

# The Use of Language Variation in Friday Prayer Sermon in Accordance with the Congregations Social Stratification in East Java:

## *A Sociolinguistics Study*

**Eddy Sugiri**

Faculty of Humanities  
Universitas Airlangga Surabaya,  
Indonesian Department (Linguistics)  
eddys.unair@gmail.com

**Syamsul Sodik**

Surabaya State University  
Faculty of Language and Arts  
Indonesian Department

**Ali Yusuf**

Surabaya State University  
Faculty of Education  
Department of Non-Formal Education

**Abstract**— The purpose of this study was to describe the language variations in friday prayer sermons based on social stratification of pilgrims in mosques in the East Java Province, Indonesia. This study used a qualitative descriptive method with the setting as it is (natural setting) which basically described qualitatively in the form of words. The object of this study was the oral text of the sermon on friday prayers in the mosques of the East Java Province, among others in the areas of Madiun, Jombang, Surabaya, Bangkalan, and Jember. The sampling technique used was purposive sampling. Each area was taken by one mosque during friday prayer. The data collection technique uses record and technique notes. In addition, structured interview techniques using questionnaires were also given to 10 respondents in each mosque. So, the number of respondents is around 50 pilgrims. These data are sorted (classified), analyzed, then concluded. The results of the study prove that most (80%) oral texts on sermon friday prayers in mosques in the East Java Province use a variety of mixed languages, namely Indonesian and Arabic. Whereas, in Jombang region uses mixed language, namely Indonesian, Arabic, and Javanese. In Bangkalan, Madura, friday sermon sermons use mixture language, namely Indonesian, Arabic, and Madurese. The use of mixed language in friday sermons is in accordance with the social stratification of the congregation.

**Keywords**— *language variations; sermons; friday prayers; sociolinguistics; East Java*

## I. INTRODUCTION

The society in East Java is a multicultural society. The diversity referred to as here is a condition of society having variations in a range of fields (Setiadi, 2015:147). These variations refer to social stratification. Social stratification in the society indicates the existence of social classes or levels, including in the form of language variation used. Standard Indonesian is commonly used by upper class society while non-standard Indonesian is commonly used by the lower classes (Chaer and Agustina, 1995: 54-55). Sumarsono and Partana (2002: 28-29) suggest that the standard variety is the language of educated people or scientists. In addition, standard variety is used in formal settings.

Not only pluralistic, the society in East Java is also bi-lingual and multilingual. In addition to mastering two languages, some master more than two languages. In communication, some use Indonesian and Javanese and some others use Indonesian, Javanese, and Madurese. The lower class society who are generally live in rural areas commonly use Javanese, both in the variety of *ngoko* and *krama*. There are even speakers who often use more than one language in a single situation (Ferguson, 1972: 232).

Since the society in East Java is multicultural and multilingual, it is necessary for a *khotib* to use appropriate language variety in delivering Friday prayer sermon. By using the appropriate language variety in accordance with the social stratification of the congregations, it is expected that the content or messages conveyed in the sermon can be well understood. This study needs to be conducted immediately because the sermons in some mosques in East Java are still delivered in a language variety that is not in

accordance with the social stratification, including the language ability, of the congregations. For example, the sermon in a mosque whose congregations are lower class Javanese is delivered in Indonesian. As a result, the content or message of the sermon may not be conveyed by the congregations. Innovation in delivering Friday prayer sermon by using a language variety suitable for the social stratification of the congregations is indeed very important so that the message or content of the sermon can be understood or conveyed. If the material of the Friday prayer sermon is easy to understand, national character building may soon be realized. The innovation in material of Friday prayer sermon by using a language variety in accordance with the social stratification of the congregations is indeed very important. Thus, the development of national character can be immediately taken into account.

## II. LITERATURE REVIEW

Sociolinguistics is the study of language that is associated with social conditions (Sumarsono and Partana, 2002:1). Sociolinguistics is also known as Institutional Linguistics (Halliday, 1970). Fishman (1972) formulates the sociology of language with the following definitions: "*The sociology of language focosses upon the entire gamut of topics related to the social organization of language behavior, including not only language usage per se, but also language attitudes, overt behavior toward language and language users.*"

The main function of language is as a tool of communication only owned by humans (Chaer and Leoni, 1995:14). Language is diverse, therefore, even though a language has certain rules or patterns, the language becomes diverse because it is used by heterogeneous speakers, (Appel, 1976: 22). Fishman (1976: 28) states that speech community is a society whose members know at least one language variety including the norms in accordance with their use. Although not all communication is a language, language is the most sophisticated and productive communication media.

A person who delivers da'wah is called khotib. In order to attract the attention from congregations or people who listen to sermons, a good speaking skill is required (Saddhono and Wijana, 2011: 433). According to Moeliono (2008: 498) sermon means "speech" or "remarks" especially those on religion. The word *khotbah* (sermon) is derived from the Arabic *khutbatul-jum'ah* which means *Friday sermon*, which means "Friday advice" (Baal-Baki, 1993: 515). Sabiq (2013: 291) suggests that sermon means testament for the public to be cautious in the form of promises of pleasure and threat of misery. Friday sermon is delivered prior to Friday prayer. The content of the the sermon is an advice to the congregations to be a cautious person. Thus, the Friday sermon is the advice of the *khotib* to the congregations as the speech partner (communicant) in the mosque which was delivered on Friday before the Friday prayer (Saddhono and Wijana, 2011:494).

The Friday prayer sermon as one of oral discourses based on the number of participants is categorized as a monologue (Rani et al., 2006: 25; Sumarlam, 2008: 15). This is because there is only one involved in the speech, namely the *khotib* or the one delivering the sermon. The speech partner in the Friday prayer sermon only listens and responds to a number of things from the *khotib*. The response is in the form of answering greetings and agreeing to the prayer.

Dell Hymes (1972) in Wardhaugh (1990) states that "a new conversation can be referred to as a speech event if it meets the eight component requirements known as *SPEAKING*, in which S (=Setting an scene), P (=Participants), E (=Ends: Purpuse and goal), A (=Act sequences), K (=Key: tone or spirit of act), I (=Intrumentalities), N (=Norms of interaction and interpretation, G (=Genres)."

## III. METHOD

This study uses a qualitative descriptive method with natural settings. The object of this study is Friday prayer sermon in Surabaya, Madiun, Malang, Bangkalan, and Jember.

The sampling technique used was purposive sampling. One mosque in each city was selected as the samples. The data collection used recording and taking notes. Bogdan and Taylor (Moleong, 2007: 3) suggest that qualitative methodology is a research procedure that produces descriptive data in the form of written and oral words from observed people and behavior.

## IV. RESULT AND DISCUSSION

### A. The Use of Language Variation in Friday prayer sermon in urban areas whose congregations are from upper social class.

*The variety of mixed language 1 (ML1) of Indonesian and Arabic.*

*Data 1*

﴿وَأْتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ  
أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ  
مِنَ الْمُتَّقِينَ﴾ (٢٧)

'Watlu 'alayhim naba-a ibnay aadama bilhaqqi idz qarrabaa qurbaanan fatuqubbila min ahadihimaa walam yutaqabbal mina al-aakhari qaala la-aqtulannaka qaala innamaa yataqabbalu allaahu mina almuttaqiina'

Tell them the story of Adam's sons (Abel and Qabil) according to the truth, when both of them offered sacrifices, the sacrifice from one of them (Abel) was accepted the one from the other (Qabil) was not. He said (Qabil): "I must kill you!" Then Habil said: "Surely Allah only accepts (sacrifices) from those who are cautious"

Data 2

﴿عَلَيْهِ إِنْ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (١٨٢) يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ  
عَلَيْكُمْ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ

'Yaa ayyuhaa alladziina aamanuu kutiba 'alaykumu shiyaamu kamaa kutiba 'alaa ladziina min qablikum la'allakum tattaquuna'.

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous'

Data 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ، لِنُرِيَهُ، مِنْ ءَايَاتِنَا إِنَّهُ  
هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ ءَاتَيْنَاهُ مِنْهُ سُلْطَانًا مُبِينًا، وَكُنَّا

Subhaana alladzii asraa bi'abdihi laylan mina almasjidi alharaami ilaa almasjidi al-aqshaa ladzii baaraknaa hawlahu linuriyahu minaayaatinaa innahu huwa alssamii'u albashiiru.

'Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.'

Meaning: Al Masjidil Aqsa and the surrounding areas are blessed by Allah through the prophets in the land and the fertility of the land.

*B. The Use of Language Variation in Friday prayer sermon in rural areas whose congregations are from lower middle class.*

*The variety of mixed language 2 (ML2) of Indonesian, Arabic, and Javanese.*

*Data 4*

*Hadirin jamaah Jumah engkang minulya.*

*Sumonggo kulo soho panjenengan sedoyo selalu bersyukur kalian sami netepi ajrih dhumateng ngersanipun Allah SWT. Sarono estu-estu ngelampahi perintah-perintahipun Allah takala soho nebihi dhumateng sedoyo awisan-awisan Allah SWT.*

'Dear Friday congregation.

Let us always be grateful by still fearing Allah SWT, by keeping His commandments and avoiding His prohibitions'

*Data 5*

*Sakwise kulo sampeyan mehami perkoro iki, kanti dhasar-dhasar dalil Al-Quran, lha kok isih nglakoni maksiyat terus tanpo wates, opo meneh babar pisan ora nggatekno, berarti kulo sampeyan pancen termasuk "zholuuman jahuulan" menungso sing banget dzolime marang Alloh lan banget olehe bodho kanggone agomo.*

*'If we do understand the Islamic laws in the Koran, but we still continue to commit immorality, let alone not paying attention at all to the laws, it means that we are indeed a "zholuuman jahuulan" the ones who are very unjust to Allah and very stupid'.*

*B. The Use of Language Variation in Friday prayer sermon in rural areas whose congregations are from lower middle class.*

*The variety of mixed language 3 (ML3) of Indonesian, Arabic, and Madurese.*

*Data 6*

قَدْ آتَاكُمْ رَمَضَانُ سَيِّدُ الشُّهُورِ فَمَرْحَبًا بِهِ وَأَهْلًا جَاءَ شَهْرُ الصِّيَامِ  
بِبَرَكَاتٍ فَأُكْرِمُ بِهِ

*Papakon kaangguay menyambut bulen Romadhon kalaben penuh rasa kegembiraan diperintahkan oleh Rasulullah SAW, beliau adebu:*

*Let's welcome Ramadan with full of excitement as ordered by the Messenger of Allah SWT:'*

Meaning: "Ramadhan has come to you, the most precious month. You should welcome Ramadhan. The month of fasting has come with all the blessings in it, so that you should glorify it. "

*C. Factors that influence the use of language variation in Friday prayer sermon in East Java*

Factors that influence the use of language variation in Friday prayer sermon:

(1) education, age, position, environment.

## V. CONCLUSION

Based on the results of data analysis, it can be concluded that language variation used by *khotib* in mosques in East Java has been adjusted to the social stratification of the congregation. Language variety used in Friday prayer sermons in East Java is

mixed languages of Indonesian and Arabic. However, there were also mosques which used mixed languages of Indonesian, Javanese, and Arabic. In Bangkalan, Madura, the language variety used is mixed languages Indonesian, Arabic, and Madurese.

## References

- Baal-Baki, R. (2013). Al-maurid: *Qamus 'Araby-Injilizi: Darul-Ilm lil-malain*.  
 Brown, Gillian dan George Yule. (1996). *Discourse analysis*. Cambridge: Cambridge University Press.  
 Chaer, Abdul dan Leonie Agustina. (1999). *Sosiolinguistik*. Jakarta: Rineka Cipta.  
 Darsono, Max. (2000). *Belajar dan pembelajaran*. Semarang: IKIP Semarang Press.  
 Fishman, J.A. (1972). *The sociology of language*. Massachussetts: Newbury House Publication.  
 Halliday, M.A.K. (1973). Explorations in the function of language. London: Edward Arnold.  
 Kesuma, Tri Mastoyo Jati. (2007). *Pengantar metode penelitian bahasa*. Yogyakarta: Carasvatibooks.  
 Ma'ruf, Amir. (1999). *Wacana khotbah jumat: Studi kasus empat masjid di Yogyakarta* (Unpublished Master's Thesis). Yogyakarta, Universitas Gajah Mada.  
 Moleong, J. (2000). *Metode penelitian kualitatif*. Jakarta: PT Remaja Rosdakarya.  
 Moeliono, Anton M. (Ed.) (2012). *Kamus Besar Bahasa Indonesia* (8th Ed). Jakarta: Kementerian Pendidikan Nasional.  
 Rani, Abdul, Bustanul Arifin, dan Martutik. (2006). *Analisis wacana: Sebuah kajian bahasa dalam pemakaian*. Malang: Bayu Media Publishing.  
 Sabiq, A.S. (2013). *Fighus-Sunnah*. Jilid I dan II Jidat; Maktabatul-Khitmatil-Khadisah.  
 Saddono, Khundaru. (2011). *Wacana khotbah jumat di kota Surakarta: Sebuah kajian sosiopragmatik* (Unpublished Doctoral Dissertation). Program Pascasarjana. Universitas Gajah Mada, Yogyakarta.  
 Setiadi, Elly dkk. (2015). *Ilmu Sosial dan Budaya Dasar* (7th ed.). Jakarta: Kencana Prenanda Media Grup.  
 Subroto, Edi. (2009). *Pengantar metode penelitian linguistik struktural*. Surakarta: UNS Press.  
 Sumarsono dan Partana (2002). *Sosiolinguistik*. Yogyakarta: Sabda.  
 Sumarlam (Ed.). (2008). *Teori dan Praktik Analisis Wacana* (4th ed.), Surakarta: Pustaka Cakra.