

ABSTRACT

JAVANESE USED IN THE RELIGION SERMONS.

Religions are one of the factors which either maintain or shift the mother tongues. Javanese is one of the mother tongues in Indonesia that is an effective means of communication used as transferring religious messages to their communities. The three most largest religions in Indonesia are Islam, Christian, and Roman Catholic. They still make use of it as the language of sermons. Javanese used by the three religions has different forms. This research, which is sociolinguistic approach, tries to reveal the factors causing the differences. This research is a case study in Surakarta.

Islam uses Madya Krama (Middle Krama = MK) as the base in Friday's sermon. The khatibs (preacher at the mosque) often mix MK with Ngoko, Indonesian and Arabic. The intervention of Ngoko and Indonesian in Javanese can be viewed from two factors. The speaker's competency and communicative goal. The first factor is due to lack ability of the speaker in mastering the Krama inggil (High Javanese). The khatibs are not prepared to use KI, and they are not accustomed to using it, therefore, their krama is not accurate. The second factor is the intelligibility between the speaker and the audience. The use of KI will not be wholly understood by the audience and the messages can not be received by the audience.

Christian churches which still use Javanese in their sermons are Gereja Kristen Jawa (GKJ = Javanese Christian Church). The Javanese used by the GKJ is Krama Inggil (KI), it is used accurately because the preachers (the priests) are well-prepared to master KI. Philosophically, the priests use KI because they position themselves as servants who respect their *jemaat* (audience) and moreover, the *jemaat* are committed to the accuracy of KI.

Catholic fathers use Javanese Ngoko when they preach in the church es on Sundays. On the other hand, they use KI when they preach through radio. The first situation is philosophically due to their position as 'shepered', the superordinate to their 'umat' (audience), therefore they have the right to use Ngoko and they feel intimate to their 'umat'. Besides, the use of Ngoko is more understandable by the 'umat'. The use of KI in sermons through the radio is due to the audience. The listeners are not only

Catholic followers in particular but also non-catholic ones. That's why the preachers use KI to respect the listeners.

From the sermons of different religions, Javanese shows its uniqueness and flexibility. In this case, the religions can take part in the maintenance of Javanese which is declining now.