

**Wacana Khotbah Jumat di Kota Surakarta:
Sebuah Kajian Sosiopragmatik**
The Discourse of Friday Sermon in Surakarta: A Socio-pragmatic Study

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Abstrak

Penelitian tentang khotbah Jumat ini bertujuan menjelaskan struktur wacana, pemilihan dan pengolahan topik, bentuk dan fungsi kode dan alih kode, wujud tindak tutur, dan karakteristik bahasa dan istilah-istilah khusus. Metode penelitian yang digunakan adalah metode kualitatif yang bersifat deskriptif. Penelitian bersifat kontekstual dengan mempertimbangan komponen tutur. Tindak tutur berdasarkan teori Kreidler dan karakteristik bahasa berdasarkan teori Dell Hymes. Data berdasarkan keterwakilan wilayah Surakarta dan keberadaan lingkungan masjid. Berdasarkan hasil analisis dan pemaparan data yang ditemukan dalam wacana khotbah Jumat dapat disimpulkan sebagai berikut: Khotbah Jumat termasuk wacana lisan yang mempunyai struktur wacana teratur dan khas; strukturnya terdiri dua bagian wacana yang membangun satu wacana; Pengolahan topik khotbah Jumat dapat berupa pengutipan, penceritaan, pemanfaatan ungkapan populer; Bentuk kode dan alih kode yang ada dalam khotbah Jumat adalah dari bahasa Arab, Indonesia, Jawa, dan Inggris; bahasa Indonesia dominan karena data yang digunakan adalah khotbah Jumat dengan pengantar bahasa Indonesia dan bahasa Arab pemakaiannya dominan karena khotbah Jumat merupakan salah satu ibadah dalam Islam; Tuturan khotbah Jumat terdapat semua wujud tindak tutur; tindak tutur direktif yang paling dominan; dan Banyak istilah yang muncul dalam khotbah Jumat. Hal ini bertolak dari keberadaan khotbah Jumat sebagai sebuah register atau pemakaian bahasa dalam bidang tertentu.

Kata kunci: *wacana, khotbah Jumat, Kota Surakarta, dan sosiopragmatik*

Abstract

This research of Friday sermon aims to explain the structure of discourse, the selection and composing of topics, the form and functions of code and code switching, a form of speech acts, and characteristics of the language and specific terms. The method used in this research is descriptive qualitative method. This research is contextual by considering the speech component. The speech acts are based on Kreidler's theory, while the characteristics of language are based on the Dell Hymes's theory. The data are taken on the basis of area representativeness in Surakarta and the location of mosque. Based on the analysis and presentation of data found in the discourse of Friday sermons, it can be concluded as follows; Friday sermon includes oral discourse which has regular and typical discourse structure; Composing topics in the Friday sermons can be conducted through quoting, storytelling, using popular expressions; The forms of code and code switching appearing in Friday sermon are Arabic, Indonesian, Javanese, and English; Friday sermon's utterances contain all a form of speech acts; Many terms appear in Friday sermons, they come from the presence of Friday sermons as a register or language use in a particular field.

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Key words: *discourse, Friday sermon, Surakarta, and socio-pragmatic*

Background and Practice Context

The research focuses on Friday sermon in Surakarta which uses Indonesian Language as the medium in particular. The selection of study object is against the background of a thought that language utilized has typical form, function and characteristic. As an oral discourse, Friday sermon consists of 2 sermons in which each sermon starts and ends with *salaam*. In addition, these two sermons have their unique structures. The structure of the first Friday sermon can be elaborated as follows: (1) *mukadimah* (opening) including *hamdallah* (praise to God), two sentences of *syahadat* (confession/testimony) and *shalawat Nabi* (blessing addressed to Prophet), (2) a call for the pilgrims to improve their *taqwa* (Islamic concept in self-awareness), (3) the contents/subjects of the sermon enhanced with data, facts, analysis, Al Quran *nash* (exact meaning) or quoted *Hadith* (a collection of Prophet's sayings and deeds), (4) a brief conclusion of the sermon, (5) closing of the first sermon with hopes and prayers. As nearly the same as the first sermon structure, the second Friday sermon consists of *hamdallah*, two sentences of *syahadat* and *shalawat Nabi*, (2) command of *taqwa*, (3) deduction of the first sermon (4) closing prayers in favor of all *muslimin* (muslim men) and *muslimah* (muslim women) (Syam, 2003: 33)

The objective of Friday sermon as one Islamic ritual is to deliver the message of *taqwa* towards Allah *subhānahu wata'ālā*. *Taqwa* means to perform what Allah swt. commands and keep away from what is forbidden. *Khatib*, as the person who delivers sermon comprehensively determines the subject matter by quoting Al Quran and *Hadith*. It is clear that topic selecting and organizing plays important role in achieving the aim of Friday sermon. Many ways executed by *Khatib* so that the sermon will be well delivered is interesting to study through the perspective of topic selecting and composing in one intact discourse.

A more particular phenomenon correlated to Friday sermon in Surakarta is the continuation of the Javanese language dominantly. Vernacular spoken in Surakarta is Surakartanese-dialect-Javanese which is quite different in terms of vocabulary and intonation from any other dialect such as Semarang and Surabaya. Surakartanese Javanese language is made as the standard of national and international Javanese given that Surakarta is the center of Javanese culture. Thus, the use of Javanese language in Friday sermon is determined by the presence of Surakarta as the utterance setting. Javanese language having some utterance levels; *ngoko* (harsh impression) and *krama* Javanese (smooth impression) attracts scholars to study the sermon as what has been achieved by Saddhono (2010; 2011;

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2012) who concludes that Javanese culture considerably affects the use of language in Friday sermon in Surakarta.

Friday sermon cannot be separated from the use of Arabian language as well due to the pillars demand of Friday sermon and the religious concept, such as *shalawat*, *syahadat* and *hamdallah*. These factors create the *khatib's* utterances distinctive. *Khatib's* utterances can be regarded as speech act which means utterances as functional unit in communication (Richards, 1985: 265). As an intact discourse, Friday sermon encompasses some characteristics in the use of language noticeably in its terms and vocabulary.

Instead of an initial study, this research is a new study with reference to Friday sermon. The earlier studies are respectively conducted by these academics; Amir Ma'ruf (1999), Dudung Rahmat Hidayat (1999), Widada Hadisaputra (2005), dan Kundharu Saddhono (2005). Grounded on the study towards the completed researches, it is considered to be unique seen from the study object of Islamic Friday sermon in Surakarta and the socio-pragmatic approach exercised. Hence, this research is poles apart from the previous ones and focusing on specific study.

Literature Summary

Study of sermon register is closely related with sociolinguistic approach which puts language study in the framework that language is a social fact. Language is the focal means of communication for human to interact. By using language, human tries to maintain the togetherness and community, to share information, attitude, and ideas and to understand each other (Treece, 1983: 24-5).

Study in linguistics simply concentrates on the language structure independently and separately from the context. On the contrary, sociolinguistics examines the language in social and situational context (Biber dan Finegan, 1994: v). Seen from sociolinguistic perspective, language social phenomenon and language usage is not merely determined by situational factors, as what Fisherman stated (1997: 2) by *who speaks, what language, to whom and when*.

Study of Friday sermon is related to the comprehension of context terms in sociolinguistic. The terms of context is identified as well in pure linguistics. Though, it has different definition from context concept in sociolinguistic. Context in pure linguistics refers to the context definition of among lingual units or context of among language units. Take for instance phoneme with phoneme in phonology sphere, morpheme and morpheme in morphology unit, word to word in syntax domain and so forth (Usdiyanto, 2004: 10).

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Meanwhile, the context in sociolinguistic study is non linguistics environment from utterances, a device to elaborate situation characteristics needed to understand the situation (Moeliono, 1999: 522). One same utterance could be interpreted differently in a case happens in a different context. It can be assumed that context is interpreted as the connection between lingual unit and non lingual factors or between language and the external factor of the language. It takes in a line with the linguistic concept of Verhaar (1980: 14-16) affirming that sociolinguistics study is correlated to linguistics which states the theory of language meaning emergence following the order of expression - situation - meaning. It means that in sociolinguistic, the meaning of language is determined once the expression in the form of lingual unit dealt with situation as non lingual unit.

The language study related to this external variable of language employs framework as proposed by Dell Hymes which is labeled as SPEAKING, an abbreviation of 8 elements. SPEAKING stands for *setting and scene, participants, ends, act of sequence, keys, instrumentalities, norms of interaction and interpretation and genres* (Suwito, 1985: 32; Wardhaugh, 1998: 153; Fasold, 1993: 44; Chaer, 1995: 62).

Yet, this study is closely related to pragmatic study, a language study examining influencing factors in the selection of language form and speech act in social interaction and effect of the utterance selection (Crystal, 1987: 120-1). Sermon register is interactional language usage phenomenon in a similar situation. There is an exclusive understanding within it between the speaker and the partner in deciding the distinctive speech act form in sermon. According to Leech (1993: 15) the selection of speech act form is influenced by speech situation.

As indicated by Halliday (1994) that factors influencing utterance occurrence can be classified in three components as follows: field (related to what is happening in a certain field), tenor (related to the participants involved in the verbal interaction) and mode (related to the selection of language form or discourse that ought to be used in interaction). These factors unquestionably affect the way the speaker interacts to the partner. Accordingly, in turn, the way to interact which is created with or by free variables will influence the language structure or the discourse, in a wider sense, which refers to its independent variable (Wijana, 1996: 7). This means that an utterance in a discourse can not be separated from social factors of both the speaker and the partner.

The Halliday three factors which consist of field, tenor and mode refer to a specific thing in a certain utterance situation. Field denotes the thing which happens or when social act takes place. To be exact, it is what the tenor is doing with language as the main component. Tenor refers to some aspects including who participates, how their characteristics are,

what their roles and positions are in the social occurrence. Meanwhile, mode signifies the role of language in a certain situation, such as persuading, describing, lecturing and so forth.

Speech act is utterances which becomes functional unit in communication (Richards, 1985: 265; Allan, 1998: 164). In uttering the speech, one can do other things besides purely saying something. In this regard, Leech (1993:316) wrote that the appropriate way to comprehend a study of speech act is by comparing Austin's speech act followed by Searle's (1979: 23-24). Austin (1962) divides speech act into three; 1) locutionary act, 2) illocutionary act and 3) perlocutionary act. Among those three speech acts, it is illocutionary act which has a focal role in communication. Searle (1979: 53) classifies illocutionary into seven types of speech act; assertive, directive, commissive, expressive, declarative, rogative and performative.

This research studies in the field of socio-pragmatic. Socio-pragmatic is an analysis towards local conditions which specifies in language usage (Tarigan, 1986: 26). Besides the language, socio-pragmatic also prioritizes social environment which supports the language. Zamzani (2007) added that socio-pragmatic study the language in correspondence with the society which needs data and subjects for more than one single individual. The challenges appearing in socio-pragmatic is not only in connection with the speech intention, but also social aspects which underlies the emergence of speech. In a different culture, a speech act will possess a distinct value seen from either politeness or the speech act manner in the culture behind the speaker. The linguistics problem in this study is grounded on the dissimilarity of social system by concerning the intention and situation where and how the utterances appear, as the factors influencing utterance.

Methods Used

This research analyzes language usage based on context, situation and is descriptive qualitative type with natural setting which describes qualitatively in words instead of mathematical numbers or statistical (Lindlof, 1994: 21). To examine the subject, there are three steps of analysis used in this research which consist of exploration, description and explanation.

The sermons taken as samples are sermons having characteristics which is appropriate to preferred data and regarded to be able to represent the whole population (Subroto, 2007: 32). In choosing samples, it needs to consider the location representativeness and the mosque environment. Data collecting is completed by three techniques; recording, noting down and in-depth interviewing. A technique called paraphrasing is used in this