

The Discourse of Friday Sermon in Indonesia: A Socio-Cultural Aspects and Language Function Studies

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Abstract: This research attempted to explain the Friday sermon by analyzing the structure of its discourse, the selection and composing of its topics, the functions of its codes and code-switching, the function of its speech acts, and the characteristics of its language and specific terms. By using descriptive and qualitative, this study found that the Friday sermon contained oral discourse which has a regular and specific structure. The strategies of the composition of the topics consisted of quotation, storytelling, usage of popular expressions. Whilst the forms of the codes and code-switching involve Arabic, Indonesian, local languages [Javanese], and English languages. In addition, the utterances of the sermon contain all forms of speech acts and various terms appeared in the sermons indicating that the Friday sermon functions as a register or usage of language in a particular field.

Abstrak: Penelitian ini berusaha menjelaskan khotbah Jumat dengan menganalisis struktur wacana, pemilihan, dan penyusunan topiknya, fungsi kode dan alih kode, fungsi tindak tuturnya, dan karakteristik bahasa beserta istilah-istilah spesifik. Dengan menggunakan deskriptif dan kualitatif, penelitian ini menemukan bahwa *khotbah* Jumat berisi wacana lisan yang memiliki struktur teratur dan spesifik. Strategi komposisi topik terdiri dari kutipan, cerita, penggunaan ekspresi populer. Sementara bentuk kode dan alih kode melibatkan bahasa Arab, Indonesia, bahasa Jawa, dan bahasa Inggris. Selain itu, ucapan khotbah berisi semua bentuk tindak tutur dan berbagai istilah muncul dalam khotbah yang menunjukkan bahwa khotbah Jumat berfungsi sebagai register atau penggunaan bahasa dalam bidang tertentu.

Keywords: Friday sermon, discourse, sociolinguistic

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Introduction

Friday sermon is a special and unique verbal occurrence, in terms of the structure of how it is conducted as well as the vocabularies utilised by preachers (*khatib*) in Friday sermon (Saddhono, 2012). Different with other Islamic sermons, the Friday sermon structure consists of two shorter sermons. The first sermon consists of the following components: (1) mukadimah (opening) consisting of hamdallah (praise to God), the two sentences of the syahadat (testimony) and shalawat Nabi (blessing for the Prophet), (2) a call to the congregation to improve their taqwa (Islamic concept of God consciousness), (3) content/subject of the sermon which is supported with data, facts, analysis, quotation from the Qur'anic nash (texts) or Hadith (a collection of the Prophet's sayings and deeds), (4) a brief conclusion, (5) closing consisting of invocations and prayers. Similar to the first sermon, the second sermon consists of (1) hamdallah, the two sentences of syahadat, and shalawat Nabi, (2) an appeal for stronger taqwa, (3) summary of the first sermon (4) closing prayers in favour of all Muslims (men and women) (Syam 2003: 33).

In regard to language, based on observation conducted by researcher in this study, Friday sermon's in Surakarta was delivered in at least three medium languages, i.e. Javanese, Indonesian, and Arabian language. Generally, Javanese language is utilized in rural area and a small part of town. Whilst, Indonesian language is commonly used in urban area. This is because the Friday worship's audience in urban area come from numerous backgrounds of education, culture, and profession. Arabic language is employed in some a certain mosques. However, some Islamic boarding school also apply English language in Friday sermon, beside both Indonesian and Arabic.

Some researches explore Friday preaching in various perspectives (Ma'ruf, 1999; Hidayat, 1999), Hadisaputra, 2005; Saddhono, 2011, 2012, 2014, 2015). However, those previous studies only investigate language aspects. Therefore, the discussion is not deep and less comprehensive. Hence, this study uses a holistic framework. Friday sermon is analyzed from some aspects, including internal and external

aspects of language, sociocultural aspect and heterogeneous speech community dynamism.

The study is expectedly able to draw a deep and comprehensive theory about Friday sermon discourse in accordance with the newest, factual and real data. The theory used before in investigating Friday sermon discourse was only related to one perspective of science, so the result is not comprehensive. Hence, this study is expectedly able to develop sociolinguistic theory and other sciences including anthropology, religion sociology, and cultural sociology with reference to the present finding.

This study will also attempt to elaborate the existed problem of language use in religion domain related to indigenous language, namely Javanese. Almost 6,800 indigenous languages are used in the world, and half of them are claimed in a precarious condition. Half languages in Indonesia are officially monolingual, and less than 500 languages are used and taught in schools. Not only the existence of indigenous languages are in a state of concern, but also indigenous languages speakers are illiterate and oppressed in their community. Nowadays, the awareness of the importance of maintaining and preserving indigenous languages like Javanese become more decreased. Many people are proud of mastering foreign languages that are more global and moderate. Moreover, the emergence of AEC (ASEAN Economic Community), referring regional cooperation with a total of markets are less than 600 million people becomes the movement of people, goods, and services without national boundaries. This will increasingly become a great challenge for indigenous languages maintenance. Consequently, the highest attention must continue, and the effort in maintaining and preserving indigenous language can be carried out. A realization of the effort in maintaining indigenous languages is through using language in a religious domain that involve many communities, like Friday sermon.

Based on the explanation above, the assemblage of a new study and theory about Friday sermon discourse seems to be urgent to do. This study has a strategic position as a basis for the development of further study and can practically be used as a reference of knowledge

on Friday sermon discourse. As the description of previous studies and assumptions from experts and previous studies, Friday sermon deals with three perspectives including language, sociocultural, and religion.

Literature Review

The term sociolinguistics consists of two words: socio and linguistics. Linguistics is a science about language. Besides, socio is social, referring to something related to society. Some definitions of sociolinguistics are the followings. (1) Sociolinguistics is a study of language associated with speakers as a member of society. It can also be assumed that sociolinguistics studies and discusses the social aspects of language, especially language variation related to social factors (Nababan, 1993:2). (2) Sociolinguistics is a study about language in relation to social condition (Sumarsono, 2013:1). (3) Sociolinguistics refers to an interdisciplinary science about language associated with language use in society. Sociolinguistic can be defined as language use in relation to society (Rokhman, 2013:1). (4) Sociolinguistics is the branch of language science that attempts to explain about the correlation of structure or language components realization and sociocultural factors of each utterance and assumes the importance of linguistic foundation with its branches, such as phonology, morphology, syntax, and semantic in identifying and explaining phenomena to be the object of the study, namely language with some social or regional variations (Wardhaugh, 1998, Holmes, 2011, Wijana, 2006). (5) Sociolinguistics is an interdisciplinary science which studies about language in society (Aslinda, 2007: 6).

Qualitatively and quantitatively, the contribution of sociology and linguistics and the contribution of sociolinguistics are different. The contribution of social components for a social foundation from sociology and linguistics includes the overall developments of society, namely the socially and individually awareness, the utterances in society and different results of social development thoroughly.

Dimensions of sociolinguistic study are the followings. (1) Speakers' social identities; social identities can be family members, close friends, seniors and juniors, teachers, students, neighbors,

functionaries, elderly people, and so on. The speakers' identities can influence code choices in a speech event. (2) Listeners' social identities; these identities are definitely determined by speakers. Similar to speakers' social identities, the listeners are possibly as family members, close friends, seniors and juniors, teachers, students, neighbors, functionaries, elderly people, and so on. These identities can also influence code choices in a speech event. (3) The social environment of speech event taken place; these environments are possibly family rooms, mosques, study rooms, classrooms, etc. These also can influence code choices in a speech event. For example, in the library room, we have to speak with using soft voice in order not to disturb other visitors while in the soccer field, we have to speak aloud to make the addressee listen what we speak. (4) Diachronic and synchronic analysis of social dialect are the pattern of social dialects applied to a certain period or unlimited period. Social dialects are used by speakers in accordance with their social status in society. (5) Speakers' social assessment toward types of utterances behaviour is different. It indicates that every speaker has definitely certain social classes in society. Hence, the speaker has his/her own assessment toward utterance behaviour happening based on his/her social class. (6) Linguistics level and variation; in relation to the heterogeneity of speech community members, there are many social functions, language politic and code improvement level, so a means of communication, known as language, becomes varied. (7) Practical application of sociolinguistics study is a topic about sociolinguistic study function to overcome the practical problem in society, such as language learning problem, language standardization, translation, social conflict due to language conflict, etc.

The main problems investigated in sociolinguistics are (1) language in social and cultural context, (2) relating language factors, characteristics and variations with a situation as well as social and cultural factors, (3) social functions and language use in society. The general topics in sociolinguistic are language, dialect, idiolect, and language variations in which language, dialect and idiolect are indicated as language. If we discuss someone's language, it deals with

idiolect. This term highlights that language system (idiolect) of each person shows many or fewer differences with others' idiolect, although those idiolects can be categorized as a language. Idiolect representing more similarities with other idiolects due to a collection of a category refers to dialect. The great number of similarities is associated with a close geographical location, allowing more often communication among idiolect speakers. Besides, social closeness, indicating that idiolect speakers get in the same community, gives a contribution to the great frequencies of communication. Moreover, the language of idiolect speakers who lives in the same community is called sociolect.

The term of language in this framework is categorized as language, consisting of dialects from a mutual intelligibility speakers in which the speakers consider it as the same speech community. Practically, the speaker's assumption is more important. If a language has increasingly developed, usually, there is a dialect of language approved by all language speakers as standardized dialect and also indicated as a language. Then, the language (dialect) is used in a formal situation and communication

In relation to additional meanings, assessment contains words of the language (standardized, good and general) and dialect (often used with unstandardized connotation, so in sociolinguistics, it is used the term variation (variety) which can be used for standardized or general and unstandardized or limited dialect or sociolect). The term of variation also includes language in which the system depends on speech situation and condition in terms of the speech event, language speakers, place, problem/topic, aim to speak, media (written or spoken), etc. The term language variation is functiolect (analogue and sociolect) because speech function determines the variation.

The function of language society and sociolinguistic profile; social function and language social position become the main topic in sociolinguistics discussion. A language can become a national language, language of a country or formal language, educational language, religious language, language community, etc. Those are the important functions of language and are mostly claimed as a sociolinguistic study. If we draw language function in a country into a formula, this formula

indicates a sociolinguistics profile of that country. For example, if a country has six languages, and one of them is determined as a national language, two of them are recognized as official languages, and four of which are language community, three of which are used as educational languages, and one of which is used as religious language.

Language use (ethnography of language); ethnography of language is investigated, especially components containing in language acts in relation to or affecting language variation and choice. Those components include who speaks to whom, about what (topic), in which situation (setting), to what purpose, in what media (written, spoken, telegram, etc.), and by which language variation. Hymes (1967) describes fifteen components of speech abbreviated in SPEAKING, which indicate 8 components, namely S (setting and scene), P (participants), E (ends, purpose and goal), A (act sequences), K (key), I (instrumentalities), N (norms of interaction and interpretation), and G (genres, kind and variation of language).

Language attitude is related to motivation in learning a language, learning a second language which is generally used in society, and learning a foreign language. Language attitude also gives also a great contribution to language shift and language maintenance, especially in migration places (emigration or transmigration). Language planning examines the matters related to language politics and language establishment and development, especially language standardization (in spelling, terms, and structure system), renewal and expansion of language subsystems (especially spelling and terminology). Tools and media in disseminating the result of language renewal and standardization include education, books (including a dictionary) mass media, and government institutions.

Sociolinguistics interaction subtopic deals with the importance of language skill beyond linguistic skill (language system and vocabulary), namely communicative skill indicating the skill of using language components appropriately with reference to speech norms, situation to speak certain utterances (linguistic etiquette), and the rules of speaking turn which is different among sociolinguistic communities (culture). In this topic, the real meanings of language components are discussed

because one language (utterance) does not always have the same meaning, depending on the context.

Language and culture subtopics generally explain the relationship between language as a cultural component and culture. Language relativity (Sapir-Whorf hypothesis), dealing with someone's assumptions or thoughts and acts which often depend on language structures and vocabularies as a means to think and to respond something which simultaneously affects his/her behaviour, is particularly discussed. The Sapir-Whorf hypothesis is usually associated with and compared to "cultural relativity", indicating that the assessment of something and our behaviour depend on values system and culture (the overall system of habits and the ways of life, getting along and work in a community).

Sociolinguistics gives a knowledge about how to use language. Sociolinguistics explains how to use language in certain social aspects like formulated by Fishman (1967:15) referring to "who speak, what language, to whom, when and to what end". From Fishman formulation, we can explain the function of sociolinguistics for practical life. Sociolinguistics knowledge can be utilized in communication or interaction. Sociolinguistics provides a guide for communication by showing of which language, language variation and language style are used to communicate to a certain person. Sociolinguistics will also show how we should speak in a certain place.

Methodology

The research is to study the language utilization of Friday sermon based on context and situation. The type of the research is descriptive qualitative with natural setting which essentially describes in words qualitatively, instead of mathematic numbers or statistic (Lindlof, 1994: 21). Data for the study is Friday sermon in

Indonesia comprising of five districts and five mosque environments. Friday sermon taken as the study sample is in the period of 2014-2015. The sample drawing technique is purposive sampling. Friday sermon discourses which was taken as the sample is data having characteristics corresponding to the writer's required data and considered to be able to represent as a whole (Subroto, 2009; 32).

The data were collected by using recording technique. Some points that should be noted are (1) time and place of the verbal occurrence, (2) verbal manifestation, (3) the identity of the addresser and society or the addressee and (4) the speech objective or the content (Saddhono, 2010: 54). Besides, data were collected by in-depth interviewing the *khotib* concerning to the matter of Friday preaching language.

The study employed matching method to examine and determine the identity of particular lingual unit by utilizing determining device of nonlingual, aside from language and apart of the corresponding language (Sudaryanto, 1995: 13). Poedjosoedarmo stated that linguistic research is basically a contextual research. Contextual research is a research of verbal manifestation (language) with respect to social context following the verbal occurrence (Raharjo, 2001: 20). In the data analysis, the social context of speech components will be considered. The speech components in the study data analysis are (1) the addresser, (2) the addressee, (3) speech situation, (4) speech objective and (5) the speech content. It shows that language analysis in this research is conducted by considering elements outside language such as social, situational and cultural factor (Markhamah, 2001: 11).

Setting and Context

Setting and *scene* is one of the factors influencing language usage. Setting is more physical which includes time and place of the verbal occurrence. Context refers to the situation and time of the verbal occurrence. This situation is a

Finding and Discussion

psychological background which refers to psychological situation following verbal occurrence. Different time, places and situation can generate different language variation. It is the factor of background and situation which raises the formal and sacred style in Friday preaching. It is called formal because the speech delivered by the speaker is message or advice in order to improve the piety. Sacred refers to the definition that Friday preaching is a range of prayers containing certain requisition and pillars. Consequently, when the requisition and pillars are not completed, Friday preaching is unauthorized.

With regard to setting, the discourse of Friday preaching is conducted in the afternoon or at around 12.00 p.m. of local time. It was held in mosques of five districts in Surakarta to represent the mosque environment. The scene is the serious audiences wherefore Friday preaching is a range of Friday prayers. However, most of them were sleepy or even sleeping during the preaching. It occurred due to preaching was held at noon recess in which the audiences who have been doing activities since morning, was exhausted. With that condition, they had to listen to the preaching which possibly made them even more sleepy caused by *khotib's* speech style was not interesting. At the same time, *khotib* was ready to preach to engage the audiences to perform good deeds. This is when a key role of *khotib* is needed that he had to know the physical and psychological condition of his audiences so that the preaching he delivered meets the objectives as expected.

Participants

Participants are people involved in the direct and indirect conversation. The speech participants are the speaker and the listener, the addresser and the addressee, and the sender and the receiver. Subject correlated to participants are age, education and social background. Besides, social status also highly determines the range of language used.

The participants in Friday preaching are *khotib* as the addresser and audiences as the addressee. *Khotib* plays important role in determining speech because it is monologue. The relationship between

khotib and his audiences influences the existing speech type. *Khotib* whose role is to preach has to be concerned about the language he uses by seeing the audiences condition. Such factor is related to the speech level because preaching takes place in Surakarta utilizing Javanese as their daily language.

Generally, a *khotib* has to possess deep knowledge of religious and meet the particular requirements which one of them is able to recite Al Quran fluently. Most of *khotibs* in Friday preaching have higher education and strong Javanese culture. No wonder that Javanese culture appears in the series of Friday preaching. Meanwhile, most of the addressees were male and *baliq* (adults) with varying education levels. The education level was identified by seeing the mosque environment. For example, most of the addressees are highly educated as the location of the mosque is in a campus area. The majority of addressee's cultural backgrounds are Javanese, but some are not, as in the academic and social environment.

The Ends (the Speech Objective)

The ends are the results or responses from a conversation as expected by the addresser (ends as outcomes) and the final objective of the conversation (ends in view goals). In other words, the ends are the speech intention and objective comprising the topic which is influential in language utilization. Friday preaching has the ends to spread the orders of piety and the knowledge or comprehension toward the Al Quran verses and the words of Prophet Muhammad SAW in *hadith*. Such factors make Friday preaching a special speech.

The verbal occurrence causes the language possessing special characteristics, as the language in the sphere of law, trading, military, etc. The obligation of *khotib* is to deliver the message of piety and that of the audiences is to listen and pay attention to the speech. Therefore, it is forbidden for the audiences to talk or sleep during the speech for a reason that it causes the Friday worship unauthorized.

Sequence of Act (Method of Presentation)

Sequence of act consists of message form and message content. It refers to the form, sequence and the content of the discourse. It is how the addresser begins the speech, delivers the message and closes the speech. The speech forms have to do with the choice of words, how it is used and the relevance between what is said and the speech. In pragmatic study, the form includes locution, illocution and per locution. The speech form in preaching, daily conversation and the process of learning and teaching are different subject.

This factor is closely related to the monologue *khotib* with the addressee passively participating. This condition causes particular act of speech so that the speech will be well delivered to the audiences. Most of Friday preaching is delivered in Indonesian. Some of them are presented in Arabian in respect to the demand of the Friday preaching pillars. The sequences of Friday preaching begin with *salaam* (Islamic greeting), *azan* (call for Muslim to sign the time to start praying), *hamdalah*, *syahadat*, *shalawat*, message of devotion, preaching material and prayers for the first preaching. The second preaching begins with *salaam*, *hamdalah*, *syahadat*, *shalawat*, message of devotion, conclusion and closing prayer.

The Keys

The keys are the spirit in verbalizing the speech. The spirit of speech is casually serious in utilizing language. In other words, the factor of keys is the language style and tone in speech. Because Friday preaching is a worship series in Friday worship occurring in formal and sacred situation, the language in speech is prim and proper. Furthermore, not any kinds of humour are allowed to be inserted in the speech for the reason that it interfere the sacredness of worship. Stated in *hadith*, as someone is talking during preaching, his prayer is futile. *Khotib's* tone, attitude and the way he preaches, has specialties based on several things like the ideology and location of mosques. As a messenger, his preaching is serious without any humour inserted.

The Speech Device / Instrumentalities

Instrumentalities are devices/means exercised in the speech. It is the way the preaching is delivered either by oral or written. It is also about the media to spread the speech including by letters or radio. Instrumentalities have to do with the means referring to the language articulated by the addresser embracing speech code such as dialect or register.

Friday preaching is delivered orally. In preaching in podium in front of the audiences, some *khotibs* perform it spontaneously, but the remaining do by reading text. As quoting Al Quran, they have to recite it because the reading should be right in line with what is stated in it. In the speech, *khotibs* use Indonesian and Arabian language as the requirement in Friday speech. They generally use loudspeaker so that the audiences in a large number are expected to be able to listen to the preaching.

Norms of Interaction and Interpretation

Norms of interaction and interpretation point to a norm or regulation which bounds the speech, for example: what may be delivered and may not, how to deliver it: soft, rude, open, immoral and so on. These norms also aim on the interaction norms between addresser and addressee and discourse interpretation used and obeyed by both sides.

In Friday preaching, it is clear that the speech is only delivered by *khotib* and the audiences are only listeners. The addressees only listen to the preaching, answer *salaam*, and say 'amen' for prayer. During the preaching, the audiences may not talk because it will cause Friday prayer to be not wholly perfect. If we see closely, there is uniqueness in Friday preaching where addresser of the preaching is not only the *khotib*, but also *muazin*, person who peals *azan*. The structure of Friday preaching begins with opening *salaam* and ends with closing greet plus pray. In conclusion, addresser in Friday preaching consists of two persons: *khotib* and *muazin*, while addressees are all audiences who give passive response when *khotib* greets them and prays. Similar thing is performed by addressees when *muazin* peals *azan*.

Speech Genres

Genres are types or forms of delivering discourse. This directly points to delivered discourse types, for example telephone discourse, newspaper discourse, preaching discourse and so on. Friday preaching is included into speech genre, preaching or sermon in particular. *Khotbah* (preaching) is speech which particularly explains religious moral (KBBi, 1999). Many expressions in Arabic appear in Friday preaching for it is a series of Islamic worship where the language is often employed. Friday preaching is particular and unique verbal occurrences because it has special characteristics. Prevailed verbal occurrences can be divided into religious proselytizing, recitation, seven minutes preaching events and so on.

Terms of Friday Preaching

Friday preaching is an established discourse type and it has been known by society. Once a *khotib* does not follow those structural norms, he will get negative reaction from his audiences. Related to this, there are in fact several main entities that need to be considered, among them are discourse classification and the function of language in society. Generally, discourse can be divided into three important points: (1) type of discourse according to its language function which communicative in nature, (2) type of discourse according to its language function which sacred in nature, and (3) type of discourse according to its language function which expressive in nature (Poedjosoedarmo, 2010). Study about these types of discourse is often challenged with border line problems. Since language is continuum in nature and continually stretched, thus making firm classification is difficult to do. In border line, there are types of mix discourse which is expressive-communicative, expressive-sacred, sacred-communicative in characters and so forth.

Types of discourse is included into language variation. The term discourse is compared to register. In Linguistics Dictionary, register is compared to language variations of *manner of discourse*, *key*, and *keyword* which have different language variation meaning according to usage: discussed topics, speakers' relationship, speaking partner and

subject of speaking, medium of speaking (Purwo, 2008: 206). This type of discourse will be different from one another because of dissimilar meaning or will exist on addresser when addressing discourse. The most important factors to determine types of discourse are item, structure, and variant determiner. Thus, in approaching some language variation we must take two steps, they are: (1) highlighting type of variety from language point of view, and (2) highlighting type of variety from other type used in observed variation (Poedjosoedarmo,; 37-38).

Observed point in this study is term or special vocabulary appears in Friday preaching occurred in city of Surakarta. Term is word or phrase which accurately reveals a meaning, concept, process, and condition or special character in certain subject. If we comprehend further, vocabularies in Friday preaching can be classified into ideological dialect. State of situation in Indonesia with various religions can cause employed language variations. There are special terms appear in Friday preaching because its discourse is special one. The terms among all are sitting between two preaching, *khotib*, *tsaniyah* preaching, *ula* preaching, *mukhatab*, podium of preaching stick and message of devotion (Saddhono, 2011: 276-278).

Diction In Friday Preaching

Diction means special vocabularies appear in every mosque with different environment. Speech location in sociolinguistics or pragmatics study exceedingly determines addresser in employing his language. Someone may speak differently at home, office or mosque. Vocabularies appear in every of those place will be different as well. In this study, vocabularies in every mosque with different environment will appear differently.

Friday preaching occurred in family environment is chosen from Surakarta Hadiningrat Palace. This choice is based on the assumption that Javanese culture is still dominant than that in outside the palace. The determining factor is utterance location, addresser and addressee. Javanese language that appears, for instance are *eman-eman* (too bad, unfortunate), *mampir ngombe* (to stop by for drinking), *wong-wong sing*

(those who), *manungso-manungso* (humans), *rekoso* (misery), *mumpung* (as long as), *sulak*, and *direwangi* (being added with extra effort). This thing shows that speech location affects *khotib* to choose his vocabulary. The emergence of Javanese vocabularies is also affected by addresser who has Javanese culture as his background and most of addressees with same Javanese background. Problems or topics are also related to things matter in society. For example problems related to human's life: (1) happiness in the world and afterlife, (2) being happy in the world but get misery in afterlife, (3) being unhappy in the world but happy in afterlife, and (4) unhappy both in the world and afterlife. In each category, *khotib* gives example from nearest happening in the society. Instances for number (2), *khotib* illustrate it by a person who asks for BOS (School Operational Aid) money and health card for poor people. Example for number (3) is legends of Korun and King Pharaoh, legends that are already known among society. Example for number (4) is beggar or street musician who spends their money on gambling and drinking.

Researcher took Friday preaching of religious environment in Islamic boarding school in Laweyan Sub-District. The reason was that in this kind of environment researcher might find employment many of Islamic terms, for instance: *al 'adlu fil mu'āmalah ma'anās*, *adlika*, *fahminta*, *falukta*, *ya Umar*, *al-'adlu fil qaul*, and many more. Following expressions in Islam are also often used by *khotib*: *Alhamdulillah*, *Subhanallah*, *Allah subhānahu wata'ālā*, and *insyāallāh*. Something different from Friday preaching in this religious surrounding are (1) short preaching material and (2) no material in second preaching. If we take a closer look, Friday preaching in this neighborhood is generally short and brief. It follows Prophet Muhammad's *hadith* which states that shorten Friday preaching is a good thing. This might also refer to Friday preaching in Saudi Arabia which is short and brief yet meaningful. Topics or materials in the preaching also seem heavier, related to fairness issue. In giving illustration, *khotib* speaks in Arabic later directly translated. It shows how vast is the knowledge possessed by *khotib*. Many examples delive-

red are taken from the era of Prophecy, such as the story of Muhammad's companion Umar bin Khatab who was just in commanding.

Friday preaching in academic environment was taken in Sebelas Maret University. Addresser in this preaching has a great knowledge, both spiritually and academically. This is related to *khotib's* profession as lecturer and his position in religious organization. To be sure is that there are many academic vocabularies appear, such as *introspeksi* (introspection), *logika* (logic), *rasional* (rational), *civitas*, *efektif* (effective), *individu* (individual), *investasi* (investment), *revisi* (revision), *konstruksi* (construction) and so forth. English is also employed by *khotib* such as fun, food, and fashion, as well as Arabic, for example *alḥamdulillāh*, *subḥānallāh*, *astagfirullah*, *insyāllāh*, *wallahu a'lam*, *māyāllāh*, *amar ma'ruf nahi munkar*, etc. Other employments of Arabic language by *khotib* are: *shalat qabliyah* dan *ba'diyah*, *subhat*, *aurat*, *haram*, *malikul ḥasanah*, *jihat*, *syaiṭan*, *syiar*, *takbiratul ikhram*, *khalifah*, *khulafaurrasyidin* and so on. *Khotib* uses Javanese language in order to explain or emphasis a meaning, for example *polok* (ankle), *bakoh* (tight), and *nuwun sewu* (excuse me).

One special characteristic in Friday preaching in academic environment is greeting expression employed by *khotib*. Every topic turnover, *khotib* will greet his audiences by *jamaah rahimakumullah*. Topic is also delivered with various explanations. Principal contents of Friday preaching in this environment are related to any tragedy happened in Indonesia which occurred because of its people's own mistakes. Therefore, we should soon repent and intensify our worship toward Allah SWT. There are many Al-Quran verses and *hadiths* quoted to give emphasis on the delivered topics. *Khotib* even provides story about prophets, their companions and today's events to describe the topics. Examples of these are the story about Umar bin Khatab, Sayyidina Ali, Usman bin Affan, Imam Syafi'i as well as phenomena happened in the society nowadays such as natural disaster occurred in Indonesia and any other issues in the middle of society.

Friday preaching in networking environment is taken in a market and surrounded by several both government and private offices. Accordingly, most of audiences are workers from above places.

Appeared vocabularies are influenced by the addresser and speech location. Addresser is a *khotib* who has various experiences and has moved into places several times. This makes variation in language use. Javanese language certainly appears because the *khotib*'s self-effect and the speech location. The vocabularies which often appear are: *kepengen* (wish to), *dilem* (being praised), *tetep* (stay, still), *sangu* (provision), *dibales* (being replied, countered), *dikemah-kemah* (chewing) and so on. This also shows close continuity between local culture and religious activity. The use of Javanese language is generally as an emphasizing explanation toward something. Betawi dialect form appears, too, like the word *dikata-katain* (being mocked with words). This is an influence originated from the background of the addresser who once lived in Jakarta. The *khotib*, who is well-educated in religion, makes many Arabic language employed, too, such as: *muadzsin*, *magfiroh* (mercy), *infaq* (religious alms) and so on.

The point of Friday preaching in this networking environment is increasing belief toward Allah SWT after completing fasting in Ramadan month. *Khotib* is able to sort the problem out by taking example on the phenomena occurred in the society, makes his preaching give a lot more meaning to all of his audiences. *Khotib* quotes *hadith* and delivers stories from Muhammad's prophecy to give details and emphasis on the message delivered. It appears because the topic is closely related to the stories and *khotib*'s knowledge background in religion. Many Al-Quran verses are quoted, showing that *khotib* really has the ability about the preaching material and gives consideration toward addressees in delivering material.

Friday preaching in social environment exists around stalls and shopping centre, located right in city centre. With such location, the place is assumed to have audiences with various backgrounds in culture. Related to that, things determining the use of vocabularies are addresser, addressees and utterance location. Addresser is a person who has high education both in religion and general knowledge. With such background, it is proper that Arabic vocabularies often appear in speech, for example: *siratal mustaqim*, *amaliyah*, *itqumminannar*, *jan-nah*, *sadaqah*, *Maghrib*, *'Isya*, *Ramadhan*, *riya'*, *narukallah* or Arabic

expressions like *dakwah bilhal*, *al jannatu mustaqatun*, *dinul islami*, etc. Javanese language also appears in this Friday preaching, for instance *kumanthil-manthil* (resonated) and *mumpung* (while). This relates to addresser's cultural background and utterance location which is Java

Conclusion

Based on the explanation above, it can be concluded that there are terms appear in Friday sermon. This is rooted from the existence of preaching as a register or language employment in certain subject, in this case is preaching in sphere of Islam. Since speech take place in Islamic sphere, thus terms which frequently appear are originated from Arabic. It is because preaching is part of Friday prayer series in Islam hence creates sacred situation. This situation later stipulates the subsistence of Arabic language in its utterance as one of the provisions. Related to characteristic of vocabulary usage, this research is based on several mosque environments, they are: family, religiosity, academic, networking and social environments. Each mosque environment affects on the Friday preaching speech language, vocabularies and diction. These social factors make Friday preaching in those five distinct locations different. Factors from addresser, addressees, speech location and speech topic give influence toward language usage and its vocabularies. Although Friday preaching has clear norms yet addresser factor may affect the utterance. Addresser or *khotib* has autonomy in preaching with his language style but there are still prevailed norms exist.

Based on above conclusion thus it may be stated that Friday preaching is utterance delivered by a *khotib* in a sacred situation because it is part of Islamic worship, contains invitation to fellow Muslims to belief more in Allah SWT. The characteristic of preaching can be seen from discourse structure, code form and function, code shift, act of speech and language and diction characteristics. With such understanding and explanation thus Friday preaching has special characteristics compared to religious proselytizing, recitation, seven minutes preaching and other events in Islam or any preaching beyond Islam.

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