The Generic Structure Potential of Friday Sermons in Jember, Indonesia

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Abstract
The research studies Friday sermons from the linguistic perspective, especially from the generic structures, not from the religious (Islamic) point of view. The structures of Friday sermons in Jember may vary from one text to another. Therefore, this study aims to investigate the reason why the generic structures of Friday sermons in Jember can vary, to present the actual structures of each Friday sermon, and to reconstruct the generic structure potential (GSP) to accommodate the various elements, sequences, and iterations occurring in Friday sermons in Jember. The research results show that (1) the variations of the actual structures of Friday sermons in Jember are determined by the optional elements, the optional element orders, and the iterations of the elements, but variation does not affect the acceptance of the sermon practices religiously, and (2) those variants of the actual structures of Friday sermons still belong to the same contextual configuration, consequently a GSP can be generated to accommodate the actual structures of different Friday sermons in many different mosques in Jember. The paper concludes that the GSP model could be applied to other Friday sermons not only in Jember but also in any other different cities

1. INTRODUCTION

This article studies Friday sermons from the linguistic perspective, not from (Islamic) religious point of view. Friday sermons as Islamic religious texts play an important role for the social life in Jember because this city is dominantly populated by Muslims. Jember Regency is a part of Indonesia, the country which is based on Pancasila (Five Principles), and one of the principles (the first principle) is "Believe in God". It means that Indonesians have to believe in God and the Country protects the people to conduct their religious activities, including praying Friday (*sholat Jumat*) in which the (Friday) sermon is delivered.

Referring to the role of religious texts toward the social life, many experts have done some researches on the religious texts. They are Crystal (1965), Crystal and Davy (1969) who studied the religious language from the linguistic stylistic perspective. Samarin (1987) conducted research from sociolinguistic study which applied speaking grid theory to analyze a religious

text used in the Muslim religious community, while Wharry did research on the functions of religious discourses of sermons in Africa. Next, Babatunde (2007) studied the speech acts used in Christianity sermons in Nigeria, and Garner (2007) focused the study on Catholic religious discourse delivered by the Priest Robert Rollock. In relation to the study of the generic structures for sermons, Cheong (1999) conducted research on the comparation between the structures of religious sermons delivered by priests in the Philippines, Korea, and America.

In Indonesia, the study of religious texts especially (Islamic) Friday sermons also takes a lot of attention. Some experts have done researches on Friday sermons both from religious point of view as well as from linguistic perspective. Some researches on Friday sermons from the linguistic studies in Indonesia have been conducted by some linguists. Ma'ruf (1999) studied the types and functions of codes used in Friday sermons in four mosques in Yogyakarta, Saddhono (2012) studied the forms and functions of Friday sermons in Surakarta. The next research was conducted by Hidayat (2009) who studied the language variations used by preachers (*khatib*) in Bandung. Sukarno conducted research on persuasive rhetoric used by preacher to influence congregations *(jamaah)* in Friday sermons (2013), and the topic development and thematic patterns used in Friday sermon discourse (2014). Usman and Iskandar (2021) carried out research on the analysis of Friday sermon for the classical and modern Islamic scholars. Finally, Alkawaldeh (2022) studied this object from the perspective of a pragma-discourse analysis, especially the deixis in English Islamic Friday sermons.

The fact that there have been many studies on Friday sermons proves that the object of this study has great contribution on the social life, especially for those people in the countries which put religion as a principle for their lives. However, although many people have conducted researches on Friday sermon texts, researches on the generic structures of Friday sermons have received comparatively less attention, if not yet done. The fact, the practice of Friday sermons (especially in Jember, Indonesia) can vary from one mosque to another, even it may vary from one preacher to another in the same mosque. Therefore, this study tries to fill this gap which was ignored by the previous researchers. Referring to the problem stated above, this research tries to answer the questions, such as (1) why the generic structures of Friday sermons in some mosques in Jember can vary from one mosque to another, (2) what elements may vary, and (3) how the variations can be summarized into a more general structure (the generic structure potential) which can accommodate every variation happening in each Friday sermon in Jember, Indonesia.

2. LITERATURE REVIEW

The generic structure potential, in this study, is applied to analyze Friday sermon texts. The tenet of generic structure cannot be separated from the term 'genre'. Martin (1984: 25), defined genre as "*a staged, goal-oriented, purposeful activity in which speakers engage as a member of a given culture*". Following this definition, genre is always realized as an activity which gains a certain purpose (*purposeful activity*). This activity should focus on the definite goal (goal oriented) which is commonly agreed by the members of community. For achieving the goal, the activity has done certain steps (stages) which are called schematic structure or generic structure (Nunan, 1993: 48; Halliday dan Hasan 1989: 64, Eggins, 1994: 87).

2.1. The Actual Structure vs. the Generic Structure Potential

The theory adopted and applied in this study is "the Generic Structure Potential" from Halliday and Hasan (1989: 56-59). According to Halliday and Hasan, the generic structure can be differed into two groups. The first is the structure which describe the real speech events in the text, and the second is the generic structure potential which is possible to accommodate the utterance events of each Friday sermon which still belongs to one context of configuration

(Halliday dan Hasan, 1989: 59-69). This model of theory is based on the assumption of the contextual configuration which refers to the context of situation consisting of field of discourse, tenor of discourse, and mode of discourse. Referring to the contextual configuration, it can be predicted the elements which can be used to build the generic structures of a text, such as compulsory elements, optional elements, compulsory sequences, optional sequences, and iteration. In other words, context of configuration makes the generic structure potential possible to accommodate all elements, sequences, and iterations which may occur in a certain genre, such as Friday sermon texts.

As a theory, the generic structure has been applied to many different texts, such as the transactional discourse (Mitchel, 1975; Halliday dan Hasan, 1989), academic discourse (Henry and Roseberry, 1997), news editorial (Ansary dan Babaii, 2005), and magazine editorial (Odebunmi, 2007), the nursery tale as a genre (Hasan, 1984), the generic structure potential of Christian apologetics (Inya, 2012), and *folktale* in Nigeria (Ewata, Oyebede, and Onwu, 2018). These works also demonstrate that the generic structure is not applied yet to Friday sermon texts.

Regarding the sequence of speech events in the Friday sermon, the generic structure of Halliday and Hasan's model above can be applied by analogizing the generic structure (sequence of speech events) that actually occurs in each sermon as the actual structure for a Friday sermon. In this study, the actual structure is referred to the actual structure of Friday sermon (hereinafter abbreviated as ASFS), while the generic structure which is possible to capture all speech events that occur in Friday sermons in various mosques in this study is referred to a generic structure potential for Friday sermon events (GSPFS). To be able to build GSPFS, it is necessary to collect the elements (both compulsory and optional ones), the sequences (compulsory and optional) of the elements, and the iteration that actually occur in each Friday sermon delivered by the preachers at religious rituals of the mosques studied.

Furthermore, based on the data collected in ASFSs, it can be determined the status of elements: compulsory elements (appearing in each ASFS), and the optional elements (appearing in some ASFSs only). Next, the sequences of elements can be classified into fixed order (compulsory sequence) and free (optional sequence) order. Concerning the frequency of the element occurrences, there are elements that appear only once, but there are elements that can appear several times (iteration) in one FST. Finally, following Halliday and Hasan (1989: 64), composing the GSPFS requires several symbols to indicate the occurrence of (compulsory vs. optional) elements, the order of elements (compulsory vs. optional elements), and the repetition of elements (iterations).

To indicate the status of element (compulsory vs. optional), a symbol of a round bracket ( ) is used to indicate the optional element. Furthermore, to indicate a sequence of elements, a caret sign or an inverted 'v' (^) is used between the elements. Next, a symbol of a square bracket [ ] is used to show the compulsory sequences in which the order of the elements cannot be interrupted by other elements, while the flexible or free sequence is indicated by a curved arrow ⌒. The symbol also means that the element can occur everywhere as long as it does not interrupt the elements occur in the square bracket. Finally, elements that can appear several times (iteration) are marked with an asterisk (*). In general, GSP is a speech event that includes compulsory vs. optional elements, compulsory vs. optional sequences, as well as iteration which can be presented as follows.

$$[A\char94 B\char94 C]\char94 D\char94(E*)\char94 \overset{\frown}{F}$$

The above structure can be read that A, B, C, E and F are elements that always appear in each Friday sermon (compulsory elements), while E is an element that only appears in a certain

Friday sermon (an optional element), so it is written in a round bracket. The element A is always followed by B, C, D and E in sequence as indicated with a caret sign. Element E can appear more than once in the activity, so it is marked with an asterisk (*). In that structure, the element F can occur everywhere as long as it does interrupt the elements in the square bracket. Such an iteration is indicated by a curved arrow. In a case of Friday sermon texts, it is found a repetition for a compulsory element, such as the recitation of *chamdallah* (abbreviated as Ch) which is recited in the first sermon and is always repeated in the second sermon. To indicate the repetition of this element, the letters *sf* and *ss* (meaning first sermon and second sermon) are added and printed subscript in the end of Ch (e.g., Ch_{fs} and Ch_{ss}).

2.2. Friday Sermon Texts

As a religious text, a Friday sermon is conducted through a gradual process whose elements, sequence, and iteration of elements have been institutionalized in such a way based on the socio-cultural practices of the Muslim community. However, the elements and stages may vary from one mosque to another because they are influenced by the habits (beliefs) adopted by the mosque. This variation is caused by the teachings of Islamic organizations affiliated with the Nahdatul Ulama (NU) and Muhammadiyah (MD) organizations. Some differences in elements and stages are only a variation, but it does not influence the validity of the practice of the Friday sermon because such a variation is not related to the pillars (*rukun*) of the ritual.

A Friday sermon activity began when the preacher (*khatib*) stood on the pulpit of the mosque and said the opening greeting, which was called 'tachiyyatul-Islam' with the speech of *'As-salāmu 'alaikum wa rɔhmatulɔ̄hi wa barokātuh*' (May Allah always bestow His safety, love and blessings on you)'. The appearance of the greeting can be predicted from the configuration of the context of tsituation, especially the value of the field of discourse (Islamic religious sermons). In every Islamic religious event, the speaker always commences his conversation by saying greetings, as well as in Friday sermons, a preacher also starts his sermon by saying greetings.

The next element that usually follows the opening salutation is the response to the opening salutation by the congregation (Jemaah) with the reply as '*wa 'alaikum salam wa rɔhmatullɔ̄hi wa barɔkātuh*' (And may Allah also bestow His safety, love and blessings upon you). This is also an obligatory element because every greeting according to Islamic manners must be responded, otherwise the person concerned is considered not understanding manners. After getting an answer to the greeting, the preacher sat down and the muezzin sounded Azan (the call to prayer). After Azan, the preacher got up and began his sermon by reciting *chamdallah*, which is a speech that in essence serves to praise the greatness of God Almighty, and the expression of gratitude to Him. Therefore, the recitation of chamdallah is often followed by an expression of gratitude for the favors that Allah Swt has given us, for the help, forgiveness, and protection of Allah, as well as the request for His guidance.

After the recitation of *chamdallah*, the preacher delivered *syahādah*. The basic meaning of *syahādah* is testimony, which in Islam there are two testimonies. The first is the testimony 'that there is no God but Allah' and the second testimony is 'that Muhammad is the messenger of Allah' with the Arabic spelling of *syahādah* being '*Aʃhadu allā ilahā illallōh wa aʃhadu anna Muhammadār-Rosulullɔ̄h*'. The function of *syahādah* is the revelation of the statement of tauhid (God's revelation) that we acknowledge that there is only one God, namely Allah, and we also declare that Prophet Muhammad is truly the messenger of Allah. Therefore, we must obey the commands and prohibitions of Allah conveyed through His messenger, Muhammad Rasulullah.

Having read the recitation of *syahādah*, a Friday sermon was continued with the recitation of *shalawat* (salutations of respect) on the Prophet Muhammad Saw which was pronounced clearly. *Shalawat* means prayer, and the prayer recited in this Friday's sermon is meant to honor the Prophet Muhammad Saw, with the spelling of, *'Allahɔhumma shɔlli' ala Muhammad, wa 'alla ālihi wa afḥābihi ajmain'* which means "may Allah grant prosperity to the Prophet Muhammad Saw, to his family, and his friends*". Shalawat* is a form of respect to the esteemed Muslim, Muhammad Saw because to him we hope for his help (*safaat*). We consider Muhammad Saw is the person who is holy and closest to Allah so our supplication to Allah often uses his intermediary, such an activity is called '*bertawasul*'.

The next important element of a Friday sermon is *wasiat bertakwa* (a will to fear God or will of piety). A will is a command, invitation or encouragement to fear Allah Swt, that is, an invitation to do the commandments of Allah and stay away from His prohibitions. The pronunciation of a pious will is basically expressed with the call 'ittaqullɔh' (fear Allah). This expression is often preceded by a greeting to the congregation, such as' ibadahullah '(O servant of Allah) and followed by a statement of exhortation by the preacher to the congregation *that the congregation should not die except in a state of Islam*, by quoting from al-Quran surah Ali Imran verse 102, as: 'wama tuqɔthi wa lā tamūtunna illa wa antum muslimūn '.

After conveying *wasiat bertakwa* (will of piety), there was a preacher who quoted verses from the Qur'an and the hadith of the prophet according to the topic of the sermon to be delivered, while another preacher immediately delivered a sermon in Indonesian. They generally begin with an Indonesian greeting to the congregation, for example, *'Jamaah khotbah Jumat yang dimuliakan Allah*' (Glorified the Friday sermon congregation). The greeting element for the preacher in the Friday sermon serves to attract the congregation's attention and establish communication between them. Consequently, the preacher can perform greeting many times during his sermon. After greeting the congregation, there was a preacher who gave thanks to God (equivalent to reciting *chamdallah*) and *shalawat* to the Prophet Muhammad in Indonesian, while the a nother preacher immediately introduced the topic of his sermon.

After greeting the congregation, thanksgiving in Indonesian, the preacher introduced and discussed the topic of the sermon. The episode of discussing the topic lasted very long until the end of the first sermon. It was even possible for the preacher to continue his discussion on the second sermon, especially making repetition of the main points or making conclusion of his speech. The discussion on the topic of the sermon needs to be delivered clearly and supported by references. The supporting elements in the discussion which can be predicted to appear in a Friday sermon are the quotes from al-Quran and Hadith. The reason of this quotation is every problem must always be returned to the holy book al-Qur'an and the hadith of the prophet. The choice and number of verses that are read are free according to the need of the discussion on the topic of the sermon. For example, in one Friday sermon, there is a preacher who quotes verses from several surahs (for example, up to six surahs), but there is also only one verse and the verse is repeated again and again during the discussion his sermon. A preacher also cites the hadith of the prophet, namely the words, deeds, or decrees of the Prophet Muhammad narrated by his friends (*sahabat*) to explain and determine the Islamic law.

In addition to quotes from the Qur'an and hadith of the prophet to support the discussion, it is also possible for the preacher to refer to other sources, such as: Arabic proverbs, or aphorisms, story quotes, expert opinions, research results, news on TV, magazines, and so on. In between quotes, the preacher continues to develop explanations of the topic of the sermon.

Having discussed the topic of the sermon, there is a preacher who conveys a summary or conclusion of the sermon that has been described. As for the description that shows a conclusion in the sermon, it is usually marked with a statement sentence as follows: 'the

conclusion of our sermon is ...' or 'the essence of our sermon is ...'. Delivering the conclusion in the Friday sermon is considered very important because the congregation may not be able to remember all the contents of the sermon. They are easier to remember the important points that are conveyed at the end of the sermon in the form of a sermon summary or conclusion that they will 'take home' to ponder, internalize, and ultimately practice. Meanwhile, some of the other preachers did not deliver conclusions, but they immediately read a prayer to end his first sermon. After the closing prayer of the first sermon, the preacher sat down as a marker for the pause between the first sermon and the second sermon. During the pause in one Friday sermon, a muezzin read the prayer of the prophet, but in another Friday sermon it did not happen.

After a short pause, the preacher then stood up again to continue his second sermon. As in the first sermon, the preacher started the second sermon by reading *chamdalah, shahadah, shalawat* to the prophet, and *a will to be pious*. These four elements are the repeating elements of the first sermon and are inseparable series of elements. In the second sermon, there is a preacher who is still continuing his discussion of the topic of sermon, while the other preacher thought that the discussion of the topic of the sermon was sufficient, then he continued reading a prayer, and an exclamation containing advice and warning (*doing amar ma'ruf nahi munkar*) with the following speech, "Ibādallɔh innallɔha ya murukum bil'adli wal-iḥsān wa tā 'izil-qurbā wa yanha 'anil-fahʃā'i wal-muŋkar wal-bagi wakrimudhdhaif ya'izukum la 'allakum tazakkarūn. Wazùkurullɔh yazkurkum waʃkuru 'ala ni 'āmikum yazidkum wattaqū wala zikrullɔhul akbar". Through these advices and warnings, in essence, the preacher advised the congregation to do justice, be wise, and forbade evil, and enmity, and asked the congregation to always remember Allah, be grateful for Allah's blessings, and fear Him. Finally, a preacher ended his sermon with a closing greeting.

3. METHODOLOGY

In this study, data were collected from several mosques in Jember, Indonesia, from September to November 2021, by recording sounds and pictures of a series of Friday sermons. The data are in the form of utterances which were transcribed into a text (written oral text) called Friday sermon text (FST). The texts were classified and coded according to the order in which they were taken into FST 1, FST 2, FST 3, and FST 4. Each FST was delivered by a different preacher and taken from a different mosque. In addition to the written (oral) texts, the data are also equipped with the activities carried out by the preacher while carrying out his duty, or leading a Friday sermon.

Furthermore, each FST was analyzed based on its constituent elements, the sequences of elements, and the repetition (iteration) of the elements that occurred in the Friday sermon. The next step is to reconstruct the stages that occur in each FST to prepare the actual structure for each Friday sermon (text) which is named ASFS. Consequently, there will be four actual structures obtained from four FSTs, they are ASFS 1, ASFS 2, ASFS 3, and ASFS 4. The next step is to identify the status of the elements (compulsory vs. optional), the sequences of the elements (fixed or flexible), and the iteration of the elements. These data were used to construct the generic structure potential for Friday sermons (in Jember) which is called GSPFS. This generic structure potential (GSPFS) is assumed to be able to cover or to picture all the patterns contained in the actual structures of Friday sermons in Jember (ASFSs) and other cities in Indonesia.

4. RESULTS AND DISCUSSION

4.1. Results

As a genre (discourse) of religion, Friday sermon has special elements, sequence of elements, and repetition of elements so that Friday sermon discourse is special and different from other genres. The specificity of the Friday sermon discourse from other genres is influenced by non-

linguistic factors (context) behind the creation of the text, namely the cultural context and the context of the situation (Halliday and Hasan, 1989; Hasan and Webster, 2016).

Cultural context is a broad and complex knowledge that is spread across various groups of a particular culture, which specifically includes institutions and ideologies (Eggins, 1994: 31; Lackie-Terry, 1995: 20). In relation to FST, the cultural context is the realization of ideology (Islam), and the *diniah* values which are sourced from the Qur'an and the application of these values in daily life which is recorded in the prophet's hadith. The command to carry out Friday prayers which includes Friday sermons is contained in the holy Quran Surah (QS) al-Jumuah verse 9, the command to always be pious as well as the command to remind each other and advise each other in goodness (QS al-Asr verses: 1-3). These verses are the basis for the implementation of the Friday sermon.

Historically, the first Friday sermon was carried out by the Prophet Muhammad Saw on the 16th of Rabiul Awal in the first year of Hijriah which coincided with September 20, 622 (Saputra, 2011: 20). In its development, the procedures for carrying out Friday sermons that are core in nature continue to be maintained (such as; reciting *chamdallah, shahadah, calls to fear Allah*, and quoting the holy verses of the Qur'an), while other matters undergo several changes according to developments, technology, and the socio-cultural situation of the Muslim community as long as it does not conflict with the pillars of the sermon which can cause the validity of the Friday sermon ritual.

In addition to the cultural context, the direct context that influences the creation of FST is the context of the situation which includes the field of discourse (the subject matters), the tenor of discourse (the participants involved in the conversation) and the mode of discourse (the role of language in the conversation) (Halliday and Hasan, 1989:14). In brief, the three elements of the context of situation in FST can be described as follows.

Tabel 1: The context of situation for FST

No.	Elements	Description
1.	field of discourse	increasing the faith of Muslims to achieve a happy life in this world and in the hereafter in accordance with the teachings of Islam.
2.	Tenor of discourse	Actor: preacher, congregation (of Friday prayers) Role relationship: preacher dominant, while congregation is passive, Situation: formal/official
3.	Mode of discourse	Media : spoken language, direct meeting, Interaction : semi monolog (satu arah), Rhetoric : educating, and persuading

Following to the contexts of culture and the context of situation described above, the appearance, the sequence, and the repetition of elements in FST can be predicted. In the staging structure and sequence of utterance events, the same elements can be used in both first and second sermons, while other elements are repeated on the first sermon or the second sermon only. Furthermore, all the elements along with the abbreviations used in FSTs are presented in the following table (Table 1).

Table 1: The elements of FST and Their Abbreviation

No.	Names of Elements	Abbreviations
1.	Opening greeting	Og
2.	Responding to opening greeting	ROg
3.	Azan	Az
4.	*Chamdalah*	Ch_{fs}
5.	*Syahadah*	Sy_{fs}
6.	*Shalawat nabi* (blessing to the Prophet Muhammad)	Sn_{fs}
7.	*Wasiat bertakwa* (will of piety)	Wb_{fs}
8.	Quotes from the Qur'an	QfQ
9.	Quotes from the Prophet Hadith	QfH
10.	Greeting	Sp
11.	Willing to be pious in Indonesian	WpInd
12.	Thanksgiving in Indonesian	TgInd
13.	Quotes from stories	Qfs
14.	Introducing the topic of the sermon	Intop
16.	Discussing the topic of the sermon	Disctop
17.	Quote fro Arabic proverb	QfAp
18.	Explanation	Exp
19.	Conclusion of sermon	Cons
21.	First sermon prayer	Fsp
22.	Break (pause the first and second sermons)	--------
23.	Shalawat nabi (blessing to the Prophet by muezzin)	Snm
24.	*Chamdalah*	Ch_{ss}
25.	*Syahadah*	Sy_{ss}
26.	Shalawat nabi (blessing to the Prophet)	Sn_{ss}
27.	Will of piety	Wb_{ss}
28.	Conclusion of sermon	Cons
29.	Second sermon prayer	Ssp
30.	Advice and Warning	AW
31.	A closing greeting	Cg

Referring to the names of the Friday sermon elements and their abbreviations (Table 1), the speech event data in each FST can be arranged into the actual structure of Friday sermon (ASFS). The discussion of the ASFSs for the four FSTs in Jember is presented sequentially.

4.2. Discussion

The discussion of this study focuses on two issues, they are the actual structure of Friday sermons for FSTs, and the generic structure potential of Friday sermons in Jember.

4.2.1. The Actual structures of Friday sermons (ASFSs) of each FST

In this study, there were four FSTs obtained from four mosques and four different preachers. The four FSTs are coded as FST 1, FST 2, FST 3, and FST 4. The discussion commenced from the arrangement of the elements, sequences, and iterations which really happened in each FTS into ASFS 1, ASFS 2, ASFS 3, and ASFS 4 respectively.

4.2.1.1. ASFS 1

The first FST was delivered by Preacher 01 at the Miftachul Jannah mosque, Sumber Alam Housing, Jalan Nias, Jember. In the first sermon, the preacher started his sermon with greetings which were answered by the congregation, then the muezzin gave the call to prayer (Azan). After the call to prayer, the preacher stood up and successively read *chamdallah, syahadah*, *shalawat nabi* (blessing to the prophet Muhammad), *wasiat bertakwa* (wills of piety), greetings, thanksgiving, willing to be pious in Indonesian, greetings. He, then, introduced and discussed the topic of the sermon. The first sermon was closed with a (first) sermon prayer, and broke. During the break, the preacher sat down, a muezzin read *a shalawat nabi* (blessing to the Prophet). After a pause, the preacher commenced the second sermon by reading *Chamdallah, Shahadah*, *Shalawat nabi*, *Wasiat bertakwa* (will of piety). The next steps, the preacher read a second sermon prayer, and delivered Advice and Warnings. Finally, the sermon was closed by reading the closing greeting. All the elements and abbreviations used in FST 1 can be organized and presented in Table 2.

Tabel 2: Stages, Names of elements and their abbreviation in FST 1

Stages	Elements		Abbreviation
Opening	Opening greeting		Og
	Responding to opening greeting		ROg
	Azan		Az
	Chamdalah		Ch_{fs}
	Syahadah		Sy_{fs}
	Shalawat nabi		Sn_{fs}
	Wasiat bertakwa (will of piety)		Wb_{fs}
First sermon	Greeting		G_1
	Thanksgiving in Indonesian		TgInd
	Willing to be pious in Indonesian		WpInd
	Greeting		G_2
	Introducing the topic of the sermon		Intop
Discussing	Discussing the topic of the sermon (Disctop)	Explanation	Exp_1
		Quote from al-Qur'an	QfQ_1
		Explanation	Exp_2
		Quote from al-Qur'an	QfQ_2
		Explanation	Exp_3
		Quote from Prophet Hadith	QfH
		Explanation	Exp_4
		Conclusion	Cons
Closing	First sermon prayer		Fsp
Break = (… *Shalawat nabi* by Muezzin …)			Snm

		Chamdalah	Ch$_{ss}$
Second sermon	Opening	*Syahadah*	Sy$_{ss}$
		Shalawat nabi (blessing to the Prophet ())	Sn$_{ss}$
		Wasiat bertakwa (will of piety)	Wb$_{ss}$
	Closing	Second sermon prayer	Ssp
		Advice and Warning	AW
		A closing greeting	Cg

In the speech event of FST 1, it was found that the repetition of elements occurred either they happened in the first sermon only (such elements are marked with roman numerals 1, 2, 3) or they took place both in the first sermon as well as in the second one. Some of these elements are *chamdallah*, *syahadah, shalawat* of the prophet and wills of piety. To the iteration, this group of elements is marked with the letters 'fs' (happening in the first sermon) and 'ss' (happening in the second sermon).

In addition, a series of elements are also found as a part of the (previous) larger element, for example Disctop element consists of several (smaller) elements, such as: explanations, greetings, quotes from the Qur'an, and/or hadith. In this structure, the smaller elements as a part of their larger element are written in between the embedded symbol '< >'. Furthermore, the generic structure pattern that actually occurs in FST 1 above can be formulated in ASFS 1 as follows.

ASFS 1: **Og^ROg^Az^Ch$_{fs}$^Sy$_{fs}$^Sn$_{fs}$^Wb$_{fs}^{G}_1$^TgInd^WpInd^G$_2$^Intop^**

Disctop <Exp$_1$^QfQ$_1$^Exp$_2$^QfQ$_2$^Exp$_3$^QfH>^Cons^Fsp^… (Snm) …^

Ch$_{ss}$^Sy$_{ss}$^Snss^Wb$_{ss}$^Ssp^AW^Cg.

4.2.1.2. ASFS 2

Next, the second FST (FST 2) was delivered by Preacher 02 at Al-Hikmah mosque, Jember University. Based on the data collected, the types of elements and their abbreviations are presented in Table 3 below.

Tabel 3: Stages, Names of elements and their abbreviation in FST 2

	Stages	Elements	Abbreviation
		Opening greeting	Og
		Responding to opening greeting	ROg
First Sermon	Opening	Azan	Az
		Chamdalah	Ch$_{fs}$
		Syahadah	Sy$_{fs}$
		Shalawat nabi (blessing to the Prophet)	Sn$_{fs}$

		Wasiat bertakwa (will of piety)		Wb_{fs}
		Quote from Qur'an		QfQ
		Quote from Hadith		QfH
		Greeting		G1
		Introducing the topic of sermon		Intop
	Discussing	Developing the topic (Disctop)	Quote from Qur'an	QfQ_1
			Greeting	G_2
			Explanation	Exp_1
			Greeting	G_3
			Explanation	Exp_2
			Greeting	G_4
			Explanation	Exp_3
			Quote from Arabic proverb	QfAp
	Closing	First sermon prayer		Fsp
		Break = Pause		……
Second Sermon	**Opening**	*Chamdalah*		Ch_{ss}
		Syahadah		Sy_{ss}
		Shalawat nabi (blessing to the Prophet)		Sn_{ss}
		Conclusion		Cons
	Closing	Second sermon prayer		Ssp

The speech events that occur in FST 2 above show the appearing elements, their sequences, and their iteration. There are elements that appear in the first sermon and appear again in the second sermon, and there are also elements that can appear more than once in the first sermon (only). During the break (of the sermon and the second sermon), there is no 'blessing to the Prophet pronounced by Muezzin' (SnM). Furthermore, the generic structure pattern that actually occurs in FST 2 above can be presented in the actual generic structure for Friday sermon, ASFS 2, as follows.

ASFS 2: $\mathbf{Og^{\wedge}ROg^{\wedge}Az^{\wedge}Ch_{fs}^{\wedge}Sy_{fs}^{\wedge}Sn_{fs}^{\wedge}Wb_{fs}^{\wedge}QfQ^{\wedge}QfH^{\wedge}G_1^{\wedge}Intop^{\wedge}}$

$\mathbf{Disctop <QfQ_1^{\wedge}G_2^{\wedge}Exp_1^{\wedge}G_3^{\wedge}Exp_2^{\wedge}G_4^{\wedge}Exp_3^{\wedge}QfAp>^{\wedge}Fsp^{\wedge}……^{\wedge}}$

$\mathbf{Ch_{ss}^{\wedge}Sy_{ss}^{\wedge}Sn_{ss}^{\wedge}Wb_{ss}^{\wedge}Cons^{\wedge}Ssp}$

4.2.1.3. ASFS 3

Furthermore, the data of the third FST (FST 3) were obtained from the Friday sermon delivered by Preacher 03 at Attaqwa mosque on Jalan Sumatra Jember. Based on the data collected, the types of elements and their abbreviations are presented in Table 4 below.

Tabel 4: Stages, Names of elements and their abbreviation in FST 3

Stages	Elements	Abbreviation

First sermon				
	Opening	Opening greeting		Og
		Responding to opening greeting		ROg
		Azan		Az
		Chamdalah		Ch_{fs}
		Syahadah		Sy_{fs}
		Shalawat nabi (blessing to the Prophet)		Sn_{fs}
		Wasiat bertakwa (will of piety)		Wb_{fs}
	Discussing	Greeting		G_1
		Thanksgiving in Indonesian		TgInd
		Quote from Hadith		QfH
		Greeting		G_2
		Introducing the topic of the sermon		Intop
		Developing the topic of the sermon (Disctop)	Quote from al-Qur'an	QfQ_1
			Greeting	G_3
			Quote from stories	Qfs
			Explanation	Exp_2
			Quote from al-Qur'an	QfQ_2
			Explanation	Exp3
			Quote from al-Qur'an	QfQ_3
			Conclusion	Cons
	Closing	First sermon prayer		Fsp

Break = (--- Shalawat nabi by Muezzin ---)   Snm

Second sermon			
	Opening	*Chamdalah*	Ch_{ss}
		Syahadah	Sy_{ss}
		Shalawat nabi (blessing to the Prophet)	Sn_{ss}
		Wasiat bertakwa (will of piety)	Wb_{ss}
	Closing	Second sermon prayer	Ssp
		Advice and Warning	AW
		Closing greeting	Cg

The speech events that occur in FST 3 above show the elements that appear, the sequence of the elements, and the frequency of occurrence of the elements. There are elements that appear in the first sermon and appear again in the second sermon, and there are also elements that can appear more than once in the first sermon. Furthermore, the generic structure pattern that actually occurs in FST 3 above can be presented in the SA called ASFS 3 as follows.

ASFS 3: $Og^\wedge ROg^\wedge Az^\wedge Ch_{fs}^\wedge Sy_{fs}^\wedge Sn_{fs}^\wedge Wb_{fs}^\wedge G_1^\wedge TgInd^\wedge QfH^\wedge G_2^\wedge Intop^\wedge$

$Disctop <QfQ_1^\wedge G_3^\wedge Qfs^\wedge Exp_2^\wedge QfQ_2^\wedge Exp3^\wedge Cons>^\wedge Fsp^\wedge\ldots(Snm)\ldots^\wedge$

$Ch_{ss}^\wedge Sy_{ss}^\wedge Sn_{ss}^\wedge Wb_{ss}^\wedge Ssp^\wedge AW^\wedge Cg$

4.2.1.4. ASFS 4

The latest data in this study is FST 4 which was delivered by Preacher 04 at Al-Huda mosque located on Jalan Gajah Mada, Jember. Based on the data collected, the types of elements and their abbreviations are presented in Table 5 below.

Tabel 4: Stages, Names of elements and their abbreviation in FST 3

Stages	Elements		Abbreviation
Opening	Opening greeting		Og
	Responding to opening greeting		ROg
	Azan		Az
	Chamdalah		Ch_{fs}
	Syahadah		Sy_{fs}
	Shalawat nabi (blessing to the Prophet)		Sn_{fs}
	Wasiat bertakwa (will of piety)		Wb_{fs}
	Thanksgiving in Indonesian		TgInd
	Willing to be pious in Indonesian		WpInd
First sermon	Greeting		G_1
	Introducing the topic of the sermon		Intop
Discussing	Developing the topic of the sermon (Disctop)	Quote from Hadith	QfH
		Explanation	Exp_1
		Quote from Qur'an	QfQ_1
		Quote from Qur'an	QfQ_2
		Explanation	Exp_2
		Greeting	G_2
		Explanation	Exp_3
		Greeting	G_3
		Explanation	Exp_4
		Quote from Qur'an	QfQ_4
		Explanation	Exp_5
Closing	First sermon prayer		Fsp
Break = (--- Shalawat nabi by Muezzin ---)			Snm
Second sermon / **Opening**	*Chamdalah*		Ch_{ss}
	Syahadah		Sy_{ss}
	Shalawat nabi (blessing to the Prophet)		Sn_{ss}
	Wasiat bertakwa (will of piety)		Wb_{ss}
Closing	Second sermon prayer		Ssp
	Advice and Warning		AW
	Closing greeting		Cg

The speech events that occur in FST 4 above show the elements that appear, the sequence of the elements, and the frequency with which the elements appear. There are elements that appear in the first sermon and appear again in the second sermon, and there are also elements that can appear more than once in the first sermon. Furthermore, the generic structure pattern that actually occurs in FST 4 above can be presented in the actual structure which is called ASFS as follows.

ASFS 4: $Og^{\wedge}ROg^{\wedge}Az^{\wedge}Ch_{fs}^{\wedge}Sy_{fs}^{\wedge}Sn_{fs}^{\wedge}Wb_{fs}^{\wedge}TgInd^{\wedge}WpInd^{\wedge}G_1^{\wedge}Intop^{\wedge}$
$Disctop <QfH^{\wedge}Exp_1^{\wedge}QfQ_1^{\wedge} QfQ_2^{\wedge}Exp_2^{\wedge}G_2^{\wedge}Exp_3^{\wedge}G_3^{\wedge}Exp_4^{\wedge}QfQ_4^{\wedge}Exp_5>^{\wedge}$
$Fsp^{\wedge}… (Snm)…^{\wedge}Ch_{ss}^{\wedge}Sy_{ss}^{\wedge}Sn_{ss}^{\wedge}Wb_{ss}^{\wedge}Ssp^{\wedge}AW^{\wedge}Cg$

4.2.2. The generic structure potential of Friday sermon (GSPFS)

Referring to the description in 4.1, all elements, the frequency of occurrence of elements, and the sequence of elements in each FST have been discussed and presented into the actual generic structure which is called ASFS. The four ASFS can be resented in Table 6 below.

Table 6: **The Summary of ASFS**

No.	The Actual Structures for Friday Sermons (ASFSs)
FST 1	**Og^ROg^Az^Ch$_{fs}$^Sy$_{fs}$^Sn$_{fs}$^Wb$_{fs}^{G}_1$^TgInd^WpInd^G$_2$^Intop^ Disctop <Exp$_1$^QfQ$_1$^Exp$_2$^QfQ$_2$^Exp$_3$^QfH>^Cons^Fsp^… (Snm) …^ Ch$_{ss}$^Sy$_{ss}$^Snss^Wb$_{ss}$^Ssp^AW^Cg.**
FST 2	**Og^ROg^Az^Ch$_{fs}$^Sy$_{fs}$^Sn$_{fs}$^Wb$_{fs}$^QfQ^QfH^G$_1$^Intop^ Disctop <QfQ$_1^G_2$^Exp$_1^G_3$^Exp$_2^G_4$^Exp$_3$^QfAp>^Fsp^……^ Ch$_{ss}$^Sy$_{ss}$^Sn$_{ss}$^Wb$_{ss}$^Cons^Ssp**
FST 3	**Og^ROg^Az^Ch$_{fs}$^Sy$_{fs}$^Sn$_{fs}$^Wb$_{fs}^{G}_1$^TgInd^QfH^G$_2$^Intop^ Disctop <QfQ$_1^G_3$^Qfs^Exp$_2$^QfQ$_2$^Exp$_3$^Cons>^Fsp^…(Snm)…^ Ch$_{ss}$^Sy$_{ss}$^Sn$_{ss}$^Wb$_{ss}$^Ssp^AW^Cg**
FST 4	**Og^ROg^Az^Chfs^Syfs^Snfs^Wbfs^TgInd^WpInd^G1^Intop^ Disctop <QfH^Exp1^QfQ1^ QfQ2^Exp2^G2^Exp3^G3^Exp4^QfQ4^Exp5>^ Fsp^… (Snm)…^Chss^Syss^Snss^Wbss^Ssp^AW^Cg**

The four various structures above are considered as the generic structure of Friday sermons which are actual because there is at least one distinguishing feature between them. These distinguishing characteristics can be related to the element of choice that does not always appear in every structure. For example, ASFS 2 is different from ASFS 1, 3 and 4 because in this ASFS there is no element of shalawat to the prophet by the muezzin ( ) between the first and second sermons (when the preacher is sitting between two sermons). Another distinguishing feature could be related to the sequence of elements, for example, ASFS 2 differs from other ASFS because the preacher on ASFS 2 places al-Quran and Hadith in the positions before introducing topic of sermon, and after Pntk (during Pmtk). The differentiating features of each ASFS can be summarized and presented in Table 7 below.

Furthermore, from the four ASFSs above, it can be observed that there are elements which always appear (compulsory elements) and those that do not always appear because these elements only appear in certain ASFS but do not appear in other ASFS (optional elements). Referring to these two types of elements, it can be presented the mandatory and optional elements of Friday sermon texts in Jember as presented in Table 7 below.

Tabel 7: The compulsory and optional elements in Friday sermons

No.	Names of Elements	Abbreviations	Status Compulsory	Optional
1.	Opening greeting	Og	√	
2.	Responding to opening greeting	ROg	√	
3.	Azan	Az	√	
4.	*Chamdalah*	Ch	√	
5.	*Syahadah*	Sy	√	
6.	*Shalawat nabi* (blessing to the Prophet Muhammad)	Sn	√	
7.	*Wasiat bertakwa* (will of piety)	Wb	√	
8.	Quotes from the Qur'an	QfQ	√	
9.	Quotes from the Prophet Hadith	QfH	√	
10.	Greeting	G	√	

11.	Willing to be pious in Indonesian	WpInd	√	
12.	Thanksgiving in Indonesia	TgInd		√
13.	Quotes from stories	Qfs		√
14.	Introducing the topic of the sermon	Intop	√	
15.	Discussing the topic of the sermon	Disctop	√	
16.	Explanation	Exp	√	
17.	Conclusion of sermon	Cons		√
18.	First sermon prayer	Fsp		√
19.	Break (pause the first and second sermons (break)	--------	√	
20.	*Shalawat nabi* (blessing to the Prophet) by Muezzin	Snm		√
21.	First sermon prayer	Fsp	√	
22.	Quote from Arab proverb	QfAp		√
23.	Second sermon prayer	Ssp	√	
24.	Advice and Warning	AW		√
25.	Closing greeting	Cg		√

The appearance of elements (especially the compulsory elements) in ASFS is mostly predictable in terms of field, tenor, and mode of discourse. In other words, the appearance of the mandatory elements in the FST really fits the context of configuration. Furthermore, in relation to the elements of the context of culture, a Friday sermon is only possible because there are elements of the cultural context behind the practice of the Friday sermon. Thus, the emergence of mandatory elements in ASFS, such as: *greetings, chamdallah, syahadah, wills of piety, discussion of sermon topic, reference to the Qur'an, and prayer* cannot be separated from the elements of the context of culture, such as: ideology, beliefs, values, and norms in Muslim culture. The implication of the cultural context variable is in the tangible form of elements of the Friday sermon as the basic material for the formation of ASFS. Thus, it can be interpreted that ASFS is the implementation of the cultural context in the Friday sermon in achieving the desired goal (goal oriented).

Referring to the data above, a potential generic structure for Friday sermons (GSPFS) can be drawn up because this structure has the potential to capture all kinds of ASFSs. Following Halliday and Hasan (1989: 64), establishing the GSPFS requires several markers (symbols) that are used to mark the sequence of elements, the status of elements, and the repetition of elements as presented in the theoretical study above. The order of elements that are fixed (because they cannot be reversed or interrupted by other elements) will be marked by brackets [ ], while elements whose order is flexible (can be changed or reversed) will be marked with arrows curving downwards, and An asterisk (*) is used to mark repeated elements, while elements that are part of another larger element are marked with < >. Referring to the theory of establishing the GSPFS and also referring to the data presented in Tables 6, 7 and 8, the GSPFS in the city of Jember can be arranged as follows.

Figure 1: The generic structure potential for Friday sermons (GSPFS)

[Og^ROg^Az^Ch$_{fs}$^Sy$_{fs}$^Sn$_{fs}$^Wb$_{fs}$] ^G*^ (TgInd)^(WpInd)^Intop^

Disctop <QfQ*^Exp*^(QfH)*^(QfAp)^(Qfs)>^(Con) ^(Fsp)^…(Snm)…^

The GSPFS above implies some messages in relation to the status of elements (compulsory or optional), the sequences, and iteration. In terms of status, some elements are considered to be compulsory because they always appear in every FST, while others are optional (written in round brackets) because they appear only in certain FST. Next, the sequences of elements are indicated by caret signs (^), the restrain of sequence is indicated by a square bracket in which other elements cannot interrupt. Thus, the element G cannot precede Wb_{fs} nor Sn_{fs}. The curved arrow shows iteration, in which the element QfQ or QfH can occur anywhere as long as it does not occur interrupt the elements in the square brackets. The asterisk sign shows the element may appear more than once. The dotted lines indicate a pause or break between the first and the second sermon. Finally, the embedded signs indicate the elements in the sign are the smaller parts of the previous elements, so the elements of QfQ, Exp, QfH, QfAp, and Qfs are the smaller parts of Disctop.

5. CONCLUSION

A Friday sermon is a routine activity that is followed by Muslims wherever they are because Friday worship in which there is a Friday sermon is mandatory for (male) Muslims. The implementation of the Friday sermon is carried out through stages whose elements and sequences have been institutionalized based on the cultural context of the Muslim community and refers to the configuration of the context of the situation, including the field, tenor, and mode of discourse. However, the generic structure of the Friday sermon may vary from one sermon to another because there are optional elements, optional sequences, and the number of repetitions of certain elements. This variation in structure can be caused by the belief in the flow of religious organizations (such as Nahdatul Ulamak or NU, and Muhammadiah or MD) adopted by the mosque where the Friday sermon is held and can also be influenced by the creativity of the preacher.

Based on the generic structures, the phasing of the Friday sermon can be divided into two groups, namely the actual structure which describes the generic structure that factually occurs in each sermon called the actual generic structure of the Friday sermon (ASFS) and the generic structure potential which can picture and accommodate all the stages, elements, and repetition of elements that occur in every Friday sermon activity. This possible generic structure called the generic structure potential of the Friday sermon (GSPFS). To build the GSPFS, it is necessary to select the occurrence of elements, namely the elements that always appear (mandatory elements), and the elements that can appear (optional elements), determining the sequence of elements which includes fixed and optional sequences, then the type of repetition of elements. There are elements that are always repeated in the first and second sermons). There are elements that are repeated several times either in the first sermon or the second sermon only, or both the first and second sermon. In addition, it is necessary to use some symbols to distinguish the compulsory and optional elements, the sequences the elements (fix vs. flexible orders), the iteration of the elements. The GSPFS produced in this study has met these requirements and thus it is also possible to accommodate the generic structures of Friday sermons held outside the city of Jember.

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