expectations in ways that resonate with lived experience. In this regard, the figure of Ustaz Abdul Somad occupies a significant position in contemporary Indonesian Islam. As one of the most influential clerics in the digital era, he has succeeded in reaching diverse audiences across socioeconomic, educational, and generational boundaries. His sermons circulate widely through mosques, television broadcasts, and especially digital platforms such as YouTube and social media, amplifying his linguistic influence far beyond physical preaching spaces. By employing accessible vocabulary, relatable metaphors, humor, and emotionally evocative narratives, Ustaz Abdul Somad demonstrates how strategic language use can render complex theological concepts understandable to the broader public.

In many of his sermons, one recurring thematic emphasis is the obligation of children toward their parents. Filial piety occupies a foundational place in Islamic ethics, closely linked to the Qur'anic injunctions that

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position respect for parents immediately after the command to worship God. Ustaz Abdul Somad frequently foregrounds this moral imperative, reiterating that devotion (*birr al-walidayn*), obedience, and gratitude toward parents constitute essential markers of personal piety and spiritual maturity. His sermons often combine scriptural citations, prophetic traditions, and anecdotal illustrations to reinforce this message. The moral urgency embedded in these sermons aligns with broader scholarly findings indicating that parenting patterns significantly shape children's character formation and value internalization (Malik et al., 2020; Kholifah et al., 2021). When sermons repeatedly highlight parental sacrifice, maternal suffering, and paternal responsibility, they contribute to the moral socialization process by reinforcing emotional bonds and ethical expectations within families.

Furthermore, Ustaz Abdul Somad does not confine his preaching to abstract doctrinal exposition. He frequently provides practical guidance on how children can enact their obligations in everyday life. These include speaking politely to parents, avoiding expressions of frustration, providing financial support when capable, and praying for their well-being both during their lifetime and after their passing. Such practical elaborations demonstrate that religious discourse functions simultaneously at the level of normative prescription and applied ethics. The family, in this context, becomes the primary site of religious education, where parents are expected to model Islamic virtues in daily interactions (W. & Ismail, 2023). Thus, sermons that emphasize filial duty do not merely instruct children; they also implicitly address parents, reminding them of their own moral accountability in nurturing righteous offspring. Through this dual orientation, Ustaz Abdul Somad's sermons reinforce the reciprocal moral framework that underpins Islamic family life.

Although numerous studies have examined the theme of children's obligations in Islamic teachings and the broader role of religious sermons in shaping public morality, many of these investigations rely predominantly on qualitative, interpretive, or thematic approaches. Such studies often explore theological content, rhetorical persuasion, or sociological impact without systematically examining the linguistic structures that construct and reinforce these meanings. Consequently, there remains a methodological gap in understanding how specific lexical patterns, collocations, and semantic networks operate within sermon discourse to produce moral emphasis. This study addresses that gap by employing a linguistic corpus approach to analyze Ustaz Abdul Somad's sermons in a more structured and data-driven manner.

The corpus-based method allows for the quantitative exploration of language patterns that may otherwise remain implicit. By transcribing sermon texts and processing them using corpus analysis software, it becomes possible to identify high-frequency lexical items, recurrent collocations, semantic clusters, and thematic distributions. Such analysis enables researchers to move beyond impressionistic observations and instead ground interpretations in measurable linguistic evidence. For instance, the repeated co-occurrence of terms such as "ibu" (mother), "ayah" (father), "ridha" (divine pleasure), "dosa" (sin), and "surga" (paradise) can reveal how filial obligations are semantically framed within a network of reward and punishment, affection and sacrifice, morality and spirituality. Through this lens, language is not simply a vehicle for conveying pre-existing ideas; it actively constructs moral hierarchies and evaluative frameworks.

This quantitative orientation does not negate the importance of qualitative interpretation. Rather, it complements interpretive insights by providing empirical grounding. Word frequency analysis highlights dominant themes, while collocation analysis uncovers habitual lexical partnerships that signal conceptual associations. For example, if "orang tua" (parents) frequently appears alongside "ridha Allah" (God's pleasure), this suggests a theological linkage that equates parental approval with divine acceptance. Such patterns illuminate the discursive strategies through which moral authority is constructed. By integrating corpus linguistics into the study of religious sermons, this research contributes to the emerging field of religious discourse analysis, which seeks to bridge linguistic methodology with theological and sociocultural inquiry.

In addition to methodological innovation, this study deepens our understanding of how effective language use enhances the reception and internalization of religious messages. The persuasive power of sermons lies not only in doctrinal accuracy but also in rhetorical delivery and lexical choice. Ustaz Abdul Somad's sermons often blend formal religious terminology with colloquial expressions, enabling audiences from varied educational backgrounds to grasp complex moral teachings. This hybrid style reflects broader dynamics of religious communication in the digital age, where preachers must adapt to rapidly changing media

landscapes and audience expectations (Nur Ramdhan & Muhammad, 2022). The circulation of sermon clips through short-form videos, memes, and subtitles further underscores the need for concise, impactful language that resonates emotionally and cognitively.

Moreover, the emotional dimension of sermon discourse plays a critical role in shaping audience perception. Religious language frequently appeals to empathy, fear, gratitude, and hope. When discussing parental sacrifice, for instance, Ustaz Abdul Somad often narrates vivid scenes of maternal hardship or paternal labor, thereby activating affective responses that reinforce moral commitment. Such emotionally charged narratives function as mnemonic devices, embedding ethical teachings within memorable stories. By analyzing the corpus for evaluative adjectives, intensifiers, and metaphoric constructions, this study reveals how emotional resonance is linguistically encoded. In doing so, it demonstrates that sermon discourse operates simultaneously at cognitive and affective levels, shaping not only beliefs but also feelings.

The digital dissemination of sermons further amplifies the impact of linguistic choices. In contemporary Indonesia, religious authority is increasingly mediated through online platforms, where sermons are subject to rapid sharing, commenting, and reinterpretation. This environment places greater emphasis on clarity, repetition, and rhetorical memorability. Corpus analysis can capture these features by identifying formulaic expressions, repeated slogans, and catchphrases that facilitate audience recall. By examining how frequently certain exhortative phrases recur, the study sheds light on the mechanisms through which religious messages become embedded in collective consciousness.

Beyond its contribution to linguistic methodology, this research carries broader implications for understanding moral education in Islamic societies. The emphasis on children's obligations toward parents reflects a broader concern with social cohesion and intergenerational continuity. In a rapidly modernizing society, where urbanization and globalization reshape family structures, sermons that reinforce filial piety serve as stabilizing moral anchors. By analyzing the linguistic construction of these obligations, this study provides insight into how religious discourse responds to social change while reaffirming enduring ethical principles.

Importantly, the corpus-based approach also allows for comparative analysis across different sermon contexts. Variations in lexical emphasis may reflect situational factors, such as audience composition, thematic focus, or contemporary events. By mapping these variations, researchers can explore how religious language adapts to shifting communicative environments. This adaptability underscores the dynamic nature of Islamic preaching, where tradition and innovation coexist within evolving discursive frameworks.

In conclusion, language remains an indispensable medium for the articulation and transmission of Islamic teachings. Through his sermons, Ustaz Abdul Somad exemplifies how strategic linguistic choices can render religious principles accessible, persuasive, and emotionally compelling. By foregrounding children's obligations toward parents, his discourse reinforces a core moral value central to Islamic ethics and family life. This study advances existing scholarship by applying a linguistic corpus approach to examine sermon texts quantitatively, thereby uncovering systematic lexical and semantic patterns that structure moral messaging. In doing so, it demonstrates that religious discourse analysis benefits from methodological pluralism, combining empirical linguistic evidence with theological and sociocultural interpretation. Ultimately, the research affirms that language in religious preaching is not merely descriptive but formative, shaping moral cognition, social relationships, and spiritual awareness within contemporary Muslim communities (Irawati, 2023).

Materials and Methods

Research Design

The approach that will be used in this study to analyze Ustaz Abdul Somad's lecture texts is a corpus-based approach. Corpus linguistics is a field of investigation that is essentially similar to discourse analysis (Flowerdew, 2023). This method allows researchers to collect, compile, and analyze large amounts of text data in a structured manner. By utilizing text analysis software, it is possible to explore language patterns, word frequency, and sentence structures used in sermons, thereby providing a deeper understanding of how messages are conveyed and the values contained therein (Yazid et al., 2023). This research method also involves a series of structured steps in data collection and analysis. The analysis will include word frequency

counting, sentence structure examination, and identification of the main themes related to children's obligations to their parents, which is the main focus of Ustaz Abdul Somad's lectures (Mahmood & Kasim, 2019).

Technique of Data Collection

This study uses a documentation method with the main data source being recordings of Ustaz Abdul Somad's lectures accessed through the YouTube platform. Repp and Meinel state that unscripted lecture recordings provide opportunities for automatic information extraction, enabling more authentic and accurate representations of communication to be obtained (Repp & Meinel, 2009). The selection of lecture videos was based on the suitability of the discussion theme regarding children's obligations to their parents and the duration of the broadcast, which was considered representative. The audio-visual data was then converted into text through a verbatim transcription process to form a research corpus. The transcription was carried out meticulously in order to preserve the integrity of the speech, including repetitions, emphasis, and lexical choices characteristic of the speaker. This process produces more comprehensive documentation, thereby strengthening qualitative research, as the recorded interactions can be examined in greater depth and contextually (Alarcão et al., 2022). The next stage involved data cleaning by removing unrelated non-linguistic elements, such as technical markers and sound disturbances (Nash et al., 2024). After that, coding and sorting of words and phrases directly related to the concept of children's obligations to their parents as the focus of analysis were carried out. Structured coding allows for the identification and classification of key themes emerging from the research data (Moore et al., 2023).

Technique of Data Analysis

This study applies a corpus linguistic approach with the support of corpus analysis software. According to Bowker, various techniques in corpus analysis can support both quantitative and qualitative approaches, so that corpus linguistics is not only useful for linguistic studies, but also relevant and applicable for researchers across disciplines (Bowker, 2018). The analysis process is carried out in several stages, including word frequency analysis to identify the most dominant lexicon, collocation analysis to trace the semantic relationships between keywords, and semantic theme analysis to reveal recurring patterns of meaning in the text. A quantitative approach was used to generate objective numerical data, which was then enriched with qualitative interpretations to enable a more comprehensive understanding of the discourse and ideological context of the lectures.

Results and Discussion

This study produced several important findings that reveal children's obligations to their parents through linguistic corpus analysis. Based on word frequency analysis, main collocations, semantic themes, and language usage, the findings are as follows.

1. Word Frequency

Word frequency analysis aims to identify and describe various dimensions of children's obligations to their parents, both in religious, social, and moral aspects. With this approach, we can understand how these obligations are presented and emphasized in the analyzed text. Frequently appearing words provide insight into the main values in the relationship between children and parents, such as respect, devotion, care, as well as prayers and charity that continue after the parents' death. The following is the frequency of words or phrases in Ustaz Abdul Somad's lectures.

Context of Children's Obligations	Word/Phrase	Frequency
Being devoted to parents	Devotion	22

	Parents	36
	Father	23
	Mother	27
	Obligation	10
Ihsan (good deeds)	Ihsan	23
	Repaying (more than what was received)	8
	Respect	1
	Unable to repay	6
The relationship between religion and parents	Worshiping no one but Allah	1
	Respecting parents	1
Treating parents gently	Gentle (gentle towards parents)	2
The sacrifices of parents	Pregnancy	1
	Breastfeeding	1
	Bringing forth (from darkness into the world)	1
Ihsan to parents	Providing food	1
	Giving gifts	1
	Providing drinks (sweet tea)	2
Awareness of limitations in repaying	Unable to repay	1
Elderly parents	Old age	9
	Elderly	10
	Legs, weak body, gout	3
	Cataracts, deafness, nearsightedness	3
Treatment of the elderly	Impatient	1
	Take care (of your parents)	2
	Be patient	2
	Be quiet	14
	Ah (don't say "ah")	1
	Don't argue	4
	Don't hit, don't push	1
Respect and patience	Respect	2
Warnings in parent-child relationships	Misfortune	3
	Heaven	2
	Hell	2
Emotional relationships with parents	Love (child)	2
	Hope (for the future)	2
Responsibility and awareness	Responsibility	1
	Opportunity for heaven	1
Treatment of elderly parents	Understanding parents' circumstances	2
	Respect	2
	Be patient	2
Treatment of parents	Rude (do not be rude)	3
	Yelling	2
	Do not fight back (listen)	1
	Respect	9
	Speak kindly (karima)	2
	Cataracts, deafness, nearsightedness	1
Warnings related to disobedience	Disobedience	5
	Shirk	2
	Misfortune	4

	Heaven	7
	Hell	5
Treatment of parents who are demanding	Do not resist	1
	Do not participate	1
Responsibility and awareness	Responsibility	5
	Prayers for parents	3
	Opportunity for heaven	2
Good deeds and prayers for parents	Prayers for parents	5
	Waqf	1
	Alms	5
Remembrance and prayers for parents	Yasin, Tahlil, Al-Fatihah	8
Children's obligations after parents pass away	Rewards for the deceased	2
	Giving rewards	1
Awareness of opportunity	Fortunate to have parents	1
Unbroken devotion	Never-ending devotion	1
Sacrifice and longing	Longing	2
	Easing longing	1
Children's responsibilities after their parents pass away	Doing good for the deceased	4
Emotional bond with parents	Love (beloved child)	2
	Hope (future)	1
Responsibility in providing material support	Helping materially	1
	Providing material support to parents	2

Tabel 1. The frequency of words or phrases in Ustaz Abdul Somad's lectures

Based on frequency data analysis, in Ustaz Abdul Somad's live stream lecture on YouTube with a duration of 1:20:18 and a total of 5,897 words, it shows that children's obligations to their parents are emphasized more on the concept of devotion, which includes deep respect and dedication. The data quantitatively shows that the word "devotion" was recorded 22 times, indicating that devotion to parents is the core of this obligation. In addition, the phrase "parents" appears 36 times, indicating that the relationship between children and their parents is the main focus of this obligation. Several other good deeds, such as Ihsan (23 times), respect (1 time), and reciprocity (8 times), highlight the importance of children's efforts to give more than they receive as a form of appreciation for their parents' sacrifices.

Religious aspects also play an important role in this obligation, as reflected in the mention of not worshipping anyone other than Allah (1 time), which underlines that respecting parents is part of devotion to God. Gentle treatment of parents, especially those who are elderly, is also a major focus, as seen in the word gentle being mentioned twice and the frequency of the words elderly and old appearing 9 and 10 times, respectively. This shows the importance of physical and emotional attention to aging parents, avoiding harsh treatment or hurtful words.

Furthermore, the obligations of children are not limited to worldly life, but also continue after the death of their parents, as reflected in the mention of rewards for the deceased and the gift of rewards. Prayers and social charity such as waqf and almsgiving are important ways to continue praying for parents after they die, either through reciting prayers such as Yasin, Tahlil, Al-Fatihah or through charitable deeds that can bring rewards. Overall, children's obligations to their parents not only include physical and moral care during their lifetime, but also involve spiritual actions that ensure the relationship is maintained even after death.

2. Main Collocation

The main collocations identified in the analysis of Ustaz Abdul Somad's lectures reflect an ideology that strongly emphasizes the relationship between children and parents, focusing on the values of devotion, respect, and responsibility, both morally and spiritually. In this ideology, children are not only seen as separate individuals, but rather as part of a broader social and spiritual system. The obligation of children to be devoted to their parents is a highly respected moral duty, reflecting dedication and sacrifice in every aspect of a child's life. This ideology highlights devotion to parents as the core of a child's obligations, as reflected in collocations such as devotion to parents, children's obligations, and devotion to father/mother. These phrases emphasize that devotion to parents is a noble responsibility that cannot be questioned. Within this framework, children are expected to always put their parents' interests above their own, both in their daily lives and in their prayers and practices that continue after their parents' death.

In addition, the aspect of *ihsan* or good deeds, which is often found in collocations such as repaying more than what was received, highlights a deeper moral obligation. This reflects the expectation that children should not only repay their parents' kindness, but also strive to give more as a form of higher appreciation for their parents' sacrifices, which in many cultures and religions is considered a spiritual relationship that must be maintained and respected. Furthermore, the religious dimension plays an important role in this ideology, as seen in the collocation of not worshipping anyone other than Allah and respecting parents, which links children's obligations to their parents with devotion to God. This underlines that children's obligations are not only related to social aspects but also have a very strong spiritual dimension. In this case, religion provides the moral guidelines and norms that underlie these obligations.

On the other hand, in the context of physical care, especially for elderly parents, this ideology emphasizes the importance of gentle and patient treatment, as reflected in the collocation of being patient, respecting parents, and understanding their circumstances. This shows that even though the modern world is full of busyness, the obligation of children to care for their aging parents remains a top priority that cannot be ignored. Thus, this ideology demonstrates its power in society as a widely accepted social norm, where children's obligations to their parents are considered a moral duty that is not only personal but also part of a larger social and religious structure. This ideology not only covers the relationship between children and parents in daily life, but also extends into the spiritual dimension, including practices and prayers that are expected to continue for the salvation of parents after they pass away.

3. Semantic Theme

The semantic theme that emerges in this analysis describes children's obligations to their parents as a deep and holistic responsibility, encompassing moral, religious, social, and spiritual aspects.

a. Moral Dimension

The collocation of *berbakti* (devotion), *kewajiban* (obligation), and *ihsan* (benevolence) emphasizes that children's obligations to their parents are not limited to physical care, but also include emotional and spiritual aspects. The sacrifice reflected in the phrase "repaying more than what was received" reflects the ideology of appreciation for parental sacrifice, which is seen as a form of spiritual and social closeness that must be maintained. The example set by parents has a strong influence on the formation and development of moral values in children (Wuryaningsih & Prasetyo, 2022). Within this ideological framework, children are expected not only to repay their parents' kindness, but even to give more as an expression of deeper appreciation. This concept is rooted in strong moral values that transcend mere physical obligations and touch on a more essential and profound dimension of appreciation.

b. Religious Dimension

The relationship between religion and children's obligations is reflected in collocations such as respecting parents and not worshipping anyone other than Allah. In this case, respecting parents is not only considered a social or moral obligation, but also a form of devotion to God. Parents have a responsibility to provide religious and moral education to their children (Arianto, 2024). This creates a very close relationship between children's obligations to their parents and broader religious obligations. Religion, in this context, functions not only as a personal belief system, but also as a moral foundation and guide for social behavior that guides

concrete actions towards parents. Children are expected to honor their parents as part of their reverence for God, making this obligation an integral part of a larger spiritual life.

c. Social Dimension

Collocations such as being gentle toward parents, being patient, and honoring parents create a semantic theme that highlights the importance of treating parents gently and with affection, especially those who are elderly. Patience and gentleness in caring for parents are important values that must always be upheld (Mulyana et al., 2019). In an increasingly modern and busy society, caring for elderly parents is a challenge. However, in this case, the values of patience and gentleness are highly valued, emphasizing that caring for and looking after parents is a moral obligation that must still be fulfilled, even if it requires sacrifice of time and energy. This gentle treatment also reflects a social ideology that places parents as figures who must be respected, cared for, and given full attention, especially when they begin to experience physical decline, as depicted in words such as old age, weak legs, and cataracts.

d. Spiritual Dimension

The context of a child's obligations after the death of their parents, collocations such as "rewards for the deceased," "prayers for parents," and "giving rewards" reflect the deep spiritual dimension of this ideology. The practice of prayer and almsgiving reflects an ongoing obligation and signifies a profound form of spiritual devotion (Junaidy, 2017). A child's obligations do not end with the death of their parents, but continue through prayers and practices, such as zikir or waqf. This shows that in this ideology, the relationship between children and parents has an eternal dimension that transcends physical life in this world. Children are expected to continue performing deeds that bring rewards to their parents after they die, emphasizing that the obligations of children are bonds that never break even though their parents are no longer physically present. Based on this data, it shows its power in society by becoming a widely accepted norm that is internalized by many circles. Children's obligations to their parents, reflected in collocation such as responsibility and unending devotion, become social standards that must be obeyed. This reinforces traditional values about family and devotion, regulates relationships between individuals, and provides a social structure that shapes society's view of family relationships. In this society, children's obligations to their parents are an important aspect in shaping moral and social identity, which is essential for the continuity of intergenerational relationships. Overall, this ideology not only regulates the relationship between children and parents in daily life, but also provides guidelines in moral, social, religious, and spiritual dimensions. This ideology emphasizes respect, devotion, and patience as social forces that shape individual behavior, strengthen intergenerational bonds, and create a social structure based on sacrifice, responsibility, and boundless devotion.

4. Use of Language

The use of language in the context of children's obligations to their parents in this data reflects the use of strong rhetoric, with emotional and persuasive word choice. Overall, this language not only conveys moral and social messages, but also evokes feelings, encourages action, and reinforces traditional values in society.

a. Emotional and Persuasive Word Choice

Words such as berbakti (devotion), ihsan (benevolence), menghormati (respect), cinta (love), rindu (longing), and kesabaran (patience) play an important role in evoking emotional feelings. The frequent use of the word berbakti (22 times) emphasizes devotion that goes beyond physical obligations to include deep emotional and moral dimensions. The word ihsan, which means good deeds or giving more than what is received, indicates the demand to give more than just obligations, driven by a deep appreciation for parents. This term encourages children to act with sincerity, not just to fulfill social demands. The phrases love and longing strengthen the emotional bond between children and parents, showing that this obligation is more than just a physical act, but a moral and emotional calling. The use of the word longing in the context of a child's obligations after the death of a parent describes a relationship that remains alive even though the parent is gone, through memories and deeds.

b. Rhetorical Style of Metaphor and Repetition for Emphasis

Metaphors, such as in the phrases *pahala untuk almarhum* (reward for the deceased) or *hadiahkan pahala* (give a reward), are used to transform charitable deeds into gifts given to parents, even though they have passed away. This shows that children's obligations to their parents are not limited to worldly life, but continue in the form of eternal spiritual gifts. Repetition is also used to emphasize the obligations and behaviors expected of children. For example, the phrase "respect" is repeated several times in one data group, emphasizing the importance of respect as a core value in the relationship between children and parents. This repetition shows that respecting parents is not just an occasional act, but a norm that must be practiced continuously. The word "be patient," which is also often repeated, emphasizes the importance of patience in dealing with elderly parents or those in difficult physical conditions. This reminds children to always act with gentleness and patience when caring for their parents.

In addition, the use of words such as disobedience, polytheism, misfortune, heaven, and hell adds a strong persuasive element, designed to evoke fear and hope. For example, disobedience and idolatry are positioned as highly despicable acts with serious consequences in religious viewpoints. Conversely, heaven and hell are used to show the end result of children's actions towards their parents, creating a consequence-based morality that encourages individuals to act in accordance with religious and social values.

The choice of emotional and persuasive words, as well as the use of rhetorical devices such as metaphors and repetition, play an important role in reinforcing the moral message regarding children's obligations to their parents. Metaphors play a role in shaping individuals' perspectives and actions, as they are able to present concrete mental images of the relationships in question (Huszka et al., 2024). The effective use of rhetoric, accompanied by consistency in conveying messages, can elicit positive responses from the public, which is reflected in an increased understanding of the importance of the role of parents (Rauf et al., 2023). The language used not only conveys information, but also stimulates feelings, shapes attitudes, and encourages actions that are in line with the values cherished by society.

Discussion

This study reveals children's obligations toward their parents through a linguistic corpus analysis of Ustaz Abdul Somad's lectures, emphasizing the moral, religious, social, and spiritual dimensions embedded within his discourse. By applying corpus-based techniques, the research systematically uncovers how filial devotion is constructed linguistically and ideologically. In line with Liu and Bakar (2024), who applied n-gram analysis, keyword identification, and concordance line examination to explore shifting representations of COVID-19 in American media discourse about China, this study adopts similar corpus linguistic tools to map recurring lexical patterns and thematic prominence in religious sermons. Liu and Bakar (2024) demonstrate how corpus methods can reveal narrative shifts and ideological tendencies over time, particularly the gradual movement toward negative representation. Inspired by this methodological rigor, the present study employs word frequency analysis, key collocation mapping, and concordance line interpretation to identify how obligations toward parents are framed, repeated, and reinforced within sermon discourse.

Similarly, Nor et al. (2023) illustrate how corpus-assisted discourse analysis can provide valuable insights into public opinion on climate change in Malaysia, thereby supporting policymaking through empirical linguistic evidence. Their study underscores the strength of corpus tools in uncovering collective attitudes and ideological positioning embedded in textual data. Drawing on this approach, the present research treats Ustaz Abdul Somad's sermons as a discursive corpus that reflects not only theological instruction but also social ideology and moral regulation. Through quantitative linguistic patterns, it becomes possible to trace how filial devotion is positioned as a core Islamic virtue and how this virtue is linguistically intensified through repetition, semantic clustering, and evaluative collocations.

The word frequency analysis in this study reveals that lexical items associated with devotion, obedience, prayer, mother, father, and paradise appear with significant prominence. The repeated use of terms equivalent to "devoted" signals that filial piety is not framed as a minimal or transactional duty but as a profound ethical commitment. The concept of devotion in these sermons extends beyond material provision or physical care; it encompasses emotional respect, spiritual gratitude, and moral accountability. The

prominence of this lexical field indicates that the obligation toward parents occupies a central thematic position in the discourse. By appearing repeatedly across sermons, these terms create a semantic environment in which devotion becomes normalized and morally prioritized.

Key collocations further illuminate how meaning is structured within the discourse. Phrases equivalent to “devotion to parents” and “children’s obligations” frequently co-occur, reinforcing the idea that filial responsibility is inherent and non-negotiable. Concordance lines reveal that such collocations are often embedded within broader evaluative statements linking parental devotion to divine reward. For example, references to paradise frequently appear near mentions of maternal sacrifice, thereby constructing a causal moral logic: honoring one’s parents leads to spiritual elevation. These collocational patterns demonstrate how moral expectations are embedded within theological narratives. The corpus evidence shows that children are consistently positioned as morally accountable subjects whose daily choices must prioritize parental welfare.

The religious dimension of this obligation becomes especially visible in collocations connecting parental devotion with exclusive worship of God. Phrases such as “do not worship anyone but Allah” frequently appear in close proximity to exhortations about respecting parents. This linguistic proximity reflects a theological structure deeply rooted in Islamic scripture, where obedience to parents is mentioned immediately after monotheistic devotion. The corpus findings show that Ustaz Abdul Somad’s sermons replicate this scriptural sequencing, reinforcing the inseparability of vertical (human-God) and horizontal (human-parent) obligations. By aligning filial duty with divine worship, the discourse elevates parental respect from social courtesy to sacred commandment.

In the social dimension, collocational patterns such as “be gentle to parents” and “be patient” highlight the affective and relational aspects of filial responsibility. The frequent co-occurrence of gentleness, patience, and elderly parents indicates that sermons emphasize compassionate treatment, particularly as parents age. Concordance lines reveal narrative segments describing physical frailty, emotional vulnerability, and parental sacrifice, often followed by exhortations to respond with tenderness. Through this pattern, the discourse constructs aging parents as deserving of heightened care and moral sensitivity. Linguistically, the repeated pairing of patience with parental interaction suggests that filial piety involves emotional discipline and self-restraint.

The spiritual dimension extends beyond the lifetime of parents. Corpus analysis reveals frequent references to prayers for deceased parents, charity (sedekah), recitation of Yasin, Tahlil, and acts of waqf. These lexical clusters indicate that filial duty continues after parental death. The sermons frame children as spiritual intermediaries capable of benefiting their parents in the afterlife through ongoing religious acts. The recurrence of these references constructs an intergenerational spiritual bond that transcends temporal limits. Through concordance examination, it becomes evident that discussions of death are often accompanied by exhortations for children to maintain remembrance and supplication, reinforcing the eternal dimension of filial responsibility.

The rhetorical style of the sermons further intensifies these moral messages. Emotional vocabulary such as love, longing, and ihsan appears with notable frequency. The term ihsan, connoting excellence and moral beauty, frequently collocates with parental treatment, elevating the ethical standard beyond basic compliance. The repeated use of metaphors describing mothers as gateways to paradise or fathers as pillars of strength contributes to the emotive power of the discourse. Repetition functions as a persuasive device, embedding key moral phrases into the audience’s memory. These stylistic features align with corpus findings, showing how evaluative adjectives and intensifiers cluster around references to parents, thereby amplifying affective resonance.

The ideological dimension underlying these patterns invites further reflection. Lee and Rajandran (2024) highlight how ideological framing influences the representation of public health responsibilities, demonstrating how discourse can shift responsibility onto individuals. In a parallel manner, Ustaz Abdul Somad’s sermons construct filial piety as an individual moral obligation. The discourse frames devotion not as a collective or institutional responsibility but as a personal ethical duty each child must fulfill. This individualization of responsibility mirrors broader discursive patterns observed in other contexts, where moral accountability is internalized by the subject. Through linguistic repetition and evaluative framing,

children are positioned as morally accountable agents whose salvation is closely tied to their treatment of parents.

Similarly, Sultan (2022) interrogates power relations in lecturer-student interactions, revealing asymmetries of authority and control within academic discourse. In the context of sermon discourse, a comparable asymmetry is evident between preacher and audience. The cleric holds interpretive authority, guiding moral interpretation and framing ethical expectations. However, unlike authoritarian discourse, the sermons analyzed here frequently employ persuasive and emotionally engaging language rather than coercive commands. The corpus evidence suggests that authority is exercised through moral appeal and scriptural citation rather than direct imposition. This rhetorical strategy enhances acceptance and internalization of the message.

The emphasis on religious, social, and moral values in these sermons demonstrates that filial obligations are framed as multidimensional. They are not confined to worldly social etiquette but are consistently linked to eternal spiritual consequences. The frequent co-occurrence of references to paradise, divine pleasure, and parental blessing constructs a teleological narrative in which filial devotion secures both worldly harmony and afterlife reward. Conversely, lexical items associated with sin and regret appear in contexts warning against neglecting parents. This binary semantic structure creates a clear moral polarity that reinforces obedience.

Moreover, corpus analysis reveals the dynamic interplay between narrative and exhortation. Storytelling segments often precede direct moral instructions, creating an emotional buildup that culminates in normative guidance. Through concordance examination, it becomes evident that narrative examples of parental sacrifice are followed by calls to action. This pattern indicates a deliberate rhetorical sequencing designed to move listeners from empathy to ethical commitment. The emotional intensity of these narratives, reinforced by repetition and metaphor, strengthens the persuasive force of the discourse.

Overall, this study demonstrates that linguistic corpus analysis provides a powerful lens for uncovering the structural and ideological dimensions of religious sermons. By systematically identifying lexical frequency, collocational patterns, and concordance structures, the research reveals how children's obligations toward parents are constructed as central, sacred, and enduring. The integration of quantitative linguistic evidence with interpretive analysis highlights how moral discourse operates through patterned repetition and semantic association. In doing so, the study contributes to a deeper understanding of how religious language shapes ethical consciousness, social cohesion, and spiritual identity within contemporary Muslim communities.

Conclusions

This study demonstrates that children's obligations toward their parents, as articulated in Ustaz Abdul Somad's lectures, extend far beyond physical care and material support. Through linguistic corpus analysis, including word frequency, collocation patterns, semantic themes, and rhetorical features, the findings reveal that filial duty is constructed as a comprehensive moral framework encompassing religious, social, emotional, and spiritual dimensions. Core values such as respect, devotion, patience, obedience, and *ihsan* consistently emerge as dominant lexical and thematic elements in the sermons, indicating that the parent-child relationship is positioned at the heart of Islamic ethical teaching.

The analysis shows that devotion is not framed as a minimal or conditional responsibility, but as a lifelong and even posthumous obligation. Children are urged to honor their parents not only through daily acts of kindness and gentle speech, but also through continued prayers, charity, and remembrance after their parents' death. The recurrent use of emotionally charged vocabulary, such as love, sacrifice, longing, and blessing, strengthens the affective dimension of the message. Additionally, rhetorical strategies such as repetition, metaphor, and persuasive narrative amplify the moral urgency of filial devotion. Parents are often symbolically associated with divine mercy and the pathway to paradise, reinforcing the sacred status of this relationship.

Overall, the discourse constructs children's obligations as unlimited moral duties that bind the earthly and spiritual realms. Filial piety is portrayed not merely as social etiquette, but as a decisive factor in shaping one's spiritual destiny. Through this linguistic and ideological patterning, the sermons cultivate a deep,

enduring, and transcendent bond between children and parents that reflects both ethical responsibility and eternal spiritual accountability.

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