

# THE LANGUAGE USAGE IN THE DISCOURSE OF FRIDAY PREACHING IN JAVA, INDONESIA

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## **Abstrak:**

Tulisan ini hendak menjelaskan karakteristik khutbah Jum'at dalam perspektif sosio-pragmatik dan budaya Jawa. Data tulisan ini diambil secara purposif dari khutbah Jum'at di daerah Surakarta, Jawa Tengah. Dalam mengumpulkan data, penulis menggunakan teknik rekaman. Konteks sosial komponen tutur digunakan sebagai alat analisis. Dengan menggunakan delapan komponen ujaran (*Setting, Participants, Ends, Act, Keys, Instrumentalities, Norms, dan Genre*) menurut Dell Hymes, tulisan ini mencakup karakteristik tertentu. Berbeda dengan lainnya, khutbah Jum'at memiliki aturannya tersendiri, meskipun dalam banyak hal dipengaruhi oleh khatibnya. Khatib memiliki otoritas penuh dalam menyampaikan khutbah Jum'at dengan gaya bahasanya sendiri walaupun sesungguhnya ia harus patuh pada aturan yang berlaku.

## **Abstract:**

The study explains the special characteristics of Friday preaching at mosques in the perspective of socio-pragmatic and Javanese culture. The data were taken purposively from Friday preaching in Surakarta, Central Java. The study utilizes recording technique to collect the data. Social context of speech component is taken into account in the analysis. The result of the study shows that Friday preaching, analysed by using Dell Hymes' speech components i.e. (1) Setting and Scene, (2) Participants, (3) Ends, (4) Act, (5) Keys, (6) Instrumentalities, (7) Norms and (8) Genres, encompasses special characteristics. Friday preaching has distinct rules, yet in any discourse it is influenced by the *khâtib*. The addresser or preacher has authority in delivering Friday preaching with his own language style, even though he should obey the prevailing rules.

## **Keywords:**

Friday preach, socio-pragmatic, speech component, Javanese culture, register

## **Introduction**

Friday preaching is a special and unique verbal occurrence. It is explained in some researches of Friday preaching

viewed from various perspectives<sup>1</sup>. Based on the researcher's observation, Friday

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<sup>1</sup>Preaching-focused studies were conducted by Amir Ma'ruf, *Wacana Khotbah Jumat: Studi Kasus*

preachings in Surakarta was delivered in at least three medium languages, i.e. Javanese, Indonesian and Arabian language. Generally, Javanese language is utilized in rural area and a small part of town. Indonesian language usage is common in urban area. This is because in urban area, the Friday worship's audience come from numerous backgrounds of education, culture or profession. Arabian language for Friday preaching is employed in some certain mosques. Other than the three languages, there is Friday preaching using English as the medium language in an Islamic boarding school in a particular time.

The focus of the research is Friday preaching in Surakarta as a representation of Javanese culture, particularly with Indonesian language as the medium. The choosing of study materials of Friday preaching register comes from an idea that language utilized in Friday preaching has special form, function and charac-

teristics. For example, the specialities present in the opening of preaching in Arabian language which is then followed by Indonesian language. There has been a research on verbal styles of Friday preaching<sup>2</sup>. Nevertheless, it cannot completely describe the specialties of Friday preaching, particularly in Surakarta of which the people strongly hold the dominant Javanese culture.

As a verbal discourse, Friday preaching has special structure when it is observed. It begins and ends with complete *salâm*. Besides, its structure has specialties that it consists of two preachings and each has its own special form. The first preaching of Friday preaching structure consists of (1) *muqaddimah* (opening) which contains *hamdalah*, two sentences of *syahadat* and *Salawat Nabî*, (2) a call for improving piety and devotion, (3) the preaching contents/materials completed with data, facts, analysis, history, Al-Qur'an *nash* and quoted *hadîts*, (4) brief conclusion of the preaching and (5) closing with wishes and prayers. The second preaching comprises of (1) *hamdalah*, two sentences of *syahadat* and *Salawat Nabî*, (2) the order of piety and devotion, (3) preaching conclusion and (4) closing prayers for the entire Muslim<sup>3</sup>.

A more particular phenomenon correlated to Friday preaching in Surakarta is the appearance of the dominant Javanese language of Surakartanese dialect. The dialect is quite different from that of other cities like Semarang or Surabaya. The differences lie on the vocabularies and the intonation. Surakarta Javanese is used as the standard of either

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*Empat Masjid di Yogyakarta* (Yogyakarta: Gadjah Mada University, 1999); Dudung Rahmat Hidayat, *Pemakaian Bahasa Indonesia Ragam Lisan oleh Para Khotib di Kotamadya Bandung: Studi Deskriptif terhadap Ragam dan Fungsi Bahasa* (Bandung: Indonesia University of Education, 1999); Widada Hadisaputra, "Gejala Interferensi dalam Bahasa Jawa: Studi Kasus Bentuk Tuturan Khotbah Jumat Agama Islam", *Jala Bahasa: Jurnal Ilmiah Kebahasaan*, Vol I, No. 1 (2005), p. 1-13; Kundharu Saddhono, *Analisis Wacana Khotbah Jumat: Pendekatan Mikro dan Makrostruktural* (Surakarta, Sebelas Maret University, 2005); Idem, *Wacana Khotbah Jumat di Kota Surakarta: Sebuah Kajian Sosiopragmatik* (Yogyakarta: Gadjah Mada University, 2011); Idem, "The Discourse of Friday Sermon in Surakarta: A Socio-pragmatic Study", *Wacana: Journal of the Humanities of Indonesia*, Vol. 14, No. 1 (April, 2012), p. 145-153; Idem, "Bentuk dan Fungsi Kode dalam Wacana Khotbah Jumat: Studi Kasus di Kota Surakarta", *Adabiyat: Jurnal Bahasa dan Sastra*, Vol. XI, No. 1 (Juni, 2012), p. 71-92.

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<sup>2</sup>Conducted by Hidayat, *Pemakaian Bahasa Indonesia*.

<sup>3</sup>Yunus Hadi Syam, *Titian Menuju Takwa* (Yogyakarta: Cahaya Hikmah, 2003), p. 33

national or international Javanese, as in Suriname. Unavoidable, this phenomenon is closely related to the fact that Surakarta is the centre of Javanese culture. Javanese culture is dominantly practiced in Surakarta society's daily life. Hence, Javanese language usage in Friday preaching is highly determined by the presence of Surakarta as the location where verbal occurrence takes place. Meanwhile, Javanese language used is varied in the verbal level which is Javanese *ngoko* and *krama*. *Ngoko* is one level of language in a Javanese language spoken among the Javanese in general. *Krama* is one level of language in the Java language is used to talk to the person honored or an older person. This is what makes the phenomenon of Friday preaching is interesting to be examined. The Javanese language discourses in Friday preaching have been researched with a conclusion drawn that Javanese culture is considerably influential in the language usage of Friday preaching in Surakarta<sup>4</sup>

As a verbal discourse, Friday preaching has utilized language characteristics, indeed. The emergence of register forms is influenced by non-lingual factors. There are some factors in determining Friday preaching register, as Hymes<sup>5</sup> formulated by acronym of SPEAKING, i.e. (1) **Setting and Scene** which means the location and situation where a speech takes place, (2) **Participants** meaning the speech participants, (3) **Ends** or the verbal objective, (4) **Acts** implying the method of speech presentation, (5) **Keys** meaning

the speech tone, (6) **Instrumentalities** or speech devices, (7) **Norms** and (8) **Genres** or speech types<sup>6</sup>. The understanding toward *speech components* is important considering that linguistic codes which are taken for this study object can be interpreted by examining and observing social and cultural context as what is contained in the speech component concept as well as concerning Javanese culture context which is dominant in Surakarta.

### Research Method

The research is to study the language usage in Friday preaching based on context and situation. The type of the research is descriptive qualitative with natural setting which essentially describes in words qualitatively, instead of mathematic numbers or statistic<sup>7</sup>. Data for the study is Friday preaching in Surakarta comprising of five districts and five mosque environments, i.e. Jebres (educational environment), Laweyan (religious environment), Pasar Kliwon (family environment), Banjarsari (networking environment) and Serengan (social environment). Friday preaching taken as the study sample is in the period of 2008-2009. The sample drawing technique is purposive sampling. Preaching discourses which was taken as the sample is data having characteristics corresponding to

<sup>4</sup>Kundharu Saddhono, *Etnik Madura: Perspektif Integrasi Linguistik Kultural* (Surakarta: Pustaka Cakra, 2010)

<sup>5</sup>Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach* (Philadelphia: University of Pennsylvania Press, 1974), p.112

<sup>6</sup>Suwito, *Sosiolinguistik* (Surakarta: Faculty of Letter Sebelas Maret University, 1985), p. 32; Ronald Wardhaugh, *An Introduction to Sociolinguistics* (Oxford: Basil Blackwell, 1998), p. 153; Ralph Fasold, *The Sociolinguistics of Society* (New York: Basil Blackwell, 1993), p. 44; Abdul Chaer and Leoni Agustina, *Sosiolinguistik* (Jakarta: Rineka Cipta, 1995), p. 62.

<sup>7</sup> Thomas R. Lindlof, *Qualitative Communication Research Methods* (Thousand Oaks: SAGE Publisher, 1994), p. 21.

the writer's required data and considered to be able to represent as a whole<sup>8</sup>.

The data were collected by using recording technique. Some points that should be noted are (1) time and place of the verbal occurrence, (2) verbal manifestation, (3) the identity of the addresser and society or the addressee and (4) the speech objective or the content<sup>9</sup>. In addition, data were collected by in-depth interview with *khâtib* concerning to the matter of Friday preaching language.

The study employed matching method to examine and determine the identity of particular lingual unit by utilizing determining device of non lingual, other than language and the corresponding language<sup>10</sup>. Soepomo Poedjo-soedarmo stated that linguistic research is basically a contextual research. Contextual research is a research of verbal manifestation (language) with respect to social context following the verbal occurrence<sup>11</sup>. In the data analysis, the social context of speech components will be considered. The speech components in the study data analysis are (1) the addresser, (2) the addressee, (3) speech situation, (4) speech objective and (5) the speech content. It shows that language analysis in this research is conducted by considering elements outside language

such as social, situational and cultural factor<sup>12</sup>.

## Speech Components in Friday Preaching

### 1. Speech Setting and Scene

Setting and scene is one of the factors influencing language usage. Setting is more physical which includes time and place of the verbal occurrence. Scene refers to the situation and time of the verbal occurrence. This situation is a psychological background which refers to psychological situation following verbal occurrence. Different time, places and situation can generate different language variation. It is the factor of background and situation which raises the formal and sacred style in Friday preaching. It is called formal because the speech delivered by the speaker is message or advice in order to improve the piety. Sacred refers to the definition that Friday preaching is a range of prayers containing certain requisition and pillars. Consequently, when the requisition and pillars are not completed, Friday preaching is considered invalid.

Related to setting, the discourse of Friday preaching is conducted in the afternoon or at around 12.00 p.m. of local time. It was held in mosques of five districts in Surakarta to represent the mosque environment. The scene is the serious audiences wherefore Friday preaching is part of Friday prayers. However, most of them were sleepy or even sleeping during the preaching. It occurred due to preaching was held at noon recess in which the audiences who have been doing activities since morning, was

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<sup>8</sup> As stated by Edi Subroto, *Pengantar Metode Penelitian Linguistik Struktural* (Surakarta: Sebelas Maret University Press, 2009), p. 32.

<sup>9</sup> Saddhono, *Etnik Madura*, p. 54.

<sup>10</sup> Sudaryanto, *Linguistik: Identitasnya, Cara Penanganan Objeknya, dan Hasil Kajiannya* (Yogyakarta, Duta Wacana University Press, 1995), p. 13.

<sup>11</sup> In Maryono Dwi Raharjo, *Bahasa Jawa Krama* (Surakarta: Pustaka Cakra, 2001), p. 20.

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<sup>12</sup> Markhamah, *Etnik Cina: Kajian Linguistik Kultural* (Surakarta: University of Muhammadiyah Surakarta, 2001), p. 11.

exhausted. With that condition, they had to listen to the preaching which possibly made them even more sleepy because *khâtib*'s speech style was not interesting. At the same time, *khâtib* was ready to preach to engage the audiences to perform good deeds. This is when a key role of *khâtib* is needed that he had to know the physical and psychological condition of his audiences so that the preaching he delivered meets the objectives as expected.

[1] Pada siang yang cerah ini, yang bahagia ini, marilah kita bersama-sama lebih mendekatkan diri dan meningkatkan takwa kita kepada Allah *subhânahu wa ta'âlâ* dengan memuji Allah, mengagungkan Allah, membesarkan nama Allah, bahwa di jagat raya ini hanya Allah lah maha Suci, hanya Allah lah Yang Maha Agung, maha Pencipta dan Maha segala-galanya. Pencipta langit, Pencipta bumi, Pencipta bulan, Pencipta matahari, Pencipta bintang-bintang, planet-planet dan segala makhluk hidup, yang termasuk juga kita, manusia.

In this sunny and joyful day, let us be closer to Allah *subhânahu wa ta'âlâ* by praising and glorifying and bringing up the name of Allah, believing that Allah is the Almighty, the Creator of everything in the universe, the sky, the earth, the moon, the sun, the stars, the planets and all the living creatures including us, the human being.

Data [1] explicitly illustrates that the time of preaching is in the afternoon, indicating the midday (12.00 p.m.) when the audience felt exhausted from activities they did since the morning. When someone is exhausted, all he wants to do is taking time for having some rest or sleep. It might be aggravated by

monotonous and uninteresting preaching. It is comparable to a lullaby of a story for children. Once *khâtib* notices such condition, he would rather choose an interesting topic and communicatively deliver it. As a prayer, there cannot be a humour inserted in the preaching as an approach to attract the audiences' attention. Therefore, *khâtib* should be able to manage the language well. It can be seen in data [1] where *khâtib* exploits the language as well as poem. He expects that the audiences can enjoy and receive what he delivers without such boredom.

## 2. Participants

Participants are people involved in the direct and indirect conversation. The speech participants are the speaker and the listener, the addresser and the addressee, and the sender and the receiver. Subject correlated to participants are age, education and social background. Besides, social status also highly determines the range of language used.

The participants in Friday preaching are *khâtib* as the addresser and audiences as the addressee. *Khâtib* plays important role in determining speech because it is monologue. The relationship between *khâtib* and his audiences influences the existing speech type. *Khâtib* whose role is to preach has to be concerned about the language he uses by seeing the audiences condition. Such factor is related to the speech level because preaching takes place in Surakarta utilizing Javanese as their daily language.

Generally, a *khâtib* has to possess deep knowledge of religious and meet the particular requirements which one of them is able to recite al-Qur'an fluently. Most of *khâtibs* in Friday preaching have higher education. No wonder that Java-

nese culture appears in the series of Friday preaching. Meanwhile, most of the addressees were male and *baligh* (adults) with varying education levels. The education level was identified by seeing the mosque environment. For example, most of the addressees are highly educated as the location of the mosque is in a campus area. The majority of addressee's cultural backgrounds are Javanese, but some are not, as in the academic and social environment.

[2] Namun harus diketahui bahwa memberantas kemungkaran yang sudah merajalela tidak hanya dilakukan oleh individu-individu semata karena kurang efektif dan kadang-kadang berisiko tinggi sehingga kewajiban *amar ma'rûf nahi munkar* dapat dilaksanakan secara sempurna dan efektif oleh pemerintah, sesuai dengan pernyataan Utsmân bin Affân, sesungguhnya Allah bertindak dengan kekuasaan apa yang tidak bisa dicegah dengan al-Qur'an, di samping itu *amar ma'rûf nahi munkar* merupakan salah satu *civitas* utama pemerintah.

However, it should be noted that eradicating the widespread wrongdoing individually is less effective and high risk. The obligation of *amar ma'rûf nahi munkar* will be perfectly and effectively performed by government because it is the main conscientiousness of the government. It is stated by Utsmân bin Affân that Allah enacts with authority which cannot be prevented by the al-Qur'an.

Preaching in data [2] took place in mosque in educational environment. We can see that the participants influence the speech delivered by *khâtib*. Highly edu-

cated addresser will use formal language of which the dictions sound "academic" and hardly understood by common people. The example dictions are words like *individu* (individually), *efektif* (effectively), *risiko* (risk), *civitas* (conscientiousness). Such words were surely used in preaching in the mosque of education institutional environment with the major audiences were university students, officer, lecturers and local society residing in the environment. It proves that participants, both the addresser and addressee, highly determine the speech.

### 3. The Ends (the Speech Objective)

The ends are the results or responses from a conversation as expected by the addresser (ends as outcomes) and the final objective of the conversation (ends in view goals). In other words, the ends are the speech intention and objective comprising the topic which is influential in language utilization. Friday preaching has the ends to spread the orders of piety and the knowledge or comprehension toward the al-Qur'an verses and the words of Prophet Muhammad SAW in *hadîts*. Such factors make Friday preaching a special speech.

The verbal occurrence causes the language possessing special characteristics, as the language in the sphere of law, trading, military, etc. The obligation of *khâtib* is to deliver the message of piety and that of the audiences is to listen and pay attention to the speech. Therefore, it is forbidden for the audiences to talk or sleep during the speech for a reason that it causes the Friday worship unauthorized.

[3] Melalui kesempatan khotbah Jumat di bulan Syawal ini, kami mengajak, kami menyeru, sekaligus berwasiat. Marilah kita bersama-sama

meningkatkan kualitas iman dan takwa kita kepada Allah dalam artian sesungguhnya sebaik-baik berkah dalam perjalanan kita kepada Allah adalah ketakwaan kita kepadanya Allah SWT.

By this Friday preaching in the month of Syawal, I am here to invite, to encourage you to improve our faith and devotion toward Allah as we all know that the best blessing in our journey to Allah is our piety.

Data [3] clearly show that the ends of the speech delivered by *khâtib* to his audiences are spreading the message of devotion. Pious means doing God's commands and avoiding God's prohibitions. The invitation of *khâtib* is seen by words 'marilah' (invite) and 'mengajak' (encourage) emphasizing the call. The call is not only aimed for the audiences, but also for *khâtib* himself. It is proved by words 'bersama-sama' (together). Therefore, it can be said that data [3] is the speech influenced by the ends. Message of piety is the most important and the pillars of Friday preaching. All those words are pointed in one goal that is to improve piety which is generally emphasized by quoting al-Qur'an verses, *hadîts*, the history of prophet and his companions, phenomena in the society and all matters correlated to the message.

#### 4. Sequence of Act (Method of Presentation)

Sequence of act consists of message form and message content. It refers to the form, sequence and the content of the discourse. It is how the addresser begins the speech, delivers the message and closes the speech. The speech forms have to do with the choice of words, how it is used and the relevance between what is

said and the speech. In pragmatic study, the form includes locution, illocution and per locution. The speech form in preaching, daily conversation and the process of learning and teaching are different subject.

This factor is closely related to the monologue *khâtib* with the addressee passively participating. This condition causes particular act of speech so that the speech will be well delivered to the audiences. Most of Friday preaching is delivered in Indonesian. Some of them are presented in Arabian in respect to the demand of the Friday preaching pillars. The sequences of Friday preaching begin with *salâm* (Islamic greeting), *adzan* (call for Muslim to sign the time to start praying), *hamdalah*, *syahadat*, *shalawat*, message of devotion, preaching material and prayers for the first preaching. The second preaching begins with *salâm*, *hamdalah*, *syahadat*, *shalawat*, message of devotion, conclusion and closing prayer.

[4] Di kesempatan siang hari ini, saya sedikit akan menyinggung tentang hubungan antara dosa dan bencana. Kenapa bencana terus menimpa dan bertubi-tubi kepada negeri yang mayoritas penduduknya adalah Islam. Mari bersama-sama kita introspeksi, adakah kesalahan kita bersama-sama atau kesalahan kita sendiri, sehingga azab Allah, ujian Allah selalu datang kepada orang-orang yang beriman, selalu datang pada bangsa yang kita cintai.

In this afternoon, I will mention about the correlation between sin and disaster. Why do disasters continuously happen in the country with Muslim as the major population? Let us introspect to ourselves, is there any sin we did before, so that doom and pun-

ishment of Allah befall onto the faithful in our beloved country.

Data [4] show that the factor of acts containing message and its content influence the *khâtib's* speech. The point of data [4] concerns the recent phenomena happening in Indonesia like flood, mountains eruptions, and accidents of public transportations. To emphasize the message, *khâtib* quoted the al-Qur'an verses of ar-Rûm (41): *zhaharal fasâdu fi al-barri wal bahri bimâ kasabat aîdin nâs liyuzhîqahum ba'dalladzî 'amilû la'allahum yarji'ûn* which means that mischief has appeared on land and sea because of [the meed] that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil). To underline the verse, *khâtib* explains the correlation between sin and disasters. The verse implies that Allah is the most fair and wise who will not give disaster for people unless they have committed big sins and against the orders. Most people perceive the befallen calamity by rational thought overriding the divine revelation. Therefore, the message is seen to be influential for *khâtib* in delivering it.

## 5. The Keys/Speech Tone

The keys are the spirit in verbalizing the speech. The spirit of speech is casually serious in utilizing language. In other words, the factor of keys is the language style and tone in speech. Because Friday preaching is a worship series in Friday worship occurring in formal and sacred situation, the language in speech is prim and proper. Furthermore, not any kinds of humour are allowed to be inserted in the speech for the reason that it interfere the sacredness of worship. Stated in *hadîts*, as someone is talking during

preaching, his prayer is futile. *Khâtib's* tone, attitude and the way he preaches, has specialties based on several things like the ideology and location of mosques. As a messenger, his preaching is serious without any humour inserted.

[5] *Alḥamdulillâh* bahwa pada hari ini kita telah memasuki hari kedua puluh enam, tinggal beberapa hari lagi puasa Ramadhan pada tahun ini akan kita selesaikan dan pada hari-hari ini boleh dikatakan kita sudah memasuki fase namanya *itqum-minannâr*, putaran di mana kita *Insyâ Allâh* dibebaskan dari siksa api neraka. Yakni karena kita mau beribadah puasa dari serangkaian ibadah yang dicontohkan Rasulullah *Shallallâhu 'Alayhi Wasallam*. selama Ramadhan khususnya, sehingga ada sisa beberapa hari ini kita hendaknya mengikuti jejak langkah Rasulullah yakni Rasulullah *Shallallâhu 'Alayhi Wasallam* tambah semangatnya di dalam beribadah di akhir-akhir bulan Ramadhan, bukan sebaliknya semakin loyo, tidak, tetapi Rasulullah sekali lagi bahkan semakin semangat mengajak keluarganya untuk tambah semangat.

*Alḥamdulillâh*, today is the 26th day of *Ramadrân*, in several days later we will come to a phase of *'itqun min al-nâr*, a moment where, we *Insyâ Allâh*, will be freed from the Fire. It is because we are willing to fast during *Ramadrân* month as exemplified by Rasulullah *Shallallâhu 'Alayhi Wasallam*. His eagerness in prayer grew more and more in the last days of *Ramadrân* month. He also encouraged his family to be more vibrant.

Data [5] are the example of the



keys which influence speech well. The attitude of *khâtib* is serious and pleased for he always brings good news to improve piety and devotion to Allah. His expression and the audiences' is delighted which is confirmed by stating *alhamdulillah* in the beginning of the speech as they had been fasting for 26 days. The joy is also proved by the explanation referring to the reward from Allah in the last days of fasting. *Khâtib* stated that the days are called as the phase of *itquminannâr*, a moment where Muslims are freed from the Fire. This call is indeed good news for Muslims. In the speech, *khâtib* explains that in the last days of *Ramadhân*, Prophet Muhammad's prayer was increasing. This is certainly different from what the Muslims in general do in the last days of *Ramadhân*. They are busy in preparing to welcome the *Eid* by working very hard. This is why *khâtib* spread good news to the audiences without humour.

## 6. The Speech Device / Instrumentalities

Instrumentalities are devices/ means exercised in the speech. It is the way the preaching is delivered either by oral or written. It is also about the media to spread the speech including by letters or radio. Instrumentalities have to do with the means referring to the language articulated by the addresser embracing speech code such as dialect or register.

Friday preaching is delivered orally. In preaching in podium in front of the audiences, some *khâtibs* perform it spontaneously, but the remaining do by reading text. As quoting al-Qur'an, they have to recite it because the reading should be right in line with what is stated in it. In the speech, *khâtibs* use Indonesian and Arabian language as the requirement in Friday speech. They generally use

loudspeaker so that the audiences in a large number are expected to be able to listen to the preaching.

[6] Ya, jemaah yang dirahmati Allah. Marilah kita bersama-sama panjatkan syukur ke hadirat Allah *subhânahu wa ta'âlâ*, karena Allah telah memberikan berjuta-juta kenikmatan kepada kita sekalian, dan kenikmatan itu telah kita nikmati satu demi satu. Walaupun kadang kita lupa memohon, walaupun kadang kita lupa bersyukur kepada-Nya, maka tetaplah. *Allâhu akbar*, Allah Maha Besar.

O, the blessed audiences. Let us pray for gratitude towards Allah *subhânahu wa ta'âlâ*, for Allah has bestowed us with millions of indulgence, but we frequently forget to thank God and be grateful. *Allâhu akbar*, Allah the Almighty.

Data [6] is the instrumentalities influencing speech in Friday preaching. As we know that the atmosphere of Friday preaching is formal, but we can see the usage of informal word above, 'Ya' ('O'), in the beginning of the speech. This is reasonable because Friday preaching is verbal discourse so that particles for emphasizing frequently appear. Thus, the emergence of unfamiliar terms is form of consequences of Friday preaching as verbal discourse. However, the addressers also influence the emergence of the terms.

## 7. Norms of Interaction and Interpretation

Norms of interaction and interpretation point to a norm or regulation which bounds the speech, for example: what may be delivered and may not, how to deliver it: soft, rude, open, immoral and so on. These norms also aim on the

interaction norms between addresser and addressee and discourse interpretation used and obeyed by both sides.

In Friday preaching, it is clear that the speech is only delivered by *khâtib* and the audiences are only listeners. The addressees only listen to the preaching, answer *salâm*, and say 'amen' for prayer. During the preaching, the audiences may not talk because it will cause Friday prayer to be not wholly perfect. If we see closely, there is uniqueness in Friday preaching where addresser of the preaching is not only the *khâtib*, but also *mu'adzdîn*, person who peals *adzân*. The structure of Friday preaching begins with opening *salâm* and ends with closing greet plus pray. In conclusion, addresser in Friday preaching consists of two persons: *khâtib* and *mu'adzdîn*, while addressees are all audiences who give passive response when *khâtib* greets them and prays. Similar thing is performed by addressees when *mu'adzdîn* peals *adzân*.

[7] Hadirin jemaah Jumat kaum muslimin muslimat dan saudara-saudaraku. *Alhamdulillah* marilah kita tidak hentinya memanjatkan puji syukur kita kehadirat Allah SWT yang selama ini hingga siang hari ini kita senantiasa mendapat limpahan rahmat dan nikmat-Nya. Kita senantiasa dibimbing oleh Allah ke jalan yang benar, jalan kehidupan menuju kebahagiaan baik di dunia terlebih kebahagiaan hakiki dan abadi di akhirat nanti. Itulah jalan kehidupan yang kita tempuh berupa agama Islam. Maka setiap kali kita shalat, di saat kita membaca *al-Fâtihah*, selalu permohonan kita *ihdina al-shirâth al-mustaqîm*. Ya Allah, tunjukkanlah kami ke jalan yang lurus, dan jalan yang lurus atau *sirâth al-mustaqîm* di sini dalam tafsir diartikan sebagai *dîn*

*al-Islam*, Agama Islam. Dalam pengertian, tentunya setelah kita ini meyakini dan memeluk agama Islam, kita senantiasa memohon agar selalu dibimbing oleh Allah di dalam beragama atau di dalam kita memeluk agama Islam. Di samping masih banyak lagi rahmat dan nikmat Allah yang selalu kita rasakan. Hendaknya kita menjadi hamba Allah yang pandai bersyukur dengan cara menggunakan semua kenikmatan itu tadi untuk bekal kita beribadah pada Allah. Dengan nikmat Allah itu, mari kita selalu meningkatkan 'amal<sup>iyah</sup> kita, meningkatkan takwa kita kepada Allah. Itulah berarti kita mensyukuri nikmat Allah.

Dear audience of Friday prayer, *Muslimîn* and *Muslimât* and my fellow brothers. *Alhamdulillah*, let us not stop being grateful to Allah SWT, who until this afternoon always gives us His grace and blessing. We are continually guided by Allah to the right path, path of life directed to happiness on earth and moreover, a true and immortal happiness on after life. The life path is the path we walk on: Islam. So every time we do prayer, when we cite *al-Fâtihah*, we always beg *ihdina al-shirâth al-mustaqîm*: Dear Allah, show us a straight path. The straight path or *sirâth al-mustaqîm* here is interpreted as *dîn al-Islam* or the religion of Islam. In a context, of course after this we believe and adhere Islam. We always pray so we are guided by Allah in being His religion. Other than that, there are so many graces from Him we feel all the time. We should be His servants who are grateful by employing all His blessings as our

modal to worship Him. With Allah's blessings, let us enhance our *amaliyah* (good deeds) and our belief toward Him. It means we thank Allah's blessings.

Data [7] show norms factor in Friday preaching. The core of this preaching is message of devotion that asking the audiences to always raise belief toward Allah SWT. Data [7] is seen that the message of devotion is there at the end of the paragraph: "With Allah's blessings, let us enhance our '*amaliyah* (good deeds) and our belief toward Him. It means that we thank Allah for the blessings". In such speech, belief is embodied in the form of being grateful for blessings given by Allah SWT. In Friday preaching discourse, it is common to begin preaching with *salâm* to all audiences. Besides giving message of devotion at the speech beginning, *khâtib* usually asks his audiences to always be grateful to Allah SWT for the blessings. Prevailing norms in Friday preaching are the addresser attitude. *Khâtib* is the addresser and audiences are the addressees that from the beginning of preaching the roles are identical. Addressees respond only in answering *salâm* and saying *amîn* to prayer delivered by *khâtib*, even in Friday preaching, they are forbidden talking or making sound. For instance, when *khâtib* delivers a question, audiences do not need to answer because it is commonly rhetoric that does not need any answer. The speech is generally simply as an emphasis and *khâtib's* metaphor with aim that the audiences keep listening to the preaching material. Example of such speech is available in data [8] below:

[8] Hadirin jemaah *rahimakumullâh*. Apakah kita tega anak kita, keluarga kita diberi makan dari hasil judi? Dan

*Alhamdulillah* di tempat kita terutama desa saya *Subhânallâh*, semoga Allah SWT memberi umur panjang kepada saya karena ada sedikit masalah judi mereka langsung sadar, *Alhamdulillah*. Saya harap dengan kekuatan dan kekuasaan Allah teguhlah cita-cita dengan al-Qur'an dan kekuasaan karena sesungguhnya kekuasaan adalah lebih utama, lebih mempan, lebih mengena dengan kekuasaan.

Dear audience *rahimakum Allâh*. Do we have a heart that our children and family to eat from the result of gambling? And *Alhamdulillah* that in our society especially in my village, *Subhânallâh*, may Allah blesses me with long live because when there was a little gambling problem here, my people realize that it was wrong, *Alhamdulillah*. I hope with Allah's might and authority, our vision will be firm with Al-Qur'an and authority, because authority is more primary, more susceptible, more touching.

Question in data [8] certainly does not need an answer from the addressees. Such address is a rhetorical form delivered by *khâtib* to his audiences. It is emphasized by his following explanation that we do not want our family eat something from what gambling gives us for gambling is an illicit conduct and forbidden by the religion. This data [8] accentuate that in Friday preaching there are certain norms or guidelines that should be obeyed by *khâtib* as addresser and audiences as addressees. Undoubtedly, these norms give influence toward the speech uttered by *khâtib* in delivering his preaching.

## 8. Speech Genres

Genres are types or forms of delivering discourse. This directly points to delivered discourse types, for example telephone discourse, newspaper discourse, preaching discourse and so on. Friday preaching is included into speech genre, preaching or sermon in particular. *Khutbah* (preaching) is speech which particularly explains religious moral<sup>13</sup>. Many expressions in Arabic appear in Friday preaching for it is a series of Islamic worship where the language is often employed. Friday preaching is particular and unique verbal occurrences because it has special characteristics. Prevailed verbal occurrences can be divided into religious proselytizing, recitation, seven minutes preaching events and so on.

[9] Di samping itu perlu kita ingat bahwa besok pada hari kiamat kita semuanya akan bertanggungjawabkan apa yang telah kita lakukan selama di dunia ini. Dan kita tidak akan bisa mengelak sedikit pun, dalam surat Yâsîn ayat 65, *Alyawma nakhtimu 'alâ afwâhihim wa tukallimunâ aydihim wa tasyhadu arjuluhum bimâ kânû yaksibûn*. Pada hari ini, hari kiamat, Kami kunci, Kami tutup mulut-mulut mereka dan akan berbicara kepada Kami, tangan-tangan mereka dan akan disaksikan oleh kaki-kaki mereka atas apa yang telah mereka perbuat di masa sebelumnya. Ini akan benar-benar terjadi pada kita besok, semuanya akan mengalami hal semacam ini besok di hari kiamat.

Besides, we need to remember that on the Judgment Day, all of us will take responsibility on what we have done as we lived in this world. We will not be able to forbear even slightly. In Su-

ra Yâsîn: 65: *Alyawma nakhtimu 'alâ afwâhihim wa tukallimunâ aydihim wa tasyhadu arjuluhum bimâ kânû yaksibûn*. "On that day, the day of Judgment, We lock, We seal their mouths and will talk to Us, their hands and witnessed by their feet on what they have done in prior period". This will truly happen to us tomorrow, every and each of us will experience this on the Judgment Day.

Friday preaching is a worship series of Friday pray. As worship, there are norms that must be followed by both *khâtib* and audiences. The norms cause speech has particular characteristic which is Friday preaching discourse. As speech, Friday preaching explains Islamic teaching certainly cannot be separated from Arabic language. Moreover in Friday preaching requirements it is stated that *khâtib* must quote even though only one al-Qur'an verse. Seen in data [9], *khâtib* quotes Sura Yâsîn: 65: *Alyawma nakhtimu 'alâ afwâhihim wa tukallimunâ aydihim wa tasyhadu arjuluhum bimâ kânû yaksibûn*. "On that day, the day of Judgment, We lock, We seal their mouths and will talk to Us, their hands and witnessed by their feet on what they have done in prior period". There are still many requirements in Friday preaching, including greetings, *adzân*, *hamdalah*, *syahadat* and *shalawat* recitations, message of devotion, al-Qur'an verse and prayer. Those requirements make Friday preaching to have distinct language usage.

### Terms in Friday Preaching

Friday preaching is an established discourse type and it has been known by society. Once a *khâtib* does not follow those structural norms, he will get negative reaction from his audiences. Related

<sup>13</sup>According to *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 1999)

to this, there are in fact several main entities that need to be considered, among them are discourse classification and the function of language in society. Generally, discourse can be divided into three important points: (1) type of discourse according to its language function which communicative in nature, (2) type of discourse according to its language function which sacred in nature, and (3) type of discourse according to its language function which expressive in nature<sup>14</sup>. Study about these types of discourse is often challenged with border line problems. Since language is continuum in nature and continually stretched, thus making firm classification is difficult to do. In border line, there are types of mix discourse which is expressive-communicative, expressive-sacred, sacred-communicative in characters and so forth.

Types of discourse is included into language variation<sup>15</sup>. The term discourse is compared to register. In Linguistics Dictionary, register is compared to language variations of *manner of discourse*, *key*, and *keyword* which have different language variation meaning according to usage: discussed topics, speakers' relationship, speaking partner and subject of speaking, medium of speaking<sup>16</sup>. This type of discourse will be different from one another because of dissimilar meaning or will exist on addresser when addressing discourse. The most important factors to determine types of discourse are item, structure, and variant determiner. Thus, in approaching some language variation we must take two steps,

<sup>14</sup> Soepomo Poedjosoedarmo, *Sosiolinguistik* (Yogyakarta: Naskah Buku, 2010)

<sup>15</sup> Ibid

<sup>16</sup> Bambang Kaswanti Purwo, *Kamus Linguistik* (Jakarta: Gramedia, 2008), p. 206.

they are: (1) highlighting type of variety from language point of view, and (2) highlighting type of variety from other type used in observed variation<sup>17</sup>.

Observed point in this study is term or special vocabulary appears in Friday preaching occurred in city of Surakarta. Term is word or phrase which accurately reveals a meaning, concept, process, and condition or special character in certain subject. If we comprehend further, vocabularies in Friday preaching can be classified into ideological dialect. State of situation in Indonesia with various religions can cause employed language variations. There are special terms appear in Friday preaching because its discourse is special one.<sup>18</sup>

### Diction in Friday Preaching

Diction means special vocabularies appear in every mosque with different environment. Speech location in sociolinguistics or pragmatics study exceedingly determines addresser in employing his language. Someone may speak differently at home, office or mosque. Vocabularies appear in every of those place will be different as well. In this study, vocabularies in every mosque with different environment will appear differently.

Friday preaching occurred in family environment is chosen from Surakarta Hadiningrat Palace. This choice is based on the assumption that Javanese culture is still dominant than that in outside the palace. The determining factor is utterance location, addresser and addressee. Javanese language that appears, for instance are *eman-eman* (too bad, unfortunate), *mampir ngombe* (to stop by

<sup>17</sup> Poedjosoedarmo, *Sosiolinguistik*, p.37-38.

<sup>18</sup> See Saddhono, *Wacana Khotbah Jumat*, p. 276-278

for drinking), *wong-wong sing* (those who), *manungso-manungso* (humans), *rekoso* (misery), *mumpung* (as long as), *sulak*, and *direwangi* (being added with extra effort). This thing shows that speech location affects *khâtib* to choose his vocabulary. The emergence of Javanese vocabularies is also affected by addresser who has Javanese culture as his background and most of addressees with same Javanese background. Problems or topics are also related to things matter in society. For example problems related to human's life: (1) happiness in the world and afterlife, (2) being happy in the world but get misery in afterlife, (3) being unhappy in the world but happy in afterlife, and (4) unhappy both in the world and afterlife. In each category, *khâtib* gives example from nearest happening in the society. Instances for number (2), *khâtib* illustrate it by a person who asks for BOS (School Operational Aid) money and health card for poor people. Example for number (3) is legends of Korun and King Pharaoh, legends that are already known among society. Example for number (4) is beggar or street musician who spends their money on gambling and drinking.

Researcher took Friday preaching of religious environment in Islamic boarding school in Laweyan Sub-District. The reason was that in this kind of environment researcher might find employment many of Islamic terms, for instance: *al 'adlu fi al-mu'âmalah ma'a al-nâs*, *adlika*, *ya Umar*, *al-'adlu fi al-qawl*, and many more. Following expressions in Islam are also often used by *khâtib*: *Alhamdulillâh*, *Subhânallâh*, *Allâh subhânahu wata'âlâ*, and *insyâ Allâh*. Something different from Friday preaching in this religious surrounding are (1) short preaching material and (2) no material in second preaching. If we take a closer look,

Friday preaching in this neighborhood is generally short and brief. It follows Prophet Muhammad's *hadîts* which states that shorten Friday preaching is a good thing. This might also refer to Friday preaching in Saudi Arabia which is short and brief yet meaningful. Topics or materials in the preaching also seem heavier, related to fairness issue. In giving illustration, *khâtib* speaks in Arabic later directly translated. It shows how vast is the knowledge possessed by *khâtib*. Many examples delivered are taken from the era of Prophecy, such as the story of Muhammad's companion 'Umar bin Khatthâb who was just in commanding.

Friday preaching in academic environment was taken in Sebelas Maret University. Addresser in this preaching has a great knowledge, both spiritually and academically. This is related to *khâtib's* profession as lecturer and his position in religious organization. To be sure is that there are many academic vocabularies appear, such as *introspeksi* (introspection), *logika* (logic), *rasional* (rational), *civitas*, *efektif* (effective), *individu* (individual), *investasi* (investment), *revisi* (revision), *konstruksi* (construction) and so forth. English is also employed by *khâtib* such as fun, food, and fashion, as well as Arabic, for example *alhamdulillâh*, *subhânallâh*, *astagfirullâh*, *insyâ Allâh*, *wallâhu a'lam*, *mâsyâallâh*, *amar ma'ruf nahy munkar*, etc. Other employments of Arabic language by *khâtib* are: *shalat qabliyah* dan *ba'diyah*, *syubhat*, *awrat*, *haram*, *al-hasanah*, *jihâd*, *syaythân*, *syiâr*, *takbirat al-ihrâm*, *khalîfah*, *khulafâ' al-râsyidîn*, and so on. *Khâtib* uses Javanese language in order to explain or emphasis a meaning, for example *polok* (ankle), *bakoh* (tight), and *nuwun sewu* (excuse me).

One special characteristic in Friday

preaching in academic environment is greeting expression employed by *khâtib*. Every topic turnover, *khâtib* will greet his audiences by *jama'ah rahimakumullâh*. Topic is also delivered with various explanations. Principal contents of Friday preaching in this environment are related to any tragedy happened in Indonesia which occurred because of its people's own mistakes. Therefore, we should soon repent and intensify our worship toward Allah SWT. There are many Al-Qur'an verses and *hadîts'* quoted to give emphasis on the delivered topics. *Khâtib* even provides story about prophets, their companions and today's events to describe the topics. Examples of these are the story about 'Umar bin Khatthâb, Sayyidinâ 'Alî bin Abî Thâlib, Utsmân bin Affân, Imâm Syâfi'î as well as phenomena happened in the society nowadays such as natural disaster occurred in Indonesia and any other issues in the middle of society.

Friday preaching in networking environment is taken in a market and surrounded by several both government and private offices. Accordingly, most of audiences are workers from above places. Appeared vocabularies are influenced by the addresser and speech location. Addresser is a *khâtib* who has various experiences and has moved into places several times. This makes variation in language use. Javanese language certainly appears because the *khâtib's* self-effect and the speech location. The vocabularies which often appear are: *kepengen* (wish to), *dilem* (being praised), *tetep* (stay, still), *sangu* (provision), *dibales* (being replied, countered), *dikemah-kemah* (chewing) and so on. This also shows close continuity between local culture and religious activity. The use of Javanese language is generally as an emphasizing explanation

toward something. Betawi dialect form appears, too, like the word *dikata-katain* (being mocked with words). This is an influence originated from the background of the addresser who once lived in Jakarta. The *khâtib*, who is well-educated in religion, makes many Arabic language employed, too, such as: *muadzdzin*, *maghfirah* (mercy), *infâq* (religious alms), and so on.

The point of Friday preaching in this networking environment is increasing belief toward Allah SWT after completing fasting in Ramadan month. *Khâtib* is able to sort the problem out by taking example on the phenomena occurred in the society, makes his preaching give a lot more meaning to all of his audiences. *Khâtib* quotes *hadîts* and delivers stories from Muhammad's prophecy to give details and emphasis on the message delivered. It appears because the topic is closely related to the stories and *khâtib's* knowledge background in religion. Many Al-Qur'an verses are quoted, showing that *khâtib* really has the ability about the preaching material and gives consideration toward addressees in delivering material.

Friday preaching in social environment exists around stalls and shopping centre, located right in city centre. With such location, the place is assumed to have audiences with various backgrounds in culture. Related to that, things determining the use of vocabularies are addresser, addressees and utterance location. Addresser is a person who has high education both in religion and general knowledge. With such background, it is proper that Arabic vocabularies often appear in speech, for example: *sirâth al-mustaqîm*, *'amaliyah*, *itqun min al-nâr*, *jannah*, *shadaqah*, *Maghrib*, *'Isyâ*, *Ramadrân*, *riya'*, or Arabic expressions like

*da'wah bi al-hâl, al-jannatu, dîn al-Islâm*, etc. Javanese language also appears in this Friday preaching, for instance *kumanthil-manthil* (resonated) and *mumpung* (while). This relates to addresser's cultural background and utterance location which is Java

### Closing

Based on the explanation above, it can be concluded that there are terms appear in Friday preaching. This is rooted from the existence of preaching as a register or language employment in certain subject, in this case is preaching in sphere of Islam. Since speech take place in Islamic sphere, thus terms which frequently appear are originated from Arabic. It is because preaching is part of Friday prayer series in Islam hence creates sacred situation. This situation later stipulates the subsistence of Arabic language in its utterance as one of the provisions. Related to characteristic of vocabulary usage, this research is based on several mosque environments, they are: family, religiosity, academic, networking and social environments. Each mosque environment affects on the Friday preaching speech language, vocabularies and diction. These social factors make Friday preaching in those five distinct locations different. Factors from addresser, addressees, speech location and speech topic give influence toward language usage and its vocabularies. Although Friday preaching has clear norms yet addresser factor may affect the utterance. Addresser or *khâtib* has autonomy in preaching with his language style but there are still prevailed norms exist.

Based on above conclusion thus it may be stated that Friday preaching is utterance delivered by a *khâtib* in a sacred situation because it is part of Islamic

worship, contains invitation to fellow Muslims to belief more in Allah SWT. The characteristic of preaching can be seen from discourse structure, code form and function, code shift, act of speech and language and diction characteristics. With such understanding and explanation thus Friday preaching has special characteristics compared to religious proselytizing, recitation, seven minutes preaching and other events in Islam or any preaching beyond Islam.[]

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