

# Friday Sermon of Java as an Effort to Maintain Indigenous Language: Sociolinguistic Studies in Central Java and Yogyakarta

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**Keywords:** Friday Sermon, Sociolinguistic, Indigenous Language.

**Abstract:** The Friday sermon Java language is one effort in keeping the local language knowledge in Central Java and Yogyakarta. This study aims to determine the shape and function of the Java language utterances in religious contexts. The focus of this study is to describe the structure of the Friday sermon discourse in Javanese in Central Java and Yogyakarta by linking khotib's background, the phenomenon of code-mixing and transfer of the code contained in the Friday sermons, as well as the characteristics of the Java language Friday sermon. The method used is descriptive qualitative sociolinguistic approach. The data source of this study include the Friday sermon in Central Java and Yogyakarta, the Friday sermon speech transcription documents, informants, and other events that directly or indirectly affects the Java language speech Friday sermon in Central Java and Yogyakarta. The result of this research is to create a complete picture of the Friday sermon discourse in Javanese in Central Java and Yogyakarta that shows the peculiarities of sociocultural then the wisdom of local language (Java) is maintained. The implications of this research are becoming more regions in Central Java and Yogyakarta who use the Java language as an introduction to the sermon on Friday.

## 1 INTRODUCTION

A sermon is a one-way speech that has different degrees of differentiation with one-way communication in general. The sermon has a sacred variety, that is, having a divine, religious-value situation and condition. The sacredness of the sermon is also influenced by the content of sermon material that has the power of influence on the people or congregation who listen to it. This is also suspected with the content of the sermon laden with the word of God and the words of the Prophet. However, the sacredness is still influenced by the khotib (Islamic preacher) as the speakers and sociocultural community. This is what makes the discourse on Friday sermons interesting when examined from the sociolinguistic aspect because it can sharpen the socio-cultural study of the community and its speakers.

A fairly comprehensive study related to Friday's sermon was conducted by Saddhono concluding that Friday sermons included oral discourse that had a regular discourse structure (Saddhono, & Wijana, 2011). This is because Friday's sermon is one of a series of worship in Friday prayers so the situation is sacred. This situation is reinforced by the existence

of rules, commandment, and terms in Friday sermons. The existence of the aforementioned traits, the structure of the Friday sermon is distinctive, standard, and definite. The languages used are Indonesian, Arabic, Javanese, and English. Many of the terms that appear because of the existence of Friday sermon as a register in the field of Islam.

As for the characteristics of vocabulary use is based on the mosque environment that is family, religious, education, network, and social. The mosque environment will have an impact on the language and vocabulary of the Friday sermon. Because the speaker factor, the speech partner, the location of the speech, and the topic of speech affect the language and vocabulary. Although the Friday sermon has clear rules but in the existing speech is influenced by the speaker factor. Speakers or khotib have the freedom to preach in their own language but remain to the rules (Saddhono, 2011).

The study of the discourse of the sermon cannot be separated from the sociolinguistic approach. This approach places the study of language within the framework of thinking that language is a social fact. Language is the most important communication tool for human in social interaction. By using language, humans try to maintain togetherness and community

or share information, attitudes, ideas, and mutual understanding (Treece, 1986). The study of language that views language as a communication tool in society, as a communication system and social system is called sociolinguistic (Suwito, 1983).

Discourse review sermons are closely related to the understanding of the term context in sociolinguistics. The term context is also known in pure linguistic studies, but has a different meaning to the concept of context in sociolinguistics. Context in pure linguistics refers to the understanding of the context of lingual intercultural or the context of the linguistic unit with other linguistic units, such as phonemes with phonological, morphemes and morphemes in morphological units, words with syntactic terms, etc. (Usdiyanto, 2004).

The context in the sociolinguistic study is a nonlinguistic environment of utterances which is a tool for detailing the characteristics of the situation needed to understand the situation (Moeliono, 1999). A similar utterance can mean different things if they occur in different contexts. An example is the word "dog", this word can mean an animal, but in the context of situations and ways of expressing different words it can be a curse to someone. This is in line with Verhaar's linguistic concept that sociolinguistic studies relate to linguistics which mentions the emergence theory of the meaning of language following the sequence of expressions - situations – meanings (Verhaar, 1980). That is, in the sociolinguistic meaning of language is determined after the expression in the form of a lingual unit is in contact with the situation as a nonlingual unit.

Research is expected to be able to compile a deep and comprehensive theory about the discourse on Friday sermons in Javanese based on the latest, real, and actual conditions. The theory used so far in reviewing the discourse of Friday sermon in only one scientific perspective so that the result is not comprehensive. In relation to this right, this research is expected to develop other sociolinguistic and science theories, such as anthropolinguistics, sociology of religion, sociology of culture based on the findings in research.

Based on the explanation above, the preparation of a new study and theory about the discourse on Friday in Javanese sermon would be urgent. This study has a strategic position as a basis for the development of further research and can practically be used as a reference of knowledge on the discourse of Friday sermons in Javanese language widely. As the research description and statements from experts and previous researchers, Friday sermons can be

understood from three perspectives, namely language, social culture, and religion.

## 2 METHODOLOGY

This study examined the use of the discourse of Friday sermons of Javanese based on context and situation. This type of research is in the form of descriptive qualitative with the setting of what is (natural setting) which basically describes qualitatively in the form of words and not mathematical or statistical numbers (Lindlof, 1994). The object of this study was of Javanese-speaking sermons Friday in Central Java and Yogyakarta. The Javanese Friday sermon discourse taken as a sample was data that had character according to the data desired by the researcher and was considered to represent the whole. This refers to the opinion of Subroto, that the sample in the study is part of the population that is used as the object of research. Sampling technique in this research is purposive sampling (Subroto, 2007). This study is closely related to context, so that each context must be handled based on its own context (Lincoln, 1985). That is, statistical generalization is impossible, because each context is likely to differ in terms of its nature, character, circumstances, depth, and function with other contexts. The sample used in this study may also be called internal sampling, i.e. the sample taken represents information and not solely because the number of informants drawn from the existing population (Bogdan, & Biklen, 1982).

Poedjosoedarmo stated that sociolinguistic research, such as the research on the Javanese sermon on Friday, is basically contextual research (Poedjosoedarmo, 2011). Contextual research is research about the form of speech (language) by paying attention to the social context that accompanies the occurrence of a speech. In the data analysis will be taken into account the social context in the form of speech components. The speech components that are taken into account in the research data analysis are (1) speakers, (2) speech partners, (3) speech situations, (4) speech goals, and (5) things that are told (Sudaryanto, 1995). The five components of the speech were chosen with the consideration that the five components of the speech are closely related to the discourse of Friday sermon in Javanese in Central Java and Yogyakarta. Data Analysis Techniques in this research also used interactive analysis method that is data reduction, data presentation, and verification (Miles & Huberman, 1992).

### 3 RESULTS AND DISCUSSION

Friday sermon as a whole is a complete discourse. Therefore in Friday Sermon can be identified its structure. Friday sermon consists of two parts, namely the first sermon and the second sermon. In the Friday Sermon the boundary between the first sermon and the second sermon is marked by the preacher sitting on a chair. Each section of the sermon consists of opening, content, and cover. In general the structure of the Friday Sermon consists of greetings, prayer call, hamdalah recitation, Shahada recitation, selawat recitation, godly testament, Quran recitation, and prayers. The structure of the second Friday Sermon consists of recitation of hamdalah, shahada, selawat, godly testament, conclusions, and closing prayers (Saddhono, Wardani, & Ulya, 2015).

Friday sermon on the first sermon can be divided into Arabic and Javanese sermons. At every preaching the sermons khotib uses the Arabic speech which is the pillar of the Friday sermon and Javanese right after. Each sermon then closes with a prayer that uses Arabic. The first Friday Sermon structure consists of greetings, call to prayer, recitation of hamdalah, shahada, and selawat, godly testament, Quran recitation, and prayers. The structure of the first sermon can be identified the opening, the contents, and closings. In the opening section consists of reading salam, prayer calling, recitation of hamdalah, syahadat, and selawat, and godly testament. In the contents section can be identified from the material presented by the preacher by quoting the recitation of Quran as a pillar of a Friday Sermon. On the closing is indicated by the reading a short prayer before the preacher sat between two sermons.

The second sermon has an opening, content, and closing elements. In the opening section the second sermon is marked by the recitation of hamdalah, shahada, selawat, and godly testament. In the contents section in the form of emphasis on the material of the sermon which contains in general is a conclusion of the Friday Sermon. As for the closing of the closing prayer and destined for the Muslims.

Da'wah that serves to convey a message or a mandate that contains moral education and religious teachings is relatively much demanded because usually dai/ daiyah (Muslim preacher) or people who deliver sermon can convey the things wisely, able to choose a proper greeting, pick topics relevant, provide explanations and judgments (of good or bad) objectively and display holy verses of the Quran and hadith. Dai expresses moral or religious values

clearly with examples or stories by utilizing speech codes that match the right tone and intonation. Dai or daiyah also revealed appeals, criticisms, innuendo and prohibitions. The language used is easy to understand and does not offend other people. These things seem to be a contributing factor that causes his name to soar and relatively many devotees of his da'wah.

The Friday sermon pattern is generally illustrated in Chart 1 which is derived from (1) opening greetings, (2) prayer calling, (3) the first sermon, (4) the reading, (5) the greeting, (6) the content of the Friday sermon, (7) the quote of the Qur'an and the hadith, (8) the closing prayer of the first sermon, (9) sitting between two sermons, (10) second sermon, (11) readings, (12) the greeting, (13) the conclusion of the sermon, and (14) the closing prayer. This pattern is known as the Friday sermon.

In chart 1 Friday Sermon Pattern number 1 form of opening greetings that read Assalamu'alaikum Warahmatullāhi Wabarakātuh which means may Peace and Mercy of Allah be upon you. The meaning of this greeting is very deep because in addition to the expression of the meeting can also be said as a prayer, both for speakers and partners.

In addition to the above, Friday sermon is a typical discourse. The peculiarities contained in this Friday sermon are specific terms or vocabulary that appear. The term is a word or combination of words that carefully expresses a meaning, concept, process, circumstance, or characteristic in a particular field. If it is understood further that the vocabulary in the Friday Sermon can be categorized as an ideological dialect. The situation in Indonesia which has various religions can cause variations of language used. There is a special term that appears in the Friday Sermon because the discourse of the Friday Sermon is a distinctive discourse.

Diction here is the typical vocabulary that appears in each mosque with a different environment. Speech locations in sociolinguistic studies determine speakers in using their language. If someone speaks at home it will be different when someone speaks in the office or in the mosque. The vocabulary that appears in each place will be different between at home, in the office, and in the mosque. In this study even the vocabulary that appears in each mosque that is based on the environment also appears difference.

Friday sermons that took place in the family were chosen by the mosque inside the Surakarta Hadiningrat Palace. This selection is based on the assumption that Javanese culture is still very dominant in the palace compared to outside the

palace. From the results of observers show that many vocabulary that appears is the Javanese krama inggil and more archaic. The decisive factor here is the location of speech, speakers, and speech partners.

The Javanese language that is present in the Friday Sermon in environment is dominated by the variety of krama inggil. This shows that the speech location is very influential in the sermon choosing vocabulary to be spoken. The emergence of Javanese vocabulary is of course also influenced by the speaker of Javanese cultural background and partners who mostly speak Javanese culture. Problems or topics spoken by the khotib also relates to matters that are of public concern. Examples are related to the category of life in humankind, 1) happiness in the world and the hereafter, 2) happy in the world but miserable in the afterlife, 3) misery in the world but happy in the afterlife, and 4) misery in the world and the hereafter.

Friday sermon in the social environment is located in the mosque which is located around shops and shopping center, and located right in the middle of the city. With such a location, the place is assumed to have a diverse community of cultural backgrounds following the Friday prayers at the mosque. Related to that, the decisive thing about the vocabulary is the speaker, the speech partner, and speech situation. Speakers are highly religious and public scholars. With This background is certainly reasonable if Arabic and Javanese vocabulary often appear in the Friday sermon speech, for example siratā, mustaqim, amaliyah, itqumminannar, jannah, sadaqah, Maghrib, 'Isya, Ramadhan, riya', narukallah or Arabic expressions, such as dakwah bilkhal, al jannatu mustaqatun, dinul islami, and others. The various Javanese languages ngoko and rama inggil appear in this Friday Sermon. This is certainly related to the cultural background of speakers and the location of the speech of Java Island.

## 4 CONCLUSIONS

Friday's sermon is an oral discourse, one-way communication like a sacred speech. This is because the Friday sermon is a discourse on the religious domain. But the sacredness is still influenced by the preacher as a speaker and sociocultural society. This is what makes the discourse on Friday sermons interesting when examined from the sociolinguistic aspect because it can sharpen the socio-cultural study of the community and its speakers. The results show that Javanese language can be used as a means

to maintain the wisdom of local language. The use of the local language of Java is influenced socio-cultural background of khotib and congregation who have the same cultural background. The use of this local language helps to understand the content of the sermon delivered so that it is easy to understand by the congregation. Therefore, it is seen from the functioning of the Javanese language in Central Java and Yogyakarta that it is necessary in Friday sermons in Central Java and Yogyakarta as a form of the existence of local languages in oral discourse.

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