Discursive Practice Used in Sermons of Waibu Moi Churches in Jayapura

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ABSTRACT

Sermon has vital roles in educating the people of Papua in Jayapura. It is considered one of the legal ways effect the attitude of Papuan Christianity. Sermon conducted in Waibu Moi Churches of Jayapura contains power of language to ensure the life as Christianity. The power of language used by the preacher is seen by using discursive text analysis. The goal of this study is to present the language power used by the preacher in Waibu-Moi Churches of Jayapura. The method applied in this study was descriptive qualitative. The data was taken from 5 churches which have good management by using recording technique. The techniques of analyzing data were transcription, reducing, data display, and analysis. The Analysis of data used the theory of Fairclough, discursive dimensions, combined with the analysis of formal aspect of language namely experiential analysis. The results of this analysis show that the power of language used by the preachers in Waibu Moi churches are generally forms the features of analogy, cause and effect, affirmation statements, and code of language in mixing and switching.

ARTICLE LICENCE

1. Introduction

Grace in Kabanga' express that implication meaning of language obligates the listeners to catch the meaning that the speaker implies. The implying meaning implies the power of both speaker and listener if the meaning can be achieved well. Power of language is not only measured by the beauty or treasure of diction but it is also measured and considered by the efficiency and effectiveness of inserted meaning. Both context and effectiveness of languages can make the principle of communication if they are applied (Kabanga et al., 2022).

Sermon in church is kinds of monologue speech that is easily accepted and consumed by the listeners or congregations without direct complaining. Therefore, the speech of sermons can be categorized as powered language. The main problem in this research is the construction of idea used by the preachers as if the hypnotic language. The rhetoric of language used by the preacher generates idea more powerful. Moreover the power of institution has effect to charm the language. Both of this categories, institutional and language power will be elaborated to show the nature of power used in sermons. Moreover the text of power especially discursive implementing can be treasured by the aspect formal of text, namely experiential, relational, and expressive text.

The language served to the congregation will be elaborated to take out the power of discursive practice by N. Fairclough (Fairclough, 2013). The text of discursive is all that relates to the production and reproduction of texts. Discursive practice is a varied way of speakers or writers in forming ideas that still pay attention to the suitability of text analysis (Haryatmoko, 2016). He adds that there are six steps analyzing critical discourse analysis. One of them is discursive practice. He explains that the discursive tends to product text with intertextuality and other aspect formal of text. the intertextuality scopes the presence of text elements in the citation model, content, and variety of language(Hamuddin et al., 2023; Sukmawaty et al., 2022).

The sermons of preachers are formulated in text and discourse that contains context. Text and discourse have strong relation. They seem no deep differences. Kress in(Silaswati, 2019) explains that The terms of text and discourse are two linguistic terms whose usage is often used without a clear difference. To distinguish clear cut meaning, the text contains from lower to the highest part of language such as words, sounds, sentence, paragraph, and discourse (Rahman & Rahman, 2019). Moreover, something different with discourse as it always contains the biggest and the

highest part of language, it is discourse that arranged from all parts of language (Rahman & Weda, 2019;Andini et al., 2022).

Discourse and critical discourse are also something different. It implies the structure of lower and highest level as well (Coulthard & Condlin, 2014; Akhmar et al., 2022). Discourse is still surrounded by the aspect of linguistic such as syntax and semantics or aspect grammatical of language but critical discourse tries to see out circle of linguistics. It need multi disciplines of knowledge but the way to emerge the fact is through the component of linguistics especially context (Van Dijk, 1995; Sahib & Sahraeny, 2022). In line with (Foucault, 1980) that the idea in discourse chains one to another and embodies context.

Based on the problem above, some researches that have strong correlation with this later research are taken from different perspective. Sarasati investigates the implementation of critical discourse analysis in learning process in a class. This study uses interdisciplinary sciences. There are three goals will be achieved, namely critical literacy, critical language awareness, and critical thinking skills. The result of this study shows that critical literacy is not only limited on reading and writing but it forces to analyze deeply every text used in paragraph. On the side of critical language awareness is part of pedagogic competence that helps students to understand a language and the context that is attached to the language, While the ability to think critically awakens students to analyze thoughts, evaluate and improve thinking skills (Sarasati, 2020).

Supradi analyzes Nadiem Makarim's Speech by using CDA. The speech of Nadiem (The minister of education and Culture) is conveyed in pandemic covid-19 that coincides with national teachers' day. The analysis of discourse is separated into linguistics features and praxis social or socio-cultural context. The result shows that linguistically the speech of Nadim Makarim contains imperative and affirmative sentences, cohesively shows the use of pronoun "I and You" as clear cut boundaries of master and co-workers. Beside that the conjunction is also used such as "but and however" as sign of the real situation of education problem. On the other hand, the sociocultural context describes the forms of education that exist in Indonesia so that there is hope as well as an order for teachers to act as agents of change. Hence the teachers are expected to be creative and continue to innovate to change education in Indonesia (Supradi et al., 2020)

In line with (Mukhlis et al., 2020) investigate the problem of education during the pandemic covid-19. The main problem is the attitude toward the government policy. It appears pro and contra. The analysis uses critical discourse analysis model Teun Van Dijk of macro structure, super structure, dam micro structure. The result shows that all the policy is evaluated and find win solution to cope the problem of education during the situation of pandemic.

The sermon of discourse is also analyzed by using the function of linguistics. The problem of this research is how the language is used by the preachers in educating thousands of congregations in Jayapura. The results shows that the linguistics function used by the preachers in educating are informative function, directive function, expressive function, aesthetic function, and phatic function (Wenda et al., 2022). This research is expanded by (Kabanga et al., 2022) to shows how the education applied in weekly worship especially by the sermons of preachers. This study produces results that informative function has strong contribution in education people of Christianity in Jayapura. This result is strengthened by the acceptance values that focuses on logical material of sermons, language is used easy to be comprehended, and context and compatibility of material.

Friday sermons in Surakarta delivered by the Kahtib is also critically analyzed. The focus of the research is the rhetoric of the language used by the khotib. The results showed that micro structural tended to use grammatical and lexical aspects of language. On the grammatical aspect, it contains elements of ellipsis, conjunctions, references, and substitutions. The lexical elements are synonymy, word repetition, antonym, word equivalence, and hyponymy.. Meanwhile, on the macro structural side, the Khotib uses cultural aspects in a Javanese dialect style to give the impression that there is ethnic similarity among listeners. The context of discourse on macro structural elements takes full attention such as place, time and atmosphere.

Based on the research above, this research focuses the analysis on power of language sermons which are seen through rhetoric that form the text of discursive built by the preachers in constructing ideology. The discursive practice will be analyze the features of language and then explain it experientially

2. Methodology

This study used descriptive qualitative method. This method provided an elaborative description of the discourse of the sermon in terms of critical discourse analysis that goes through dimension of discursive analysis according to

Norman Fairclough. According to (Sugiyono, 2018), qualitative descriptive research is research that describes the phenomena by using explanations or descriptions of words or sentences. The sources of data were obtained from library and field sources. The library sources were the data that used to sustain the theory or the foundation of this research. They were from books and actual research. While, the field source was the data that used as main data, it was taken by recording of 5 preachers. The ways to collect data were recording and note taking. To analyze the data, the researcher transferred the spoken text into the written text as transcription text. The transcription text was then processed by reducing to sort the needed text. The result of reducing text was classified based on the types of production of discursive text. The analysis was done to emerge the feature of linguistics and aspects experiential analysis in making power of sermons in Jayapura Churches.

3. Result and Discussion

There are many ways analyze the power of language through discursive practice. The more powerful analysis is to elaborate formal aspects of language namely experiential, relational, and expressive (Putri et al., 2022). This analysis adopts only the explanation of experiential text analysis to show the ideology construction of preachers in Jayapura Churches. The text is presented such follows

"..Yesus yang kita lihat seperti logam rupiah, gambar sebelah sama, saat kita balik gambarnya tetap sama - (taken from GKI Kanaan.., 2023/02/26")

"… kalau saya ikut Tuhan apa yang saya dapat?...... itulah resikonya mengikut Tuhan.., (taken from GKI Kanaan.., 2023/02/26")

From data shows that the first emerges the feature of analogy while the second shows the cause and effect. Experientially, the diction of analogy is coin "logam rupiah". It shows that coin always has double-edged currency. This shows that the value and benefit to follow Jesus. Jesus that people know never change. His kindness and regulation is always manifested in people life. The reversed position of coin is same, it describes about the loyalty. It implies that Jesus understands of sorrow and people condition. It is the invitation for weary and heavy-laden.

The feature of casual effect in the data above also shows the values and benefit for following Jesus. The question of " what will I get?" will be answered with the risk. The risk is always denoted to something bad, destruction, and big consequence. But the risk for this context refers to positive connotation. It is the value of free and victory.

Another language feature that the preacher uses is the text of repetition in synonymy. "… secara jelas, secara terang, dan secara terbuka Yesus menjelaskan akhir peranannya…" is the text that have same reference of meaning. The words of "jelas, terang, and terbuka" can be inferred as understandable situation. This text also refers to the value and benefit that the regulation of God is non-negotiable, and the value and benefit is inevitable of free and victory. Hence all these three displayed text describes the preacher's ideology about cost/value and benefit. The cost relates to how much of benefit and the benefit depict how deep the value will craft in our life. The discursive practice is presented in analogy, cause-effect, and repeated synonymy.

Using code mixing/switching is another feature of discursive practice use in long discourse. Code of language makes the discourse colored and powerful. Halliday in(Saddhono, 2017) express that delivering language fulfill field, tenor, and mode. The term of mode describe show the language expressed, it contains specific things of utterances.

"…mereka akan bilang begini ingat baik-baik Ko kerja-kerja ko belajar mencari masa depan tapi ko ingat Tuhan ko harus punya waktu dengan Tuhan…"

The data above uses the features of local language of "ko". This word appears four times. It is pronoun word of "you". It is used for people bellow level of speaker and also can be used for relatives who have strong relation. The language function used in this text is directive, to give advice.

"…dan untuk itu menjadi penting sekali bagi Paulus untuk dia sampaikan ….kepada Jemaat di Korintus supaya mereka tidak terganggu supaya dengan kenyataan-kenyataan di luar dari ajaran ajaran rasul-rasul tentang kebangkitan Kristus ini...

Another feature is affirmation. The words of "therefore and followed by "very important" sign that the discursive practice used in this sermons is parallelization of affirmation words such as therefore and very important. To support this affirmation the speaker also tries to combine the effect to straighten the affirmation context. This feature form the text how language easily achieved and perpetuated in listener mind as it is started with negotiation by using affirmation

words. Thomas in his book express that the power of language refers to the process of negotiation, achievement, and perpetuation(Thomas & Wareing, 2004).

4. Conclusion

The powers of language used in sermon of Waibu Moi Churches in Jayapura are asserted in some features. Those features are produced by the process of discursive practice used by the preachers. The features of discursive practice are analyzed by using the analysis of experiential text such as the text of analogy, causal effect, text of Affirmation, and the use of code language like mixing and switch of local and national languages. Those features create the language more colorful, powerful, and meaningful.

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