Discourse Structure and Code Types in Friday Sermons in Tegal Regency, Central Java

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Abstract

The Friday Sermon (Kh.J) as an oral discourse has a distinctive discourse structure because it consists of two discourse parts, each with its own structure. Additionally, Kh.J is a unique monologue discourse because the speakers in the Friday sermon are two individuals, the preacher (khatib) and the caller to prayer (muazin). This study aims to discover and analyze the discourse structure and code types in Kh.J in Tegal Regency, Central Java. The data collection techniques used in this study are recording technique, simak bebas libat cakap technique (SBLC), and note-taking technique. Meanwhile, referential equivalence method and marking analysis technique are used for data analysis. Based on the results of the data analysis, the following conclusions can be drawn. The discourse structure of Kh.J in Tegal Regency, Central Java, consists of two discourse parts that form a complete discourse, namely the first Kh.J and the second Kh.J. The structure of the first Kh.J includes opening greetings, azan, tahmid, syahadat, selawat, wasiat takwa, speech of greetings, recitation of the Qur'an or hadis, hopes, and prayers. On the other hand, the structure of the second Kh.J consists of tahmid, syahadat, selawat, wasiat takwa, and closing prayer. The codes used in the Kh.J discourse in Tegal Regency, Central Java, include the Indonesian code in the form of the Bahasa Indonesia and the Arabic code in the form of the Arabic language.

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INTRODUCTION

The survival of a language is greatly influenced by the dynamics that occur within the speech community. In turn, the living and evolving socio-cultural values also determine the manifestation of language forms, including code selection and politeness in action (Santoso, 2013). Language is realized in linguistic units. There are ten linguistic units known in modern linguistics, namely discourse, paragraph, sentence, clause, phrase, word, morpheme, syllable, phoneme, and phone. Based on that, discourse is the most comprehensive and largest linguistic unit. Kridalaksana (2008) states that discourse is the most complete linguistic unit that possesses high cohesion and coherence; in the grammatical hierarchy, it is the highest and largest grammatical unit. Meanwhile, Webster (1983) as cited in Baryadi (2002) defines discourse as a term that corresponds to the English term "discourse". The word "discourse" is defined as the communication of thoughts with words; the expression of ideas or concepts; conversation; communication in general; lectures and sermons.

One form of discourse examined in this research is the Friday Sermon (Kh.J). Meanwhile, the object of this study is the discourse of Kh.J in Tegal Regency, Central Java Province. Kh.J is the speech (parole) of the preacher (speaker) delivered before the Friday prayer in the mosque or a place designated as a mosque, with the aim of inviting the congregation (interlocutors) to always be pious towards Allah SWT (Ma'ruf, 1999). In the Kh.J speech, codes in the form of language and its variations are used.

Codes are naturally produced by human verbal tools. Wardhaugh (1988) (in Ma'ruf, 1999) states that a code refers to a language or a variant of a language. Therefore, a code represents the manifestation of language use and its variations. On the other hand, a code is one of the variants within the language hierarchy, so in addition to codes that refer to languages (such as English, Indonesian, etc.), it also refers to language variants, such as regional variations (Banyumas Javanese dialect, Jogja-Solo, Surabaya), as well as social or sociolect variations (Javanese ngoko and kromo). In other words, a code is a neutral term that can refer to a language, dialect, sociolect, or language variety (Darwati and Santoso, 2017).

Meanwhile, Suwito (1983) (in Eliya and Zulaeha, 2017) states that the choice of speech code (language and its variations) can be interpreted as the tendency to use one code among several others that are developed in a society. Furthermore, Rokhman (2005) (in Kholidah and Haryadi, 2017) states that code choice indicates the diversity of languages used in bilingual or multilingual communities. Language users, including those in Kh.J, must choose the language to be used in their interactions. This choice is not random but is determined by various factors, such as social, cultural, and situational factors. Research related to coding includes code mixing, code interference and integration, code switching, and so on. However, this study focuses on a single code and its variations used in Kh.J discourse.

Kh.J is considered an oral discourse. This is in line with Sumarlam's statement (2003) that discourse is the most comprehensive unit of language expressed orally, such as speeches, lectures, sermons, and dialogues, or in written form, such as short stories, novels, books, letters, and specific documents. From an external perspective, discourse is cohesive and interconnected in terms of its structure, while from an internal perspective, it is coherent and integrated in terms of its meaning. On the other hand, Kh.J differs from other sermons. Other sermons, such as those for Eid al-Fitr, Eid al-Adha, and eclipse prayers, are delivered after the prayer, while Kh.J is delivered before the prayer. Furthermore, the implementation of Kh.J aligns with its specific day, ensuring a regular occurrence of the event, unlike other sermons (Ma'ruf, 1999; Saddhono, 2011).

Kh.J is a unique and distinctive monologue discourse because the speakers in Kh.J consist of two individuals, namely the preacher (khatib) and the muezzin (muazin). The preacher is the one who delivers the Kh.J, while the muezzin is the one who recites the azan (call to prayer) within the Kh.J discourse. Both

speakers are present in a complete Kh.J discourse. Meanwhile, the monologue nature of the Kh.J discourse is evident in the congregation's passive response as discourse partners, as they do not actively engage or respond to what the preacher and muezzin are saying. Therefore, it is clear that Kh.J is a unique monologue discourse as the monologue is delivered by two individuals, the preacher and the muezzin.

Kh.J as a discourse encompasses various language elements. Kridalaksana (1993) (in Santoso and Wijana, 2020) states that the organization of these language elements, each of which represents a meaningful pattern arranged syntagmatically, is called structure. In the meantime, followers of the Bloomfieldian approach view structure as the process of segmenting and classifying features of speech in a physical sense (Santoso and Wijana, 2020). Therefore, in the context of this research, structure refers to the division and classification of the physical or linguistic forms of the elements that constitute the Kh.J discourse.

Meanwhile, Kh.J as an oral discourse has a distinctive discourse structure, which consists of two parts of the Kh.J discourse, where each part has its own structure. The discourse structure of Kh.J can be detailed as follows. The first part of the Kh.J discourse structure consists of (1) opening greetings; (2) recitation of tahmid (praising Allah), two sentences of syahadat (declaration of faith), selawat (blessings upon the Prophet), and wasiat takwa (advising on piety); (3) the content or material of the sermon, reinforced with data, facts, analysis, history, verses from the Qur'an, and quoted hadith; (4) a brief conclusion of the sermon's elaboration; and (5) the closing of the first sermon with hopes and prayers. As for the structure of the second Kh.J discourse, it consists of (1) recitation of tahmid, two sentences of syahadat, and selawat; (2) wasiat takwa; (3) the conclusion of the content from the first sermon; and (4) a closing prayer for all Muslim men and women (Syam, 2003).

Meanwhile, research on Kh.J has also been conducted by several researchers as follows. Acheoah and Abdulraheem (2015) conducted a linguistic study on language style and rhetoric of sermons in Christian and Islamic religions in Nigeria. Saddhono et al. (2015) researched the discourse structure of Friday sermons in Java and Madura Island. Kahveci (2012) examined political views in Kh.J in Turkey. Albayrak (2012) researched Kh.J in Australia and the impact of training for imams and preachers on leadership skills and sermon delivery. Ma'ruf (1999) investigated the types and functions of codes in Kh.J discourse in four mosques in Yogyakarta. Saddhono (2011) examined Kh.J discourse using a microstructural and macrostructural approach. Sukarno (2013) studied the persuasive rhetoric employed by the khatib to influence the congregation in Kh.J texts in Jember City, East Java. Muzaiyanah (2016) analyzed cultural linguistics in Kh.J discourse in Palembang, South Sumatra. Wardoyo and Marlina (2019) investigated directive speech acts in Kh.J in the cities of Bandung and Sukabumi. Saddhono (2012) researched the discourse structure and code usage in Kh.J in Surakarta.

Based on the description above, this research on the discourse structure and types of codes in Kh.J discourse in Tegal Regency, Central Java, is a distinctive study. The aim of this research is to discover and analyze the discourse structure and types of codes in Kh.J in Tegal Regency, Central Java. Meanwhile, the results of this research can be beneficial for Indonesian language education students and the community as insights in the field of language regarding the discourse structure of Kh.J in Tegal Regency, Central Java. Additionally, this research can provide valuable insights and scholarly experience for researchers in both linguistic and religious fields.

METHODOLOGY

The approach used in this research is a qualitative descriptive approach. Moleong (1988) (in Apriliyani and Rokhman, 2016) states that qualitative approach is intended to understand phenomena such as behaviors, perceptions, motivations, actions, and others experienced by research subjects by describing them in words and language. This qualitative descriptive approach is

employed to discover and analyze data in the form of discourse fragments regarding the discourse structure of Kh.J in Tegal Regency, Central Java. The data in this study consists of discourse fragments within Kh.J discourse in Tegal Regency, Central Java. The data context in this research includes discourse and sentences. Meanwhile, the data source used in this study is Kh.J discourse in Tegal Regency, Central Java.

The data collection techniques used in this research are teknik rekam, teknik simak bebas libat cakap (SBLC), and teknik catat (Sudaryanto, 2015). Meanwhile, the data analysis employs metode padan referensial (Sudaryanto, 2015) and teknik baca markah (Sudaryanto, 2015). Metode padan refensial is used to analyze data in Arabic code, while teknik baca markah is used to analyze data in Indonesian code.

In this research, the research locations are determined based on the representation of mosque locations and environments where Kh.J is conducted. The Kh.J discourses under study are from seven mosques in Tegal Regency, located in six different districts. The seven mosques are (1) Masjid Agung Slawi in Slawi District, (2) Masjid Pondok in Dukuhturi District, (3) Masjid At-Taqwa in Kramat District, (4) Masjid Baiturrahman in Bumijawa District, (5) Masjid At-Taqwa in Tarub District, (6) Masjid Baiturrahim in Dukuhturi District, and (7) Masjid Al-Mujahidin in Balapulang District.

RESULTS AND DISCUSSION

The Discourse Structure of Friday Sermons in Tegal Regency, Central Java

Based on the data of this research, the discourse of Friday sermons (Kh.J) in Tegal Regency, Central Java, consists of two parts. Each Kh.J discourse has its own structure. The first discourse structure of Kh.J includes (1) opening greetings; (2) azan (call to prayer); (3) introductory speech containing tahmid (praises to Allah), syahadat (declaration of faith), selawat (blessings upon the Prophet), and wasiat takwa (advising on piety); (4) speech of greetings; (5) sermon content (recitation from the Qur'an); and (6) hopes and prayers. Meanwhile, the second

discourse structure of Kh.J includes (1) tahmid, testimonies of faith, blessings upon the Prophet, and admonitions of piety; and (2) closing prayer for all Muslims.

The Structure of the First Friday Sermon Discourse

The discourse structure of Kh.J consists of (1) opening greetings; (2) *azan* (call to prayer); (3) *tahmid* (praises to Allah), *syahadat* (declaration of faith), selawat (*blessings upon the Prophet*), and *wasiat takwa* (advising on piety); (4) speech of greetings; (5) the content or material of the sermon reinforced with recitations from the Qur'an and hadis; and (6) hopes and prayers.

Salam **(The Opening Greeting)**

The opening greeting is used as the beginning of the first Kh.J. For Muslims, this greeting is also used as an expression during meaningful prayer gatherings. The opening greeting is found in the first Kh.J. at Baiturrahman Mosque, Bumijawa District, Tegal Regency. The opening greeting can be seen in the following excerpt of the discourse (1).

(1) **CONTEXT**: FRIDAY SERMON AT BAITURRAHMAN MOSQUE, BUMIJAWA DISTRICT, TEGAL REGENCY, ON MARCH 11, 2022.

KHATIB (The Preacher): "*as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh.*"

JEMAAH (The Congregation): "*wa 'alaikumus-sala>m wa rah}matulla>hi wa baraka>tuh.*"

In the excerpt of the discourse (1), the preacher delivers the opening greeting to the congregation of Friday prayer as a sign that the Friday sermon (Kh.J) is beginning. The opening greeting in the first Kh.J consists of the expression *as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh*, which means "peace be upon you, and may the mercy and blessings of Allah be upon you". This greeting is composed of Arabic phrases that serve as both a greeting and a prayer. In Bahasa Indonesia, this greeting refers to greetings such as *selamat pagi* (good morning), *selamat siang* (good afternoon), *selamat sejahtera* (peace and prosperity), and so on. However, the

meaning conveyed by this greeting is not merely a greeting, but also a prayer for protection from all kinds of sorrow and suffering. After the preacher delivers the greeting, it is obligatory for the congregation to respond with the expression *wa 'alaikumus-sala>m wa rah}matulla>hi wa baraka>tuh* which means "and upon you be peace (well-being), the mercy of Allah, and His blessings". On the other hand, the opening greeting is a standard phrase, and its form remains the same, which is *as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh*, whenever it is used in the Kh.J in any mosque.

As for the structural aspect, the excerpt of the discourse (1) consists of two sentences. The first sentence, which is *as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh* consists of seven words, namely *as-sala>mu* meaning "peace be upon you", *'alaikum* meaning "upon you", *wa* meaning "*and*", *rahmatu* meaning "mercy", *Allah* meaning "Allah (God)", *wa* meaning "and", and *baraka>tuhu* meaning "His blessings". This sentence is uttered as a greeting when starting the Kh.J. As for the second sentence, which is "wa 'alaikumus-salam wa rahmatullahi wa barakatuh," it is spoken as a response to the first sentence. Both expressions are referred to as sentences because they are relatively independent language units, have a final intonation pattern, and convey complete thoughts (Kridalaksana, 2008). On the other hand, the opening greeting expression is something that the preacher should naturally do when starting the Kh.J.

Meanwhile, the code used in the opening greeting, *as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh*, is an Arabic code in the form of the Arabic language. The expression *as-sala>mu 'alaikum wa rah}matulla>hi wa baraka>tuh* referentially refers to greetings in the Bahasa Indonesia, such as *selamat pagi* (good morning), *selamat sore* (good afternoon), *selamat sejahtera* (peace and prosperity), and so on. However, the meaning of this greeting is not only a form of greeting but also a prayer.

Azan (Call To Prayer)

Azan is the call to perform prayer. In Friday prayer, the *azan* that is recited is included in the discourse structure of the first Kh.J because it is recited after the preacher delivers the opening greeting as the first structure in the discourse of the first Kh.J. *Azan* is the second sequence in the discourse structure of the first Kh.J. *Azan* in the Kh.J is different from the *azan* in the five daily prayers because after the *azan* in the Kh.J is recited, the congregation does not immediately perform the Friday prayer, but it will be filled first with the first Kh.J. On the other hand, in the five daily prayers, after the azan is recited, the congregation can immediately perform the prayer. The presence of *azan* is also a characteristic of the Kh.J, especially related to the speaker in the Kh.J. The phrase of the azan can be seen in the following discourse excerpt (2).

(2) **CONTEXT**: FRIDAY SERMON AT AL-MUJAHIDIN GRAND MOSQUE, BALAPULANG DISTRICT, TEGAL REGENCY, ON SEPTEMBER 23, 2022.

MUEZZIN: "*Alla>hu akbar, Alla>hu akbar. Alla>hu akbar, Alla>hu akbar. Asyhadu alla> ila>ha illalla>h. Asyhadu alla> ila>ha illallah. Asyhadu anna Muh}ammadar-rasu>lulla>h. Asyhadu anna Muh}ammadar-rasu>lulla>h. H}ayya 'alas-sala>h. H}ayya 'alas-sala>h. H{ayya 'alal-fala>h}. H{ayya 'alal-fala>h}. Alla>hu akbar, Alla>hu akbar. La> ila>ha illalla>h.*"

The discourse excerpt (2) is the wording of the azan recited by a muezzin in the first Kh.J after the preacher delivers the opening greeting of the Kh.J. The muezzin in the Kh.J serves as the second speaker, alongside the preacher. The form of the *azan* wording consists of the following expressions in sequence: *Alla>hu akbar* four times, *asyhadu alla> ila>ha illalla>h* (*syahadat tauhid*) twice, *asyhadu anna Muh}ammadar-rasu>lulla>h* (*syahadat rasul*) twice, *h}ayya 'alas-sala>h* twice, *h}ayya 'alal-fala>h}* twice, *allahu akbar* twice, and *la> ila>ha illalla>h* once. Meanwhile, the codes used in the azan are Arabic codes in the form of the Arabic language. Referentially, the various expressions in the azan refer to the call to establish prayer.

Speakers in the Kh.J are not only the preacher but also the muezzin, who recites the azan. There are differences in the utterances

delivered by the preacher and the muezzin. The muezzin only recites the standard and Arabic language azan, while the preacher delivers the Kh.J using various languages in the content of the Kh.J according to the preacher's preference. However, for the pillars of the Kh.J, namely reciting *tahmid* (praises to Allah), *syahadat* (declaration of faith), *selawat* (sending blessings to the Prophet), *wasiat takwa* (advising on piety), reciting verses from the Qur'an, and offering prayers, the preacher must use the Arabic language. On the other hand, the wording of the azan is a standardized and fixed wording in Arabic, so there is no difference in the wording of the azan regardless of the place or the type of prayer that starts with the azan, such as the five daily prayers and Friday prayer. Just like the wording of the opening greeting in the first Kh.J, the wording of the azan is always the same when recited in the Kh.J in any mosque.

Tahmid, Syahadat, Selawat, and Wasiat Takwa

The opening of the first Kh.J begins after the azan is recited. The opening of the first Kh.J starts with the recitation of *tahmid* (praises to Allah), *syahadat* (declaration of faith), *selawat* (sending blessings to the Prophet), and *wasiat takwa* (advising on piety). The four recitations are the pillars of the first Friday sermon. These four recitations are evident in the discourse excerpt (3) below.

(3) **CONTEXT**: FRIDAY SERMON AT THE GRAND MOSQUE OF TEGAL REGENCY, SLAWI DISTRICT, ON MARCH 25, 2022.

KHATIB: "*Alh}amdulilla>h. Alhamdulillahillazi ta'ala syahrosyiyami sayyida syuhur. Asyhadu alla> ilaha illalla>h-ul waliyyul mukmininalladzi ihrojuhum minaz-zulumati ilannur. Wa asyhadu anna Muhammmadan 'abduhu wa rosulullazi ila syafi'ilghofur. Alla>humma s}alli wasallim waba>rik 'ala> sayyidina> muh}ammadin. wa'alaalihi waashhabihi watubhilladzi minasdanaqul ma'asiwalghofur. Amma ba'ad faya'ibadallah usikum waiyyaya bitaqwalla>h faqad fazalmuttaqun.*"

In the discourse excerpt (3), there are recitations of praises to Allah (*tahmid*),

declaration of faith (*syahadat*), sending blessings to the Prophet (*selawat*), and advising on piety (*wasiat takwa*). The recitations may vary from one preacher to another. Some may recite them in a complete and lengthy version, while others may recite them in a shorter version. Meanwhile, the discourse excerpt (3) consists of the recitation of *alh}amdulilla>h* as the recitation of *tahmid*, *asyhadu alla> ilaha illalla>h* as the recitation of *syahadat*, *alla>humma s}alli wasallim waba>rik 'ala> sayyidina> muh}ammadin* as the recitation of *selawat*, and *bitaqwalla>h* as the recitation of *wasiat takwa*.

Meanwhile, the codes used in the opening of the first Kh.J are Arabic codes in the form of Arabic language. In the excerpt of the discourse (3), we find the Arabic expression *alh}amdulilla>h*, which means "all praise be to Allah". This expression consists of three words, namely *alh}amdu*, *li*, and *Allah*. Referentially, the expression *alh}amdulilla>h* refers to the expression of gratitude.

Speech of Greetings

At the beginning of the speech, after reciting the readings of the first Friday Sermon opening, which include *tahmid* (praises to Allah), *syahadat* (declaration of faith), *selawat nabi* (blessings upon the Prophet), and *wasiat takwa* (advising on piety), the preacher addresses the entire congregation of Friday prayer. The speech of greetings from each preacher varies. Some use Bahasa Indonesia, Arabic language, or a combination of both. The speech of greetings of the preacher can be seen in the following excerpt of discourse (4).

(4) **CONTEXT**: FRIDAY SERMON AT THE GRAND MOSQUE OF TEGAL REGENCY, SLAWI SUBDISTRICT, MARCH 25, 2022.

KHATIB: "*Ma'asyiral-h}ad}irin sidang Jumat rah}imakumulla>h.* Sebagai awal *khutbah*, kami mengajak marilah kita terus berupaya melaksanakan perintah Allah secara maksimal sesuai dengan kondisi kita masing-masing, sekaligus menjauhi segala larangannya sebagai wujud syukur atas segala nikmat yang Allah anugerahkan kepada kita. Salawat dan salam

semoga tercurah kepada baginda nabi agung Nabi Muhammad *s}alalla>hu'alaihi wa sallam* yang telah menuntun kita ke jalan yang diridai Allah *subh}a>nahu wata'a>la*."

In the discourse excerpt (4), there is a speech of greetings that consists of interjections of Arabic code in the form of Arabic language, namely *ma'asyiral-h}ad}irin* meaning "O attendees" and *rah}imakumulla>h* meaning "(may) Allah have mercy on you all", in the speech *ma'asyiral-h}a>d}irin sidang Jumat rah}i>makumulla>h*. The phrase *ma'asyiral-h}ad}irin* is an Arabic code in the form of Arabic language, while the expression *sidang Jumat* is an Indonesian code in the form of Bahasa Indonesia. Meanwhile, *rah}imakumulla>h* is an Arabic code in the form of Arabic language. Thus, in this speech of greetings, there are codes in both Arabic and Bahasa Indonesia. The speech *ma'asyiral-h}a>d}irin sidang Jumat rah}imakumulla>h* means "O attendees of the Friday session, (may) Allah have mercy on you all". The phrase *ma'asyiral-h}ad}irin* consists of two words, namely *ma'asyira* and *al-h}a>d}irin*. Meanwhile, the expression *rah}i>makumulla>h* consists of three words, namely *rahi>ma*, *kumu*, and *Alla>h*.

Additionally, there is a speech of greetings in the first Friday sermon with another variation in the form of an Indonesian code, namely *hadirin jamaah sidang Jumat yang dirahmati oleh Allah subh}a>nahu> wata'a>la>* meaning "the attendees of the Friday congregation who are blessed by Allah *subh}a>nahu> wata'a>la>*. This speech of greetings is found in the first Friday sermon at At-Taqwa Mosque, Kramat Subdistrict, Tegal Regency. The speech of greetings can be seen in the discourse excerpt (5) below.

(5) **CONTEXT**: FRIDAY SERMON AT AT-TAQWA MOSQUE, SULANG VILLAGE, KRAMAT SUBDISTRICT, FEBRUARY 4, 2022.

KHATIB: **"**Hadirin jamaah sidang Jumat yang dirahmati oleh Allah *subhanahu wata'ala*. Marilah kita bersama-sama memanjatkan rasa syukur kita kehadirat Allah *subh}a>nahu> wata'a>la>* karena atas segala apa yang telah diberikannya, kita masih mampu menjalankan salah satu kewajiban kita."

In the discourse excerpt (5), the type of code used by the preacher in the speech of greeting *hadirin jamaah sidang Jumat yang dirahmati oleh Allah* is the Indonesian code in the form of Bahasa Indonesia. After greeting the congregation with that speech of greeting, the preacher invites the congregation to express gratitude to Allah for the blessings bestowed upon them. Generally, after expressing gratitude, the preacher urges the congregation to always increase their piety towards Allah explicitly in Bahasa Indonesia.

The Content of the Sermon (Recitation of the Qur'an)

In the content of the first sermon, each preacher has chosen a specific topic. However, the main topic is about increasing piety towards Allah. On the other hand, in the content of the sermon, the preacher must quote verses from the Qur'an. The recitation of the Qur'an is essential in the sermon as it is one of the pillars of the sermon, but it does not apply to the hadith. The content of the sermon is evident in the following the discourse excerpt (6).

(6) **CONTEXT**: FRIDAY SERMON AT THE GRAND MOSQUE OF TEGAL REGENCY, SLAWI DISTRICT, MARCH 25, 2022.

KHATIB: "Ramadan bulan bukan sembarang bulan, melainkan bulan yang memiliki berbagai keistimewaan yang justru akan membawa kebahagiaan dunia-akhirat dan dampak yang luar biasa. Julukan atau peringkat yang dimiliki bulan suci Ramadhan cukup banyak, di mana julukan itu mencerminkan kemuliaannya. Yang pertama, bulan Ramadan memiliki nilai lebih dibanding dengan bulan-bulan lainnya maka Ramadan disebut dengan bulan *sayyidul-syuhu>r*, penghulu bulan. Ramadan adalah *syahrul-Qur'a>n*, bulan Al-Qur'an, karena bulan itulah Rasulullah *s}alalla>hu'alaihi wasallam* pertama kali menerima wahyu yang pertama sebagaimana yang tercantum dalam Al-Qur'an surah Al-Baqarah ayat 185 *syahru ramad}a>nallaz\i unzila*

fi>hil-qur'a>n. Bulan Ramadan bulan yang di dalamnya diturunkan permulaan Al-Qur'an. Untuk itu, sudah tepat kiranya kalau dalam bulan Ramadhan ini kita umat Islam mengintensifkan dalam membaca dan mempelajari Al-Qur'an, memahami, menghayati, dan mengamalkan isi kandungannya."

The discourse excerpt (6) consists of the content of the Friday sermon about the greatness of Ramadan. Within the discourse excerpt (6), there are several titles for Ramadan that reflect its glory, such as *syahrul-Qur'a>n* which means "the month of the Qur'an". To reinforce this description, the sermon giver quotes a naqli evidence in the form of a Qur'anic recitation from Surah Al-Baqarah, verse 185, which says *syahru ramad}a>nallaz\i unzila fi>hil-qur'a>n* (the month of Ramadan in which the Qur'an was revealed).

In addition, the sermon giver utilizes both Indonesian and Arabic codes in the sermon's content. The Indonesian code is manifested through the use of the Indonesian language, marked by the particle "*yang*" which functions as a nominalizer. Meanwhile, the Arabic code used by the sermon giver consists of the Arabic language quotation from surah Al-Baqarah, verse 185, *syahru ramad}a>nallaz\i unzila fi>hil-qur'a>n.*

Hopes and Prayers

This first Friday sermon is concluded with a brief hope and prayer by the preacher. This prayer marks the end of the first Friday sermon. The closing hope and prayer can be found in the Friday sermon at the Grand Mosque of Tegal Regency. The closing hope and prayer are evident in the following excerpt from the discourse (7).

(7) **CONTEXT**: FRIDAY SERMON AT THE GRAND MOSQUE OF TEGAL REGENCY, SLAWI DISTRICT, MARCH 25, 2022.

KHATIB: "Mari kita sambut datangnya Ramadan dengan penuh suka cita dan persiapan yang matang sehingga ketimpangan-ketimpangan yang pernah kita alami tahun lalu bisa diantisipasi. *Semoga* Allah *subh}a>nahu> wata'a>la>* membimbing kita untuk dapat mengisi kegiatan Ramadan ini dengan sebaik-

baiknya. *Marhaban ya Ramadan. Ja'alallahuminal 'ibadi sholihin walkhonafi jannatin na'im. Aqu>lu qauli ha>z\a> wastaghfirullahal'azim liiwalakum fakurobbighfir warham wa anta khoirurrahimiin. Allahumma sholli'ala sayyidina wamaulana Muhammad.*"

Discourse excerpt (7) is a section about hopes and prayers in the first Friday sermon. Meanwhile, the code used in discourse excerpt (7) is the Indonesian code, which is in the form of the Indonesian language. The Indonesian code takes the form of an inviting sentence marked by the exclamation word "mari" (let's). Additionally, the Arabic code, in the form of the Arabic language, is present in discourse excerpt (7), marked by the expression " *Aqu>lu qauli ha>z\a>* " (I say this). This expression is commonly used as the concluding statement of the prayer in the closing of the first Friday sermon.

The Discourse Structure of the Second Friday Sermon

After the prayer in the first sermon, the preacher sits as a pause between the first sermon and the second sermon for a few seconds. Then, the preacher stands up as a sign that the second sermon is about to begin. The discourse structure of the second sermon in this study includes (1) *tahmid* (praise of Allah), *syahadat* (declaration of faith), *selawat nabi* (sending blessings to the Prophet), and *wasiat takwa* (advice on piety); and (2) closing prayer.

Tahmid, Syahadat, Selawat, and Wasiat Takwa

The second sermon begins with the recitation of *tahmid* (praises to Allah), *syahadat* (declaration of faith), *selawat* (sending blessings to the Prophet), and *wasiat takwa* (advising on piety). These four readings in the second sermon are generally shorter in wording compared to the first sermon. The recitation of praises to Allah, declaration of faith, sending blessings to the Prophet, and advice on piety can be found in the second sermon at Pondok Karanganyar Mosque, Dukuhturi Subdistrict, Tegal Regency. The recitation of praise to Allah, declaration of faith, sending blessings to the Prophet, and advice on

piety in the second sermon can be seen in the discourse excerpt (7) below.

(8) **CONTEXT**: FRIDAY SERMON AT PONDOK KARANGANYAR MOSQUE, DUKUHTURI DISTRICT, TEGAL REGENCY, MARCH 11TH, 2022.

KHATIB: "*Alh}amdulilla>h h}amdan kas\i>ran kama>'amar. Wa asyhadu alla> ila>ha illalla>h wahdahula syarikala iraman liman jaha* wakafar. *Wa asyhadu anna Muhammadan 'abduhu warasuluh wahabikuhu wakholiluhu sayyidul insi wal fasyar. Alla>humma s}alli wa sallim waba>rik'ala> Muh}ammad wa'ala alihi wa'ashohbihi wasalamantaslimankatsiro. Amma ba'du. Faya> 'iba>dalla>h ittaqulla>h.*"

In the discourse excerpt (8), there are recitations of *tahmid* (praises to Allah), *syahadat* (declaration of faith), *selawat* (sending blessings to the Prophet), and *wasiat takwa* (advising on piety). Based on the discourse excerpt (8), the recitation of praise to Allah consists of *alh}amdulilla>h h}amdan kas\i>ran kama>'amar*. The declaration of faith consists of *wa asyhadu alla> ila>ha illalla>h*. The sending of blessings to the Prophet consists of *alla>humma s}alli wa sallim waba>rik'ala> Muh}ammad*. Meanwhile, the advice on piety consists of *faya> 'iba>dalla>h ittaqulla>h*. The code used in the discourse excerpt (8) is the Arabic code.

On the other hand, one difference in the second sermon is that the preacher can deliver a conclusion from the first sermon. In this case, the preacher will summarize the essence of the first sermon in the second sermon. Each preacher may have a different approach to conducting the second sermon. Based on the findings of this research, it is observed that in the second sermon, the preacher directly proceeds to reciting prayers after the pause between the two sermons without summarizing the essence of the first sermon. However, even though the content is only a

prayer, it is still considered part of the second sermon discourse.

Closing Prayer

The concluding sequence of the second Friday sermon is the closing prayer. The prayer delivered by the preacher is not only addressed to the congregants of Friday prayer but also to all Muslims worldwide. This prayer will be affirmed by the entire congregation of Friday prayer. Some preachers express the closing greetings after the prayer, while others conclude the second sermon without the closing greetings. The closing prayer of the second Friday sermon can be seen in the following excerpt (8).

(9) **CONTEXT**: FRIDAY SERMON AT THE GRAND MOSQUE OF TEGAL DISTRICT, SLAWI DISTRICT, MARCH 25, 2022.

KHATIB: "*Alla>hummagfir lil-mu'mini>na wal-mu'mina>t wal-muslimi>na wal-muslima>t al-ah}ya>-i minhum wal-amwa>t.*"

In the discourse excerpt (9), there is a closing prayer commonly expressed by the preacher to conclude the second Friday sermon. The beginning of the closing prayer is marked by the phrase *alla>hummagfir lil-mu'mini>na wal-mu'mina>t wal-muslimi>na wal-muslima>t al-ah}ya>-i minhum wal-amwa>t*, which means "O Allah, forgive all the believing men and women, the Muslim men and women, both the living and the deceased". Meanwhile, the code used in the discourse excerpt (9) is the Arabic code, which is in the form of the Arabic language.

Table of Friday Sermon Discourse Structure

Based on the data analysis of the discourse structure of Friday sermons in Tegal Regency, an overview of the discourse structure of Friday sermons in Tegal Regency, Central Java, for the period of January to September 2022 is presented in **Table 1** below.

Table 1. Discourse Structure of Friday Sermons in Tegal Regency January - September 2022 Period

No.	Discourse Structure	Friday Sermon Structure	Friday Sermon (Kh.J)						
First Kh.J			Kh.J-1	Kh.J-2	Kh.J-3	Kh.J-4	Kh.J-5	Kh.J-6	Kh.J-7
1.	Opening	*Salam*	Present	Present	Present	Present	Present	Present	Present
2.		*Azan*	Present	Present	Present	Present	Present	Present	Present
3.		*Tahmid*	Present	Present	Present	Present	Present	Present	Present
4.		*Syahadat*	Present	Present	Present	Present	Present	Present	Present
5.		*Selawat*	Present	Present	Present	Present	Present	Present	Present
6.		*Wasiat takwa*	Present	Present	Present	Present	Present	Absent	Present
7.	Content	Greetings	Present	Present	Present	Present	Present	Present	Present
8.		Content	Present	Present	Present	Present	Present	Present	Present
9.		Al-Qur'an	Present	Present	Absent	Present	Present	Present	Present
10.		Hadis	Present	Absent	Present	Present	Present	Present	Present
11.	Closing	Hopes	Present	Present	Present	Present	Present	Present	Present
12.		Prayers	Present	Present	Present	Present	Present	Present	Present
Second Kh.J			Kh.J-1	Kh.J-2	Kh.J-3	Kh.J-4	Kh.J-5	Kh.J-6	Kh.J-7
1.	Opening	*Tahmid*	Present	Present	Present	Present	Present	Present	Present
2.		*Syahadat*	Present	Present	Present	Present	Present	Present	Present
3.		*Selawat*	Present	Present	Present	Present	Present	Present	Present
4.		*Wasiat takwa*	Present	Present	Absent	Present	Present	Present	Present
5.	Closing	Prayer	Present	Present	Present	Present	Present	Present	Present

Table 1 Description:

(1) Kh.J-1: Friday sermon at the Great Mosque of Tegal Regency, Slawi District, March 25th.
(2) Kh.J-2: Friday sermon at the Attaqwa Mosque, Kramat District, February 4th.
(3) Kh.J-3: Friday sermon at the Baiturrahman Mosque, Bumijawa District, March 11th.
(4) Kh.J-4: Friday sermon at the Pondok Mosque, Dukuhturi District, March 11th.
(5) Kh.J-5: Friday sermon at the Baiturrahim Mosque, Dukuhturi District, January 28th, June 3rd.
(6) Kh.J-6: Friday sermon at the Jami At-Taqwa Mosque, Tarub District, August 26th.

Kh.J-7: Friday sermon at the Al-Mujahidin Mosque, Balapulang District, September 23rd

CONCLUSION

The discourse structure of Friday sermons (Kh.J) in Tegal Regency, Central Java, consists of two discourse parts that form a single discourse, namely the first Kh.J and the second Kh.J. The discourse structure of the first Kh.J consists of greetings (salam), call to prayer (azan), praises to Allah (tahmid), declaration of faith (syahadat), blessings upon the Prophet (selawat), advising on piety (wasiat takwa), speech of greetings, recitation of the Qur'an or Hadith, hopes, and prayers. On the other hand, the discourse structure of the second Kh.J consists of praises to Allah (tahmid), declaration of faith (syahadat), blessings upon the Prophet (selawat), advising on piety (wasiat takwa), and closing prayer. Meanwhile, the codes used in the Kh.J discourse in Tegal Regency, Central Java, are the Indonesian code, which is in the form of the Indonesian language, and the Arabic code, which is in the form of the Arabic language. However,

the Arabic code is always used in Kh.J discourse because it is related to the pillars of Kh.J.

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