The Assertive Illocutionary Act of *Khatib'* Islam Preacher' in Friday Sermons in Baiturohim Mosque of Surakarta

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Abstract
This research reports on an assertive illocutionary act performed by khatib 'Islam preacher' in Friday sermons in Baiturohim Mosque of Surakarta. This qualitative research aims to elucidate utterance's form, function, and meaning in the assertive illocutionary act of khatibs in Friday sermons at the Baiturohim Mosque of Surakarta. This research scrutinized three khatibs and data on their utterance form, function, meaning, and context in the Friday sermon through the pragmatic qualitative approach. The data were collected by natural observation using audio records. The results show that assertive acts represent the main performance, with 148 tokens of illocutionary acts and for 75 assertive illocution acts. The utterance forms of assertive illocutionary act found are performative and constative. It is found 21 utterance functions of assertive illocutionary act including: to state, to compare, to illustrate, to exemplify, to tell, to think, to assume, to explain, to inform, to doubt, to affirm, to judge, to criticize, to conclude, to emphasize, to remind, to analogize, to admit, to accuse, to quote, and to interpret. Every utterance function has a meaning that evokes a religious message: Islam. Suggestions are made to research the assertive illocutionary act of the religious speakers of Christian, Catholic, Hindu or Buddha in their religious sermons.

Keywords: *assertive; illocutionary act; utterance; Khatib; Friday sermon.*

INTRODUCTION

During the time of Prophet Muhammad (S.A.W), sermons were provided during important occasions; one of the occasions was the Prophet's farewell pilgrimage when he delivered the farewell sermon in February 632 AD, in the Uramah valley of Mount Arafa (Acheoah et al., 2018,

p.23). The other significant occasion that prophet Muhammad seized in delivering sermons occurred while performing the Friday prayer; before it commenced, it was preceded by a Friday sermon. The Prophet Muhammad introduced the Friday sermon during his stay in Medina in 622. The Friday sermon was first employed by the Prophet Muhammad (Peace Be Upon Him/PBUH), who provided words of encouragement, direction, or order during congregations for prayer at the mosque (Khan et al., 2021,p.3935*).* He delivered his sermon before Friday prayer and covered themes such as faith, morality, social justice, and the teachings of the Quran. His sermons served as an example for future generations of Islamic leaders and set a precedent for the Friday sermon as an essential platform for religious guidance and civic engagement. He founded the tradition as a way to unite the Muslim community for spiritual teachings, guidance, and communal prayer.

Based on the history of Islamic sermons, the Friday sermon is a religious speech or lecture containing advice and warnings delivered by Islam preacher during Friday prayer. The Friday sermon is the segment of Friday prayer undertaken by Muslims in the mosque at the day at 12.00 every Friday ; it is implemented before the fulfilment of Friday prayer and must be performed by a man, not a woman, named *Khatib* in Arabic.

Considering that the Friday sermon is an inseparable part of the Friday prayer, the *Khatib* plays a central and primary role in the sermon. Generally, in most mosques in Indonesia, the duties of a *khatib* are not only to deliver a sermon but also to serve as the *imam* 'leader' for the Friday prayer. The significant role of *Khatib* in the Friday sermon indicates that to be a *khatib* for Friday sermon*,* one is required to have extensive and deep religious knowledge and other knowledge such as social, culture, and science. In addition,
must be able to recite the holy book *Al Quran* and/or Al Hadits, which i*s* 'the talks of Prophet Muhammad'.

The recent research deliberates the phenomena of the language use in the religion practice of Islam i.e. Islamic Friday sermons, it is theolinguistics. It observes the use of language in a religious context that has transcendental, supernatural and sacred characteristics (Wardoyo, 2017, p.178-183). Theo-linguistics was firstly initiated by Jean Piere van Noppen, a Belgian linguist, in 1981 and he was broadly acknowledged as the father of theo-linguistics. The word *theology* is derived from the Greek *theos*, which means *God,* and linguistics refers to the science of language. Hence, theolinguistics can be described as a branch of linguistics that studies the linguistics peculiarities, methods, and differences of religious sources (Anvarovich, 2020, p.430). Gadomsski (2007), a Russian theolinguist, added that theo-linguistics is a science that studies the religious words and terms reflected in languages and their meanings in a wide and narrow range that emerged as a result of the interaction of religion and language (Anvarovich,2020,p.431).

The language use by *Khatib* in Islamic Friday sermons is intriguing to investigate pragmatically for the utterances of *Khatib* have power to amend the world. In general, the Friday sermon contains religious advice about life in the world and the hereafter, which the Khatib lectures to the worshippers of Friday prayer as the hearers. Apart from being a segment of Friday prayer practices, Islamic Friday sermons have a social function as a social communication medium between the *Khatib* and the worshippers of Friday prayer in mosque. The Islamic Friday sermon is the form of utterance generated by the *Khatib* during his sermon. It consequently and potentially possesses social effects for the hearers in particular and for the public in general. The Friday sermons illustrate a communication event between the *Khatib* and the hearers, namely the worshippers of Friday prayer, using language to communicate.

As a communication event, the Islamic Friday sermons are not interactive; they are monologues because only the *Khatib* is actively speaking. The worshippers of Friday prayer as hearers of sermons are not allowed to give responses in the worship. This is a rule for the worshippers of Friday prayer; the hearers of sermons are forbidden to speak while the Khatib delivers his lecture. Nonetheless, as rational and emotional individuals, the worshippers of Friday prayer have the independent right to screen, determine, or comprehend the meaning of utterances or the Khatib's speech. The worshipers of Friday prayer have different perceptions from the *Khatib*, according to what the *Khatib* explains. This portrait illustrates that the utterances in Friday sermons of the *Khatib* have a significant social power to form a certain social atmosphere in society, either productive and conducive or provocative and destructive atmosphere.

The language use of Khatib can carry constructive or destructive perceptions for the worshippers of Friday prayer as hearers. It can lead to create a public opinion, it has potential to give rise to certain social circumstance that affect the social life of a community, to be in harmony or disharmony atmosphere. These rationales attract the author's attention to scrutinize the language use of Khatib in Friday sermon more profoundly. Furthermore, the language used in this research, which is Khatib's Friday sermons, is viewed from a pragmatic approach.

 The use of language in the realm of pragmatics means doing something using words or sentences, not doing something in a physical sense. In other words, the use of language does not merely mean conveying information, generating ideas or saying something but also performing action or accomplishing something. This concept was initiated initially by Austin (1962) known for his speech act theory i.e. 'how to do things with words ', it means by uttering something, we do something. Austin (1962, p. 150-163) differentiates speech acts into verdictives, exercitives, commissives, and behabitives, as well as expositives. The Austin's idea was later modified by

Searle (1969) taxonomizing speech acts into five types i.e. assertive/ representative, directive, commissive, expressive, and declaration.

The Austin and Searle's speech act theory provides an apropriate framework for analyzing the nature and impact of the Khatib's utterances during Friday sermons. The illocutionary act is the major action performed in the form of utterance by a speaker. The speaker's utterance describes the type of function or action that the speaker intends to accomplish in speaking. Examples of utterance functions are thanking, refusing, apologizing, congratulating, assuming, blaming, explaining, directing, and the like. The functions or actions are related to illocutionary force, which Searle (1969) called an illocutionary force indicating device_IFID (Huang, 2007, p.103). By scrutinizing the illocutionary force of the speech acts, constructive insights into the *Khatib's* intended meaning and the worshippers' interpretation can be revealed; this current research only accentuates on the Khatib's intended meaning.

The theory of speech act can be used to analyse what the Khatib utters, how the utterances fit in a social and religious context, and how the utterances can contribute to changes in behaviour and attitude among worshippers. It provides a deeper understanding of the role of the Friday sermon in the community and the effectiveness of *khatib* communication in achieving the goals of the sermon.

Pragmatics is the study of meaning that is delivered by speaker or writer and comprehended by its hearer or reader. Mey (2001, p.60) delineates pragmatics as the study of language application in human interaction that is adjudged by social circumstances. Huang (2007, p.2) delineates pragmatics as the systematic study of meaning by dependent on the use of language. In Leech's view, pragmatics is related to meaning with regards to the speech's situation (1993, p. 8). Levinson (1983, p. 21) consider pragmatics as the study of the relations between the use of language and the context, and such relations are fundamental to understanding language. Pointing to the pragmatics theories, it can be synthesized that pragmatics is the study of language meaning that is used in communication or interaction and the meaning is determined by the social context surrounding the communication event like place, time, goal of communication, background of speaker, etc. Pragmatics does not look-out for the meaning from the structure of language use and the effective linguistic knowledge of the speaker and hearer ; pragmatics is interested in the context of utterance (Agbo,et.al., 2023, p.78). Pragmatics bridges what is literally expressed and what is actually said and understood (Oluoch, 2020, p.56).

To comprehend a meaning of what someone's utterance, speech act theory can be functioned as a lingual means to reveal the language meaning i.e., utterance meaning. The utterance meaning can illustrate someone's intended meaning, someone's assumptions, objectives, or purposes, and the sorts of action that someone is performing when he/she speaks

(Yule, 1996, p.4). The speech act illustrates an action performed by someone or speaker using words or language. The initiator of speech act theory, Austin (1962), conveys that when a language user utters something, the language user naturally does not only express idea, opinion, or assumption but also performs an action, he considers such that as to do something with words. The main function of speech act theory is on what individuals do i.e. speakers with language in terms of its functions.

(Tania, 2022, p.22).

The Austin's theory of speech act has contributed eloquently to the development of pragmatics and supplied many considerations on speech act research. Moreover, he classifies speech act into three stratum: locutionary, illocutionary, and perlocutionary. Locutionary act points to the performance of uttering something, illocutionary act points to the performance of doimg something, and perlocutionary act points to the performance of impacting someone. The illocutionary act, afterwards, constitutes a speech act that is commonly used in interactive communication; it is performed through the communicative force of an utterance. Therefore, the illocutionary act is generally also recognized as the illocutionary force of the utterance. Austin (1962), then, typologized the illocutionary act into 5 types: verdictive (giving a verdict), exercitive (exercising power, rights, or influence), commisive (promising or otherwise undertaking), behabitives (showing attitudes and social behavior), and expositives (fitting an utterance into course of argument or conversation (Huang, 2007,p.106). The speech act typology of Austin is then enhanced and developed by Searle (1976) based on its fit with the world, its psychological state, and the purpose of the illocutionary point. The tpypology of illocutionary act of Searle comprises assertive, commisve, directive, expressive, and declaration (Searle,1979, p.12-16). This current study foregrounds the assertive illocutinory act.

In the view of Searle (1979:12), the illocutionary act of assertive is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition. Assertive speech acts bind speakers on the truth that they talk; types of assertive speech acts are reporting, explaining, showing, etc. (Izar, et.al., 2020,p.53). It means that the assertive speech act is believed to contain a truth on an event that is occuring and having correlation with its speaker. The illocutionary act is viewed by Huang (2007, p.102) as a type of action the speaker intends to accomplish in the course of producing utterance and demarcated within a social convention. The examples of functions of assertive illocutinary act in Indonesian language are *menyarankan* 'to suggest', *menjelaskan* 'to explain', *mengklaim/menganggap* 'to claim' ',*menyimpulkan* 'to conclude', *menceritakan 'to tell'*, and the like. The illocutionary acts are symbolized with the use of verbal words, they are termed *performative*; the other term is *constative* that is used to make a statement (Austin,1962, p.6). The illocutinary act of constative in Indonesian language is

symbolized with the use of *verba perakit* 'relational verb' (Moeliono,et.al., 2017, p.107) such as *ialah,adalah, yaitu, terdiri dari ,mencakup,* etc*.* The Indonesian relational verbs are equivalent with auxiliary verbs or verbs in English : *is, am, are, be, can, (to) comprise, (to) consist of ,* etc.

The examples of perfomative assertive utterance are shown in by *khatib* 1 and khatib 3, *Ketika Musa masih bayi, dia dihanyutkan ke sungai Nil, istri raja Firaun menemukannya* 'When the prophet Moses was infant,he was washed into river Nile; it was the wife of king Pharaoh who found him' (K1-A14) and *Tiap hari kita salat, tapi kita tidak tahu apa hakekat salat* 'Everyday we pray but do not know what the essence of prayer is' (K3-A12). The utterance function of the former example is to tell something (a piece of the story of Prophet Moses), and the latter one is to satirize or criticize a Muslim who prays five times a day every day, but does not comprehend the substance of prayer. The examples of constative assertive utterance are 'Performing the five daily prayers at the prescribed times is an obligation for the believers (QS.An Nisa: 103) and '*Ramadhan* Fasting is an obligation for the believers' (QS.Al Baqarah:183). The utterance function of both examples are to state something.

Friday sermon is a religious congregational practice in Islam that includes an oral address, in Arabic *khutba,* delivered weekly by a *khatib* in mosques. Sermons aim to influence listeners to adopt, reinforce, and modify certain attitudes and beliefs, particularly to establish a good relationship between the audience and Allah 'Islamic God' (Alkhawaldeh, 2022, p.422). The word 'sermon', in online dicitionary www.merriam-webster.com, means, a religious discourse delivered in public usually by a member of the clergy as a part of a worship service. It is synonymous with the word 'homily' means a lecture or discourse on or of a moral theme. Sermon is identical with *khotbah* in Arabic, it expounds a religion teaching; the theme of Islamic Friday sermons in the Friday prayer worship contains religious message or living values. The religious message reminds and suggests the Muslims, during they live in the world, to do the useful and good practice for the universe as the provision of life in the hereafter_ every Muslim believes that there is an eternal life after the life in the world. On that ground, the meaning of Islamic Friday sermon is a formal communication circumstance of Islamic teaching performed by a *khatib* before the worshippers of Friday prayer in mosque on Fridays and it is performed before the Friday prayer is done. What the Khatib utters in the sermons illustrates a linguistic and religious discourse. Therefore, this research can be termed into a theolinguistic research.

The previous study on speech act of Friday sermons by Hidayati examined the speech act levels of locution, illocution and perlocution and found the use structure of speech act in Friday sermons. The speech act of locution is used in the three parts of Friday sermons i.e. opening, content/body, and closing; the speech act of ilocution is used in openings and content; and the speech act of perlocution is used in closings part (Hidayati, 2013, p.186-196).

. Satriadi examined the form and meaning of the speech act of Friday sermons that occurred in mosque Al Ikhlas Batuphat Timur Kota Lhokseumawe. The study found the utterance forms of Friday sermon in literal-direct, literal-indirect, illeteral-direct, and illeteral-indirect. And it found types of utterance meanings that desecribed instruction, greeting, reprimand, compliment, advice, warning, suggestion, and clarification (Satriadi, 2022, p113-130).

Syahidah, et.al. researched assertive speech acts on Deddy Corbuzier's podcast when discussing the Covid-19 pandemic case (2023, p.576). The research employed the speech act theory of Kreidler to examine the assertive acts. It was reported that the assertives acts, which have utterance function to inform something, were more dominantly performed by the utterers in the podcast. The assertive speech acts having function to inform something are to announce, to declare, to disclose, to explain, to express, to indicate, to mention, to proclaim, to relate, and to report. (Syahidah, et.al. , 2023,p.582).

The investigation of Munazil and Rababah (2022, p.32) highpointed the variety of speech acts in the last sermons of Prophet Mohammed. The research analysed the document of last sermons of Prophet Muhammad. It reported that the last sermons of the Prophet Mohammed were dominated by the speech act of directive (48%).The other speech acts were assertive (28%), commissive (10%), declaration (10%) and expressive (4%). The directive acts were demonstrated with the use of verbal utterance or lingual form of verbs: (to) order, (to) command, (to) request, and (to) advice. The assertive acts were demonstrated with the lingual form of verbs: (to) announce, (to) report, and (to) conduct. The commissive acts relate to the pretension of the speaker to perform something like to offer, to threaten, and to offer. The declaration relates to a new decision of an authorized person like to declare or to proclaim. Expressive relates to expressing feelings, like; joy, sorrow, like, dislike; it points to the psychological effects of human.

The research on the assertive speech act of Khatib in Friday sermon is still rare. The assertive illocutinary acts or utterances of Islamic Friday sermons in this study were performed by three *khatibs* in Indonesian; this recent research fills the gap from previous studies. The utterances that are used by the three *khatibs* in Friday sermons are dominated by assertive or representative utterances. The recent research focuses on the assertive illocutionary act by Khatib in Indonesian during the Friday sermons. This illustrates the principal discrepancy of the related previous researches. This research highlights two problems. First, what do the forms of the assertive illocutionary act performed by Khatib in Friday sermons in Baiturahim mosque of Surakarta look like? Second, what are the functions and meanings of assertive illocutionary acts performed by Khatib in the Friday sermons in Baiturahim mosque of Surakarta?

RESEARCH METHOD

The descriptive-qualitative research was intended to attain facts, information, or evidence about the assertive illocutionary act in the Friday sermons of Khatib. The research data resources were assertive illocutionary utterances generated by three *khatibs* in the Friday sermons when they were delivering lecture or messages before the worshippers of Friday prayer in mosque. Therefore, the data collected in this research were primary because they were collected naturally and directly from the main informan, namely the *Khatib* of Friday sermons. The three khatibs were chosen as the main informan on account of the social background of each Khatib. *Khatib* 1 is a lecturer in a state university in Surakarta, *khatib* 2 is a carpenter working for himself, and *khatib* 3 is a pensioner of government employee. The background that the *khatibs* have provides the various language use interesting to study.

The location of the research is in Baiturohim mosque of Surakarta. The mosque exists in the education area of a college, Polytechnic of Pratama Mulia Surakarta. It is located on the side of a major road in Panularan district of Surakarta city. As a result, the congregation for Friday prayers is not only composed of , college employees, students and people living near the campus, but also includes people from outside the district who pass by and stop to attend Friday prayers. The situation of research location became a part of social contexts underlying the utterances performed by *khatibs* the Friday sermons.

The qualitative approach was used to acquire an in-depth comprehension on the assertive act of Friday sermon of *Khatib* in Baiturohim mosque of Surakarta. Natural and passive participation is used as a method to collect the data in this current research; the researcher plays a role not only as the worshipper of Friday prayer but also as the main instrument of research. The data collection technique was listening and recording by using an audio recorder installed in handphone. Purposive sampling was used to attain the research purpose; there were three *khatibs* for the research sample. The illocutionary utterances of three *khatibs* were the research objects in this pragmatic research. After the utterance data of each Khatib were collected and transcribed, they were organised into Searle's speech act type i.e. directive, assertive, commisive, expressive and declaration; the detailed transcription can easily analyze the assertive illocutionary acts. The assertive illocutionary acts of *khatibs* were elected to be analysed in depth for answering the research questions. The modes employed to analyze the data of assertive illocutionary act in the Friday sermons were the pragmatic identity method (Sudaryanto,1993, p.15), the dividing-key-factor techniques employing pragmatic-competence-in-dividing, and the read-marker technique to look over the denoted marker directly (Sudaryanto, 1993, p. 95).

The systematic data analysis is employed to maintain a detailed record of the research process, consisting of data collection, analysis, and inferring or interpretation. Triangulation of

data was executed by comparing the result analysis from the data resources i.e. the transcription and field note. And the triangulation of theory was also executed by comparing result analysis with the related pragmatic theories. The validity and reliability of the reasearch findings of the assertive illocutionary acts in Firday sermon were achieved by implementing the pragmatic qualitative approach in accuracy and in systematic.

RESULTS & DISCUSSION

The data scrutinized in this research are assertive illocutionary acts in the form of utterances generated by three *khatibs* in the Islamic Friday sermon in Baiturohim mosque of Surakarta. This research focuses on illocutionary assertive acts, excluding the other illocutionary acts, i.e. directive, expressive, commissive, and expressive acts. The assertive illocutionary acts were addressed from the viewpoint of three khatibs, who expressed their views during the sermon. The the study revealed 148 illocutionary speech acts, they were 75 assertives, 16 commisives, 28 directives, 20 expressives, and 9 declarations. It is only assertive act that is analysed in the recent research.

The assertive illocutionary act of khatibs are the focus of the current research. It was found that there were various functions of assertive illocutionary acts performed by *khatibs* during Friday sermons. For example, the assertive function *of stating or declaring* relates to a religious doctrine. By performing it, *khatibs* establish a shared Islamic message for worshippers to sustain their spiritual awareness. The assertive function *to criticize* is valueable to awaken the awareness of whorshippers to do or uphold a goodness for others in the life. The assertive function to *judge* or evaluate is valueable to introspect how far one has followed and implement Allah's guidance in the daily life. Those utterance functions can assist on building the conducive social atmosphere among whorshippers and wider community. The other examples of assertive functions and their meaning are presented in the next pages.

The Context of Assertive Illocutionary Act in Islamic Friday sermon of *Khatib*

The context of assertive illocutionary acts in Islamic Friday sermon is accordance with speech event comprising place (mosque), time (Friday midday), atmosphere of religious and formal communication, the objective of sermon, and the social background of the *Khatib's* profesion. The Islamic Friday sermon is a religious speech event taking place in the mosque at midday and its communication situation is formal and in one way traffic communication. The social background of *Khatib* is an essensial non-lingual element that can affect how the assertive illocutionary acts are generated. The first *Khatib* is a lecturer at the Sebelas Maret University of Surakarta, the second Khatib is a carpenter and a self-employee, and the third Khatib was a pensioner or a civil servant.

As the Islam missionaries and teacher, the Khatib spreads and explains the sacred verses of Quran and Hadist to the Friday worshippers. The worshippers are disallowed to interrupt or speak during the Friday sermon while the Khatib is addressing the lecture; the *Khatib* has full absolute authority to speak and control the communication. In such atmosphere, the *Khatib* has opportuntiy to express his own idea to interprete the sacred verses adrressed to the Friday worshippers, and it may evoke the various functions and meanings of assertive illocutionary performed by the *Khatib.*

The Form and Marker of Assertive Illocutionary Acts of *Khatib* in Friday Sermon

Denoting to the 75 assertive speech acts of three *khatibs* found in this study, this study highlights the function and meaning of assertive speech act that are constructed from the form and marker of the assertive utterance. The function of asssertive speech act is marked with the use of lingual code, namely in the form of performative utterance or constative. As Austin (1962) pondered every utterance or speech is an act, it means that the configuration of assertive speech act can occur in the form of actional or operational utterance termed as performative, or statal or non-actional utterance termed as constative; and both forms, performative and constative, can occur simultaneously.

Austin initially proposed the concept of utterance as a form of performative and constative, but he rejected it as well. Although the concepts of performative and constative have limitations, they remain valuable for understanding the complexity of language use, i.e., speech act. The performative form of assertive utterances in the context of Khatib's sermon could reflect the communicative purpose, for example, when Khatib informs verses from Al Quran or the talks of the Prophet Muhammad PBUH, tells the history of prophets stated in Al Quran and explains the message or meaning of verses in Al Quran. The constative form of assertive utterance reflects the communicative purpose, for example, when Khatib interprets verses in Al Quran or the talks of Prophet Muhammad in Al Hadits.

By recognizing how the *Khatib's* performative and constative utterances are performed, it can guide to gain the communicative purpose or the underlying intentions of Khatib's utterances, whether it be to inform, persuade, inspire, or simply share knowledge. The way the *khatibs* choose to express their views provides helpful clues to unravel their purpose.

The assertive illocutionary acts describing the utterance forms of peformative and constative are found in this study. For examples, it is performed by *khatib 1* "*Bapak-bapak , kemarin ada yang meninggal di tempat saya , usianya 62* 'Gentlemen, yesterday there was someone passed away in my neighborhood, his age was 62 (K1-A13)'. *Kalau saya membayangkan*

umur saya hanya sampai 62, berarti hanya kurang 8 tahun 'If I imagine that my age is only 62 years old, it means only less than 8 years old' (K1-A14).

The utterance of K1-A13 is related to the utterance of K1-A14, they are sequencial utterances. The utterance of K1-A13 is structurally a nomimal complex sentence. Its utterance form is constative, it is indicated with the utterance marker *there was someone passed away;* the use of expletive *there* plus to be *was* added with the indefinite pronoun *someone* in the utterance is not an actional verb, it is a statal verb used to give an information or make a statement. The uttterance form of K1-A14 is sructurally a verbal complext sentence. Its utterance form is peformative, it is indicated with utterance marker *If I imagine… .* The word *imagine* in the utterance is an actional verb illustrating an act of *khatib 1* to form a mental picture of something , namely *Khatib 1* has an imagination that his life will end in 62 years old.

The next example is by *khatib* 2: *Sekalipun saya tidak su'udhon (berpikir negatif) tetapi saya yakin dari sekian jamaah yang hadir di sini, dan mungkin juga di tempat yang lain, berapa orang yang setiap hari sanggup buka mushaf* 'Although I don't underestimate, but I am sure that from the whorshippers attending here, and may be in other place, how many people can open Al Quran every day (K2-A8)'. The utterance K2-A8 is sructurally a compoud complex sentence with mixed forms of verbal and nominal sentences. It has two utterance forms, they are performative and constative. The performative form is indicated with utterance marker *Although I don't underestimate.* The word *underestimate* in the utterance is an actional verb illustrating an act of *khatib 2* to guess someone on doing something is lower than it really is. The constative form is indicated with utterance markers *but I am sure, may be in other place ;* to be *am* added with the adjective *sure* and verbal phrase *may be* added with prepositional phrase *in other place.* The utterance is not an actional verb but a statal verb used to make a statement or opinion.

The other example of statal assertive utterance is generated by the *Khatib 3* in the sequential utterances *Menangis dan tertawa adalah bagian dari fitrah manusia* 'Crying and laughing are parts of human innate' (K3-A21). *Namun bila menangis dan tertawa secara berlebihan, maka itu adalah perbuatan yang melampaui batas; di sana akan ada godaan setan yang mengganngu diri manusia, di sana akan tergoda* 'But if crying and laughing are in execessive, so it is an action that goes beyond the limit, there will be satan's enticement that disturb human, there will be enticed' (K3-A22). The utterance of K3-A21 is structurally a nominal simple sentence. Its utterance form is constative and is indicated with an utterance marker. These *are parts of … .* To be *are* added with the noun phrase *parts of* in the utterance is not an actional verb; it is a statal verb used to make a statement. The utterance of K3-A22 is structurally a nominal compound-complex sentence. Its utterance form is constative; it is indicated with utterance markers. But if ...... are *excessive, so ...is an action .., there will be satan's … , there will be enticed.*

The use of to be *are* added with phrase *in excessive,* to be *is* added with clause *an action that* ...,
verbal phrase *wil be* added with noun phrase *satan's enticement,* and verbal phrase *will be* added
with adjective *enticed* in the utterance of K3-A22 are statal verbs which are used to make a
statement.

The examples of research finding of the form and marker in the assertive illocutionary act
is illustrated in table 1 as follow:

Table 1 : The Form and Marker of Assertive llocution Act

Khatib (Preacher)	Assertive Illocutionary Utterance	Assertive Form and Its Marker	
		Performative (Actional)	Constative (Statal)
Khatib 1	"*Bapak-bapak , kemarin ada yang meninggal dunia di tempat saya , usianya 62 (K1-A13)*" 'Gentlemen, yesterday there was someone passed away in my neighborhood, his age was 62'	X	*... **kemarin ada yang meninggal dunia** ...* ' ... **there was** someone passed away ..'
	"*Kalau saya membayangkan umur saya hanya sampai 62,berarti hanya kurang 8 tahun (K1-A14)*" 'If I imagine that my age is only 62 years old, it means only less than 8 years old'	*Kalau saya membayangkan umur saya ...* 'If I **imagine** that my age ...'	X
Khatib 2	*Sekalipun saya tidak su'udhon (berpikir negatif) tetapi saya yakin dari sekian jamaah yang hadir di sini, dan mungkin juga di tempat yang lain, berapa orang yang setiap hari sanggup buka mushaf (K2-A8).* 'Well, I don't underestimate but I am sure that from the whorshppers atternding here, and may be in other place, how many people can open Al Quran everyday'	*Sekalipun **saya tidak su'udhon** (berpikir negatif) ...* 'I don't under-estimate ...'	*... tetapi **saya yakin** dari sekian jamaah* '**I am sure that** from the whorshippers ... '
Khatib 3	*Menangis dan tertawa adalah bagian dari fitrah manusia (K3-A21)* 'Crying and laughing are parts of human innate'	X	***Menangis dan tertawa adalah** ...* 'Crying and laughing are ...'
	Namun bila menangis dan tertawa secara berlebihan, maka itu adalah perbuatan yang melampaui batas; di sana akan ada godaan setan yg mengganngu diri manusia, di sana akan tergoda (K3-A22). 'But if crying and laughing are in excessive, so it is an act that trangreses the limit, there will be satan's enticement that disturb human, there will be enticed'	X	*Namun bila menangis ... secara berlebihan,maka itu adalah perbuatan ....* 'But if crying .... are in excessive, so it is an act that .... '

Scrutinizing each utterance of the assertive illocutionary act and its form and marker in
Table 1, the function and meaning of the assertive illocutionary act is identifiable or visible. The
form and marker of assertive illocutionary utterance in Table 1 underlies the function and
meaning of the assertive illocutionary act.

The Function and Meaning of Assertive Illocutionary Act of Khatib in Friday   Sermon

The functions of assertive illocutionary acts performed by the three khatibs found in this study are diverse; there are twenty-one functions of assertive illocutionary utterance used by the *Khatib*. There are five functions similarly used by each *Khatib* namely *to think/to have opinion*, *to state*, *to inform*, *to tell*, and *to criticize*; each Khatib differently uses sixteen functions. The functions of assertive illocutionary act are illustrated in table 2 as follow.

Table 2: The functions of the assertive illocutionary act performed by three *khatibs* in Friday sermons.

Function of Assertive Illocutionary Act	Khatibs		
	Khatib 1	Khatib 2	Khatib 3
1. To state	✔	✔	✔
2. To compare	✔	-	-
3. To illustrate	✔	-	-
4. To exemplify	✔	✔	-
5. To tell	✔	✔	✔
6. To think/express an opinion	✔	✔	✔
7. To assume	✔	-	-
8. To explain	✔	-	✔
9. To inform	✔	✔	✔
10. To doubt	-	✔	-
11. To affirm	-	✔	-
12. To judge/evaluate	-	✔	✔
13. To criticize	✔	✔	✔
14. To conclude	-	✔	✔
15. To emphasize	-	✔	-
16. To remind	-	✔	✔
17. To analogize	-	✔	-
18. To admit	-	-	✔
19. To accuse	-	-	✔
20. To quote/cite	-	-	✔
21. To interpret	-	-	✔

The functions of assertive illocutionary act are symbolized with the verbal words as its lingual code or utterance marker. The lingual codes or the utterance markers, are lingual elements that are always present in an utterance. The verb represents that the utterance or a speech act describes an action i.e. to perform something with words.   The lingual elements, i.e. the form and marker of the assertive illocutionary act in Table 1   and Table 2 , non-lingual elements, i.e. utterance context, are used to construct the function and meaning of the assertive illocutionary act of *Khatib* in Friday sermon. The meaning of assertive illocutionary act denotes

not only lingual forms or lingual markers but also the context of utterance from Friday sermons at Baiturohim mosque of Surakarta. The function and meaning in assertive illocutionary act by *khatibs* in the Friday sermons is examplified and described in Table 3.

Table 3. The function and meaning in assertive illocutionary act of Khatib in Friday sermon

Khatib	Assertive Illocutionary Utterance	Utterance Function	Utterance Meaning
Khatib 1	*"Dados ngende-ende, tobate sokmben-sokmben* 'Menunda-nunda waktu, bertobatnya nanti,. nganti wis tua, nganti meh mati lagi ngomong 'Ketika sudah tua, ketika akan mati baru omong' : 'Saya bertobat kepada Engkau Ya Allah, aku mohon ampun atas kesalahan-kesalahanku yaa Allah. Niku pun tua,pun meh mati. Itu sudah tua, sudah mau mati' (K1-A1)* 'It dawdles, it repents later, when it's been old and almost die, says: "I repent to You,oh God, I beg Your forgiveness for my mistakes oh God". It's been old, it's about to die.	To criticize someone or a group of people	Khatib 1 reminds the Friday whorshippers not to procrastinate on repentance asking for God's forgiveness
	"Bapak-bapak , kemarin ada yang meninggal dunia di tempat saya , usianya 62 (K1-A13)" 'Gentlemen, yesterday there was someone passed away in my neighborhood, his age was 62'	To inform	Khatib 1 reminds the Friday whorshippers that someone must die some time.
	"Kalau saya membayangkan umur saya hanya sampai 62,berarti hanya kurang 8 tahun (K1-A14)" 'If I imagine that my age is only 62 years old, it means only less than 8 years old'	To exemplify To think /express an opinion' To believe on something	Khatib 1 reflects death will happen to everybody at any time, no one knows when the death comes, just Allah knows it
Khatib 2	*"Ada sebagian besar umat Islam tidak pernah menyentuh mushaf, gak pernah buka Quran dan ini kalau kita bicara dalilpun mereka segan mendengar (K2-A6")* 'There are most of moslem who have never touched the *mushaf* (wholy book) never opened Quran, and if we talk about the argument,they are reluctant to listen'	To state something	Khatib 2 assumes that most of moslem cannot or never read Al Quran and moreover if they are told *dalil* 'law base in Islam' they are reluctant to listen'
	Sekalipun saya tidak su'udhon (berpikir negatif) tetapi saya yakin dari sekian jamaah yang hadir di sini, dan mungkin juga di tempat yang lain, berapa orang yang setiap hari sanggup buka mushaf (K2-A8). 'Well, I don't underestimate but I am sure that from the whorshppers atternding here, and may be in other place, how many people can open Al Quran everyday'	To explain something	Khatib 2 convinces that there are only a few Friday whorshippers reading Al Quran every day, and further khatib 2 has assumption that there are only a few muslim read Quran routinely everyday'
Khatib 3	*"Menangis dan tertawa adalah bagian dari fitrah manusia (K3-A21)"*'Crying and laughing are parts of human innate'		Khatib 3 informs the Friday whorshippers that crying and laughing are qualities that are parts of one's inner nature or present at birth from Allah
	Namun bila menangis dan tertawa secara berlebihan, maka itu adalah perbuatan yang melampaui batas; di sana akan ada godaan setan yang mengganggu diri manusia, di sana akan tergoda (K3-A22). 'But if crying and laughing are in excecssive, it is an act that goes beyond limits, there will be satan's enticement that disturb the man, there will be enticed'		Khatib 3 explains to Friday whorshippers that crying and laughing excessively will weaken belief/mental, as a result satan is easy to disturb doing worse/immoral things

Denoting to table 3, the utterance number K1-A1: "*Dados ngende-ende, tobate sokmben-sokmben* 'Menunda-nunda waktu, tobatnya nanti-nanti', *nganti wis tua, nganti meh mati lagi ngomong* 'Ketika sudah tua, ketika akan mati baru omong' :*"Saya bertobat kepada Engkau Ya Allah, aku mohon ampun atas kesalahan-kesalahanku yaa Allah". Niku pun tua,pun meh mati* 'Itu sudah tua, sudah mau mati' 'It dawdles, it repents later, when it's been old and almost die, says: "I repent to You,oh God, I beg Your forgiveness for my mistakes oh God". It's been old, it's about to die'', the assertive utterance is sructurally a nominal complex sentence, and it has two utterance forms, constative and performative. The constative form is indicated with utterance *When it's been old*, verbal phrase *has been* added adjective *old* illustrates the form of a constative utterance. And the performative form is indicated with utterance *almost die*, *say* .... , the verbs *die a*nd *say* illustrate the form of performative utterance. Then, the utterance *It's been old, it's about to die* is constative form, it is indicated with the use of verbal phrase *has bee*n an *is about to* in the utterance. This utterance concludes or affirms the statement uttered before. Thus, the function of utterance K1-A1 is to criticize someone or a group of people, and its meaning is that *khatib* 1 would like to remind Friday worshippers to request God's forgiveness immediately, not procrastinate repentance.

The utterance number K1-A13: *'Bapak-bapak, kemarin ada yang meninggal di tempat saya,usianya 62* 'Gentlemen, yesterday there was someone passed away in my neigborhood, his age was 62' is sructurally a nominal complex sentence. Its utterance form is constative that is indicated with utterance marker *there was someone passed away;* expletive *there* combined with to be *was* and indefinite pronoun *someone* illustrates the form of constative utterance. And the utterance function is to inform something to Friday whorshipers, *khatib 1* gave information to whorshippers that there was a neighbour of *khatib* 1 had passed away in the age of 62 years old. The utterance means that *khatib 1* reminds the Friday whorshippers that someone must die some time. This utterance meaning is then more deeply stated in the utterance K1-A14.

The utterance K1-A14 '*Kalau saya membayangkan umur saya hanya sampai 62, berarti hanya kurang 8 tahun* 'If I imagine that my age is only 62 years old, it means only less than 8 years old' is sructurally a verbal complex sentence. Its utterance form is perfomartive, indicated with the verb imagine in the utterance *If I imagine …* The utterance function is to exemplify something for Friday whorshippers. The utterance has a meaning that *khatib 1* reflects the death of his neighbour will happen to him or everybody at any time and he strongly reminds the Friday whorshippers that Allah can take a person's life whenever and wherever He wants.

The utteerance K2-A6 of *khatib* 2 is *Ada sebagian besar umat Islam tidak pernah menyentuh mushaf, gak pernah buka Quran dan ini kalau kita bicara dalilpun mereka segan mendengar* 'There are most of muslims who have never touched the mushaf, never opened Quran, and if we talk

about the argument they are reluctant to listen' . The utterance is sructurally a compound complex sentence and has two utterance forms, constative and performative. The constative form is indicated with the use of expletive *there* , to be *are,* combined with noun phrase *most of muslims* in the utterance *There are most of muslims who have never touched ...* . This utterance part is a nominal sentence having function to make a statement. The performative form is indicated with the use of verbal phrase *talk about* in the utterance *and if we talk about the argument ... .* This utterance part is a verbal sentence having function to express an opinion or think about something. The overall meaning of the utterance is that Khatib *2* intends to convey the notion that only a few Muslims can read the Quran; it also satires specifically the Friday prayer worshippers to get into habit of reading the Quran and understand its messages and values.

The utterance K2-A8 of *khatib 2* is *Sekalipun saya tidak su'udhon (berpikir negatif), tetapi saya yakin dari sekian jamaah yang hadir di sini, dan mungkin juga di tempat yang lain, berapa orang yang setiap hari sanggup buka mushaf* 'Although I don't underestimate but I am sure that the whorshippers attending here, and may be in other places, how many people can open Al Quran every day'.' The utterance is sructurally a compound-complex sentence and has two utterance forms, performative and constative. The performative form is indicated with the use of verbal phrases *don't underestimate* in the utterance *Although I don't underestimate*; the constative form is indicated with the use of to be *am* an adjective phrases sure that in the utterance, I am sure that the worshippers *attending here ...* . The function of this utterance is to believe something or someone and

its utterance meaning is *khatib* 2 believes that only a few Friday worshippers are reading Al Quran every day, *khatib 2* further has assumption that there are only a few Friday whorshippers, even all muslims, read al Quran every day. This assumption leads to the *khatib 2* considered indirectly that the worshippers of Friday prayer generally do not understand the meaning of verses in Quran.

The utterance K3-A21 of *khatib 3* is *Menangis dan tertawa adalah bagian dari fitrah manusia* 'Crying and laughing are parts of human innate'. The utterance is structurally a nominal simple sentence. The utterance form is constative which is indicated with the use of verb be *are* as in utterance *Crying and laughing are parts of human innate.* The combination of the gerund phrase *Crying and laughing* as a subject, helping verb *are*, and the noun phrase *parts of human innate* forms an utterance function that states something. The utterance meaning is that *khatib* 3 informs the Friday whorshippers that crying and laughing are qualities, tendencies, or characteristics that are parts of one's inner nature or present at birth from Allah. The meaning of utterance K3-A21 is tied to utterance K3-A22 *Namun bila menangis dan tertawa secara berlebihan, maka itu adalah perbuatan melampaui batas, di sana akan ada godaan setan yang*

mengganggu diri manusia, di sana akan tergoda 'But if crying and laughing are in execessive, then it is action that goes beyond limits; there will be satan's enticement that disturb human, there will be enticed'

The utterance K3-A22 is structurally a nominal compound-complex sentence, the form of utterance is constative. The constastive form is indicated with the use of to be *are* in sub clause *But if crying and laughing are in execessive* and the use of to be *is,* verbal phrase *will be* in main clause *then it is action that goes beyond limits; there will be satan's enticement that disturb human, there will be enticed.* The function of utterance is to explain something, that is to explain what *khatib 3* said in utterance K3-A21. The overall meaning of utterance K3-A21 and K3-A22 is that *khatib 3* did not merely inform what crying and laughing are, he also reminded the Friday worshippers to be able to control emotion when they are crying laughing. He reminded the Friday worshippers not to cry and laugh excessively, too excessive is beyond the limits of reasonableness. Satan uses the excessive crying and laughing to entice Muslims to do negative things; this meaning is represented in utterance.

The functions and meanings of assertive illocutionary acts illustrated in Table 3 are various. They are constructed based on lingual forms i.e. constative and performative, lingual marker, and the utterance context, as non-lingual elements.

CONCLUSION

This study gains general evidences of assertive illocutionary act of *khatib* 'Islam preacher' in Friday sermons in mosque Baiturohim Surakarta. The assertive illocutionary acts are represented with verbal or operative (performative) and non-verbal (constative) words. The form of every assertive utterancce performed by *khatibs* occured in the form of declarative sentence; in the view of pragmatics, it occured in the form of performative and constative (Austin,1962).

The assertive illocutionary utterances performed by each *Khatib* have various functions; the various utterances can be because of the difference in the theme of the Friday sermon presented by each *Khatib.* There are five similar utterance functions performed by each *Khatib*: state, tell, express opinion, inform, and *criticize.* These five similar utterance functions can be considered utterance functions that always tend to be present in assertive illocutionary act of *Khatib* in Friday sermons. As a speaker in Friday's sermon, it is reasonable that Khatib has absolute authority to perform assertive illocutionary acts and or deliver ideas in such communication.

The substance in the Friday sermon relates to the religious discourse; Khatib is considered to have higher faith and authority on Islamic knowledge than the Friday worshippers. All *khatibs*

always used Quran and Hadith as the main resources of Islam knowledge, they always quoted the holy verses of Quran or the words of Prophet Muhammad in the Hadith in the Friday sermon, to then be conveyed to the Friday whorshippers. On that ground, the *khatibs* performed the utterance functions like to state, tell, inform, express opinion, and criticize. The other utterance functions: *to mention, to interpret, to exemplify, and to remind were also inclined to use by khatibs when they quoted the holy verses of the* Quran and the Prophet's talk in Hadith.

A comprehensive understanding of the pragmatic roles of language in religious discourse can be achieved by analyzing the *Khatib*'s assertive illocutionary acts of *Khatib* in Friday sermons. The *khatibs*' assertive utterances can be recognized if they are stating facts, making judgements, or expressing opinions; this analysis can guide them to reveal what the Khatib means in their speech in Friday sermons. Non-lingual factors, such as the Khatib's social backgrounds, speech topics, social environment, or communication model, affect the interpretation of the speech act. Furthermore, the Khatib's assertive illocutionary acts illusstrate that language has a psychological power to form beliefs, values, and behaviors. By carefully performing assertive utterance, the khatibs can influence the whorshippers' understanding of religious teachings or messages and their application to everyday life.

In short, the study of assertive illocutionary acts performed by *Khatib* in Friday sermons can provide valuable comprehension and help examine the interconnection between language, context, and meaning in religious discourse. It can reveal the deeper layers of meaning in the religious discourse; it can assist to become more critical listeners and understand how language is a tool to influence and inspire others.

Discerning the meaning of assertive illocutionary act in Friday sermon of the *khatibs*, the sermon substantively contains an instruction, commandment, exhortation or direction for the Friday whorshippers to obey the religious commandments Islam law. It is really reasonable because the Islamic commandments written in Quran and or Hadith encompass the spiritual teaching, moral or ethichal value, the guidance of life in the world, the whorship practices, history of prophets, etc., every muslim must conform to the Islam rule. Therefore, the assertive illocutionary act of *khatibs* in Friday sermon is akin to the directive illocutionary act that is perfomed indirectly.

The study of assertive illocutionary acts in Friday sermons suggest a basis for further exploration. The potential research questions that can raise include: How do the age and experience of a *khatib* impact the use of assertive illocutionary acts?; How do assertive illocutionary acts differ among *khatibs* from Islamic organisations like Muhammadiyah and Nahdatul Ulama?; and How do assertive illocutionary acts vary based on the sermon themes that occurred in the daily life, for example, the law of bank interest, life in the world and hereafter,

communication etiquette in social media, etc. ? Exploring these research questions will deepen our knowledge of the complex relationship between language, culture, and religion that interact to form communicative practices performed by *khatibs* or Islamic leaders.

To expand or deepen the result of this study, further investigation could compare assertive illocutionary acts across religions. By comparing how different religions express assertive illocutionary acts, researchers can understand the unique ways that religions communicate and potentially find common ground for interfaith cooperation and mutual respect. In addition, the study of assertive illocutionary acts across religions can reveal universal human experiences, such as moralizing, teaching, inspiring, and encouraging. The other further investigation that could be performed is to compare the use of assertive illocutionary acts in Friday sermons with their use in formal or non-formal Islamic meetings/congregations where there is a process of interaction between *khatibs* as speakers and worshippers as hearers. The religious sermons that involve the speaker and hearer interacting with each other might give rise to a more varied function of assertive illocutionary acts.

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