

Theolinguistic Study of Directive Speech Acts Performed by Islamic Preacher in Friday Sermon in Bandung Indonesia

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Abstract: Theolinguistic study tries to explain the relationship between linguistics and religion. Religious rituals in Islamic teachings are closely related to verbal activities such as pray, daily prayer, sermons, and wedding ceremony. One method of delivering the teachings of Islam is through Friday sermons. The speech of preacher in Islamic Friday sermons is relevant to be approached pragmatically by using the theory of speech acts. This research tries to focus on studying directive speech acts performed by khatib (Islamic preacher) in Friday sermons. The data in this study was taken from the recording Friday sermon mosque in the Bandung, West Java, Indonesia. The result shows that the strategy of directive speech acts using suffix “lash” and “kan” also has higher number among the finding data. The directive speech acts strategy using inclusive pronoun “kita” indicates that khatib want to be more polite. The strategy of directive speech acts using prohibition words also has quite high number. Khatib asked attendees to fear God, be thankful, always remember and pray to God, khatib supported his argument with Quranic verses and prophetic tradition.

1 INTRODUCTION

Friday's sermon as a form of oral discourse has a unique and specific characteristics, because it is an important pillar or sequence in the Friday prayer service. Some researchers have done some research previously, especially Friday sermons in Indonesia from linguistic and communication scientific points of view (Saddhono: 2011, 2012, Sukarno, 2013; Suharyo, 2012; Muzaiyanah, 2016). Furthermore, this research differs with previous studies by focusing on directive speech acts at Friday sermon verbal discourses. The verbal discourse of Friday sermons is an interesting study to be analyzed both the content of the sermon material and its delivery strategy by the khatib. (Islamic preacher).

Related to the use of language in specific area, the study of linguistics which examines the use of language in religious contexts has transcendental, supernatural and sacred characteristics. This study is called Theolinguistics which is a subdiscipline of science that examines religion from the linguistic perspective (Van Noppen, 2006; Crystal, 2008). Religious rituals especially in Islamic teachings are closely related to verbal activities such as praying, daily prayer, sermons, and wedding ceremony or death rituals. The language used in religious rituals is very interesting to be studied linguistically

because it has a characteristic of different language variation.

Islamic Friday sermon is a formal public preaching in the Islamic tradition since the prophetic era in Medina. Friday prayer is a collective ritual prayer only for male Islamic followers. According to Albayrak, (2012) Friday sermon became a reflection of political power because it requires absolute silence and only the khatib can speak in the mosque in Friday sermon. During Friday sermon ritual attendee who speaks, or even he asks another person not to speak, is acting against Islamic law. This brief explanation demonstrates the importance of Friday sermons and the way in which they effectively convey messages to attendees.

The language of Friday sermon is interesting to be analyzed linguistically, especially strategies of the preacher to motivate the Islamic followers to do good deeds and to avoid committing sin. Friday sermons are very relevant to be analyzed pragmatically by using the theory of speech acts. Speech is a form of speech that was first introduced by Austin (1962), and then it was developed by Searle (1975). Generally, speech acts are defined as speech which is considered as a form of action, which is reflected in the framework of thinking within the institution and public agreement in general (Huang, 2007: 93). So it can be said that the

speech act is a speech that is interpreted as an action based on the framework of thinking and convention of the societies.

Speech acts are defined by Yule (1996) as actions performed through utterances. According to Searle directive (1965) speech act occurs when the speaker expects the listener to do something. Huang (2007) states that directive speech acts can be performed in several types; they are advice, commands, orders, questions, and requests. Moreover, Leech (1990) describes that directive speech has some attitudes, first intention of speaker that hearer do something such as telling, commanding, ordering, and asking.

A speech has three levels of action namely locution, illocution and per locution. Illocution is the basic act of speech that produces a linguistic phrase that has meaning. Illocution is the purpose of the utterance understood by the listener. The act of per locution is the desired effect of the speaker (Yule, 1996). Grammatically illocutionary force connects statements with declarative sentences, questions with interrogative sentences, and commands with imperative sentences (Alwi, 2002).

The data of this research are taken from Friday sermons performed by Islamic preacher in Bandung, Indonesia. The data are taken from 3 Friday sermons in 3 mosques in Bandung; they are Posada, Trans Studio and Istiqamah mosques. There are three Islamic preachers who performed Friday sermon; they are Aam Amirudin, Evie Effendi, and Abdul Hamid. The writer used a qualitative method in this paper, according to Creswell (1994: 2) qualitative is a process of understanding social or human problems in the complex building, holistic picture, formed in verbal languages.

The descriptive interpretative technique through discourse analysis is used for analyzing the data. Discourse Analysis has a strong focus on studying language and it is often used as an analytic tool by researchers from other disciplines. According to Listosseliti (2010) the most common sources of data for discourse analysis tend to be the accounts drawn from recordings of spoken data. Discourse analysis is limited by its lack of a formal apparatus by which to conduct such microanalyses and tends to borrow a particular method from a range of fields such as speech act theory and grammar.

2 RESULTS AND DISCUSSION

There are 34 data of directive speech acts performed by Islamic preacher in Friday sermon in Bandung

Indonesia. The finding data can be seen from the table 1 below:

Table 1: Structure of Directive Speech acts in Friday sermon.

No	Structure of Directive Speech Acts	Number	Percentage
1	Using inclusive words "kita" (we)	7	20 %
2	Using infinitive verb	3	9 %
3	Modal + infinitive verb	1	3 %
4	Verb + particle "lash"	8	24 %
5	Verbal + Suffix "kan"	9	26 %
6	Prohibition words	6	18 %
	Total	34	100 %

The table above shows that the strategy using suffix "lash" and "kan" also has higher number among the finding data, they are about 24 % and 26 %. The directive speech acts strategy using inclusive pronoun "kita" is about 20 % from the total data. The strategy of directive speech acts using prohibition words also has quite high number, it is 18 %. On the other hand, the strategy of directive speech acts using infinitive verb and modal followed by infinitive only have 9% and 3 % from the total data.

2.1 Directive speech acts using inclusive words "kita"

There are 7 data of directive speech acts using inclusive words "kita". The word "kita" (we) is the first person inclusive pronoun. The use "kita" in directive speech acts is the strategy of positive politeness. Finding data shows that khatib tried to direct congregation to work based on faith, perform jihad mentality, and ask help to God. The sample data of directive speech acts using inclusive pronoun "kita" as follows:

1. *Kalau kita mencari nafkah dengan mental jihad kalau kita jadi guru ngajar dengan mental jihad...* ("Rangkuman Hidup" by Aam Aminudin, 26 April 2017)

If we are working for making money for family by performing jihad mentality, and if we are a teacher so we are teaching by jihad mentality.

2. **Tugas kita di dunia itu berkarya, berkarya dan berkarya atas dasar iman.** ("Rangkuman Hidup" by Aam Aminudin, 26 April 2017)
Our job in this life is work, work and work based on the faith
3. **Ketika diri kita diuji, umat kita diuji, bangsa kita diuji, tugas kita adalah memohon pertolongan Allah, tegar dan kuat menghadapinya** ("Rangkuman Hidup" by Aam Aminudin, 26 April 2017)
While we are being tested, our ummah is being tested, our nation is being tested, our duty is asking for Allah's help, be patient and be strong to face it.
4. **Yang harus kita bingkai di sisa quota hidup kita yang gak tahu berapa Giga lagi. . pedulilah terhadap aturanKu, agamaKu nanti Aku tolong.** ("Batas Waktu Kehidupan" by Evie Effendi, 12 Mei 2017)
What we must remember in our life quota which we do not how many Giga still left...take care my rule, my religion, then I help you.
5. **Kita punya anak atau cucu, mereka belum wajib puasa maka mereka kita ajar berpuasa** ("Ibadah Puasa" by Abdul Hamid, 19 Mei 2017)
We have children or grandchildren; they have not yet gotten an obligation for fasting so we should teach them to fast.

The data number 1 khatib performed directive speech acts using imperative performing jihad mentality while working or teaching based on our occupation. The term "jihad" in Islamic concept usually has been distorted; many people think that Jihad correlate with war or violation. Actually the concept "jihad" in Islam is really wide. The term jihad comes from "jahadu" means struggling or striving for God sake.

The datum number 2 Khatib stated that "our job in this life is work, work, and work" indicates that he used indirect speech act to ask attendees working based on the concept of faith (iman). In Islamic faith Muslim believe in six articles of faith, they are belief in God, belief in angels, belief in sacred text, belief in sacred text, belief in messengers of God, belief in the Day of Judgment, and belief in destiny. The utterance number 2 Khatib asked attendees to work based on faith, because The God always monitors every human activity.

Khatib in datum number 3 said that while people and Islamic societies are being tested what should people do is asking for help to God, be patience and be strong. Based on Quranic teaching people should

worship and ask a help only to Allah, so Muslims should say "You do we worship and You do we ask for help" (Quran, Al Fatihah 1:5)

Khatib in data number 4 stated what should be done by people in their life such as obey the rule of God and help the religion of God. The term "religion of God" refers to Islam because in Surah Ali Imron verse 19 of Quran, Allah decrees "Indeed, the religion in the sight of Allah is Islam".

The data number 5 khatib asked attendees to teach children or grandchildren doing fasting in the month of Ramadan. Fasting in the month of Ramadan is an obligation ritual for every adult Muslim; Muslims are prohibited from eating, drinking and engaging in conjugal sexual relationships during delight hours from dawn to sunset.

2.2 Directive speech acts using infinitive verb

There are 3 data or 9 % of directive speech acts using infinitive verbs. In this data finding, khatib asked attendees to realize that life is perishable, everything will die, and people must respect their parents, the data as follow:

1. **Sadari bahwa hidup itu fana!** ("Rangkuman Hidup" by Aam Aminudin, 26 April 2017)
Realize that the life is perishable!
2. **Ingat semua akan binasa : "Kullu nafsin dzaiqotul maut"** ("Batas Waktu Kehidupan" by Evie Effendi, 12 Mei 2017)
Remember everything will die!
3. **Minta ridhonya karena ridho Allah ada pada ridho orang tua!** ("Batas Waktu Kehidupan" by Evie Effendi, 12 Mei 2017)
Ask the permission from parents because the permission of Allah based on the permission of parents!

The datum number 1 Khatib asked directly attendees to realize that the life is perishable. The life is short, it just seems only transitory, it has been described in Surah Arrahman ayah 26 "All that exists on the earth will perish". This imperative meaning directs people to do the best thing in their life because the life is short.

In line with the first datum, in the second datum Khatib asked to remember that everything will die. It means that people should prepare for their real life after death, so people must do good deeds. Allah decrees *Kullu nafsin dzaiqotul maut*

The third datum shows that khatib asked people to ask permission to their parents. Respecting parents and performing good treatment are the most

significant aspects of Islam teaching based on Quran and prophetic tradition (hadith).

2.3 Directive speech acts using modal and infinitive verb

There only a datum directive speech act using modal followed by infinitive verb pattern. Khatib used modal “*wajib*” (must) to make strong imperative to the listeners. The data as follows:

Orang yang sakit berat seperti liver, jantung, stroke apabila berpuasa akan cepat mati maka ia boleh tidak berpuasa, tidak hanya boleh tapi wajib berbuka (“Ibadah Puasa” by Abdul Hamid, 19 Mei 2017)

Terminal illness such as liver disease, heart attack, or stroke that while doing fast will reasonably expect to result in the death of the patient within a short period of time, so he not only may absent of fasting but **he must break his fast**

The data shows that it is an obligation to save human life in Islamic teaching, although fasting in moth of Ramadan is an obligation but people who have terminal illness they must not do fasting if it is dangerous for their health. On the other hand, they can make fasting another day. Islamic teaching always asks the followers to avoid harmful and try to find safety way while performing rituals. It is supported by Quran verses “*and whoever is ill or on a journey, the same number of days which one did not observe fasts must be made up from other days*” (al-Baqarah 2:185).

2.4 Directive speech acts using Verb + particle “lash”

There are 6 data of directive speech act pattern which using verb followed by particle “lash”. Particle “lash” according to Sneddon (1996) is optionally added to the verb in imperative pattern, and it is attached with the verb. This particle makes the imperative form become more polite. The finding data shows that khotib asking attendees to fear of Allah, be thankful, always remember and pray to God. The sample data of directive speech acts using particle “lash” as follows:

1. *Wahai orang yang beriman “wataqullah” takutlah pada Allah... takut pada Allah itu dengan ilmu* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)
Oh you who believers...”wataqullah”... fear to Allah...fear to Allah is by knowledge

2. *Khatib berwasiat bertakwalah pada Allah “Haqatu qotih”* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)
Khatib suggests to fear of God “
3. *Bersyukurlah nanti aku tambahkan* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)
Appreciate what you have then I will add more
4. *Berbisiklah kepada Ku, bulatkan keimanan pada Ku, Aku ini pencemburu* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)
Whisper to me, round your faith in me, I am jealous.
5. *Ingatlah Aku nanti Aku ingat kamu, mintalah pada Ku nanti Aku penuhi, Bersyukurlah nanti Aku tambahkan.* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)
Remember Me then I remember you, ask Me then I give it, Be thankful and later I add.

The first datum in the utterance above interprets that Khatib asked attendees fear to Allah by knowledge. Fear to Allah is different with other things in this world, if people fear to the creatures they should run far away from those creature, on the other hand, fear to Allah as the Creator means people should keep close and try to obey His rule.

The second data khatib also still asked attendees to fear of God (taqwa). The term *Taqwa* is often translated as ‘piety’ or ‘God-fearing’, but a better equivalent would be ‘God-consciousness’ or mindfulness of God. *Taqwa* motivates people to obey the rule of God and avoid the forbidden things from the God.

The third data khatib asked to be thankful of God (*shukr*), the *shukr* means that people should appreciate what the God has given, in Islam there are 3 kind of *shukr*. First *Shukr bil qalb*, it means to realize and appreciate all blessings by and within the heart. The second is *Shukr bil lisaan*, it means to say thanks verbally. The third is *Shukr bil jawarah*, it means to people should express their gratitude by doing righteous deeds. Allah states that “*If you are thankful, surely I will increase you; but if you are ungrateful indeed, My punishment (is) surely severe.*” (Quran Surah Ibrahim, 14: 7)

The fourth data khatib reported directly what the God said to whisper to Him, whisper in this utterance means pray using soft voice to God. This utterance also gives interpretation people should avoid pray to Him in a loud voice. The fifth data khatib told the words of God, Allah asks human to remember Him then He will remember human, ask Him and then He will accept it and be thankful and He will add more.

2.5 Directive speech acts using Verb + Suffix “kan”

There are 9 data directive speech acts using verb followed suffix “kan”. The data of directive speech acts using infinitive verb followed by suffix “kan” as follows:

1. *Apabila ada panggilan untuk sholat pada hari jumat segera **tinggalkan** transaksi ke duniamu.* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)

If there is a call to perform Friday prayer leave immediately your business transaction

2. ***Selesaikan** masalah dengan doa* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)

Solve the problem with prayer

3. ***Cukupkan** ibadahmu pada Ku nanti aku cukupkan ...*(“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)

Make enough of your worship to Me I will suffice

4. ***Rencanakan** untuk menziarahi ibu yang sudah ada maupun yang sudah tidak ada* (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017)

Plan to visit your mother who still alive or had died.

5. *Kita dan anak **biasakan** untuk sahur ...sahurlah kamu sesungguhnya dalam sahur itu ada berkahnya... Wala dengan seteguk air* (“Ibadah Puasa” by Abdul Hamid, 19 Mei 2017)

We and our child make a habit to eat sahur ... Eat sahur actually in the meal of sahoor there is a blessing ... Although with pure water

6. *Pulang ke Jawa Tengah tapi kondisi leuleus, lesu **diperbolehkan** berbuka* (“Ibadah Puasa” by Abdul Hamid, 19 Mei 2017)

Return to Central Java but you are in sluggish conditions, you are allowed to break your fast.

The first data khatib asked attendees if there is a call to perform Friday prayer so people should leave immediately their business transaction. Friday prayer is an obligation for Muslims so if there is a call for Friday prayer to should come to mosque immediately.

The second data states that Muslims should solve their problems with prayer, because God will help people who ask a help to Him. Allah decrees in holy Quran in Surah Ghafir ayah 60 “*And your Lord says, "Call upon Me; I will respond to you."*”

The third data khatib asked attendees to perform worship a lot to the God, and then He will fulfill

what people need. Allah decrees in Quran “*...And whoever fears Allah - He will make for him a way out.....And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose* (at Thalaq: 2-3).

The fourth data shows that Khatib asked attendees to plan visiting their mother. In Islamic teaching a mother has a high position. The hardships suffered by a mother for the baby has made her as an important person in the human life. So in prophetic tradition, it has been said that “*paradise is at the foot of mothers.*” (Hadith Al-Tirmidhi)

The fifth data illustrates that Khatib asked attendees to make a habit to eat “sahur”, sahur is a term referring to the meal consumed early in the morning by Muslims before fasting, before dawn time during the month of Ramadan. Based on prophetic tradition sahur (down meal) is important, prophet Muhammad states that “*Make sure to have your sahur meal, for sahur is blessed*” (Al- Bukhari and Muslim)

It explains that people who in a long distance travelling are allowed to break their fast, but they should make fasting another day.

2.6 Directive speech acts using prohibition words

There are 6 data of directive speech acts using prohibition words. Khatib used the words “*gak usah, jangan, tidak boleh*” to perform negative imperative to prohibit attendees not to do something. The data which using prohibition words as follows:

1. *Mengaku Muslim menghina Islam itu kan ini sama saja dengan kemurtadan. **Gak usah marah dengan orang-orang kayak begitu, tidak perlu...nanti Allah akan memberi ganti.*** (“Rangkuman Hidup” by Aam Aminudin, 26 April 2017).

A person who confesses as a Muslim but insulting Islam it just seems an apostasy. We do not need to be angry with the person like that, no need ... God will replace him later.

2. *“Wala tamutunna” **Jangan engkau wafat sebelum dalam keadaan berserah seutuhnya pada Ku.*** (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017).

“wala tamutunna” Do not die before you are being fully surrendered to Me.

3. ***Jangan ragu ketika doa pada Ku.*** (“Batas Waktu Kehidupan” by Evie Effendi, 12 Mei 2017).

Do not hesitate when you are praying to Me.

4. ***Tidak boleh memberikan makanan yang sudah busuk*** ("Ibadah Puasa" by Abdul Hamid, 19 Mei 2017).
Do not give food that is rotten.
5. ***Jangan berdoa "Ya Allah besok lupakan lagi ya Allah sudah satu piring nanti ingatkan lagi"*** ("Ibadah Puasa" by Abdul Hamid, 19 Mei 2017).
Do not pray "Oh God make me forget again tomorrow ...Oh Allah after I have eaten some food remind me again".

Data number 1 khatib asked Jamaah not to be angry with Muslims who insult Islam because Allah will replace them. Based on Islamic teaching Muslim should say good words and should avoid insulting others. The second data khatib said that Muslims must not die before they fully surrender to God. The third data khatib prohibited attendees to hesitate while praying to God, every Muslim should have positive thinking while they are asking help to Allah.

The fourth data Khatib forbid attendees to give rotten food to the others because it will be harmful for health. Rotten food will cause stomach-ache for the people who eat. The fifth data khatib prohibited attendees to pray that God make him forget while eating during fasting in the month of Ramadan.

3 CONCLUSION

Based on the discussion above, it can be concluded that the strategy of directive speech acts using suffix "lash" and "kan" also has higher number among the finding data. The directive speech acts strategy using inclusive pronoun "kita" indicates that khatib wanted to be more polite. The strategy of directive speech acts using prohibition words also has quite high number. Khatib asked attendees to fear of Allah, be thankful, always remember and pray to God, khatib supported his argument with Quranic verses and prophetic tradition.

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