

CHAPTER I

INTRODUCTION

1.1 Background of the study

In daily life, sermons become one of the important parts in spiritual human life. Recently there are many various ways of how a moslem clergyman delivers a sermons such as inserting jokes, *tembang* (recited poetry), and other ways. Those ways which are used must be suitable with the condition where communication or interaction occurs. Holmes (1997) stated that there are social factors including participants, setting, topic, and function which become important part within interaction. Actually it becomes an interesting topic if we pay attention to those various ways which are used by a moslem clergymman when delivering the sermons to the various audiences with different language repertoire such at Masjid Agung Sunan Ampel. It is common knowledge that there are some varieties of language used in that area such as Madurese, Javanese, Indonesian, and other languages. In this case, it will show how actually a moslem clergyman must accommodate his speech by choosing the most proper and effective ways when delivering sermons. In addition a study which explores the way of how a speaker shifts or attenuate his speech is known as speech accomodation (Holmes, 1997).

Moreover, there have been many studies which analyzed speech accommodation. Hamers and Blanc (2000) mentioned in their book that in 1977 Fallis conducted a research between bilingual American women. The result of his study elaborates that they intend to converge their speech among themselves

through using little code alternation. In contrast, they intend to diverge their speech to the Mexican-American men by imitating the latter's code alternation. Later, in 1982 Deshaies and Hamers identified speech accommodation which played a part between bilingual workers, foremen, and manager from different ethno linguistic backgrounds (Francophone, Anglophone and others) in Montreal firms. The result of the study shows that the workers intend to accommodate their speech to the superior (manager) in order to maintain good work-relation by using upwards speech convergence. Again, similar study analyzing the basic form of speech accommodation and social status background of the speakers which influence the way of how they shift the speech was conducted by Mirzaiyan et.al (2010) in the journal titled *Convergence and Divergence in Telephone Conversations: A Case of Persian*. In their study, they analyzed the use of speech convergence and divergence and the motivation to use them within telephone conversation. The result of their study states that there is a relation towards how meaning within conversation carries out the positioning of communicators and their social dimension whether in face-to-face communication or telephone conversation.

Furthermore, other similar study was conducted by Khristianti in 1999, titled *The Case Study of Speech Convergence Done by the Students of Petra Christian University Who Come from East Kalimantan* as a thesis. In her study she concerned to analyze the use of speech convergence phonologically and morphologically by the students from Samarinda when having conversation with students from Surabaya. The result of her study shows that there are similarities of

phonological and morphological features of Samarinda dialect to Surabaya dialect. Indeed, most sociolinguistic studies of speech accommodation concerned to the speech accommodation related to the relative status of some ethnic groups, gender and inferior-superior work relation. In contrast, there is less attention to conduct a research attempting to analyze speech accommodation in delivering sermons.

Giving attention to the less speech accommodation research in delivering sermons, the writer is curious to conduct a research with this subject. Furthermore, having experience for many years for doing pilgrimage and listening to the sermons at Masjid Agung Sunan Ampel, the writer wants to see of how actually a moslem clergyman delivers sermons using strategies of speech accommodation and how the audiences react their uses.

Again, this study concerned to analyze some strategies indicating the use of speech accommodation through speech convergence and speech divergence in delivering sermons. The similarity with previous study conducted by Khristianti in 1999 is the qualitative method which is used. Giving gap with it, this study does not intend to analyze phonological or morphological features within conversation as she did, in a reason that it is difficult to analyze them in this study since there is no communicative conversation between the speaker and his audiences. Indeed, this study intended to see the ways or strategies of how a moslem clergyman accommodates his speech when delivering sermons and how actually the audiences react their uses. Specifically, it analyzes some strategies used in shifting speech which are still in the range of linguistic.

1.2 Statement of the problem

This research will attempt to answer the question:

1. What are speech accommodation strategies used by the speaker when delivering sermons?
2. How do the audiences react to the strategies used?

1.2 Objective of the study

The result of this study is expected to answer the question of how the speaker accommodates his speech when delivering sermons at Masjid Agung Sunan Ampel. The result will be in form of specific ways or strategies used to accommodate his speech and how actually the audience react those strategies used.

1.4 Significance of the study

The result of this study is expected to contribute to the theory of speech accommodation towards the the strategies used in delivering sermons. The result of this study can not be applied in analyzing other clergymen's speech because this study is considered as a case study whose result can not be applied to other studies. However, the methods in this study whether in collecting or analyzing the data can be used to conduct other similar studies. The contribution to theory itself

will be in the form of some specific strategies which are used by a moslem clergyman in accommodating speech through speech convergence and speech divergence. The contribution is expected to be one of linguistic advances.

In addition, the social significance in the use of speech accommodation strategies is to facilitate the audiences to understand the message delivered in the sermons easily. For the speaker, they have beneficial function in delivering the message of the sermons through the most effective and efficient strategies used. Indeed, they help the speaker to deliver the sermons in proper ways, considering the various background of the audiences.

Furthermore, the significance of this study is expected that it can contribute practically as an idea especially for young moslem clergyman (fresh graduate from pesantren or other islamic school) about the way of how he should accommodate his speech to various audiences. Other contribution for the speaker is that to evaluate whether his way in accommodating speech is proper or still needs some evaluations so that the message of the sermons can be understood easily by the audiences.

1.5 Definition of key terms

There are some key terms which must be defined to make clear whether in reading or analyzing this study:

- Speech accommodation** : “The speakers tune their style in relations to their interlocutor. The basic forms of accommodation are convergence and divergence, depending on the relative status of the speakers and intended social relations” (Giles and Powesland, 1975)
- Speech convergence** : “A strategy whereby individuals adapt to each other communicative behaviors in terms of a wide range of variants, smiling, gaze and so on” (Giles and Powesland (1975) cited in Mesthire (2008))
- Speech divergenece** : “The way in which speakers accentuate verbal differences between themselves and others” (Giles and Coupland, 1991)
- Sermon** : “A religious discourse delivered in public usually by a clergyman as a part of a worship servive” (Merriam Webster Dictionary)

CHAPTER II

LITERATURE REVIEW

