

TRANSLATION OF REGISTERS ON THE FRIDAY SERMON AT NABAWI MOSQUE

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Abstract

This research uses the material object of the Friday sermon, namely the translation of the sermon register of the scholar Ash-Shaikh Dr. Abdul Muhsin Al-Qosim. Each language has specific characteristics or is different from other languages. This research aims to find out the register of the Friday sermon of Ash-Sheikh Dr. Abdul Muhsin Al-Qosim at the Nabawi Mosque. The method used in this research is the descriptive qualitative method. Data were collected using listening techniques and data transcription in processing the data; the data was processed using the analysis model, namely Miles & Huberman. The result of this study is the existence of language registers contained in three perspectives: religious terminology, code mix, and language function. These three aspects are register or language variation forms, with details of seven categories in religious terminology, code mix (words and phrases), and five types of language functions.

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Keywords:

Register; Religious Terminology; Code Mixing; Language Function.

مستخلص البحث

يستخدم هذا البحث المادة المادية لخطبة الجمعة وهي ترجمة سجل خطب العلامة الشيخ الدكتور عبد المحسن القاسم. كل لغة لها خصائص معينة أو تختلف عن اللغات الأخرى. يهدف هذا البحث إلى معرفة سجل خطبة الجمعة للشيخ الدكتور عبد المحسن القاسم في المسجد النبوي. والطريقة المستخدمة في هذا البحث هي الطريقة الوصفية النوعية. تم جمع البيانات باستخدام تقنيات الاستماع ونسخ البيانات. وفي معالجة البيانات باستخدام نموذج التحليل وهو ميلس وهيرمان. ونتيجة هذه الدراسة هي وجود سجلات لغوية تحتوي على 3 وجهات نظر، وهي المصطلح الديني، ومزيج الرموز، ووظيفة اللغة. هذه الجوانب الثلاثة هي أشكال التسجيل أو اختلاف اللغة، مع تفاصيل 7 فئات في المصطلحات الدينية، ومزيج التعليمات البرمجية (الكلمات والعبارات)، و 5 أنواع من وظائف اللغة.

كلمات أساسية: : يسجل؛ المصطلحات الدينية؛ خلط كود؛ وظيفة اللغة.

Introduction

Translation as an act of communication between communities/national races has played a broad and extraordinary role. It is hard to imagine if there is no translation, how the interaction model and what kind of communication can help the world's citizens as it has been done so far. Translation activities in the religious field, for example, as a place of worship for all Muslims worldwide, namely at the Nabawi Mosque; this is where various types of worship are implemented. One of them is the implementation of Friday prayers; discussing Friday prayers indeed cannot be separated from the Friday sermon, which is mandatory for all prayer congregations. With the communication in these activities, of course, there is a language.

Language has a system and subsystem that all language speakers understand. However, the language speakers are not a homogeneous collection of humans even though they are in a speech community. Therefore, the concrete form of language, called parole, becomes non-uniform. The diversity of this language is not only caused by the speakers of words that are not homogeneous but also by various social interaction activities. This diversity will increase more and more if it is used by many other speakers and from an extensive area.¹

Language is a way of communication that can directly affect both parties, namely speakers and speech partners (interlocutors). Language is a communication tool that conveys messages from speakers (communicators) to speech partners (communicants). Two kinds of language communication occur between people in society: unidirectional and two-way.² There are several examples of unidirectional communication, such as communication used by speakers, influencers, preachers, or preachers who communicate intending to convey or influence the content of the conversation presented, for example, at a national seminar, which is presented by a famous speaker or influencer to build or encourage the speech partners or interlocutors. In addition, there are other examples, such as Friday sermons delivered by ustadz or preachers who have addresses to convey or advise the Friday prayer congregation.

Every language has its own system. Catford says that the peculiarity in the system is called *sui generis*.³ Nida and Taber also mention that each language has its genius. This means that each language has specific characteristics or differs from other languages.⁴ These characteristics must be addressed in the

¹ Abdul Chaer, *Kesantunan Berbahasa* (Jakarta: Rineka Cipta, 2010), 61.

² Abdul Chaer dan Leonie Agustina, *Sosiolinguistik: Perkenalan Awal* (Jakarta: Rineka Cipta, 2004), 21.

³ John Cunnison Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (Walton Street: Oxford University Press, 1965), 27.

⁴ Eugene Albert Nida dan Charles Russell Taber, *The Theory and Practice of Translation* (Leiden: Brill, 1974), 3.

performance of translation. The characteristics are evidenced by the diversity of language registers in every social activity.

Several researchers have conducted many studies that discuss the use of language in society and research with data analysis taken from Friday sermons. From various previous studies found and still relevant, the core of the investigation will be explained, one of which is a thesis research researched by a researcher named Pertiwi entitled "Register of Online Buying and Selling in the Facebook Social Media Group Clotingan Solo". In this study, researchers discussed registers, register forms, and language functions in Solo clotingan. The form of register in this study is single forms, complex forms, abbreviations, and phrases in the social media Facebook group Clothingan Solo. In addition, the relation between register and language function found in the social media Facebook group Clothingan Solo is in the form of instrumental function, symbolic function, and interactional function. From the explanation that has been mentioned, registers related to language functions are more commonly found in many representational language functions in the social media Facebook group Clothingan Solo.⁵

Based on the description presented above, research gaps have been found in previous studies, namely studies on Arabic translation registers, especially in Friday sermons, which have never been done. The novelty element of the research study is the analysis of the translation register in the Friday sermon of Ash-Shaikh Dr. Abdul Muhsin Al-Qasim at the Nabawi mosque. The material object of this research is the Friday sermon at the Prophet's Mosque by the scholar Ash-Sheikh Dr. Abdul Muhsin Al-Qosim on 29/5/1436 H with the translation of the sermon in the form of running text translated by the same translator, Abu Abdil Muhsin Firanda. The author processes the data by collecting the source language text (BSu) and target language translation (BSa) by transcribing the video text from the Adhy Gowa account through YouTube social media.⁶

Method

The author uses descriptive qualitative research methods. According to Williams, qualitative research differs from other methods in several ways. In this relationship, Williams mentions three aspects that distinguish it all, namely: 1) Basic views (hypotheses) about the nature of reality, the relationship between the researcher and the researched, the possibility of drawing generalisations, the possibility of establishing causal relationships, and the role of value in research. 2)

⁵ Pungki Dian Pertiwi, "Register Jual Beli Online dalam Media Sosial Facebook Grup Clothingan Solo," *Nuansa Indonesia* 21, no. 2 (2019), <https://jurnal.uns.ac.id/ni/article/view/38209>.

⁶ *Tebarkan Kasih Sayang - Khutbah Jum'at Masjid Nabawi dengan Text Arab dan Terjemah Indonesia*, 2019, <https://www.youtube.com/watch?v=US1RbFnF4ds>.

Characteristics of the qualitative research approach itself. 3) The process followed to carry out qualitative research.⁷

Generally, qualitative research develops as a research method in the context of problems about social phenomena, culture, and human behaviour. In this study, the author discusses the translation of the register in the Friday sermon of Ash-Sheikh Dr. Abdul Muhsin Al-Qosim at the Nabawi Mosque.

Various variations or diversity of language are caused by language speakers who are not homogeneous but also due to diverse social interaction activities. This diversity will increase if many speakers use the language in a large area. In terms of language variation, there are two views, namely the variety or variety of languages that are seen as a result of the social diversity of language speakers and their functions and the type or combination of languages that already exist to fulfil their role as a means of interaction in the variety of community activities.

The author is based on Edward Finegan's theory, which will discuss terms in the form of words, phrases, clauses, and sentences used by Friday preachers at the Nabawi Mosque. Based on the author's opinions and explanations, a register is a form of language variation in the form of unique vocabulary used by several social groups in the same field, job, or activity. The diversity of extraordinary speech by social groups will form a special meaning that the activity group can also understand.

Result and Discussion

This research takes the material object in the form of a Friday sermon from the cleric Ash-Shaikh Dr. Abdul Muhsin Al-Qosim at the Nabawi mosque, which was taken from a YouTube social media video. With the translator, Abu Abdil Muhsin Firanda. The material object can then be collected into 157 data points: language registers according to language form, code mix, and function. This chapter will explain the kinds of language registers according to the language form of religious terminology, code mix, and procedures contained in the text of the Friday sermon of scholars at the Nabawi Mosque.

In this study, the author categorises language registers according to the language form of terminology according to Al Ghamdi's theory, code mix, and language function according to Jakobson's theory.⁸ In determining the language registers that correspond to the religious terminology, they are grouped into 11 categories, namely: eschatology, moral and ethical culture, religious artefacts, religious constructions, religious events, religious groups, religious personages, religious sites, specialised religious activities, supernatural beings, and terms of

⁷ Michael Williams dan Tami Moser, "The Art of Coding and Thematic Exploration in Qualitative Research," *International Management Review* 15, no. 1 (2019), <http://www.imrjournal.org/uploads/1/4/2/8/14286482/imr-v15n1art4.pdf>.

⁸ Soeparno, *Dasar-Dasar Linguistik Umum* (Yogyakarta: Mitra Gama Widya, 1993).

revelation. And code mixes in the form of words or phrases. In addition, language registers are also grouped into six kinds of language functions according to Jakobson's theory: dynamic function, conative function, referential function, poetic function, phatic function, and multilingual function.

In the Friday sermon of Ash-Sheikh Dr. Abdul Muhsin Al-Qosim, there are three types of registers consisting of 7 types of religious terminology, code mix, and five types of language functions.

Religious Terminology Terms

Nababan states that a word may have a social or cultural meaning in a community group, but the word can have a different meaning in another community group. This is because of the difficulties often encountered by translators in translating terms related to culture. Many researchers have studied this issue, one of which is the theory of Al Ghamdi, which describes eleven categories of religious terminology that will be used in this study.

Diagram 1. General Register Findings in Friday Sermons



Table 1. Findings of Religious Terminology Terms in Friday Sermons

No	Terminology Religion	Total	Percentage
1	Religious Personages	45	28,7%
2	Term of Revelation	45	28,7%
3	Supernatural Beings	22	14%
4	Moral and Ethical Culture	13	8,2%
5	Religious Group	13	8,3%
6	Specialised Religious Activities	11	7,0%
7	Eschatology	8	5,1%
Total		157	100%

Based on the table, it can be observed that there are seven registers of religious terminology terms in the Friday sermon by the cleric Ash-Shaikh Dr. Abdul Muhsin Al-Qosim. The findings of religious terminology registers are eschatology 8 data (5.1%), moral and ethical culture 13 data (8.3%), religious

groups 13 data (8.3%), holy personages 45 data (28.7%), specialised religious activities 11 data (7%), supernatural beings 22 data (14%), and term of revelations 45 data (28.7%) in the Friday sermon of the cleric of Ash-Shaikh Dr. Abdul Muhsin Al-Qosim.

Religious Personages

Religious terminology terms in the category of holy personages in the Friday sermons of Ash-Shaikh Dr. A. M Al-Qosim are used to indicate the names of people and common nouns. The type of holy personages can be realised by identifying religious terminology, such as Isa, Prophet Muhammad, and Moses. In this study, the author found religious language in the category of holy personages as much as 45 data (28.5%) in the Friday sermon, for example, namely: "محمد", "ابن عباس", "ابن بطال رحمه الله", "البغوي رحمه الله". The following is an example of data analysis of religious terminology in the category of holy personages.

Table 2. Examples of the Use of Religious Personages in Friday Sermons

BSu :	وأشهد أن <u>محمدًا</u> عبده ورسوله، <i>Wa asyhadu anna muchammadan 'abduhu wa rasūluhu</i> [Dr. Abdul Muhsin, 0:22]
BSa :	And I bear witness that <u>Muhammad</u> is an enslaved person, and His messenger, [A. Abdil M Firanda, 0:22]

The table above presents the data using religious terminology in the category of holy personages. The data obtained from the Friday sermon of the scholar Ash-Shaikh A. M. Al-Qosim at the Nabawi mosque with the clause as in the table above shows the source language (BSu) with the word "محمدًا" /*muchammadan*/ which is interpreted in the target language (BSa) with "Muhammad" is included in the category of religious personages. The holy personages category is divided into two criteria: names of people and common nouns. The second criterion is usually less than the first.⁹

In the Al-Munawwir dictionary, the word "محمدًا" /*muchammadan*/ can also be interpreted from the word "النبي صلى الله عليه وسلم" with the target language (BSa) being "*Prophet Muhammad Saw*".¹⁰ The identification is included in the register of religious terminology with the category of holy personages because the word "Muhammad" is the last prophet and apostle whom Allah commanded to preach Islam to his people. Muhammad is the name of a person, namely the name of the previous prophet, whom all Muslims glorify to convey the guidelines for the people of Islam, namely the Quran.

⁹ Nadia Gitya Yulianita, "Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan," *Adabiyāt: Jurnal Bahasa dan Sastra* 1, no. 2 (2017): 156, <https://doi.org/10.14421/ajbs.2017.01202>.

¹⁰ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), 40.

Term of Revelation

The terms of religious terminology in the category term of revelation in the Friday sermon of the cleric Ash-Shaikh Dr. A. M Al-Qosim are used to indicate all things shown by God to humans as proof of His power. In identifying religious terminology in the category term of revelation, for example, revelation, Al-Qur'an, Hadith, Gospel, Torah, etc., In this study, the author found religious terminology in the category term of disclosure as much as 45 data (28.5%) in the Friday sermon, for example, taken from excerpts of verses from the Quran, namely surah Al-Kahf, Al-Maidah, Al-Fath, etc. as well as hadith from Al-Bukhari, At-Tirmidzi or Bukhari and Muslim. The following is an example of data analysis from the religious terminology category term of revelation.

Table 3. Examples of the Use Term of Revelation in Friday Sermons

BSu	<p>ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (البلد: ١٧)</p> <p><i>Tsumma kāna minalladzīna āmanū watawāshaw bishabri watawāshaw bilmarchamah (Al-Balad: 17) [Dr. Abdul Muhsin, 1:44]</i></p>
BSa	<p>And He was not among those who believed and advised each other to be patient and advised each other to have compassion (QS Al Balad: 17). [A. Abdil M Firanda, 1:44]</p>

In the table above, the author presents data on the use of religious terminology in the category term of revelation. The data in the clause of the Friday sermon by the preacher Ash-Shaikh A. M Al-Qosim at the Nabawi mosque is an excerpt from surah Al-Balad verse 17, categorised in religious terms in the term of revelation. The category term of disclosure is everything God reveals or shows to humans to show proof of his power, which is included in this category. These terms of revelations can be oral (Al-Qur'an and Hadith), written (Injil and Taurat) or just a dream.¹¹

It is clear that the Qur'an is a guideline for all humans from Allah Swt; this is by the identification of data analysis in the fragment of surah Al-Balad verse 17, which contains Allah Swt saying that believers are like people who always advise to be patient and love (love each other) with each other. This is a revelation and instruction for all Muslims to always be patient and compassionate to other fellow Muslims because, in essence, we are all brothers in Islam. With the command of revelation and instructions to love fellow Muslims, the surah Al-Balad verse 17 quotation shows the register of religious terminology from the disclosure term.

Supernatural Beings

The term religious terminology category of supernatural beings in the Friday sermon of the cleric Ash-Shaikh Dr. A. M Al-Qosim is used to indicate everything that any natural law cannot explain. In identifying religious terminology, terms in

¹¹ Yulianita, "Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan."

the category of supernatural beings, for example, Allah, Dajjal, and angels, can be realised. In this study, the author found 22 data (13.9%) of religious terminology terms in the category of supernatural beings in Friday sermons, such as Allah, Jibril, and so on. Here is one example of data analysis of religious terminology in the category of supernatural beings.

Table 4. Example of Using the Supernatural Being in Friday Sermons

Bsu	: فقال الله عز وجل : «يا جبريل! اذهب إلى محمد <i>Fa qālal-lāhu aza wa jal: yā jibrīlu! Idzhab ila muchammad</i> [Dr. Abdul Muhsin, 12:17]
Bsa	: So Allah Almighty said: "O <u>Jibril</u> , go to the Muhammad [A. Abdil M Firanda, 12:17]

In the table above, the author presents the use of religious terminology data in the category of supernatural beings. The clause presented by a khatib Ash-Shaikh A. M Al-Qosim in the Friday sermon at the Nabawi mosque contains data on religious terminology in the category of supernatural beings, namely the word with the source language (BSu) "جبريل" /*jibrīlu*/ which is translated in the target language (BSa) Indonesia is "Jibril". Jibril is one of the names of the angels sent by Allah Swt to convey revelation to the Prophet Muhammad Saw. The category of supernatural beings refers to anything extraordinary that natural laws cannot explain. This type of metaphysical being category includes God, angels, or demons.¹²

In the Big Indonesian Dictionary, "Jibril" is taken from the word "Jibrail, " interpreted as an angel messenger of God.¹³ In addition, in the dictionary of Mahmud Yunus Wa Dzurriyyah, the word with the source language (BSu) "جبريل" is translated into the target language (BSa) of Indonesian, namely Archangel Jibril.¹⁴ This follows the identification of the register form of religious terminology terms in the category of supernatural beings, which explains that angels (one example) fall into this category.

Moral and Ethical Culture

Religious terminology terms in the category of moral and ethical culture in the Friday sermon of the cleric Ash-Sheikh Dr. A. M Al-Qosim are used to indicate a value contained in every religion, whether good or otherwise. In identifying religious terminology terms in the moral and ethical culture category, for example, the ten commandments of God, kosher law, and guidance can be realised. In this study, the author found religious terminology in the moral and ethical culture category as much as 13 data (8.2%) in the Friday sermon, such as grace, guidance,

¹² Yulianita.

¹³ Dendy Sugono, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2008), 636.

¹⁴ Mahmud Yunus, *Kamus Arab Indonesia* (Ciputat: Mahmud Yunus Wa Dzurriyyah, 2010), 86.

God's rights, sharia, etc. Here is one example of data analysis of religious terminology in the moral and ethical culture category.

Table 5. Examples of the Use of Moral and Ethical Culture in Friday Sermons

Bsu :	وهي سبب نيل رحمة الله، <i>Wahiya sababu nayli rachmati'l-lāhi</i> [Dr. Abdul Muhsin, 3:30]
Bsa :	And it is the cause of achieving Allah's mercy, [A. Abdil M Firanda, 3:30]

In the table above, the author presents data on using religious terminology in the moral and ethical culture category. The data was taken from a clause delivered by an Islamic preacher, Ash-Shaikh A. M Al-Qosim, at the Friday sermon at the Nabawi mosque. The data with the source language (BSu) Arabic word "رحمة" /*rachmat*/ with the target language (BSa) using Indonesian is interpreted with the word "mercy" categorised in moral and ethical culture. The moral and ethical culture category comprises all the laws in each religion. This category consists of values in each religion that determine what is good and wrong.¹⁵

The clause explains with an emphasis related to the previous clause that there are things that are the cause of achieving mercy from Allah SWT. It has been identified that in the Big Indonesian Dictionary (KBBI), the meaning of the word "mercy" is mercy, mercy, grace (Allah), and blessing (Allah) (Sugono, 2008: 1250). In addition, it has also been adjusted in the Al-Munawwir dictionary that the meaning of the source language (BSu) of the word "رحمة" /*rachmat*/ or "الرحمى والرحم" is mercy or grace. It can be categorised that "mercy" is an example of a religious terminology term in the category of moral and ethical culture, which means that "mercy" is also a value in each religion that determines between good and evil; Allah Swt gives mercy, blessings, or gifts to whom He wants. Namely, Allah Swt gives good/correct values to Muslims he blesses. Therefore, the identification of the word "mercy" in the clause is included in the language register of religious terminology in the category of moral and ethical criteria.

Religious Group

The term religious terminology category of a religious group in the Friday sermon of cleric Ash-Shaikh Dr. A. M Al-Qosim is used to indicate a group of religious people who believe in each other. In identifying religious terminology terms, the category of religious groups can be realised, for example, Muslims, fire worshipers, and Buddhists. In this study, the author found religious terminology in the category of religious groups as much as 13 data (8.2%) in the Friday sermon, such as Muslims, disbelievers, ulul azmi, polytheists, companions of the Prophet, and so on. The following is an example of data analysis of religious terminology in the religious group category.

¹⁵ Yulianita, "Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan."

Table 6. Example of Religious Group Category Usage in Friday Sermons

Bsu :	ولا يرحمُ إلا أهلها. أيها المسلمون <i>Walā yarchamu illā ahlahā. Ayyuhā al-muslimūn</i> [Dr. Abdul Muhsin, 0:40]
Bsa :	And has no mercy on except those who fear the people. All <u>Muslims</u> . [A. Abdil M Firanda, 0:40]

In the table above, the author presents the use of religious terminology in the religious group category. The clause above shows data from the Friday sermon of scholar Ash-Shaikh A. M Al-Qosim at the Nabawi mosque. The data with the word "*the Muslims*" shows the religious terminology of the religious group category because the religious group category means a group of people with the same religious beliefs. Each religious group usually has its religious rituals.¹⁶

Before the preacher starts his Friday speech/sermon, the preacher gives an opening clause, as in the data clause above. The author identifies that the phrase "*Muslims*" shows the category of religious groups, which means in the Big Indonesian Dictionary, the word "*people*" is an ethnic group, relatives, family relatives, or groups (people who agree, work together, are of the same rank, etc.).¹⁷ And the word "*Muslims*" is taken from the word "muslim", which means adherents of Islam or Muslims.¹⁸

Similarly, the Arabic source language (BSu) is taken from the word "المسلمون" /*al-muslimūn*/ from the word "مسلم" in Indonesian, which means male Muslims.¹⁹ Other phrases in the data that have been identified, namely the term "*the Muslims*", are categorised in the register of religious terminology forms of religious groups; this is because the Muslims are a group (people who agree) with the belief that our God is Allah SWT and the noble religion in His side is Islam. Therefore, in the data above, "*the Muslims*" are included in the category of religious groups.

Specialised Religious Activities

The term religious terminology in the category of the specialised religious activities in the Friday sermon of the cleric Ash-Shaikh A. M Al-Qosim is used to indicate the procedures for worshipping a religious community or all the main activities in religion. In identifying religious terminology terms, the primary specialised religious activities can be realised, for example, praying five times, stoning jumroh, and praying. In this study, the author found religious terminology terms in the category of specialised religious activities as much as 11 data (7.0%) in the Friday sermon, such as sholawat, piety, zakat, alms, etc. The following is an example of data analysis of religious terminology terms in specialised religious activities.

¹⁶ Yulianita, 168.

¹⁷ Sugono, *Kamus Besar Bahasa Indonesia*, 695.

¹⁸ Sugono, 1057.

¹⁹ Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, 656.

Table 7. Examples of the Use of Specialized Religious Activities in Friday Sermons

Bsu :	<p>بما يقومُ أساسُ بُنيانِ القيامِ بحقوقِ العبادِ من الحقوقِ الواجبة؛ كالزكاة، <i>Bihā yaqūmu asāsu bunyānil qiyāmi bichuqūqil 'ibād</i> <i>minal chaqūqil wājibahi, kazzakāti</i> [Dr. Abdul Muhsin, 1:54]</p>
Bsa :	<p>With love, the foundation of the building is established. The payment of the obligatory rights of servants such as <u>zakat</u> [A. Abdil M Firanda, 1:54]</p>

In the table above, the author presents data on using religious terminology in specialised religious activities. The data is taken from a snippet in the clause of the Friday sermon by the clerical preacher Ash-Shaikh A. M Al-Qosim at the Nabawi mosque. The word with the source language (BSu) "الزكاة" /*azzakāti*/ and the target language (BSa) Indonesian "zakat" is categorised in the term religious terminology of the main activity category in religion. The main activity category in faith is the rituals or procedures for worship in a religion included in the specialised religious activities. All rituals or worship in religion are included in this type of category.²⁰

In the pillars of Islam itself, it has also been mentioned that there are five pillars of Islam: shahada, prayer, zakat, fasting, and hajj. And "zakat" is the 3rd pillar of Islam; this proves that "zakat" is a specialised religious activity, especially for Islam itself. According to the translation in Mahmud Yunus Wa Dzurriyyah's dictionary, the word "الزكاة" /*azzakāti*/ is interpreted as zakat, alms, or cleanliness.²¹ The meaning of zakat in the dictionary with cleanliness is that zakat in Islam is used as a form of our gratitude for what has been given by Allah SWT to His creatures, namely by cleaning up some of the property owned by those who are entitled to receive it. In addition, in the Big Indonesian Dictionary, the word zakat is defined as a certain amount of property that Muslims must issue and give to people entitled to receive it (such as the poor). There are two types of zakat, namely: zakat fitrah and zakat mal.²² Therefore, the author identifies that the word "zakat" is included in the religious terminology register in the specialised religious activities category.

Eschatology

The term religious terminology in the category of eschatology in the Friday sermon of cleric Ash-Shaikh Dr. A. M Al-Qosim is used to indicate a matter related to an event after humans die. In this study, 8 data (5.1%) of religious terminology terms in the category of eschatology have been found in Friday sermons, such as heaven, the inhabitants of hell, the inhabitants of heaven, the hereafter, etc. The following is an example of data analysis of religious terminology in the eschatology category.

²⁰ Yulianita, "Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan."

²¹ Yunus, *Kamus Arab Indonesia*, 159.

²² Sugono, *Kamus Besar Bahasa Indonesia*, 1822.

Table 8. Example of Eschatology Category Usage in Friday Sermon

	وممن يدخل الجنة أقوامٌ مُلئت قلوبهم رحمةً ورفقةً مع الإيمان،
Bsu :	<i>Wamimman yadkhulu'l-jannata aqwāmun muli'at qulūbuhum rachmatan wariqqatan ma'a'l-īmāna, [Dr. Abdul Muhsin, 3:51]</i>
Bsa :	And among those who will enter <u>Paradise</u> are those whose hearts are full of mercy and gentleness and are full of grace and gentleness faith. [A. Abdil M Firanda, 3:51]

In the table above, the author presents data on using religious terminology in the eschatology category. The data above explains that the people who will enter heaven are those whose hearts are filled with mercy, gentleness, and faith. The word from the source language (BSu) Arabic, "الجنة" /*al-jannata*/ with the target language (BSa), which means "heaven", is an example of data analysis of religious terminology in the category of eschatology. The type of eschatology refers to things related to an event after humans die (death, court, heaven, and hell), as well as extraordinary things that happen in the world because of the will of God.²³

This is related to identifying the register of religious terminology terms in the eschatology category in the data analysis. The word "heaven" is a place that will be experienced by people who believe and do good deeds in the afterlife after dying. In the Big Indonesian Dictionary, "heaven" is also defined as the realm of the afterlife that is happy for human spirits who want to live in it (in eternity).²⁴ In addition, it has also been mentioned in the Al-Munawwir dictionary that the word "الجنة (جنان وجنات)" /*al-jannata*/ has a meaning with the target language (BSa) with "heaven".²⁵

Forms of Code Mix

Kridalaksana states that code-mixing uses language units from one language to another to expand the language style or variety, including words, clauses, idioms, and greetings.²⁶ Saddhono also said that the code speech component is never in the form of a sentence but only in words, phrases, expressions, baster forms, word repetitions, and clauses.²⁷ This is by the register of code mix in the Friday sermon of the cleric Ash-Shaikh Dr. Abdul Muhsin Al-Qosim.

²³ Yulianita, "Penerjemahan Istilah Religi: Penilaian Kualitas Keakuratan."

²⁴ Sugono, *Kamus Besar Bahasa Indonesia*, 1567.

²⁵ Munawwir, *Kamus Al-Munawwir Arab-Indonesia*, 216.

²⁶ Harimurti Kridalaksana, *Kamus Linguistik* (Jakarta: Gramedia Pustaka Utama, 2008).

²⁷ Kundharu Saddhono dan St Y. Slamet, *Pembelajaran keterampilan berbahasa Indonesia: teori dan aplikasi* (Graha Ilmu, 2014).

Diagram 2. Findings of Code Mix in Friday Sermon

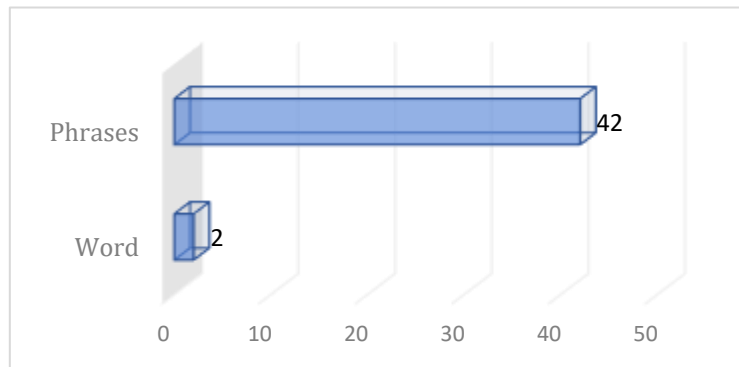


Table 9. Results of Code Mix in Friday Sermon

No	Code Mix	Total	Percentage
1	Word	2	4,5%
2	Phrases	42	95,5%
Total		44	100%

Based on the table, the author identifies the existence of code mix in the Friday sermon by the cleric Ash-Shaikh Dr. Abdul Muhsin Al-Qosim, namely the form of code mix in the form of words 2 data (4.5%) and the form of code mix in the form of phrases 42 data (95.5%).

Word Code Mix

The word code mix is one of the various forms of code mix by Saddhono, which explains code mix in words. Code mix in terms has been found in the Friday sermon of As-Sheikh A. M Al-Qosim with 2 data (4.5%); examples of these 2 data are both the word Rob. Here is one example of the use of data in the form of code mix words.

Table 10. Examples of Code Mix Usage in Friday Sermons

Bsu :	فالتقوى لا يقبل رُبُّنا غيرهما، <i>Fattaqwā lā yuqbalu rabbunā ghairahā</i> [Dr. Abdul Muhsin, 0:37]
Bsa :	Because our <u>Rob</u> does not accept except piety, [A. Abdil M Firanda, 0:37]

The data above is an example analysis of the speech event of code mix words in the Friday sermon by the cleric Ash-Shaikh A. M Al-Qosim. In the word in the clause, based on the criteria of grammaticality when viewed from the beginning of the term to the last, except for the word "رَبُّنَا" /*rabbunā*/ using the Indonesian target language translation. However, the term "رَبُّنَا" /*rabbunā*/ is still translated or

the same as the source language, which is Arabic with latin writing. The translation of the target language with latin Arabic is written with the word "Rob", which can be concluded that the phrase is a translation of Indonesian mixed with latin Arabic.

So it can be identified that the term "Rob" is an example of a code-mixing speech event in the form of words because there are mixed phrases (hybrid clauses, hybrid phrases), and each clause or term no longer supports its function, so this is called code-mixing. Fasold also states that he has mixed the code if someone uses a word or phrase from one language.²⁸

Phrase Code Mix

The phrase code mix is one of the various forms of code mix by Saddhono, which explains code mix in phrases. Code mix in the form of words has been found in the Friday sermon of As-Sheikh A. M Al-Qosim with 42 data (95.5%), for example, amma ba'du, rasulullah sallallahu 'alaihi wasallam, Allah subhanahu, and so on. Here is one example of using data as a phrase code mix.

Table 11. Examples of Code Mix Usage in Friday Sermon

Bsu :	أما بعد: فاتقوا الله عباد الله حقَّ التقوى؛ <i>Ammā ba'd: fattaqullāha 'ibāda allāha haqqa at-taqwā</i> [Dr. Abdul Muhsin, 0:33]
Bsa :	<u>Amma ba'du</u> , then fear ye, O servants of God. Allah, with true piety, [A. Abdil M Firanda, 0:33]

The data above is an example of a speech event of code mixing in the form of phrases in the Friday sermon of the first scholar, Ash-Shaikh A. M Al-Qosim. Based on the criterion of grammaticality, the word "فاتقوا" to the word "التقوى" is interpreted using the translation of the Indonesian target language words, while in the phrase "أما بعد" /*ammā ba'd*/ is translated using the target language fixed or the same as the source language, namely Arabic wrote in Latin, such as "*amma ba'du*". So, it can be concluded that the translation of the beginning of the phrase "*amma ba'du*" until the end of the word "*takwa*" is the target of Indonesian translation mixed with Arabic Latin.

Thelander explains that if, in a speech event, the clauses and phrases used consist of hybrid clauses and phrases, and each clause or term no longer supports its function, then the possibility that occurs is a code mix. So, it can be identified that the translation of the phrase "*amma ba'du*" is a code mix in the form of words in the speech event on Friday's sermon with other congregations.

Language Function

Language is used to communicate community activities, such as the Friday sermon at the Nabawi mosque. In terms of language, Leech states that functional

²⁸ Ralph Fasold, *Sociolinguistic of Society* (New York: Basil Blackwell, 1984).

theory is a theory that defines language as a form of communication.²⁹ Language has a vital role in communication activities as a medium of instruction.

According to Jakobson, every act of verbal communication is formed from six factors: context, message sender or speaker, message receiver or interlocutor, contact between speaker and interlocutor, general code, and message. Based on the six factors mentioned by Jakobson, he distinguishes six language functions: referential function, dynamic function, poetic function, phatic function, conative function, and multilingual function. Some examples of language function data used in the Friday sermon of Ash-Sheikh Dr. Abdul Muhsin Al-Qosim are as follows.

Diagram 3. Findings of Language Functions in Friday Sermons

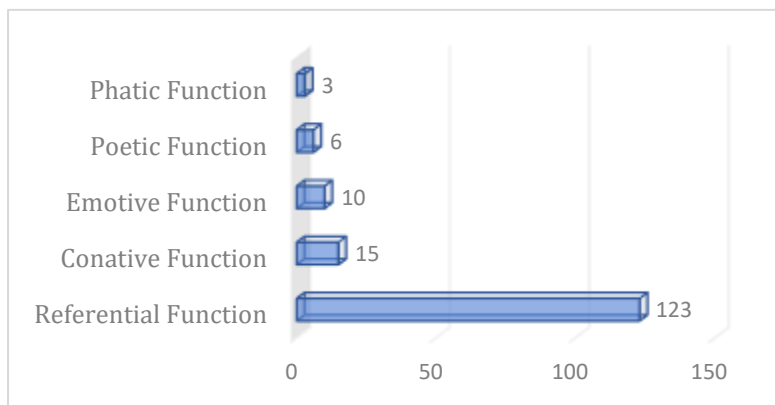


Table 12. Findings of Language Functions in Friday Sermons

No	Language Function	Total	Percentage
1	Referential Function	123	78,3%
2	Conative Function	15	9,6%
3	Emotive Function	10	6,4%
4	Poetic Function	6	3,8%
5	Phatic Function	3	1,9%
Total		157	100%

Based on the table, it can be observed that the author identified five registers of language functions in the Friday sermon by the cleric Ash-Shaikh, Dr. Abdul Muhsin Al-Qosim. The findings of language function registers are referential function 123 data (78.3%), conative function 15 data (9.6%), dynamic function 10 data (6.4%), poetic function 6 data (3.8%), and phatic function 3 data (1.9%). It has been found that there are six types of language functions in Jakobson's theory, and five language functions are located in the Friday sermon clauses. The referential function is the most dominant finding of the six language functions, with 123 data (78.3%). In addition, the most minor result among other language

²⁹ Geoffrey N. Leech, *Principles of Pragmatics* (New York: Longman, 1983), 73.

functions is the phatic function with 3 data (1.9%). Here is one example of an explanation of the use of language function data in the Friday sermon clause by the preacher Ash-Shaikh A. M Al-Qosim at the Nabawi Mosque.

Table 13. Example of the Use of Referential Function Data in Friday Sermon

Bsu :	ومن يُضِلُّ فلا هادي له، <i>Wa mayyudhlil falā hādiyalah</i> [Dr. Abdul Muhsin, 0:14]
Bsa :	And whoever Allah leads astray, there is no guide for him. [A. Abdil M Firanda, 0:14]

The example clause in the table above uses referential function data in the Friday sermon by the preacher Ash-Shaikh Dr. Abdul Muhsin Al-Qosim at the Nabawi mosque. The clause with the Arabic source language (BSu) "ومن يُضِلُّ فلا هادي له،" with the target language (BSa) Indonesian translation "*And whoever is misled by Allah then there is no guide for him*" is the identification of the use of the referential function. It can be seen that the clause is a referential function because the main thing or target factor that is highlighted in the clause is the content or meaning, which informs that "Allah Swt does not give guidance to those who are misguided, and vice versa, namely anyone who has neglected or strayed from the path of Allah Swt then there is no guidance for him from Him". The referential function is related to the meaning or content of messages conveyed in a particular context to convey information.³⁰

Table 14. Examples of Data Use of the Conative Function in Friday Sermons

Bsu :	أما بعد: فاتقوا الله عباد الله حقَّ التقوى؛ <i>Ammā ba'd: fattaqullāha 'ibāda allāha haqqa at-taqwā</i> [DR. Abdul Muhsin, 0:33]
Bsa :	Amma ba'du, so fear ye, O servants of Allah, with true piety [A. Abdil M Firanda, 0:33]

The clause example in the table above uses conative function data in the Friday sermon of Ash-Shaikh Dr. Abdul Muhsin Al-Qosim at the Nabawi mosque. The use of the clause above is known to have a conative function because the clause intends to influence the speech partners or the congregation of the sermon to take action, namely telling the speech partners or the community to "*always fear Allah Swt with true piety*". This is evidenced by the presence of the Arabic source language (BSu) phrase "فاتقوا" /*fattaqu*/ with the target language (BSa) Indonesian translation, namely "*fear*", clearly the existence of the words is a form of speech that emphasises tell the congregation to fear Allah Swt. The conative function is a

³⁰ Yuliana Firdaus, "Praanggapan Dan Fungsi Bahasa Pada Tuturan Tokoh Utama Kouichi Sakakibara Dalam Anime Another Karya Tsutomu Mizushima." (Skripsi, Universitas Brawijaya, 2019), <http://repository.ub.ac.id/id/eprint/178033/>.

function that aims to cause a reaction in the interlocutor (e.g. telling, forbidding, inviting, etc...). The characteristics of this function can also be seen from the use of exclamation marks.³¹

Table 15. Examples of Emotive Function Data Usage in Friday Sermons

	فقال: «ارجعوا إلى أهليكم فعلموهم ومروهم، وصلوا كما رأيتموني أصلي،
Bsu :	<i>Faqāla: irji'ū ila ahlikum fa'allimūhum wa murūhum,</i> <i>Wa shallū kamā ra-aytumūnī ushollī</i> [Dr. Abdul Muhsin, 14:21]
Bsa :	Then he said, "Go back to your families, teach them, and pray as you see me pray." [A. Abdil M Firanda, 14:21]

The clause examples in the table above identify the use of clause data with dynamic functions. The expressive function is a function that is closely related to the speaker's inner mood or emotion towards the message conveyed. Usually, this function can be seen by looking at the picture, pronunciation speed, speaker intonation, and exclamations that contain the meaning of surprise such as *a-!*, *he-!* and so on Firdaus.³² In this clause, the speaker or preacher pronounces the words in the sermon content with a hoarse voice (about to cry). This identifies that the raspy voice of the preacher Ash-Shaikh Dr. Abdul Muhsin Al-Qosim, precisely at minute 14.21, has an expressive function. The example in the clause is evidenced by the intonation of the speaker with a hoarse voice (about to cry) and a slower pronunciation speed than the pronunciation in the previous clauses.

Table 16. Examples of Phatic Function Usage in Friday Sermons

	وبعد، أيها المسلمون فالشريعة وسعت برحمتها وعدلها العدل والصدق،
Bsu :	<i>wa ba'du, fasy-syarī'atu wa si'ata birachmatiha wa 'adlihal-'aduwwa wash-shadiq,</i> [Dr. Abdul Muhsin, 16:52]
Bsa :	And then from that, O Muslims, Indeed, the mercy and justice of this Shari'ah includes enemies and friends [A. Abdil M Firanda, 16:52]

The example data in the table above shows that the data in the clause uses a phatic function. The data of *ayyuhal-muslimūna* taken from a fragment of a clause presented by an Islamic preacher Ash-Shaikh Dr. Abdul Muhsin Al-Qosim with the source language (BSu) Arabic and target language (BSa) Indonesian precisely in the phrase "أيها المسلمون" /*ayyuhal-muslimūna*/ which is interpreted as "O Muslims" shows a phatic function. Because the word "أيها المسلمون" /*ayyuhal-muslimūna*/, which means "O Muslims", spoken by the preacher to the congregation of the Friday prayer sermon aims to confirm whether the speech partner is still in the conversation and calls the community to ask whether the speech partner is still focused or paying attention to what is said by the speaker.

³¹ Firdaus.

³² Firdaus.

The author's identification of the data in the table above is included in the register of phatic language functions because the phrase "*O Muslims*" is included in an expression of invitation or certainty (whether the congregation is still in the mosque and listening to what the preacher says). The phatic function is a function that aims to maintain communication between the speaker and the interlocutor, or it can also be used to make sure the interlocutor is still in the conversation.³³

Table 17. Examples of the Use of Poetic Functions in Friday Sermons

Bsu :	حقوق الله وحقوق خلقه، الدين قائم على أداء <i>Ad-dīnu qāimun 'ala adāa chuqūqillāhi wa chuqūqi khalqih</i> [Dr. Abdul Muhsin, 0:47]
Bsa :	Religion is built on the fulfilment of the rights of Allah and the rights of the rights of His creatures, [A. Abdil M Firanda, 0:47]

The example of the clause in the table above is an analysis of the use of poetic function data in the Friday sermon by Ash-Shaikh A. M Al-Qosim at the Nabawi mosque. As in the meaning of the word poetic, which describes the aesthetics of language, the author's identification of the clause in the table shows "*kalam khabar*" in the science of *balaghah ma'ani*. The khatib intended to convey the law contained in the news he delivered, namely that religion is built on the rights of Allah and His creatures. The purpose of the *kalam khabar* is to inform the person spoken to of the ruling contained therein.³⁴

By the aesthetics of language beauty in poetic language functions, the author identifies that the clause is a register of poetic language functions. The poetic function is an aesthetic of language, which allows the creation of messages. This function usually expresses a compliment or is used when acting. Its characteristics are rhyme, repetition, and alliteration.³⁵

Conclusion

Register analysis is a complete or complex factor in studying language variation. In its use, the register is a language that is used today depending on something being done and in activities related to specific social contexts. Therefore, language register can be studied from three perspectives: language (religious terminology), code mix, and language function. Inhomogeneous activities also influence this in language or speakers with speech partners in communication.

The results of this study can be used as input for translators regarding the process of translating a literary work or other objects that use Arabic as the source language (BSu) and Indonesian as the target language (BSa). In addition,

³³ Firdaus.

³⁴ Ali Al-Jarim dan Musthafa Amin, *Terjemahan Al-Balaghatul Waadhihah*, trans. oleh Mujiyo Nurkholis, Bahrun Abubakar, dan Anwar Abubakar (Bandung: Sinar Baru Algensindo, 2020), 208.

³⁵ Firdaus, "Praanggapan Dan Fungsi Bahasa Pada Tuturan Tokoh Utama Kouichi Sakakibara Dalam Anime Another Karya Tsutomu Mizushima."

innovations and contributions are produced in this study, namely the continuity of language registers in social activities related to language forms (religious terminology), code-mixing, and language functions.

Based on the conclusions on the results of research on the translation of registers in the Friday sermon, the author suggests that future research on language registers in the Friday sermon of the cleric Ash-Sheikh Dr Abdul Muhsin Al-Qosim at the Nabawi mosque can be developed by discussing language varieties of the types of speech acts of locution, illocution, perlocution, or other types of language varieties and can be developed by examining other social activity objects in speech act activities, for example, seminars, speeches, remarks, conversations in the market, or other community activities.

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