

CHAPTER 1

INTRODUCTION

1.1 Background of the study

Generally homosexuality is not welcomed and even persecuted in Indonesia society. This is because many of Indonesian people still consider that homosexuality is sinful (Boellstorff, 2005). This assumption leads to the fact that homosexual is against the norm coming from the society where people are supposed to have a sexual orientation with the opposite sex (Oetomo, in Wibowo, 1998). As the consequences, people will reject and humiliate homosexuals because they are considered not natural. However, in this phenomenon, homosexual created the religious community for them to conduct the religious duty. Finally, the researcher of this study got the information about “*Persekutuan Hidup Damai dan Kudus*” which is located in Jl. Ngagel Rejo Kidul No. 113.

According to the owner of this community namely Mrs. Handayani stated that this community was established since March 1993. This community is conducted in the second Friday and fourth Friday every month. Nowadays, this community has 80 members of homosexual people. These people come from many professions such as singer, artist, singing beggar, beggar, salon worker, sex worker, etc. This community has spread out to other city such as Malang, Semarang, Bandung, Bali and Jakarta.

According to Miss Handayani, this community is open for all homosexual to come, without considering their background of life and job. In attempting to

search the member, she does not force people to join this community. Rather, she used to ask other members to visit people who are sick and pray for them. Then, she will invite these people slowly to join this community. Later on, this community spread out by mouth to mouth among the homosexual people in Surabaya and finally many of those people join this community. The audiences are supposed to conduct not only the religious activity here but also the social service such as visiting the orphanage and nursing home.

Mrs Handayani told the researcher that before she established this community, homosexual was used to get oppression by the preacher through the sermons toward their sexual activity. The sermons condemn them as sinful and they have to repent. The sermon tends to condemn them. Thus, they prefer to conduct their religious duty in this place (Anggraeni, 2003). As Oetomo (2000, p. 49) stated, a more open form of repression is found in proscriptions from some coercive religious leaders, who make insulting pronouncements that hurt many homosexual.

Sermon is a teaching made by a preacher at church by following Biblical reading (www.eaterncathedrals.org). In a sermon, a preacher tells particular rule taken from the Bible which is believed to be goodness of people's life. The sermon is part of oral discourse which has good structure in creating this discourse. The sermon usually consists of moral lesson and many quotations from the holy book to give the advice or persuade the listener to do something through the discourse. It is because the sermon usually is given to the community in the particular religious places.

In religious need, language is managed by the religious figure to make the followers believe their lesson and adopt particular point of view of attitude. Hence, by hearing the sermon, automatically one's assumption about something may change. Moreover, the preachers should be able to tell, describe, and finally motivate the audience by giving sermons which are quite easy to be understood and able to enter the audience's heart. Through the sermon, preachers indirectly persuade us to change our opinion and construct certain discourse.

Language places the significant affect in the sermon. Furthermore, language is used as an instrument power and control. The control is not only made through explicit power relations such as commands and orders, but is also implicit, and usually more pervasive, when more indirect ways are used (Brognolli, 1992). According to Hayakawa (1978 in Brognolli, 1992),

With words... we influence and to an enormous extent control future events. It is for this reason that writers write; preachers preach; employers, parents, and teachers scold; propagandists send out new releases; statesmen give speeches. All of them, for various reasons, are trying to influence our conduct—sometimes for our good, sometimes for their own. (p. 91)

Thus, the researcher can assume that language places an important role to help preachers create their own discourses. Moreover, a language is seen not as something neutral. Language is used by people in the society to deliver their idea which tends to be affected by the ideology of society. In conclusion, there is always ideology occurring in sermon to construct particular discourse.

By looking at those unique characteristics of sermons—both linguistically and socially—the researcher aims to analyze how the sermons construct the

homosexuality discourse. As the sermons are closely related to the ideology, Critical Discourse Analysis (CDA) is an approach that can help the researcher to dig up deeper to what is actually presented, the real meaning of discourse itself, and also the power or ideology spread within the discourse because discourse is believed to be a product of ideology (Eriyanto, 2001). The text production, thus, is often affected by and represent the origin of the text like who, where, and why it is written.

Concerning the discourse construction as well as the Critical discourse study, there are several studies that have already been conducted. Kuhar (2003) wrote that media reporting on homosexuality was generally sympathetic around 1970-2000. Yet, the positive trend given in the media nevertheless contain the ingredient that enables to give the negative stereotype among homosexuality. Another research by Balcha (2009) examined the media and the elite which created the homophobia in discourse. By looking at the previous studies, it can be seen that the construction of the homosexuality through sermon has not been investigated. Hence, the researcher was intended to see on how the sermon of the preacher in *Persekutuan Hidup Damai dan Kudus* works in constructing the homosexuality.

CDA is the theory in discourse analysis to examine the relation of language, power, and ideology related to the social issues. It is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text in the social and political context (van Dijk, 1993).

By using CDA approach, the researcher can see how the issues of a particular social event are being constructed through the use of language and various discourse strategies. It is similar to the case of the sermons by preachers in the homosexual community of worship. By analyzing that phenomenon, the researcher can examine how homosexuality is constructed in the sermons by the preachers in that homosexual community of worship. Furthermore, the researcher will be able to reveal some perspectives on how the preachers see the issues of homosexuality in the society and religion. Moreover, it can be regarded as a way to inform society the point of view about the ideology of morality, right, and equalities between homosexual and heterosexual.

1.2 Statement of the Problem

The researcher conducted this research in order to answer the question:

1. How homosexuality discourse is constructed in the sermons in the community of *Persekutuan Hidup Damai dan Kudus*?

1.3. Objective of The Study

In analyzing the sermons delivered by the preachers, the researcher applied Critical Discourse Analysis approach (CDA) proposed by Teun van Dijk. By using Critical Discourse Analysis approach, this study is intended to identify the construction of homosexuality discourse by the sermons in the community of *Persekutuan Hidup Damai dan Kudus*. This construction can be discovered by

finding out the main theme, the organization of the themes, and the pattern of the linguistic features in the sermons. Additionally, socio-cognition, cognition of the preacher and socio context are needed to describe the homosexuality discourse in the sermons. Hence, the research question above can be answered by this research.

1.4. Significance of The Study

The study gives the benefit to the study of Critical Discourse Analysis theory and to provide reference for further research. This study aims to give contribution to the study of language and religion as well. Language used by the preacher may create different interpretation toward particular issues. Moreover, it gives contribution to the issues of morality which plays a big role in social problems, especially in Indonesia.

1.5. Definition of Key Term

- **Homosexual**

A homosexual is a person who defines himself or herself by the participation in or desire to participate in such conduct (Lively, 2002 p3).

- **Homosexuality**

Homosexuality is the same sex attraction and sexual behavior in human life. From a biblical perspective, homosexuality refers to an entire spectrum of

though and action ranging from heart desires to outward behavioral expression (K.K. Gulia and H.N. Mallick, 2010).

- **Homosexual community of worship**

Homosexual community of worship is a place for homosexual to worship and pray to the God as well as the heterosexual

- **Preacher**

Preacher is someone who preaches or gives the sermon in a minister of religion.

- **Sermon**

Sermon is a teaching made by a preacher at church by following Biblical reading (www.eaterncathedrals.org). The sermon usually consists of moral lesson and many quotations come from the holy book.

- **Critical Discourse Analysis**

Critical Discourse Analysis is the theory in discourse analysis to examine the relation of language, power, and ideology related to the social issues. It is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text in the social and political context (van Dijk, 1993).