

Sociodialectology Study: Javanese Language in Friday Sermons in Karanganyar Regency

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ABSTRACT

Keywords:

Friday Sermon,
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The title of this research is "Sociodialectology Study: Javanese Language of Friday Sermons in Karanganyar Regency". This topic is interesting to study because, (1) the level of understanding of speakers of Javanese, (2) the importance of communication using the mother tongue, (3) the development of traditional, national and international communication media, (4) the dynamic mobility of speakers, (5) the demands of traditional speakers to be able to understand current information, and others. This research method is descriptive qualitative, the research location is in Karanganyar Regency, the research data is in the form of lingual units with all their variations in the region for sermons by considering the social conditions of the speaker community. Data sources include language speakers as informants and other sources (written) if possible, the data can be obtained. Theoretically, this research is based on the concept of sociodialectology, namely a research process whose study method is interdisciplinary or macrolinguistic, because its perspective combines the fields of linguistics with the fields of sociology. For that, sociodialectology is a science that studies language variations in a number of regions by involving the social variables that surround it. Sociodialectology attempts to examine the relationship and mutual influence between language behavior and social behavior in a number of areas in Karanganyar. This perspective is to reveal the phenomenon of the emergence of lingual variations in the social hierarchy of society related to the use of Karanganyar Javanese (BjK). The lingual phenomenon that is still ongoing in the social hierarchy is reflected in the following research results. (1) Javanese lingual units that appear for sermons in the Karanganyar Regency community include Javanese ngoko, krama, krama inggil and krama desa lingual units. Thus, these lingual units show that some people understand the hierarchy of Javanese language potential and some do not understand, especially related to the level of Javanese speech. Phenomenologically, it proves that there is an interesting case of sociodialectology of language for sermons in Karanganyar Regency. (2) The objective conditions of the socio-dialectological Javanese language phenomenon that occurred in Karanganyar Regency include, among other things, the preacher trying to become one with the community or congregation, adapting to the community's understanding of language, the preacher trying to understand the community's language to convey the contents of the sermon, the preacher trying as best as possible to appear in the local language without eliminating the beautiful (literary) nature of the language, (3) The reasons for the socio-dialectological variations in Javanese sermons in Karanganyar Regency include adapting to the community's level of understanding, avoiding miscommunication, using the local community's distinctive language, metaphors to avoid direct targets, and the mission and vision of the sermon being achieved without unnecessary turmoil.

INTRODUCTION

Javanese is a language of the Austronesian family, coexisting with languages such as Malay, Sundanese, Balinese, Madurese, Bugis, Ngaju, Iban, and several languages of North Sulawesi and the Philippines. Javanese also shares similarities with Indonesian, with similar sentence structure and many cognates, as cited in the book "Levels of Javanese Speech" by Soepomo Poedjosoedarmo et al. (1979). Furthermore, Javanese has several levels of speech used by speakers to adapt to the audience. How are they used? Furthermore, Javanese is the native language of the people inhabiting the island of Java, such as Central Java, Yogyakarta, and East Java. Furthermore, this language has spread to transmigration areas due to migration of some Javanese people, making it a minority language there, as explained in Purwa Lalita Nurjayanti's work (undated) entitled "Levels of Javanese Speech."

Javanese also has a variety of dialects that can be found in areas such as Yogya, Solo, Tegal, Banyumas, and Surabaya, each of which has its own characteristics due to geographical factors. The introduction needs to relate to the problems or issues being recognized and eventually leading the research questions. The structuring of the introduction part may vary. This section discusses the results and conclusions of previously published studies, to help explain why the current study is of scientific interest.

In addition to its dialectal diversity, Javanese also exhibits formal and informal variations in phonology, morphology, syntax, and lexicon. This diversity is reflected in the Javanese language, which demonstrates differences in politeness between speakers and their interlocutors.

The ethics emphasized in Javanese society are reflected in the principles of “*upah-ungguh*” (rules of etiquette) that are upheld daily. For Javanese people, Javanese is not only a means of oral and written communication, but also a tool for speaking and demonstrating speech acts. Javanese Speech Levels

Javanese has three levels of speech: *ngoko*, *krama*, and *madya*. (<https://www.detik.com/edu/detikpedia/d-7080441/3-tingkat-tutur-bahasa-jawa-ngoko-madya-krama-beserta-contohnya>).

This study examines Javanese sermons in Karanganyar Regency from a sociodialectological perspective. The perspective of the sociodialectological study of the concept as its dissecting knife with the consideration of the many variations of lingual units found in the layers of the speaker community and hierarchically in the objective conditions of the actualization of the linguistic phenomena of society shows lingual data related to that potential. The phenomenon in question is at least related to the level of understanding of Javanese speakers towards (speech level) Javanese, the importance of communication using the mother tongue, the development of traditional national and international communication media, the dynamic mobility of speakers, the demands of traditional values to understand messages, and others according to the context of the ongoing speech.

These various issues become interesting when the focus of the study is from a sociodialectological perspective to uncover the problems and obtain important answers. The initial step can be to identify existing phenomena so that we can understand the extent to which the potential of the Javanese language still exists among its speakers, especially the Javanese-speaking community, particularly in verbal expressions (lingual units) and nonverbal (social hierarchy) that emerge during Friday sermons of Muslims in Karanganyar Regency. This issue becomes interesting to identify when the sociodialectological phenomenon of the community as the owner of the Javanese language and Muslims as the majority of its speakers. At least the emergence of sociodialectal variations of the Javanese language in society with the background of the social hierarchy of society accommodates this linguistic phenomenon. The phenomenon in question, for example, is the discovery of the lingual units *karana*, *keranten*, *karena*, *penyebabipun*, *awit*, *jalaran*, *mulanipun* which have the lexical meaning of “cause, causes”, as selected lingual units according to the speaker’s (preacher’s) understanding of what must be conveyed according to the context, social level, listener, to have an understanding of the message obtained in the Friday sermon to explain certain causes related to the cause and effect of human life. If we look more closely at the lexical variations of *karana* “because” as a lingual unit of *ngoko*, *keranten* “because” as a

lingual unit of krama-desa, both have the lexical meaning “because, because”. The identification can be revealed, that the lingual unit *karana* all means “because, because” is the level of *ngoko* speech, the speakers are of average age, farmers, education between elementary and junior high school. While the lingual unit *keranten/karenten* “because, because” is *krama-desa*, the speakers are elderly, have low education, even no schooling, are older and work as farmers.

Another lingual unit that shows the existence of sociodialectological variations in Javanese due to the social hierarchy of speakers, for example, lingual units to mention the name of Allah SWT such as *Panjenenganipun Ingkang Maha Agung*, *Alloh SWT*, *Illahi Robbi*, *Pangeran Ingkang Maha Kuwaos*, *Gusti Ingkang Maha Agung* all mean “Allah SWT”. These lingual units essentially refer to the Almighty and Almighty One, the owner and ruler of the entire universe, *Allohu Robbil Alamin*, meaning “God of the entire universe”. The emergence of these sociodialectological phenomena is greatly influenced by the understanding, experience, taste in words or diction, the strengthening of the message contained and other interpretations held by the preacher or speaker with the listeners or congregation attending Friday prayers. Identifiably, the lingual units *Panjenenganipun Ingkang Maha Agung*, *Pangeran Ingkang Maha Kuwaos*, *Gusti Ingkang Maha Agung* “He Who is the Greatest, God the Almighty Place of Hope, God the Greatest” are often used by preachers who have experience with Javanese diction (the older generation, ed.) which is based on the still strict and intact rules for using Javanese at the time when the language was practiced in Javanese culture. The lingual units that appear such as *Allah SWT*, *Illahi Robbi*, “Allah SWT” are commonly used by preachers at least those who have experience of studying in Islamic boarding schools, both large and small scale or have studied at MAN. The diction used suggests that the speaker’s choice is based on the strength to mention the name of God that is believed in strictly, clearly, and firmly. The chosen diction of *Allah SWT* is not mentioned with other lingual units, for example *Gusti*, *Dia*, *God Almighty*, because it is understood that its meaning can be biased. In addition, it is also influenced by daily habits when studying at Islamic boarding schools to mention the name of God clearly and the chosen diction is based on *aqidah* that is firmly believed in, so for example, it will not be separated from the chosen lingual units from Arabic such as the words *Allah* and *Robb*. Sociodialectologically, based on empirical data, it has shown the existence of dialectal variations in Javanese for Friday sermons that are influenced by the social hierarchy of the speaker’s community. This variation is based on the emergence of several linguistic units to refer to a selected referent, while the empirical data linguistic units emerge from several speakers who hierarchically have different social classes, for example when talking about religion, preachers who have experience in Islamic boarding schools and those who do not. Regarding the issue of reading and understanding Arabic and Javanese, there will be different classifications of understanding *lughot* “language”. Similarly, the selected diction related to the intended referent and faith also has various variations in understanding.

Based on the empirical findings of some of these data, we present them as part of the argument to confirm that this problem exists and deserves to be resolved scientifically, as in this study. Other data will be discussed in the discussion section of this study. Likewise, the data obtained in the field are what led to the conclusion that this research can be conducted and is scientifically worthy of discussion in a scientific forum in the field of sociodialectology.

In addition, the variation is identified as being very much tied to who is speaking or preaching with all the social backgrounds of the listeners or congregation who follow them. Furthermore, it can also be identified to what extent they are partial to Javanese speakers as reflected in the attitude of *rumangsa handarbeni* "feeling of ownership". On the other hand, do they still have the understanding and skills of Javanese language and its meaning, as reflected in the principle of the desire to be able to practice Javanese language daily as a means of communication, both formally and informally. For this reason, this study attempts to answer critical questions (1) what are the Javanese lingual units that prove the existence of sociodialectological phenomena in Friday sermons in Karanganyar Regency?, (2) how are the objective conditions of the Javanese language diction phenomenon from the perspective of sociodialectology of Friday sermons able to occur in Karanganyar Regency?, (3) and why does dialectal variation sociodialectologically color the existence of Javanese speaking communities in Karanganyar Regency? These three problems are the focus for finding answers in order to map the objective existence of the socio-dialectology of Javanese sermons in Karanganyar Regency.

To address this issue, we refer to theoretical concepts and previous research, as follows. Dialectology is a branch of linguistics that studies dialectal variation, whether due to differences in geography, social hierarchy, or time (Fernandez, 1992, 1993; Trudgill, 1984). Language variation can emerge in every utterance, primarily due to social phenomena and hierarchies (Soepomo Poedjosoedarmo et al., 1979).

Previous research conducted in Karanganyar Regency includes the following: Covering topics: Javanese Vocabulary in the Former Surakarta Residency by Rusydi et al. (1976); Geography of Javanese Dialects in the Former Surakarta Residency by Wakit et al. (1998); Geography of Javanese Dialects in Karanganyar Regency by Wakit et al. (1999); Geography of Javanese Dialects in Karanganyar Regency by Resmanik (2020); Javanese Isolects in Karanganyar Regency (Dialectological Study) by Resmanik (2022). Based on previous research, it is understood that this chosen problem has never been addressed by previous researchers.

The research results related to this article but from other locations include the works of Adisumarmo, Geography of Javanese Dialects in Solo (1979), Adisumarto, Geography of Javanese Dialects in Yogyakarta (1980), Adisumarto, Geography of Javanese Dialects in Banyumas Regency (1981), Baribin, Geography of Javanese Dialects in Pekalongan Regency (1987), Dwiraharjo, Level of Speech in Javanese Reflection of Polite Language Etiquette (1991), Endardi, Javanese Politeness in the Family Environment: A Sociodialectological Study: Case Study of Javanese Speakers in Gunung Kidul (2004), Fernandez, Diachronic Sociodialectology (1992), Fernandez, Mastery of Polite Forms of Javanese Language: Case Study of the Community in Blora Regency (1993), Wakit, Geography of Javanese Dialects in Madiun Regency (1997), Fernandez, Sociodialectology of Javanese Language in Regency Klaten Level II Region (1998), Pujiyatno, Javanese Dialect Variations in Kebumen Regency (Sociodialectological Study) (2007), Rohmatunnazilah, Use of Javanese in the Special Region of Yogyakarta Province Sociodialectological Review (2007). Based on the previous research, it shows that the research topic has never been studied before.

RESEARCH METHOD

This research is field research, qualitative descriptive in nature, because its activities are in the community of Karanganyar Regency. The process stages include identifying, classifying, describing, interpreting and formulating empirical data findings in the community in the form of lingual units without involving numbers or being quantified. The data for this research are in the form of lingual units related to Javanese that appear in the speech of various levels of society, especially during Friday sermons. The data sources include preachers as informants and other sources (libraries) that store lingual units related to Javanese. The data collection for this research uses the listening method and the follow-up technique with the note-taking technique (Sudaryanto, 1993). The data analysis for this research is macro linguistic by utilizing the match method (lingual match and referential match) and assisted by the distribution method (with the BUL technique (for direct elements) to uncover and answer various micro linguistic problems in sociodialectological studies.

RESULTS AND DISCUSSION

The results of this study can be presented after identifying Javanese lingual units from a sociodialectological perspective, then classifying, describing, interpreting, and formulating them. This study attempts to find the existence of Javanese lingual units in Karanganyar Regency from a sociodialectological perspective. For this reason, several existing problems need to be expressed with the following critical questions, namely (1) what are the Javanese lingual units that prove the existence of sociodialectological phenomena in sermons in Karanganyar Regency?, (2) what are the objective conditions of the phenomenon of acquiring Javanese for Friday sermons from a sociodialectological perspective in Karanganyar Regency?, and (3) why do dialectal variations in Javanese color the existence of Javanese-speaking communities in Karanganyar Regency? These three problems are attempted to be answered, in order to be able to map the existence of Javanese for sermons objectively in Karanganyar Regency. For this reason, the descriptive presentation is detailed in the following sub-chapters:

A. Javanese Linguistic Units from a Sociodialectological Perspective in Friday Sermons in Karanganyar Regency

From a sociodialectological perspective, Javanese lingual units found in Friday sermons at the community level exhibit the following speech-level phenomena:

- a. The lingual units in question include *karana* (ngoko), *keranten* (krama ndesa), *karana* (ngoko), *sebabipun* (krama), *awit* (neutral), *jalaran* (ngoko), *mulanipun* (krama), which have the lexical meaning of "cause, causes, because". These selected lingual units express the theme of cause and effect and align with the local speaker's understanding of what should be conveyed according to the theme, context, social class, and group of the congregation or listeners, so that they can understand the message conveyed in the Friday sermon, which explains certain causes related to the topic of the cause and effect of human actions, both good and bad, and their retribution in the afterlife.
- b. The lingual units *Panjenenganipun Ingkang Maha Agung*, *Allah SWT*, *Illahi*, *Pangeran*, *Gusti Ingkang Maha Agung*, *Gusti Ingkang Murbeng Jagad*, all mean "Allah SWT." These lingual units refer to the Almighty and One, the owner and ruler of the entire universe.

These lexical variations are tied to the speaker or preacher, regardless of their social background, before the congregation.

c. Linguistic units used to refer to the congregation include *Ikhwanul Muslimin*, *sedherek-sedherek*, *para sedherek*, *para jamaah*, *muslimin mukminin*, *jamaah jumah*, meaning “Friday congregation”. These lexical variations are adapted to the level of understanding of the congregation and the habits of the preacher as the speaker and owner of the lingual unit.

d. Linguistic units found in Javanese preachers who originally lived in other dialect communities (such as the Pemalang coastal Javanese dialect, for example) in pronouncing lingual units result in different Javanese speakers living in their new location. For example, the lingual unit *ora* varies with *ora?*, *apa* varies with *apa?*, *sidO* varies with *sida?*. Consequently, when reading a verse of the Quran, for example, *reservoirha* is read *reservoirha?*, which is characterized by the distinctive appearance of the glottal consonant phoneme */ʔ/* at the end of the word, as is typical of the Banyumasan dialect.

e. Linguistic units reflected in morphological variations, for example: *awon* (varying from *awone*) meaning “ugly, ugly”, *ewon* (varying from *ewone*) meaning “many, many, thousands, thousands”, *eman* (varying from *emane*) meaning “dear, dear”, also appear in the sociodialectology of the Javanese language in Karanganyar Regency.

f. Linguistic units in the opening narrative to convey messages to the Friday congregation also contain sociodialectological elements, for example, variations in the lingual units *kula piyambak*, *khotib piyambak*, *pribadi khotib*, or *khotib* meaning “preacher”, etc.

B. The Process of Acquiring Javanese Variations from a Sociodialectological Perspective in Sermons in Karanganyar Regency

Based on the process of acquiring Javanese variations in Friday sermons, the following factors were identified:

a. To Integrate with the Local Community

In an effort to successfully convey the mission and vision of preachers in their *da'wah* (preaching), especially from the Friday pulpit, one of the objectives is to achieve a physical and spiritual integration with the Friday congregation. Therefore, various adjustments are continuously made, particularly in the use of Javanese that is relatively easy for listeners to understand, both in terms of diction and meaning. Consequently, the best variation based on diction and the location of the sermon becomes a sensitive choice that requires precise and swift control to prevent miscommunication and misinformation, which could lead to unnecessary unrest. This is especially true in certain situations that require the wisdom of community leaders, such as in the lead-up to presidential/legislative elections, gubernatorial elections, district head elections, and other situations considered critical.

b. To adapt to the level of understanding of the listeners or congregation

When selecting the diction to convey his vision and mission in his sermon, the preacher should also assess the community's level of understanding of the language used in his sermon. This can be at least reflected in initial communication with the community around the mosque he will be attending, if the preacher is not a local. If the preacher is a local, this is no longer a problem, as he understands the character of the community and its ecological environment. This means that the diction chosen for the sermon and the

audience must be logically measured based on daily empirical experience to avoid provoking problems, as a religious atmosphere must foster beautiful, harmonious, compact, and c. Selected linguistic units are important for the preacher to understand.

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The selected linguistic units in sermons in heterogeneous communities are important for the preacher to understand. This is intended to maintain an atmosphere of peace and brotherhood, as a reflection of the message of the verse that “all Muslims are brothers” and the hadith that “a good person is one who is useful to others.” Therefore, anything that undermines these values must be avoided and avoided by all Muslims, especially the preacher. For example, when preaching in a community where the majority supports a particular individual, the name of that individual should not be mentioned to avoid creating a tense and hostile atmosphere. If a relevant message must be conveyed, choose linguistic units based on values that do not offend anyone in the local social hierarchy, for example, through metaphors or similes, depictions, symbols, etc. This can be done by choosing neutral linguistic units in the Javanese language that convey values that are generally understood but convey a specific message for all, avoiding being overly tendentious and sensitive. In the Indonesian metaphor there is a beautiful message that is expressed in “giving in to win (especially in preaching)”.

d. The diction used is chosen from literary linguistic units.

The linguistic units used in sermons in the community are intended to be aesthetically pleasing or literary. Although Javanese speakers are hierarchically categorized as lower-level, the majority naturally enjoy linguistic units with beautiful expression and meaning. Even if they don't fully understand them, their ears and consciences are naturally sensitive to them. At the very least, the chosen linguistic units will be measured by standards of etiquette, including the use of polite language, rhyme, and various meters (rules). The linguistic units chosen are appropriate for the language used to convey religious values. They must be free from obscene, insulting, demeaning, divisive, arrogant, and far from the word of Allah SWT and the sayings of the Prophet Muhammad (peace be upon him), etc.

e. In accordance with the preacher's background.

The Javanese language used by the preacher, specifically for Friday sermons, is considered important to emphasize specificity and synchronization with the chosen topic and the preacher's background. This means that if the preacher is going to convey his vision and mission in preaching, he should be sensitive to the chosen topic, reflecting his profession, based on his knowledge and practice. In this way, the understanding of religious material is linked to the preacher's life experiences. As a result, in addition to depth and detail, the spread of sermon themes becomes varied, drawing on both the congregation's listening experiences and memories, as well as their own knowledge.

C. Causes of Sociodialectological Variation in Javanese Sermons in Karanganyar Regency

a. The Emergence of Sociodialectological Elements to Unite the Sermon Leader with the Local Community

Sociodialectological elements were chosen to unite the community because achieving the vision and mission of preaching requires several strategic efforts, including: (1) using appropriate language to support the unification of the speaker's and the listener's ideas; (2) creating an atmosphere of unity that fosters a strong spirit of brotherhood; (3)

uniting attitudes and choices regarding current topics and projecting their goodness for the future of religion, nation, and state; (4) the heterogeneous nature of society requires a full understanding to avoid misunderstandings and unrest that could lead to division; (5) the highest fruit of preaching can be achieved if an atmosphere of life is created that reflects a pious, harmonious, and peaceful society, with synchronization between the religious teachings embraced and the words and actions of every adherent of a religion, in this case, Islam in particular.

b. Why sociodialectological elements must be tailored to the audience or congregation

Every preacher is advised to understand the social environment of the community in which they preach, so that their preaching is successful. At the very least, the diction used, particularly regarding sociodialectal variations, must be adapted to the audience or congregation in which they preach. This is related to the heterogeneous social hierarchy of society in many ways, ranging from education level, position, understanding, socioeconomic status, understanding of offline and online information, social media, occupation, life orientation, kinship, etc.

c. Why should the preacher's sociodialectological elements consider the linguistic units used?

Sociodialectologically, it is important for preachers carrying out their duties at a particular mosque to understand this. When a preacher chooses the wrong linguistic units to convey the vision and mission of the sermon, it can result in miscommunication with the congregation. This can result in a reduction in public trust in the preacher, a reduction in empathy, and a decrease in the congregation's growth. More seriously and dangerously, it can also reduce the congregation's faith in the teachings being conveyed. This is based on the fact that if something good is not conveyed well, what is recorded or remembered is not the good teaching itself, but rather the negative or inadequate impression of the way it was conveyed.

d. Why must the preacher choose diction with literary forms and meanings for sociodialectological elements?

The preacher must choose diction with literary forms and meanings for sociodialectological elements. This means that, in terms of form, the preacher should strive to choose diction that is literary or beautiful, metaphorical, or simile-like, or depictive, related to the sermon's theme, rather than diction that directly addresses the congregation with all their behavior and actions. This is feared to cause offense and create new problems. Similarly, in terms of the meaning associated with the form, efforts should be made to ensure that the meaning is beautiful or connotative, but it must be accompanied by an explanation that is denotative or straightforward to avoid multiple interpretations and misdirection.

e. Why sociodialectological elements can be identified according to the preacher's background

Sociodialectological elements can be empirically identified according to the life background of each preacher. At the very least, each preacher will bring language and social habits according to their respective traditions and life ecology. Therefore, it is not surprising that when preachers begin their sermons and address their congregations, the selected linguistic units vary sociodialectally. For example, there are linguistic units such as "ikhwanul muslimin," "sedherek-sedherek," "para sedherek," "para jamaah," "muslims mukminin," and "jamaah jumah," which means "Friday

congregation.” The details of this diction, when analyzed in depth, can reflect the preacher’s personality.

f. Why variations must conform to the linguistic units understood by the preacher

Sociodialectological elements should be adapted as much as possible to the linguistic units understood by the preacher, so that fluency in speaking, including comprehension, pronunciation, and accentuation, does not pose problems, as sermons are usually time-bound. All of this boils down to the goals and hopes of achieving the vision and mission of the sermon wherever the preacher is assigned. Never consider sociodialectological issues to be simple or trivial for the preacher, as they relate to the success of the sermon’s vision and mission, understanding the diction and meaning of the language used, the unity of the congregation and preacher, harmony and togetherness among the congregation, and, more importantly, an atmosphere of mutual cooperation within the local community. Various unexpected incidents that occur in society are usually related to the ecological conditions of da’wah in the community due to neglecting the values related to these sociodialectological elements.

D. Training

To achieve the desired results, training efforts using structured, prepared materials, both formal and non-structured, are conducted by the community. Non-formal mentoring is required, provided to the community at their own time so that the results are immediately visible.

CONCLUSION

After conducting a study to find answers to this research problem, the following research results were obtained:

(1) The following phenomena were found in the Javanese lingual units used in community sermons in Karanganyar Regency from a sociodialectological perspective: The lingual units exhibit strong sociodialectological phenomena, particularly lexical variations related to ngoko, krama, krama inggil, and krama desa. Lexical variations in referring to the same referent are due to both the richness of local vocabulary and the influence of other dialects. In addition to lexical elements, lingual units characterized by morphological variations were also found.

(2) The objective conditions of the phenomenon of Javanese language acquisition from a sociodialectological perspective based on the process of acquiring variations of the Javanese language in Friday sermons are identified as including the following: to be able to integrate with the local community, as various efforts to successfully convey the mission and vision of da’wah, to be able to integrate physically and mentally. To adjust the level of understanding of the listeners or congregation, the preacher also measures the extent of the level of understanding of the community, understanding the character of the community with its ecological environment. The chosen linguistic unit is appropriate to the heterogeneous community, contains a special message for all, should not be too tendentious and sensitive. At least the chosen linguistic unit will be measured in the standards of etiquette or the politeness of the language, rhyme, and various meters (rules). The chosen linguistic unit is appropriate regarding the language used to convey the religious values that are understood to be far from being dirty, insulting, demeaning, divisive, arrogant, meaning far from the message of Allah SWT and the words of the Prophet Muhammad SAW, etc.

(3) The reasons for the emergence of sociodialectological variations in Javanese for Friday sermons in Karanganyar Regency, including diction to unite the community, achieving the unification of the ideas of the speaker and the listener, creating an atmosphere of unification of a strong spirit of brotherhood, unification of attitudes and choices towards current topics and projections of goodness for the future for religion, nation and state, heterogeneous conditions in society, various things must be fully understood so as not to cause turmoil that results in division, the highest fruit in preaching can be achieved if the creation of a living atmosphere reflected in a pious, harmonious, peaceful society, synchronization between the religious teachings adhered to with the words and real actions for every follower of religion, in this case especially Islam. Why must sociodialectological elements adapt to the listener or congregation to understand the conditions of the social environment of the community in which they preach, so that their preaching is successful. The diction elements used must adapt to the listener or congregation where the sermon is delivered. When the preacher makes a mistake and results in miscommunication with the congregation, it can reduce trust, reduce the congregation's belief in the teachings conveyed. The sociodialectological element is not something simple and trivial, because it concerns the success of the vision and mission of the sermon, namely the unification of the congregation, harmony and togetherness, an atmosphere of mutual cooperation in the local community, usually related to the ecological conditions of da'wah in the community because it ignores the values related to the sociodialectological element.

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