Sociolinguistic Studies of Friday Sermon using Javanese as an Effort to Preserves Indigenous Language in Java Island

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Keywords: Sociolinguistic Studies, Language Use, Friday Sermon, Javanese Language, Indigenous Language.

Abstract: This research tells about Friday sermon using Javanese language to know the form and function of language usage in the domain of religion especially in Central Java and DIY as effort to preserves indigenous language. Purposes of the research are to (1) describe the discourse structure of Friday sermon using Javanese language then related with communication context and style of khotib, (2) Explain the kind of code which find on Friday sermon also related with sociocultural aspect of society, and (3) present the characteristic and special term in Friday sermon using Javanese language. Data source collected from (1) Friday sermon events, (2) documents, and (3) informant. Result of this research show that Javanese language usage in Friday sermon can give good contribution to local language, especially Javanese language. Javanese language not only use in daily communication but also using in domain of religion. The phenomenon is profoundly rife the use of Indonesian language in Friday sermon. Therefore, suggested to use of Javanese language in Friday sermon activity as a way to preserve the Javanese language so that doesn't extinct. In the theoretical aspect of this research can increase the analysis about language in generally and especially in sociological of language.

1 INTRODUCTION

Friday Sermon constitutes a discourse in religion domain which has formal situation and sacred background. But the sacred influenced by the preachers as the speaker and its sociocultural society. This makes Friday Sermon becomes an interesting topic to be investigated from sociolinguistics aspect, because it can sharpen the investigation to the speakers. It is clear that both of them full of speech contexts which covers speech components. Saddhono (2014) in his research suprisingly stated that there were some other things influenced in Friday Sermon Discourse, namely the ideology where the Friday Sermon is delivered.

There are some related studies which discussed about Friday Sermon discourse, such as Ma'ruf (1999), Hidayat (1999), Markhamah (2001), Hadisaputra (2005), and Saddhono (2005; 2010; 2011; 2013a; 2014a). Those various related studies did not discuss the typical of Friday Sermon discourse in detail. The research of Ma'ruf (1999) only conducted in four mosques in Yogyakarta city using sociolinguistics approach. Meanwhile, the setting of the research conducted by Hidayat (1999) was wider

but the investigation only limited on language function and variation. The investigation has not been comprehensive yet, and it focused only the preacher and not the discourse. The structure of discourse was not discussed and the object of study is Indonesian language, the other languages did not become the object of the study. Whereas, Hadisaputra (2005) only discussed about interferences phenomenon in Javanese language. Friday sermon discourse also becomes the object of the study of Saddhono (2005) which focused on micro discourse analysis and macro structure so that it only related to the generic structure of the Friday Sermon discourse. This research, then was continued in 2010 which investigated Friday sermon in linguistics perspective in Surakarta but it limited on Javanese language.

The comprehensive research which related to Friday Sermon discourse was conducted by Saddhono (2011) which summarized that oral discourse of Friday sermon constitutes one of worship series in Friday Praying so the situation is sacred. The situation is more strengthen with the rules of the pillars praying and the requirements in Friday Sermon. With these characteristics, the sermon structure becomes typical, standard and definately.

The language used were Indonesian, Arabic, Javanese and English. There were many terms that raised as the existence of a Friday Sermon as a register in a field or Islamic Religion domain. In relation to the characteristics of vocabulary usage was based on mosque environtment, namely family, religious, education, network, and social. Mosque environment will have an impact on language and vocabulary in Friday Sermon speech. Since the factors of speaker, hearer, and topic utterances had an impact toward language used and vocabulary. Even though Friday Sermon has clear rules but the speech is influenced by speaker. The speaker or preacher has freedom to deliver the sermon with their own style but still fixed on the rules and regulations. The main basis of this research is the last research in which the research correlated to Friday Sermon in Javanese and Madura Island with Friday Sermon in Indonesian as the object of the research using sociopragmatic as the approach (Saddhono et al., 2016).

Every research must have previous studies as well as this study that have been investigated. But the recent reseacher must have novelty and the difference to the previous studies and it must be conducted in depth and comprehensively. The novelty of this research is the framework in the investigation of Javanese Friday Sermon. The existing studies only discussed sermon discourses form language aspect so that the discussion seem superficial and less comprehensive. But this research used holistic framework, Sermon discourse was analyzed from various aspects, either internal language and external language, and sociocultural as well as the dynamic of heteregeneous speakers.

Hopefully, the research can generates a depth and comprehensive theory about Friday Sermon in Javanese language based on newest data and real situation. During the time, the theory used to analyze Friday Sermon discourse only limited to one perspective so the result was less comprehensive. In relation to those case, this research hopefully can develop sociolinguistic theory and other deciplines, such as antropolinguistics, relegion sociology, cultural sociology based on research finding.

This research also tries to elaborate some existing problems due to language use in religion domain in relation to local language, in terms of Javanese language. Almost 6.800 *indigenous languages* were spoken in the world, and half of those languages was stated as a concern. A half of language in the world was officially monolingual and less than 500 languages was used and taught in school. Unfortunately, not only *indigenous language* which gradually became a concern, but the economic

sustainability of those indigenous language in national context, slowly but sure local language will be left behind by speakers, moreover speakers can't read them (*illiterate*) and let them suppressed in their own local district. Now days, awareness of the importance for maintaining local language conservation, as well as Javanese language was already fade away. Many societies were more proud using foreign language since it was believed more global and moderate. Moreover, the existence of ASIAN community in which regional cooperation with total market not less than 600 million, become the motor of human, goods, services without boundary of the country. These will be big challenge for local language conservation. So that, high attention must be done continuously to maintain local language and language conservation always exists. One of the efforts to keep this local language through language use in religion domain which involved wider society, as Friday Sermon.

2 METHODS

This research investigated the usage of Friday Sermon in Javanese language based on context and situation. This research is descriptive qualitative with natural setting in which basically described qualitatively in words and not numbers or statistic (Lindlof, 1994). The object of this research is Friday Sermon using Javanese language in Central Java and Yogyakarta. Friday Sermon discourse using Javanese language which is taken as the sample was the data which has suitable with desired data from researchers and considered too represents the whole sample. This refers to Subroto (2007), that sample in research constitutes a part of the population which become the object of research. The sampling technique used in this research is *purposive sampling*. The sample in this research also called as *internal sampling*, in which the researched sample represented information and not merely because the number of the informant which is taken from the existing population (Bogdan and Biklen, 1982).

The data sources of this research were: (1) the event of Friday Sermon using Javanese language in Central Java and Yogayakarta Special region which were recorded audiovisually; (2) Transcript document of Friday Sermon using Javanese language speech which has presented well so that the data analysis can be done easier; (3) Informant and sources which can help analysis process and enrich this study, and (4) other events which directly or indirectly influenced the speech of Friday Sermon

using Javanese language (Saddhono, 2013b; 2014b). Techniques of collecting data in this research were conducted in various ways in order to get comprehensive data, and it made the data analysis process run easier. Techniques of collecting data in this research were interview, observation, and content analysis (Strauss and Corbin, 2003). Triangulation technique was enployed to test the data validity (Patton, 2005), they were devided into three techniques namely source, method and theory.

Soepomo Poedjosoedarmo (2007) states that sociolinguistics, as the research about discourse of Friday Sermon using Javanese language basically constitutes contextual research. Contextual research is research about speech form with social context that accompanies to the occurrence of speech (Nababan, 1987; Sumarsono and Pratama, 2007; Sutopo, 2002). In analyzing data will be considered social context in form of speech. Speech components which is considered in analyzing data were (1) speakers, (2) hearers or partner, (3) speech context or context utterances, (4) speech purpose, and (5) topic of speech (Sudaryanto, 1995). Those five components were chosen with consideration that Friday Sermon using Javanese language in Central Java and Yogyakarta Special Region. Interactive analysis technique was also employed to analyze the collected data, namely data reduction, data display, and verification (Miles and Huberman, 1992).

3 RESULTS AND DISCUSSION

Overall, Friday Sermon constitutes a whole discourse. So that, the structure of Friday Sermon can be indentified. Friday Sermon consisted of two parts, namely first sermon and second sermon. In Friday Sermon, the barrier between the first sermon and the second was marked by the preacher sit down in chair. Each sermon consisted of opening, content and closing. In general, first Friday Sermon consisted of salutation utterances, the call *(azan)*, *hamdalah* saying, we believe saying *(salawat)*, blessings reading, will piety, Holy Qur'an reading, and praying. Meanwhile, structure of second sermon consisted of hamdalah saying, syahadat read, reading sholawat, will piety reading, conclusion, and closing praying (Saddhono, 2015).

Friday sermon in first sermon can be devided into Sermon using Arabic and using Javanese language. In each sermon, all preacher used Arabic language which constitutes the pillars form Friday Sermon, after that he used Javanese language. Each sermon then closed with praying using Arabic. Structure of First Friday Sermon consisted of salutation utterances, the call *(azan)*, *hamdalah* saying, we believe saying *(salawat)*, blessings reading, will piety, Holy Qur'an reading, and praying. This structure can be identified as opening, content, and its closing. In the opening part consisted of salutation utterances, the call *(azan)*, *hamdalah* saying, we believe saying, blessings reading, will piety. In main part (its content) can be identified from material which is delivered by preacher by quoting Reading the Holy Qur'an as pillar of a Friday Sermon. In closing part was marked by short pray reading before preacher sit down between two sermon.

Second sermon has elements of opening, content and closing. In second sermon was marked by reading *hamdalah*, the two testimonial word or *syahadat*, blessing reading, will piety. In content part, in form of stressing in sermon material which usually constitutes conclusion of Friday Sermon. Meanwhile, in closing part consisted of long closing pray for Moslem followers.

Friday Sermon constitutes a typical discourse. Friday Sermon is different from Proselytizing and Quran recitation. Proselytizing (Dakwah) come from Arabic word *da'wah* and *da'aa* verb which means to call or invite. The person who conduct the Proselytizing or Proselytizer called as da'i. Proselytizing (Dakwah) in Indonesian dictionary means broadcasting religion and development costs in the community; the call to believe, studies, and have religion (Moeliono, 1999). So, Proselytizing (Dakwah) in Islamic religion is conveying Islamic to all the men and getting them to the commitment with Islam in any condition of and where and anytime, with specific method and means, for specific purpose. So that, each Proselytizer will have specific typical in accordance with his wishes because in proselytizing the scope is given in conveying the teachings of Islam.

Friday Sermon as a spoken discourse certainly has characteristic language used. The emergence of Friday Sermon register was influenced by monolingual factors or factors out of language (Biber, 1994). The following Determinant Analysis of Friday Sermon register used Hymes opinion (1974) which in detail formulated with SPEAKING abbreviation, they are (1) *Setting and Scene* means place and speech situation, (2) *Participants*, that are speakers, (3) *Ends* or speech purposes, (4) *Act* means main speech, (5) *Keys* means speech tone, *Genres* or types of speech (Suwito, 1985; Wardhaugh, 1998; Fasold, 1993; Chaer and Agustina, 1995). Comprehension of this speech components is important remembering that language codes which constitutes as object of this

research can be interpreted by closely examined and considered social context and cultural as existing in the concept of speech component.

Friday sermon constitutes well establised of discourse type which was known by society. If a preacher did not obey rules structure so he get negative reaction from the society. In relation to this, actually there are some basic cases that must be considered, some of them are discourse classification with the language function in society, that can be differentiated into three important parts, namely (1) type of discourse in accordance to language function which are communicative, (2) type of discourse in accordance to language function which are sacred, and (3) type of discourse in accordance to language function which are expressive. Discussion about type of discourse often faced with *border-line* problems.

Type of Discourse belongs to language variation. Type of discourse terms likened as register. Register in Linguistic Dictionary is likened as language variation, *manner of discourse, key, keyword* which means language variations according to the different language user, different the topics being discussed, according to relation between speakers, partners, and person which is spoken about, and according to speaking media or channel (2008: 206). This type of discourse will be different between one to another type because the different aims of the speech when it was delivered. The most important determinant factor of discourse type is item, structure and determinant. So, in approaching a certain language variation must take two steps, they are (1) closely examined variant form from language view, and (2) closely examined variant form from other variant form point of view which is used in the examining variant.

The thing which is considered in Friday Sermon was the emergence of terms or vocabulary. Terms or words or combination of word which are precisely expressed certain meaning, concept, situation, or typical nature in certain field. If it was understood further that vocabulary in Friday Sermon can be categorized as dialect ideology. Indonesian situation which has various religion can have caused the existence of language variation which is used. There are typical terms emerged in Friday Sermon because Friday Sermon is typical discourse.

The meant diction here are vocabularies which appears in every mosque with different environment. Setting of speech in sociolinguistic study strongly determined speaker and their language (Fishman, 1997). If a speaker speaks at home will be different when he speaks in office or mosque. Vocabularies which appears in every place will be different as well, such as in home, in office and in mosque. In this

research as well, the emerged vocabularies in each mosque which based on environment even appears differences.

Friday Sermon which held in family environment was chosen a mosque which is located in side Surakarta Hadiningrat Palace. This choice based on assumption that Javanese culture still dominating inside the palace compared to outside the palace. Observation result shows there are many emerged vocabularies, they are Javanese high *krama* which typically archaic. The factor dominating this phenomenon were setting, speaker and partner.

Javanese language which exists in Friday sermon in this family environment is dominated by high *krama* variation. This shows that setting strongly have impact to preacher to choose vocabularies to be spoken. The emerging of Javanese vocabularies certainly also influenced by speaker who has Javanese culture and the hearer (partners) who mostly have Javanese culture. The topic which is spoken by preacher also related to anything becoming society concern. For example, in relation to the category of human life, namely 1) happy it he world and the day after, 2) happy in the world but miserable in the day after, 3) miserable in the world but happy in the day after, and 4) miserable in the world and the day after.

Friday Sermon in social enviroment existed in mosque which is located around shooping complex and department store, as well as located in center of town. With this location, this place was assumed to have society with various cultural background who followed Friday Sermon in that mosque. In relation to this case, the factors that determined vocabulary usage were speaker, hearer or partner and setting. A speaker is religious educated people, and most of them in high level. With this background, it is common if Arabic and Javanese vocabulary often appears in Friday Sermon. Javanese language variation of *Ngoko* and high *krama* also appears in this Friday Sermon. This certainly related to speaker culture and setting, namely Java Island.

4 CONCLUSIONS

Friday sermon constitutes discourse in religion domain which has formal and sacred background. But, the sacred still influenced by preacher as speaker and the sociocultural of the society. This make Friday Sermon interesting if it was investigated from sociolinguistics aspect because it can sharpen the society sociocultural and their speakers. The result of this research shows that Javanese Language can be used as a means to maintain local wisdom. Javanese

language in Central Java and Special Region of Yogyakarta still used in Friday sermon, moreover in certain places they still used archaic Javanese language to which must be conserved.

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