

Informative Function in the Contents of Preachers' Sermons in Jayapura Churches

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ABSTRACT

Informative function has function to represents one's understanding of fact and knowledge, to communicate information, and to deliver message. In sermons' preachers in GKI churches of Jayapura give view that language in theological context can be elaborated with local education/wisdom in Sentani. This study tries to figure out micro function of informative function used by the preacher in educating their congregation. The method used in this study was descriptive qualitative with the technique of recording. The data was transcribed and then reduced. The reduction data then was indexed into table as data displayed. The analysis of data was done based on the elements and features of language used in informative function. The results show that the micro functions of informative function used by the preachers are to give advice, to lecture, to announce, and to give opinion. These micro functions are framed in true values, facts, and historical traces. Further action is also facilitated by the level of acceptance or understanding among the congregations. The acceptance is proved by four elements such as language use, context, point of discussion, and attitude. Fortunately these four elements show the positive respond by the congregations.

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GKI Churches; Informative Function; Jayapura; Preachers; Sermons

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1. Introduction

In every our life, we tend to deal with language. Every part of communication has purpose that need to be shared to the listener. Language has power and purposes hence the job of the language users is to share, distribute, and achieve or understand the purpose. Language as media in communication, no one can understand people intention without language. Hence, language has function and form in communicating idea (Sukmawaty, et al., 2022).

Keraf (1991) has definition about language he says that it consists of two parts namely forms (speech) and meaning (content). This idea also supported by Syamsuddin (1986), he concentrate to understand language into two major group namely to (1) form thought and feeling, to persuade and being persuaded, and (2) to show identity such as national identity, family signs, and good-bad identities. Furthermore, language has important position as the information that shared thorough language is an idea, description and messages that uses tools as symbol and related signs (Fang, et al., 2004; Andini, 2021). It can be conclude that, as users of language need to be selective and be careful in considering language.

Language has many forms. It can be formed in mass media, electronic, and various discourses (Aswad, et al., 2019). Sermon is one of language forms that conveyed orally. It contains functions of language and different features such as to command, to invite, lecturing, to report, to advice and many else. Language used in sermons denotes relation of human with God and relation to the other ones (Rahman & Weda, 2019; Sukmawaty, et al., 2022).

The scope of this study directs to the use of functional linguistics especially informative function. It does not touch or dive in to the deepest content of sermon but it tries to draw the informative functions used by preachers in preaching. As it also relates to the educational local wisdom applied in churches to educate congestions.

The main problem that expanded in this study is how the informative functions inserted in body sermons of preachers in GKI churches of Jayapura. This study elaborates the functional linguistics, especially informative functions, used by the preachers. Beside that the confirmation of acceptance or understanding by the congregations also gives new nuance in this study. The understanding will be seen from the use of language by the preachers and level of understanding of the hearers.

The people of Papua still respect to three poles of life. These poles can manage the activity of society to life harmony and life side by side. These poles are ondofolo or the head of village, churches, and customs. Ondofolo refers to the government. Ondofolo must be a man. He has wise character and strong man. Churches refer to the religion. In Churches they can hear the words and all the good things and apply in society. The customs refer to the regulations. It must be conducted or obeyed by villagers. It refers to the traditional law and it has consequences when it is broken. Marina and Sunarsi, (2012) explains that customs have four governmental systems in Papua, those are (1) authoritative male leadership system, (2) Ondoafi leadership system, (3) royal leadership system, and (4) mixed leadership system. They work according to places in custom. Ondofolo or Ondoafi leadership system is generally found in Sentani and Jayapura.

Church spreads in every land in Papua. The people of Papua believe that live in Christianity means live in God's bless. By this general believe, the people of Papau respect to the preacher as Gods servant. The speeches that preacher state is wise and meaningful. The speech of preacher contains peaceful word. It is proved by all the crucial activity must present the preache, moreover the problems can be solved clearly when the preacher sends prayer to close the case. By this general case, the researcher sees the opportunity to use informative function in taking data to analyze forms of education used by preacher in content of sermons.

The sermon that preacher uses are going to be framed in forms of language that preacher use to convey words of God, context being discussed, and point of discussion. These there frames will bear an attitude of cognition, affection, and action. If the preach delivers sermons theoretically, contextually, fruitfully, and touchingly and if the language used in sermons achieve totally and educate the people.

Theoretically, linguistics studies about the science of language. Kabanga and Paranoan (2021) elaborates the idea of "Sausure and Chomsky" about parole/performance and langue/competence. They also elaborates that linguistics can cover broad area of analysis. There are inner and outer cycles of linguistics. The functional linguistics can be seen in pragmatics as expanded area of meaning in inner cycle.

Functional linguistics firstly introduced by Hymes (1972:116). He divided functional linguistics into three parts namely expressive function, appeal function and representative function. These three functions were then expanded by Jacobson into six functions. Those functions are emotive function, connative function, referential function, phatic function, and metalingual function. He tried to inter-relate the functions with addresser, addressee, context, message, code and contact.

The basic foundation of this study is the functional linguistics that introduced by Leech (2003). He tries to simplify the theory of functional linguistics into practical use. He divided into 5 functions namely informative functions, directive functions, expressive functions, aesthetic functions, and phatic functions. The informative functions have intention to confirm that the conveyed information is true and important (Weda, et al., 2021). The distribution of information or micro functions of informative functions can be confirmed in action to give opinion, advice, make announcement, lecturing, admonish, make report, news, solicit input, and ask question. Totally this function is to give valuable information

In directive information has two types namely to give comment and to give request. The purpose of this function is to persuade and to force people to do something. Beside the function of language which reveals the emotion, expression and attitude is called expressive function. The language that is conveyed by using style, model and variations of language take part in aesthetic function. The last function of language that correlates communication and the relation between speaker and hearer is called phatic function.

From the elaboration of language functions above can be indexed such follow:

Table 1. Language functions

No.	Language Functions (Leech 2003)	Micro functions of linguistics
1	Informative Function	Give opinion, give advice, make announcement, make lecturing, give warning, make a report and news, make, give solicit input and ask questions.
2	Directive Function	Comment and Request
3	Expressive Function	Decide feeling and attitude
4	Aesthetic Function	Style, model and language variations
5	Phatic function	Communication relationship, communications sign and contact.

Jumrad and Sari (2019) try to reveal communicative function used by the member or organization of oriflamme group what's up. They find that there are 4 communication functions appear in group chat. Those functions are informative function, regulative function, persuasive function, and integrative function. These functions are used for communicating oriflamme business. In line with Lestari (2021), she tries to analyze informative function used in food service in restaurant. The data that researcher analyzes is taken from the conversation between guest and waitress in restaurant. The finding of this analysis shows that the micro function of informative function used by waitress and guess are asking, stating, explaining, and confirming.

Wiyanto (2020) analyzes topic of speech function used in EFL Classroom. The source data is the teacher of EFL and the object of data is the utterances conveyed by the EFL teachers. The result of this study shows that there are 41 utterances which are classified into five speech functions. The function appears in classroom EFL are (1) expressive function with dominant speech is expressive feeling of "good". (2) Directive function with speech of give comment such as "now open your book". (3) Referential function used in classroom of EFL is to give information such as to announce and make news. The speech used in class are for your score, exam score, I will give it in next meeting.

Kabanga, et al., (2022) elaborates expressive act used by the elite politicians in responding issue of coup d'etat in democratic party and the extensive flouting used in media RRI as part of expressive function. The results of his analysis show that the expressive function use in coup d' etat are featured by positive and negative expressions and also use attitude to enrich the expression. While in the expressive function in flouting reveals that the people of Papua use humor to release stress. For more contextual reason it is used for sign of friendship and kinship.

2. Method

This research used descriptive qualitative method. It tried to reveal the types of micro linguistics function on informative used by the preachers when conducting sermon. Sugiyono (2021) revealed that qualitative method was the technique that tried to explain the reality by using description of words or sentences. This idea also combined with Kothari (2004:2) that the Qualitative research was to describe and report all reports, incidents, and phenomenon that related to thing being observed. This study used pragmatics point of view. The topic was elaborated deeply by using functional linguistics used by Leech.

Population of this research refers to the sermons in churches of Jayapura city. There are 12 sermons used as samples. All these sermons are collected for four weeks or in a month. The samples drawing were done by considering the wide of the area. It is called clustering random sampling. As the area of Jayapura wide to be reached, the researcher choose and make the limitation to churches in city area. Moreover the churches are limited to GKI (abbreviation of "Gereja Kristen Injili"). This technique is based on the idea of supardi (1993:106), he said that the clustering random was done by considering or classifying the board of area.

To collect the data, the researcher used recording technique. In conducting recording, it was also supported by note taking. The researcher noted and gave sign as signifiers for suspicious data. In analyzing the data researcher tried to transcribe the twelve recorded data. It was done to change the form of text, from oral to written text. And then the researcher tried to reduced and eliminated data that based the character and definition of informative function used by Leech. The data then indexed and put into the table as displayed data. The displayed data was analyzed its existence based on cultural values in Sentani Area. The final step was to draw conclusion about the informative function used in city churches in Jayapura.

3. Result and Discussion

The First steps conducted to show the data is to calculate the percentage of informative function in sermons. There 12 sermons which are pilled their information. Those information of functions are in table below:

Table 2. The percentage of informative function in sermons

No.	Micro function of Informative Function	Frequency	Percentage
1	To Give Opinion	10	16,67
2	To Give Advice	26	43,33
3	To make announcement	6	10,00
4	To give lecturing	18	30,00
5	To give warning	-	-
6	To make report /news	-	-
7	To give solicit input	-	-
8	To ask and give respond	-	-
9	TOTAL	60	100

From this result, there are seven micro functions of informative function appear in sermons of GKI's preachers in Jayapura. The most dominant is started from "to give advice with 43,33%, to give lecturing or explanation toward something with 30%, to give opinion 16,67%, and to announce 5%.

Informative function and its micro elements such as to give advice, opinion, lecturing, reports, and give responds are the colors of sermons in Sentani's churches. Preachers have reasons to use those micro informative functions. Advice as we know that it is used as guidance. It tends to be expressed by the older people or people who have authority to the young or low authority. Advice contains message that has good value. So that way the preachers give advice which contains message such follows:

3.1 Micro function of Information in GKI Sermons

a. To Give Advice

Advice is guidance used by the speakers to offer the listeners what should do or how to should act. In this research, the preachers convey message with the expectation of it can be followed. The truth that preachers convey based on the fact, it uses features of invitation and persuading, repetition, and cause and effect texts.

Data 1

To Give advices

"...Oleh sebab itu bapak ibu kita hidup Hidup hanya karena Anugerah, kita hidup hari ini hanya karena kasih Tuhan...Oleh sebab itu bapak ibu kita hanya bisa kuat karena doa"

"...selama hidup kita terus diperhadapkan dengan tantangan tetapi satu keyakinan bahwa kita punya Tuhan..."

"so that way, my brothers we are all live as grice,..... we stand today as God's grice,... and also you are strong as sending prayer to God".

"... during our live is faced with challenges but we believe that we have God"

Sermon in GKI is framed with unity theme, it means that all the churches which are in same organization expand the same contextual theme. The holistic theme used in this sermon is "the ways to express thank you". The preacher makes a connection with the experiences of congestions live in various situations. The preachers invite the listeners in churches to express thank you to the lord as we can stand and live today because of God's grice. He says that there is no reason to say no thanks to God. The implicit meaning of this text sermon is the live of Christianity based on the prayer. Additionally, the preacher convinces that send your trouble only to God. Based on those data the truth value and reason can be responsible for changing and educating society.

Data 2

To give Advice

"...disini dia tegaskan bahwa hidup di dalam dosa itu adalah kematian, hidup di dalm dosa itu adalah kematian ..."

(he asserts that live in sin is death, once more live in sin is death)

"...untuk memiliki berkat itu dengarkanlah firman Tuhan dan hiduplah di dalam Roh Allah yang memimpin kita. Maka segala sesuatu dibukakan bagi kita untuk melihat hidup yang diberkati sampai ke tanah perjanjian".

(to have that grace follow the God's voice and then live in God's spirit that lead us. The all the thing will be opened for us to see blessed live till to the promised land).

This data emphasize that there is affirmation of persuasive. The consequence is to do and to follow. The preacher tries to persuade the listeners that only in God we can live. He expresses that inside of God will live but outside of God will die. The feature of text that the preacher uses is repetition and causal-effect. The first example the preacher uses repletion of live in sin deals to die, while the second example give cause and effect text, the cause is to live in God;s spirit and the effect is to see blessed life till the promised land. By these two examples the informative function is confirmed by the value, truth, and condition.

b. Lecturing

Another micro function of informatics is lecturing. It gives concrete, definitive, and technical explanations. The definitive information, in contexts of sermons, contains meaning that describes and explains both etymologically and historically.

Data 3

To give Advice

"...di sini juga mazmur menjelaskan tentang pengalaman hidup, yang ia maksudkan adalah pemazmur merasa..."

(in this text, the psalm describes the experience of life, what he means is the psalmist feels...."

"... Bagian terakhir merupakan rangkaian permohonan pemazmur dalam kelemahan dan keterbatasannya..."

(The last part is a series of pleas of the psalmist in his weaknesses and limitations...)

The two examples above explain things related to the definition that based on biblical facts. The psalmist is King of David who always relies on God's statutes. In this informative section, the entire text is theological text which describes a general condition of the selection of the book and the events that occur in it, such as historical facts of events and the origin of the word choice as well as the goals to be achieved regarding of selected Bible. Hence, the features text used in lecturing is the text of explanation that relates to theological context.

c. To give opinion

Opinion is the valuable input in form of thought, idea and preferences. There are two types characters of opinion they are objective opinion and subjective opinion (Heryanto, 2019). The objective opinion is the kinds of thought, Idea, or preferences that proved or accompanied by facts and evidences while the subjective opinion is the thought, idea or preferences without evidences or supported facts. In Sermons show that the representation reveals that kind of opinion give evidence with historical life and words of God in specific verse in bible. Many people have experience to leave their suffering life and become a servant rather than to work hard and solve the toughness of life. The goodness will bear fruitfully when live in Christ.

Data 4

To give Advice

Tetapi justru orang yang demikian kalau menjual diri kepada majikan yang kaya bisa juga mereka bahagia...eee (pausing sekian detik) akan hidup dengan layak, hidup enak tapi tetap saja dia tidak bahagia... (pendapat).

(I think the men such this, to slave their body to the rich man could ...eee

(pausing for minutes), have deserve life, they are happy outside but not inside...).

...Firman Tuhan disaat ini sebenarnya mengajak setiap orang untuk hidup sebagai pengikut Kristus dan menjadi pelaksana firman ... (berpendapat)

(The word of God invites us to live as follower of Christ and become the doer of words.)

d. To give announcement

Announcement is a notification or information that is addressed to the public. It is an official notification of something, both written and oral which is presented to the public. It contains information that public need. In delivering an announcement, it is expected that it is clear and everyone can know and understand about what will be conveyed. Some things that must be known in the announcement are the announcement addressed to the public, not be confidential and delivered openly. It contains the needs of many people. The data show that the announcement is conveyed openly and needed by congregations.

Data 5

To give Advice

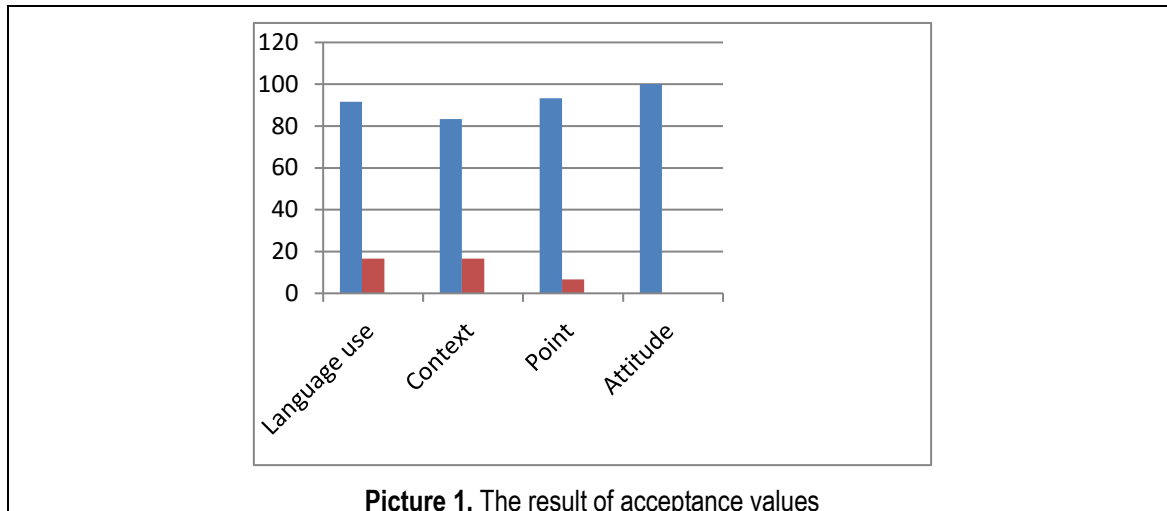
minggu-minggu akan datang dan akan ke depan Jemaat di sini akan ada perjamuan kudus jemaat yang senantiasa selalu mengikuti akan perjamuan tanda-tanda dimana Allah datang menjamu kita... (pengumuman)

(next week, in this church will be conducted a holy communion, the congregation who take parts in that holy communion is signed by God hosted us)

3.2 Level of Acceptance in Listeners

The sermons that preachers convey to the congregation need to be measured their understanding among the listeners. In this section, level of understanding reveals through percent. There are four main questions elaborated in measuring acceptance. Those questions are (1) related to language use, it is about if the language easy to understand. (2) Context used relates to the listeners' experience, it is about the touch point of sermons. (3) The point of sermons touch the listeners' hearth, it is about educating point and informative functions used by the preachers. (4) The attitude of listeners after hearing the sermons.

There are 60 respondents chosen to answer the questionnaire. From the 60 respondents are taken from 12 churches. Each of churches is taken 5 respondents. The results of questionnaire reveal that the character of the language used by the preachers in sermon is easy to understand. Its distribution will be: there are 55 respondents or 91,67% say easy and 5 respondents or 8,33% say little bit understand. The context used by preachers to relate with listeners experience is also suitable with congregations' experiences. There are 50 respondents or 83,33 relates context of sermons with their experience and 10 respondents or 16,67% make not connection. The point of sermon in accordance with makes or touches the listeners' hearth shows positive contribution. There are 56 or 93,33% respondents say that the sermons contains social and religious education while 4 respondents or 6,67% do not make any choices. The last main question is attitude. All the respondents or 100% give positive attitude. It shows that the respondents are understood and educated by the sermons. From the result acceptance values above, it can be drawn in diagram such follow:



The final conclusion of this percentage emerges as the language that preachers use is sociable language and preserve the local style in communicating idea. The preachers use valuable starter in starting communication. Local style communication of Papuan is a kind of combination of switch and mix language and then colored with address terms that universal in Papua. By doing so, the preachers success in paying attention the listeners.

3.3 Informative Function relates to Local Wisdom of Papua as Social Education

The value of local education in Papua based on local wisdom is also conveyed implicitly in preacher sermons in GKI churches in Sentani Areas. The preachers try to insert the richness of sermons by considering the value of education based on local wisdom of Papua. The main purpose to insert the local wisdom is to deliver and make input of message to the listeners in churches. Yektingtyas (2017) describes forms and functions of local education in Sentani. One of Forms of local education based on local wisdom is traditional expression of “holey narea” which has function as main wisdom to manage life of education, social, norms, customs, ethical values, aesthetic values, economic activities, and political activities.

The values that inserted in sermons are informative functions which give advice and idea. They imply local wisdom of Papua that refer to values of education. Directly, the preachers invite the listeners to do the good things and avoid the bad. This references show the existence of Sentani’s norms. Basically, the education which based on local wisdom in Sentani is still conducted in daily life such in content of preachers. It happens as the people of Sentani still respect to classical principle namely ondofolo/the leader of village, existence of religion in society, and norms or customs.

4. Conclusion

One of language functions that very tick appears in sermons of preachers in GKI churches in Jayapura is Informative function. The function of informative function is to give information whether as educative information or appealing. The informative function in preachers’ sermons in GKI churches in Jayapura is framed in micro function of advice, lecturing, opinion, and announcement. These micro functions of informative function based on truth, facts, and historical traces that bounded in local education/wisdom of Sentani people. The sermons that spread in every week are also proved by the level of understanding of listeners. Their understanding is covered by the language simplicity, context of discussion, point of message, and attitude. By these four points can be used as triggers to measure acceptance point of sermons.

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