

A REFLECTION OF SURAH AL ANBIYAA IN FRIDAY KHUTBAH : A CRITICAL DISCOURSE STUDY

Rosyida Ekawati*

Abstract

Friday prayer is indeed a very important weekly occasion because it involves a large section of the Muslim community regardless of their social standing. The sermon (khutbah) is the opportunity to deliver the essential message of Islam and to remind the congregation of their mistakes and shortcomings. Only a right person is appointed for the job. The study used CDA approach by Norman Fairclough. The data taken from youtube that broadcast Friday Khutbah in English. From the study, it is found that in delivering his *khutbah*, the *khatib* cited the ayah from the Holy Quran, of course, in Arabic language, to make better understanding. It can be used to convince the *jamaah* that the *khutbah* really agree with the content of the Holy book Al Quran, the most comprehensive source book for Muslim. Besides, it was not only the *jamaah* who should follow the instruction of the *khutbah* but all people include the *khatib*, that is why the khatib used the personal pronoun 'we' instead of 'you' which refers only to the *jamaah*. Though the *khatib* has powerful in term of religious knowledge, he did not place himself over the *jamaah*.

Keywords: Critical Discourse, Khutbah, Friday Prayer, Muslim

Introduction

The mosque has been a very important institution in Islam from the very beginning of its history. The mosque is supposed to be the place of knowledge and

guidance and this explains why in Islamic civilization the mosques used to be the centre of learning through which self-purification becomes possible. The mosque, understood in this regard as the house of prayer, implies that it must be clean from physical and immaterial impurities which would render prayer void and unacceptable to God.

A visit to the mosque on any Friday will suffice. Friday prayer is indeed a very important weekly occasion because it involves a large section of the Muslim community regardless of their social standing. The sermon (*khutbah*) is the opportunity to deliver the essential message of Islam, and in relation to that, to remind the congregation of their mistakes and shortcomings. The sermon is an important means of education, and provided that a right person is appointed for the job, it could be a much awaited event for everybody the substance of which would become the topic of discussion.

It is one of the basic requirements of the Friday (Jumu'ah) Prayer that it should be preceded by a *Khutbah*. *Khutbah* serves as the primary formal occasion for public preaching in the Islamic tradition. Such *khutbah*/sermons occur regularly, as prescribed by the teachings of all legal schools, at the *dhuhr* (noon) congregation prayer on Friday. In addition, similar *khutbah*/sermons are called for on the two festival days, or in response to an eclipse or excessive drought.

At the beginning of the *Khutbah*, the *adhan* is given, during which the *khatib* (the individual who delivers the *khutbah*) remains sitting. The *iqama* is given when the *khatib* descends. The *khutbah*/sermon is delivered in two parts. Both parts are delivered while *khatib* is standing and punctuated by a pause in between them when

the *khatib* sits down. During the khutbah/sermon itself, it is obligatory to pronounce the following: (1) the *hamdala*, or an expression to praise Allah and show gratitude towards Him; saying *al-hamdu li'llah* "Praise belongs to Allah" at the beginning of the *khutbah/sermon* is usually sufficient, (2) the *Shalawat* on the Prophet, (3) recitation of a part of the Qur'an in the first part of the khutbah/sermon or, according to some scholars, in both, (4) admonitions to piety in both parts of the khutbah/sermon, and (5) *doa* (prayer) on behalf of the faithful.

The *khatib* must be in a state of ritual purity. It is commendable for the *khatib* to be on a pulpit or an elevated place; to salute the congregation when directing himself towards them; to sit down until the *adhan* is pronounced by the *Muadzin*; and to direct himself straightway to his audience. Finally the *Khatib* should make the *khutbah/sermon* short.

It is assumed that the *khatib* (one who delivers the sermon) understands very well not only the message but also the people to whom the message will be delivered. His duty is to interpret the universal message of Islam into the specific environment of his congregation, at once displaying the ability of Islam to guide contemporary life. This will not happen if a *khatib* is confined to merely reading what has been prepared for him to read. This practice however goes well with the trend of hiring reciters and memorizers to lead the mosques, instead of people of knowledge and understanding. As a result, the Friday *khutbah* has become a meaningless ritual of text reading prior to the prayer, not a forum capable of elevating the intellectual capacity of the Muslim community.

As the *Khutbah* has a certain rule or principle to follow, the khutbah must be delivered accordingly. When the khatib is delivering his Khutbah, the *jamaah*/listeners have to listen carefully without any interruption or question-answer session. The situation is only one way communication. The *khatib* delivers the khutbah and the *jamaah* has to listen to him.

From this situation, it is important to study how the *khatib* delivers his *khutbah* in order the *jamaah* concerns on what he said and then they will get the benefit from it. It is also important to study how the *khatib* convinces and engages the minds through his *khutbah* in order the *jamaah* has better understanding on what he said.

Study Framework

Critical Discourse Analysis

Critical Discourse Analysis (CDA) is an interdisciplinary approach to the study of discourse, which views “language as a form of social practice” and focuses on the ways social and political domination is reproduced by text and talk. Critical discourse analysis is founded on the idea that there is unequal access to linguistic and social resources, resources that are controlled institutionally. Critical Discourse Analysis centers on authentic everyday communication in institutional, media, political or other locations rather than on sample sentences or sample texts constructed in linguists` minds.

The relationships between text and context form a principal focus of Critical Discourse Analysis. Discourse analysts emphasize, first, that discourse should be

studied as language in use - we are interested in 'what and how language communicates when it is used purposefully in particular instances and contexts' (Cameron, 2001). We assume that language is used to mean something and to do something and that this 'meaning' and 'doing' are linked to the context of its use. Second, discourse analysts assume that language exists in a dialogue with society. Thus, language represents and contributes to the production and reproduction; which discourse analysts usually label 'the (re)production' of social reality.

In response, CDA sees itself as politically involved research with an emancipatory requirement: it seeks to have an effect on social practice and social relationships, particularly relationships of disempowerment, dominance, prejudice and/or discrimination. To examine how discourse may (re)produce such iniquitous relations, analysis needs to be focused at three levels: on texts; on the discursive practices of production and consumption; and on the wider socio-cultural practices, which discourse (re)produces.

Fairclough (1992) also considers discourse as a mode of action in which people act on the world and each other, in addition to being a mode of representation. He stresses that there is a dialectic relationship between discourse and social structure, with discourse on the one hand being constrained by social structure, and on the other as being socially constitutive. He sketches a three-dimensional framework for conceiving of and analyzing discourse, considering "every discursive event as being simultaneously a piece of text, an instance of discursive practice and an instance of social practice"

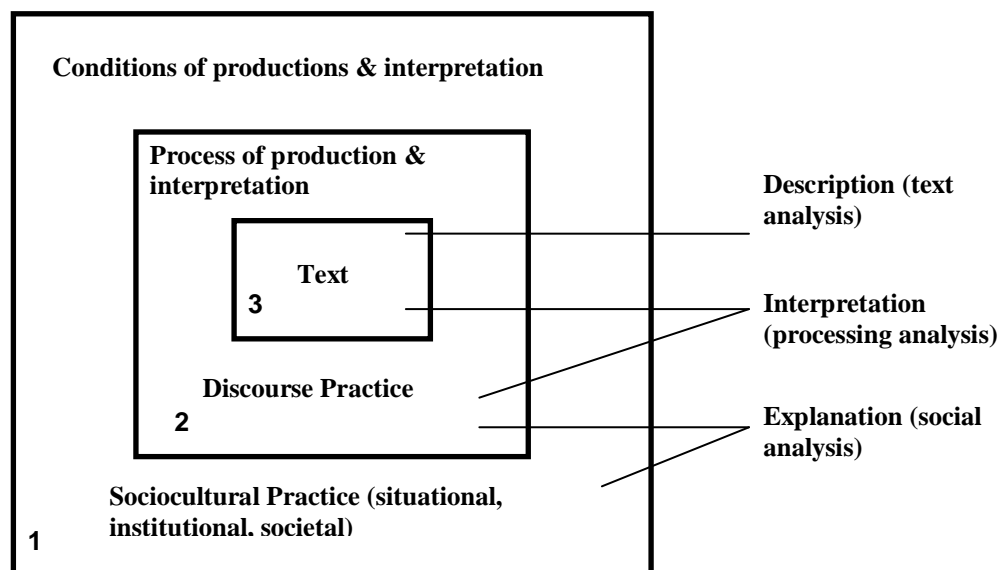
Taking each in turn, first, the analysis of texts involves looking at the form, content and function of the text and usually covers: traditional forms of linguistic analysis - analysis of vocabulary and semantics, the grammar of sentences and smaller units, and the sound system (phonology) and writing system. But it also includes analysis of textual organization above the sentence, including the ways in which sentences are connected together (cohesion) and things like the organization of turn-taking in interviews or the overall structure of a newspaper article (Fairclough, 1995).

Fairclough's second dimension is discourse-as-discursive-practice, i.e. discourse as something that is produced, distributed and consumed in society. He introduces the concepts of 'force' to describe what the text is being used to do socially, 'coherence' to describe the extent to which an interpreting subject is able to infer meaningful relationships and to make sense of the text as a whole, and 'intertextuality' to describe how texts are related historically to other texts. One needs to consider the discursive practices of the communicative event, which usually involves an examination of various aspects of the processes of text production and text consumption.

Fairclough's third dimension is discourse-as-social-practice, drawing on the Marxist concepts of ideology and hegemony. He claims that ideology is located both in the structure of discourse and in the discourse events themselves. For example, he suggests that the turn-taking practice of a typical classroom implies particular ideological assumptions about the social identities of and relationships between teacher and pupils. Hegemony concerns power that is achieved through constructing

alliances and integrating groups. For example, in the classroom the dominant groups exercise power through integrating rather than dominating subordinate groups, winning their consent and establishing a ‘precarious equilibrium’. It may involve its more immediate situational context, the wider context of institutional practices the event is embedded within, or the yet wider frame of the society and the culture (Fairclough, 1995).

Fairclough Three-Dimensional Model of Discourse as follows :



Power and Discourse

To explain the relation between power and discourse we shall now take a look at Norman Fairclough’s work *language and power* (1989), where he distinguishes between power in discourse and power behind discourse. Power *in* discourse as a form of social practice is exercised in various ways – for example in face-to-face encounters or in the discourse of the mass media. Power *behind* discourse describes the formation of the orders of social practices, which are

themselves shaped and constituted by power relations. Besides that Fairclough discusses several effects of power, like naturalizations or conventions associated with a discourse type, and the constraints on access to discourses within an order of discourse. Moreover, he stresses that power is never definitively held by any one person, or social grouping, because power can be won and exercised only in and through *social struggles* in which it may also be lost (Fairclough 1989).

Based on Dijk (1996) a central notion in most critical work on discourse is that of power, and more specifically the *social power* of groups or institutions. Summarizing a complex philosophical and social analysis, we will define social power in terms of *control*. Thus, groups have (more or less) power if they are able to (more or less) control the acts and minds of (members of) other groups. This ability presupposes a *power base* of privileged access to scarce social resources, such as force, money, status, fame, knowledge, information, "culture," or indeed various forms of public discourse and communication.

Different *types of power* may be distinguished according to the various resources employed to exercise such power: the coercive power of the military and of violent men will rather be based on force, the rich will have power because of their money, whereas the more or less persuasive power of parents, professors, or journalists may be based on knowledge, information, or authority. Note also that power is seldom absolute. Groups may more or less control other groups, or only control them in specific situations or social domains. Moreover, dominated groups may more or less resist, accept, condone, comply with, or legitimate such power, and even find it "natural."

Objective

The objective of the study is to find out how the *khatib* as one who has a power delivers his *khutbah*, the essential message of Islam, to engage the minds of the listeners or the *jamaah* of Friday prayer.

Methodology

Data Collection

The data was recorded from the Friday khutbah in the mosque delivered in English and broadcasted in Youtube. Then the data used the exploitation of its transcription. The data was only on the content of the Khutbah or the topic discussed. It was not from the beginning but starting on the content, because as it has been mentioned before that the khutbah actually has a certain principle that should be followed. Only the topic that is various.

Data Analysis

The analysis is mainly focused on the content/topic discussed in the khutbah. It uses the Fairclough's three-dimensional model of discourse framework in analyzing text and based on one of the CDA principle that is interpretative and explanatory in intent. The availability of a taped record enables repeated and detailed examination of particular events and hence greatly enhances the range and precision of the observations that can be made as Fairclough states that the interpretation and

explanation are dynamic and open, affected by new readings and new contextual information.

Result and Discussion

This paper aims at analyzing a discursive object with the means of the three dimensional discourse model developed by Norman Fairclough. The three dimensions of discourse have to be analyzed with a different focus. However, one should always bear in mind that they are interdependent.

Discourse as Text

The field of discourse is Friday khutbah. The text of the khutbah is particularly in theme of reflection of Surah Al Anbiyaa, it means Prophets. The khatib often mentions the name of Allah Subhanahuwata'ala. Also, to give strong emphasize on what happen to the story of the Prophet he uses two similar words. For example 'reaching to give up and losing hope'. These words are similar. It can be used to emphasize the condition of the Prophet at that time when they were chosen by Allah.

Beside mentioning the name of Allah, 'the victory from Allah' was also often mentioned. The use of victory from Allah was coming after bad condition of the Prophet. It means that Allah let him to be survived and struggle and after that Allah will come with His victory. It is showed in the text that His victory come after to picture that the Messengers has to work hard to achieved the result. It gives the

message that we as the worshiper have to understand and to work hard if we want to achieve a good result.

Then, the personal pronoun ‘they’ for ‘the Messengers’ was used to make the discourse cohesive. Further, the use of parallelism to highlight the message was often used by the *khatib*. ‘The Messengers do the works and they work hard’. It also occurs in the text, such as words and nice words.

The use of personal pronoun ‘we’ represents the *jamaah* and the *khatib*. The *khatib* has powerful position, he did not mention ‘you’ representing only to the *jamaah* but as a worshiper, he also included. It was not only the *jamaah* have to reflect or to realize on what Allah said, but all worshipers includes he himself as the one who deliver the message.

The use of conjunction ‘and’ in telling the story about the Prophet indicates the sequence of action done by the Prophet. ‘When he left the Egypt and he went to (Madyan) and he prays to Allah Subhanahuwata’ala and Allah Subhanahuwata’ala says (cited the Holy Quran) and Ya Allah, he said, Ya Allah...’. Besides indicating the sequence of action, the conjunction ‘and’ was used to give further information and description. ‘he find himself in a strange land and lonely and has no money and he prays to Allah and asks Allah for His Mercy’.

Discourse as Discursive Practice

In the *Khutbah*, the discourse comes only from the *khatib* without any interruption or dialogues. The texts are delivered by the *Khatib* using a certain expression and consumed by all *jamaah*. *Khatib* said ‘we have to reflect to his ayah

that has been mentioned before' is a complete sentence used to invite all jamaah include himself to reflect and understand on what he has been mentioned.

The use of pause, though not long pause, showed that the *Khatib* is artfully building up suspense, particularly given that when the moment of revelation does arrive or when he cites the Ayah of the Holy Quran or Arabic language he uses in a particular moment.

Sometimes, the *khatib* pauses his khutbah with an expression like 'a..a...a...' or 'a..a.'. It looks that he is going to make sure on what he will deliver. He wants to recall an appropriate expression for his *khutbah*.

The way in which he delivers the *khutbah* is designed to convey how the *khatib* from his perspective views the events being related. As such they merit particular attention for they contain important clues about how the *khatib* wants the khutbah, in which it is in form of story, to be understood and by implication, perhaps, why it is being told.

Discourse as Social Practice

Before coming up with the theme of Surah Al Anbiyaa, the *khatib* invites the jamaah to recall another ayah in Surat Yusuf that has relation with the Surah Al Anbiyaa. Both he cited picturing the Prophets. In his *khutbah*, he told story about Prophet. What the condition and also how the Prophet survive.

The message of the *khutbah* that can be picked is the survival of the Prophet and the victory from Allah. The *khutbah* told that we as muslim has to work hard, do

not give up and lose hope even though during hardship and hardtime because Allah never let us alone. He will give His Mercy and victory will come from Him.

Instances have been cited from the important events of the life stories of the Prophets to show that all the Prophets, who were sent by God, were human beings and had all the characteristics of a man except those which were exclusive to Prophethood. They had no share in Godhead and they had to implore Allah to fulfill each and every necessity of theirs. Along with these two other things have also been mentioned: All the Prophets had to pass through distress and affliction; their opponents did their worst to thwart their mission, but in spite of it they came out successful by the extraordinary succour from Allah. All the Prophets had one and the same 'way of life',

As the *khatib* has power over the *jamaah* in term of his religious knowledge and his opportunity to convince the *jamaah*, he used a certain way of telling a story about the Prophet. He also cited ayah in the Holy book Quran to convince as well as the source of his *khutbah*.

The ayah of the Holy Quran that the *khatib* cited showed the supporting ideas and strengthening the content of the *khutbah*. As the Holy Quran is the most comprehensive source book for Muslim, the ayah related to the theme actually complemented to the *khutbah*.

Conclusion

In delivering his *khutbah*, the *khatib* cited the ayah from the Holy Quran, of course, in Arabic language, to make better understanding. It can be used to convince

the *jamaah* that the *khutbah* really agree with the content of the Holy book Al Quran, the most comprehensive source book for Muslim. Besides, it was not only the *jamaah* who should follow the instruction of the *khutbah* but all people include the *khatib*, that is why the khatib used the personal pronoun 'we' instead of 'you' which refers only to the *jamaah*. Though the *khatib* has powerful in term of religious knowledge, he did not place himself over the *jamaah*.

As the study is critical discourse in form of spoken discourse, particularly *khutbah* in form of story, it is suggested to expand the study on the analysis of spoken discourse using discourse analytic account of spoken narrative structure given by Labov and Waletzky (1967) and their approach for social research.

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Appendixes

1. Transcription symbols
2. Transcription on Friday Khutbah

Transcription Symbols

- (0.5) = The number in brackets indicates a time gap in tenth of a second
- (.) = A dot enclosed in a bracket indicates pause in the talk less than two tenths of a second
- = A dash indicates the sharp cut-off of the prior word or sound
- () = Empty parentheses/brackets indicate the presence of an unclear fragment of the tape
- (guess) = The within a single bracket indicates the transcriber's best guess at an unclear fragment
- / = Tone unit boundary

Transcription of Friday Khutbah

Allah Subhanahuwata'ala tells us in Surah Yusuf (.) (cited an ayah in Surah Yusuf) / And we have to reflect to this ayah that has been mentioned before / that Allah Subhanahuwata'ala is describing the Messengers / and the Messengers all almost reaching to give up / (.) / and losing hope stay as () as they have almost not lost

hope yet / but they looked around them and almost there (.) So Allah Subhanahuwata'ala says when the Messengers have reached this stage / and (cited Arabic Language) / and they think that they had been a...a...a...a denied / the people have said that they are liars /(.)/ a...a... (cited Arabic Language) and then the victory of Allah subhanahuwata'ala will come and Allah Subhanahuwata'ala is giving us a picture that the Messengers do the works and they work hard (.) but not result/ They almost give up /(.)/ and then the victory of Allah comes /and (.) they achieved the results/ So they don't think them / but they think that it is from Allah Subhanahuwata'ala /(.)/ so it's very important we continue with the/ (.)/ a...a... with the ayah / from Surah Al Anbiyaa/ as the reflection of the Messengers / which see the deserved of the chosen people by Allah Subhanahuwata'ala / and yet they suffered / and they had problems just like ours / (We meet) a lot of people asked, why me? / Why it is happen to me? / I'm a good person / Why I do this problem? /(.) /and asked me through the Surah Al Albiyaa/ And see the problem / that they had each one of them/ to realize / Allah Subhanahuwata'ala as mentioned in the Quran / (cited Holy Quran) /(.) /Just people think / and they say /that we believed / and we will not be tested /(.)/ So say we believe /(.)/ we tested just words /(.)/ nice words / and we do really believe / and we see the story from the Messengers / how each one had a problem and issues / (.) / and then / (.)/ came victory from Allah / (.)/ and we have to understand this from Allah Subhanahuwata'ala says /(cited Holy Quran) (.)/ This is the way from Allah / He put it on us / and had no changed/. There is hardship/ hardtime/ they almost give up / but the victory comes from Allah / and we know all from Allah Subhanahuwata'ala / And we talked last week about the Prophet Musa

Alaihissalam / (.) /and we know / that when he left the Egypt / and he went to (Madyan) / and he prays to Allah Subhanahuwata'ala/ and Allah Subhanahuwata'ala says (cited the Holy Quran) /and Ya Allah/ he said / Ya Allah I need /(.)/ whatever you gonna give to me /(.)/ because he is penniless /(.) / He's poor/ he grew up as prince/ he grew up in the house of Firaun / when he runs away from the Egypt / he has no money / and guess the feeling / how does he feel / He's wonderful person / who grown up as the prince / and now he find himself in a strange land and lonely and has no money / (.) / and he prays to Allah / and asks Allah to His Mercy / So here, the Prophet Musa / and then we take Bani Israil and all Americans and believers/ he comes back and find the worshipping / an idol / and they have their own idol / and their worship / How does any leaders feel / after all the centuries done for these people / and they come back / and find total disobedient / (total of them) ()/ So all this put yourselves in the foot of the Messengers /and this moment / to realize/ and when Bani Israil were crossing the Red Sea / and they said (cited Arabic Language) / we will be reached / and the enemy surrounded them for all over / and to destroy them/ but Musa Alaihissalam says / (cited the Holy Quran) Allah Subhanahuwata'ala witches / And it is to teach all / hardtime will be there / and there will be time that we think / there is no out / and that's the time we know Allah Subhanahuwata'ala / will help us / and gives us / an out/ Inshaallah/