

**THE STRUCTURE OF FRIDAY SERMON IN INDONESIA:  
A SOCIOPRAGMATIC STUDIES**

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**ABSTRACT**

The research aims at describing (1) Friday Prayer's Sermon as a discourse and (2) discourse structure in Friday Prayer Sermon delivered in Indonesia that is connected to the Islamic ordinance rule context and the preacher's speech style. The source of data are obtained from (1) Friday sermons held in seven islands: Sumatra, Java, Bali, Maluku, Kalimantan, Nusa Tenggara, and Papua that is recorded audio-visually; (2) Friday sermons' transcripts; (3) informant and resource persons; (4) events or occasions which directly or indirectly influence the Friday sermon's speech. The research concludes that Friday sermon is an integral discourse and consists of two sermons. The first sermon is *khutbah ula*, which includes (1) the opening or *iftitah* such as *salam*, *azan*, *hamdalah*, *syahadat*, *salawat*, *wasiat takwa*, and Koran citation, (2) the content of the sermon, and (3) the closing prayer. The second sermon or *khutbah tsaniyah* consists of (1) opening that includes *hamdalah*, *syahadat*, *selawat*, *wasiat takwa*, (2) the content that includes sermon's conclusion, and (3) the closing or *ikhthitam* that includes closing prayer.

**Keywords:** Friday sermon, Indonesia, the structure, sociopragmatic, preacher, and language use

**1. INTRODUCTION**

*Khotbah Jumat*, Friday sermon, is a religious discourse that has a formal and even sacred background. However, the level of sanctity depends on the *khotib*, preacher, as the speaker, and on the socio-cultural condition. This fact is interesting to be analyzed on its sociopragmatic aspects. Sociolinguistic aspect can sharpen the socio-cultural studies while pragmatic aspect is used for the preacher's speech types. Both aspects certainly are fulfilled with speech context: the ideology that influences the Friday sermon discourse where the sermon is delivered.

Previous studies focusing on the Friday sermon are as follows: Ma'ruf [1], Hidayat [2], Hadisaputra [3], and Saddhono [4,5,6,7,8]. The studies did not specifically discuss Friday sermon discourse in detail. Ma'ruf's research was conducted only in four mosques in Yogyakarta using sociolinguistic approach. Hidayat's research area is larger yet his focus was limited to the language variety and function. His study merely focused on the preachers without comprehensively focusing on the sermons. He did not put the discourse structure into the analysis. His study object is merely the use of Indonesian Language by the preacher of Friday sermon. Hadisaputra discussed language interference, a small part in sociolinguistic studies. He only focused on the interference of Javanese language. Saddhono also studied the discourse of Friday sermon focusing

on the micro discourse analysis and macro structure analysis thus the research deals only with the discourse structure of Friday sermon. This research was followed up by another research in 2010 by studying Friday sermon within the linguistic-cultural perspective in Surakarta. However, this research only focused on the use of Javanese language.

The characteristics above oblige Friday sermon to be delivered in formal and standardized language of Indonesian, Javanese, Arabic, or English. The forms of speech act, based on Keidler [9], are assertive, performative, verdictive, expressive, directive, commissive, and phatic. The directive speech act is dominantly used by the preacher as the aim is to encourage Moslem to worship only to Allah swt. Many terms appear in Friday sermon making it as a register in Islamic teaching scope. The characteristic of the vocabulary used is based on the mosque environment such as families, religiosity, education, working network, and social.

The environment of the mosque gives impacts to the language and vocabularies used in Friday sermon speech. The speaker, audience, location, and topic of sermon give influences to the use of language and dictions. Although Friday sermon has a strict regulation, the speech depends on the preacher as the speaker. The preacher or *khotib* has the freedom to deliver the sermon in his language style within the rules applied in Friday sermon.

Realizing this matter, it is necessary to conduct a new research and theory on Friday sermon discourse, especially on Java and Madura Island. This research has the strategic role as a basic reference for the next researches and generally as a reference for the knowledge of Friday sermon. Based on the findings from previous experts' research, there are three perspectives in studying Friday sermon: language, socio-culture, and religiosity or religion. Therefore this research aims at describing Friday sermon delivered in Java and Madura Island as a discourse and describing its discourse structure in correlation with its rules context.

## 2. RESEARCH METHODOLOGY

This research is a descriptive qualitative research with the real-life setting describing qualitatively in words and not in the set of numbers or statistics [10]. The study object taken is Friday sermon delivered in Java and Madura Island. Samples taken from the discourse of the Friday sermon are purposively chosen to meet the characteristics of the intended data that represent the whole data. Based on Subroto [11], sample is part of the research object population therefore purposive sampling technique is used to collect the data. This study is closely related to the context. It means a context must be treated based on the context itself [12]. Statistical generalization is made impossible in this research due to the variation of characters, conditions, depths, and function of a context toward another. The sample used in the research is commonly called as the internal sampling which means the sample is taken for its information, not merely for the numbers of informant chosen within the population [13].

The research data source are as follows: (1) Friday sermon in Indonesia recorded audio-visually in six Islands: Sumatra, Java, Bali, Kalimantan, Sulawesi, and Nusa Tenggara, (2) Friday sermon transcript, (3) informant and resource persons; (4) events or occasions which directly or indirectly influence the Friday sermon's speech. To collect the data, this research employs several data collection techniques such as (1) interview, (2) observation, (3) content analysis.

The research on Friday sermon is a contextual research to study the speech act dealing with its correlation to the social context enclosed to each utterance. The data analysis focuses on social context in the form of speech components [14]. The five speech components above are chosen for its close relation to Friday sermon discourse. This research also uses pragmatic approach because it also observes components beyond language such as social, situational, and cultural factor [15]. The data analysis technique used in the research is interactive analysis method that contains data reduction, data presentation, and verification.

### 3. RESULTS AND DISCUSSION

#### a. Friday Sermon as a Discourse

Based on the number of people involved in the communication, discourse is divided into monologue, dialogue, and polylogue [16]. Friday sermon as an oral discourse, considering the numbers of persons involved, is categorized as monologue discourse because the only involvement in the event is the preacher's role. The audience or followers are merely obliged to listen thoroughly and respon to answer the *salam* or greeting and every prayer with confirming expression such as '*ameen*'. Friday sermon as a discourse is also supported by Sumarlam [17] who states that discourse is the most complete language unity. It is delivered orally such as speech, preaching, sermon, and dialogue; and in written such as short story, novel, book, letter, and certain documents, which is cohesive, correlative, as it is seen from its physical structure (or form), and coherent, united in its definition.

*Salam* in the opening of Friday sermon, which is *assalāmu'alaikum warahmatullāhi wabarakātuh*, indicates a semimonologue strengthening the two ways of communication between the speaker and the audience. The audience is obliged to answer the *salam* with *wa'alaikumsalam warahmatullāhi wabarakātuh*. A *salam* depicts that the speech delivered by the preacher is a complete discourse. Friday sermon is a speech containing a call to worship *Allah swt*. Friday sermon consists of several parts which are the opening, the content, and the closing. It indicates that the speech delivered by the preacher is a discourse discussing on one discourse theme.

Having a two ways communication between the speaker and the audience is not the mere reason Friday sermon is considered as a discourse but also the existence of cohesion and coherence feature. The cohesion and coherence feature can be obviously seen when the speech is transcribed in a written text. The transcribed speech shows the correlation of propositions supporting a main idea that is completed by grammatical and lexical aspects. The integrated meaning delivered in Friday sermon is established cohesively and coherently by the parts within a correlating structure. The parts or elements will be only meaningful in a total integration.

A good research on Friday sermon always places its study object as an integrated building without cutting of them into parts of study. The integrated meaning within a cohesive and coherent unity means properly placing Friday sermon as a discourse. Supported by Kridalaksana [18] and Tarigan [19], the discourse structure is represented by an integrated, strong cohesive, and coherent language; and the highest grammatical structure in grammatical hierarchy. The discourse is realized into an essay (novel, poetry, books, encyclopedia, etc) in an objective paragraph, sentence, or words.

Discourse is the most complete language unit having a proper cohesion and coherence, a clear opening and closing, continuous form, and can be conveyed both orally and in writing. The same statement is underlined by Crystal [20] that the discourse is a sequence of language (particularly oral language) larger than a sentence. A discourse is considered as a group of utterances of a speech performance that is recognized such as conversation, jokes, speech, preaching, and interview. In this perspective, a discourse is defined as an oral utterance or orally spoken. Brown and Yule [21] states that a discourse is realized into a text thus the term 'text' is used as a technical term referring to verbal record of communication act. Halliday and Hasan [22] suggest that a text is a functional language; a language aims at conveying certain tasks in a certain contextual situation. In sum, 'text' is a language unit having an integrated meaning. It is functional and contextual in its feature. 'Text' as a realized discourse is not an aimless text without usage characteristics. It has suprasentential characteristics or completeness and situation usage or context; which have function and are used in communication [23, 24]. This is obviously depicted within the Friday sermon, which is a discourse and has an integrated meaning.

## b. Discourse Structure of Friday Sermon

### 1) The First Sermon Structure

The structure of the first sermon consists of *salam*, *azan* (a call for prayer), *hamdalah* (praising God), *syahadat* (profession of faith), *selawat* (invocation, short prayer usually consists of verses from the Koran), *wasiat takwa* (advice to denote piety), Koran citation, and prayers. The structure of the first sermon is identified as the opening, content, and closing. The discussion dealing with the structure of the first sermon is as follows. (a) **Salam**; The first thing uttered by the preacher is the *salam* utterance which is *assalamu'alaikum wa rahmatullāhi wa barakātuh*, meaning 'may peace, mercy and blessing of Allah be upon you'. *Salam* in Friday sermon has a different significance to what it is as a daily greeting. Because *salam* in Friday sermon is included in the sequence of *rukun* thus consequently obliges the audience to answer the *salam*. *Salam* in Islam is not merely a greeting but further it is considered as a performance of compliance, obedience, and dependence toward Allah swt., (b) **Azan**; After delivering the opening *salam* and being answered by the audiences, the preacher will sit and then an *azan*, a call for praying, will be called by the *mu'azin*, the caller, (c) **Hamdalah**; Hamdalah is a praise utterance toward Allah swt., *hamdalāh* is defined as the praising to Allah. The utterance of *hamdalah* is *alhamdulillah* 'all praise to Allah'. Some even adds the word *inna* which means 'indeed', (d) **Syahadat**; *Syahadat* means a confession or witness upon the faith to Islam which is the first of the Islamic pillars [25]. *Syahadat* means 'I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah'. 'Witness' means to make an oath that there is none deserve of being worshipped but Allah. Making an oath, the oath must be deeply planted in the heart as a faith. The consequences following after the oath are the obedience, compliance, and submissive to the oath made and *pahala* or reward given to the obedience, and sin given to the defiant, (e) **elawat**; *Selawat* is the plural form of *salla* or *shalat*, which literally means praying, blessing, glory, wealth, and worshipping. The meaning of *selawat* can be seen from who delivers the *selawat*. *Selawat* coming from Allah swt gives mercy to the believers. *Selawat* coming from angels of Allah

grants forgiveness. *Selawat* coming from the believers is a prayer to Allah swt to grant mercy and blessings to Muhammad pbuh and his family, (f) **Wasiat Takwa**; *Wasiat takwa* can be identified in two languages, Arabic and Indonesian. The significance of Friday sermon is to convey the *wasiat takwa* or persuading the audiences to increase their devotion toward Allah swt. *Wasiat takwa* calls the audience to be always obedience of God and avoiding disobedience. Within the sermon, the preacher commonly greets the audiences to strengthen the relationship between the two before the sermon goes to the main content, (g) **Reciting Koran verses**; One of the Friday sermon *rukuns* is reciting Koran verses even if only one verse. The Koran verses can be delivered in the opening of sermon in Arabic or Indonesian. The Koran verses recited in the opening sermon in Arabic is usually the main topic of the sermon. Whereas in Indonesian usually it is the transliteration or emphasizing on the materials delivered in the sermon. Reciting Koran verses is an obligatory act as it is one of the *rukuns*. Without reciting Koran verses, the Friday sermon is considered imperfect, and (h) **Prayer**; *Doa* or prayer is a wishing or begging all merits from Allah swt such as welfare in life, *halal* blessing, and the firmness of faith. Basically, *doa* is objected to be granted a life within His guidance, to perform gratitude for His blessings, and to wish protection away from the Satans.

## 2) The Structure of Second Sermon

The second sermon also has an opening, content, and a closing. The opening part is identified by reading the *hamdalah*, *syahadat*, *selawat*, and *wasiat takwa*. The content is marked by the emphasizing of sermon conclusion materials. Whereas the closing consists of a long prayer addressed to all Moslems. The data obtained from the second sermon of Friday sermon can be identified its structure as follow: (a) **Hamdalah**; Reading *hamdalah* can be in various forms of utterance. There are three types of *hamdalah* read by the preacher: *Alhamdulillah*, *Alhamdulillahirabbil 'alamīn*, and *Alhamdulillahil llaḥil ma'budi fī kulli zamanin wa makanin*, (b) **Syahadat**; *Syahadat* verses which are read by the preacher are (1) *Asyhadu allā ilāha illāllāhu waḥdahu lā syarikalah Wa asyhaduanna Muhammadan 'abduhu wa rasūluhu* and (2) *Asyhadu allā ilāha illāllāhu waḥdahu la syarikalah. Wa asyhadu anna Muhammadan 'abduhu wa rasuluḥu ṣallallahu 'alaihi wa 'alā ālīhi wa ashhabihī ajma'īn*, (c) **Selawat**; *selawat* can be read in several ways such as (1) *Allahumma ṣalli wa sallim wa barik 'alā Muhammad wa 'alā ālīhi wa ṣahbihi wa man ihtada bihadihi wa sara 'alā naḥjihi ila yaumid din*, (2) *Allahumma ṣalli Muhammad wa 'alā ālīhi Muhammad. Kamāṣalaita 'alā ali Ibrāhīm, wa 'alā āli Ibrāhīm, wabarik 'alā Muhammad, wa 'alā āli Muhammad, kamabarakta 'ala ali Ibrahim, wa 'alā āli Ibrahim, fil 'alamina innaka ḥamidun majīd*, and (3) *Allahumma ṣalli wa sallim 'al ā 'abdika wa rasulika Muhammadin wa 'alā ālīhi wa ṣahbih*, (d) **Wasiat Takwa**; In the second sermon, *wasiat takwa* is also uttered by the preacher although it is slightly different to the previous *wasiat takwa* yet it contains *wasiat takwa*, (e) **Conclusion**; In the second sermon, the preacher gives a conclusion or an underline to the previous materials delivered in the first sermon. Yet, before concluding, the preacher will greet the Friday congregation as the beginning of the second sermon. The greeting used by preachers varies from one to the others, and (f) **Closing prayer**; The prayer is a closing for the sequence of Friday sermon. The prayer is delivered in Arabic and is addressed to all Moslems in the world. The data obtained also performs that several preachers followed after the transliteration



in Indonesian after the prayer delivered in Arabic. However, the call to pray together is usually delivered in Indonesian.

Based on its discourse structure, Friday sermon is obviously having a special and unique discourse structure. This is because the discourse of Friday sermon is an integrated discourse. However, Friday sermon has two divided sermons and each of them has its own discourse structure such as the opening, the content, and the closing. Therefore, Friday sermon discourse consists of two discourses organizing into an integrated Friday sermon discourse. This is different to common discourses that usually only has a discourse. The uniqueness and characteristic of Friday sermon makes Friday sermon discourse is worth to discuss because every preacher has his own way to cultivate and choose various topics within various code functions, code conversions, speech acts, and languages.

#### 4. CONCLUSION

Friday sermon is considered an oral discourse that has an orderly discourse structure. It is because Friday sermon is a sequence of Friday prayer rituals thus it sets up the sacred atmosphere. The sacred and formal situation encourages the preacher to use a formal and standardized language to deliver the sermon. Moreover, the rules, *rukun*, and requirements in Friday sermon limit strictly the situation into a special, standardized, and exact structure. If the orders and structures are not followed properly, the ritual will be considered a failure. The discourse structure of Friday sermon is also special because within an integral discourse, there are two sermons: the first and the second sermon. The first sermon or *khutbah ula* in its (1) opening consists of *salam*, *azan*, *hamdalah*, *syahadat*, *selawat*, *wasiat takwa*, and reciting the verses in Koran; its (2) content consists of the sermon's topic or materials; and (3) the closing which consists of the prayer. The second sermon or *khutbah tsaniyah* consists of (1) the opening which includes *hamdalah*, *syahadat*, *selawat*, and *wasit takwa*; (2) the content which includes Friday sermon conclusion; and (3) the closing or *ikhtitam* which includes the closing prayer.

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