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REPRESENTATION OF IDEOLOGY IN LOCAL WISDOM VERBAL FORMS: THE DISCOURSE ANALYSIS OF ISLAMIC FRIDAY SERMON

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Abstract

This study aims to reveal the ideology represented by the preachers through Friday sermons expressed in the form of local wisdom in Palopo City. This study used a qualitative approach to describe and to interpret research data. The data generated from words, phrases, and sentences contain social and religious ideology for data acquisition used a recording instrument. The data source was obtained from the preacher's narrative through expressions of local wisdom. Furthermore, the data were analyzed using the techniques of description, interpretation and explanation. The results showed that the narrative of ideology combined with the expression of local wisdom in the Friday sermon formed the competence of reasoning power and attractiveness of the congregation. It motivates, influences, and encourages worshipers to engage in increasing pious social behavior. Thus, the essence of the sermon's purpose, which states the invitation, has been realized in the practice of diversity (social and religious).

Keywords: Representation of Ideology; Local Wisdom; Verbal Form; Friday Sermon

الملخص

تهدف هذه الدراسة إلى الكشف عن الفكر الذي نقله الخطباء في خطبة الجمعة المعبر عنه في شكل الثقافة المحلية التي جرت في مدينة بالوبو. في هذه الدراسة، تستخدام المنهج النوعي لوصف وتفسير بيانات البحث. مصدر البيانات مأخوذ من تعبير الخطباء المعبر عن الثقافة المحلية. تحتوي البيانات من الكلمات والعبارات والجمل الفكرية الدينية الإجتماعية. للحصول البيانات، تستخدام أداة تسجيل . ثم تحلل البيانات باستخدام تقنيات الوصف والتفسير والشرح. وقد وجد أن سرد الفكر المتكامل مع تعبير الثقافة المحلية في خطبة الجمعة يمكن أن يحفز قوة التفكير وجاذبية المصلين. هذا يحفز المصلين ويؤثر عليهم ويشجعهم على عمل وإرتقاء التقوى الإجتماعية.

وهكذا ، فإن جوهر الغرض من الخطبة هو الدعوة وقد تحقق في ممارسة التنوع (التقوى الإجتماعية).

الكلمات املفتاحية: التمثيل الأيديولوجي؛ حكمة محلية؛ شكل لفظي خطبة الجمعة

Abstrak

Penelitian ini bertujuan mengungkap ideologi yang direpresentasikan para khatib melalui khutbah jumat yang diekspresikan dalam bentuk kearifan lokal yang berlangsung di Kota Palopo. Dalam penelitian ini digunakan pendekatan kualitatif mendeskripsikan dan menginterpretasi data penelitian. Sumber data diperoleh dari penuturan khatib berupa ungkapan kearifan lokal. Data dihasilkan dalam bentuk kata, frasa dan kalimat mengandung ideologi religius sosial. Untuk perolehan data digunakan instrumen perekam. Selanjutnya, data dianalisis dengan teknik deskripsi, interpretasi, dan eksplanasi. Ditemukan bahwa penuturan ideologi yang dipadu dengan ungkapan kearifan lokal dalam khutbah jumat membentuk kompetensi daya nalar dan daya tarik jamaah. Hal tersebut memotivasi, mempengaruhi dan mendorong jamaah melakukan perilaku kesalehan sosial yang semakin meningkat. Dengan demikian, hakikat tujuan khutbah yang menyatakan ajakan telah diwujudkan dalam pengamalan keberagaman (religius sosial).

Kata Kunci: Representasi Ideologi; Kearifan Lokal; Bentuk Verbal; Khutbah Jumat

A. Introduction

The development of religious understanding (religious thinking) of the people in Palopo City is represented through the value of local wisdom in the context of the behavior of religious life to sharpen beliefs in depth. The impact on society occurs in the form of regularity in the social structure, namely an atmosphere of calm and peace and a high sense of solidarity. It shows that the influence of ideology in Friday sermons has changed people's mindsets and attitudes. Ideology and ways of thinking characterize the people in Palopo City as an effort to deepen the religious understanding that is relevant and guided by the Qur'an and Hadith. The formation of the taklim group, which is increasingly active in conducting religious studies, is the impact of the development of ideology. In addition, it can also affect the community's activity in performing congregational prayers at the mosque.

Religious discourse (khutbah Friday) is exciting to analyze, like other forms of discourse. Religious discourse in the form of Friday sermons is a space to convey certain ideologies to influence and attract attention to listeners or listeners. The Friday sermon is a discourse that needs to be studied for its content or meaning because it uses elements of local wisdom by utilizing the language aspect. Therefore, the expression of the contents of the sermon becomes the substance of da'wah, which is required to energize the congregation's souls so that it moves towards more positive changes. The people in Palopo City are known to be obedient in carrying out Friday prayers. The

sermon's goals and expectations are reflected in the attitude of following, acknowledging, and believing. It is related to beliefs that become ideologies because they appear in the behavior of religious life. Therefore, ideology is implanted in the purest form of understanding to gain influence and recognition.

The increasing interest in religious communities in carrying out worship cannot be separated from the role of the preacher in conveying religious messages at the time of the sermon. It is due to the expertise of the preacher in expressing his ideology by using local wisdom in verbal form. The combination of ideology and the utilization of local wisdom spoken by the preacher became the strength of the message of da'wah. He explained that local wisdom needs to be reviewed because it has an essential essence as a basis for strengthening identity in facing the challenges of the modernization era. Local wisdom has a value that glues identity in dealing with various modern problems. Thus, the function of local wisdom in the verbal form becomes an effective communication tool to open insight and convince listeners. It is related to Habermas's theory of communicative action which states that speakers consider the expression of meaning conveyed by the listener to be understood as an idea of truth. As a result, local wisdom must be given space, particularly in publications, to address public knowledge and understanding.

Local wisdom is a form of knowledge possessed by a group of people as a guide for expressing their behavior[1; 2; 3.] Therefore, one manifestation of the diversity of forms of local wisdom is a tool to express the behavior of life. So, the expression of local wisdom used by the preacher has a strong relationship with the understanding competence of the congregation as listeners. The idea transformed by the preacher is a review of the accumulated life experiences that the congregation has gone through to facilitate acceptance of the ideology.

The ideological transformation through local wisdom delivered by the preacher at the Friday sermon in the form of speech acts needs to be opened using a critical discourse analysis approach. It can happen because it is influenced by the development and growth of ideology implanted through Friday sermons or religious discourses. The forms and choices of local wisdom in speech contain certain goals which the speakers expect to be the driving force. The preacher has represented his experience and understanding as a speaker and text maker in the context of values. Therefore, it is necessary to dissect so that the public gains knowledge of the relationship between ideology, local wisdom, and belief in practicing religious piety. Thus, the public can understand and realize the intricacies of the need for a religious attitude in changing the more religious life pattern.

The religious behavior and attitudes of the community take place actively. Their belief and enthusiasm increase their participation in the practice of religious worship, among others, through Friday prayers. In implementing Friday prayers, sermons are

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[1] Mary R. Coakley-Fields, "Building Strong Reading Muscles: Ableist Language in a Teacher's Talk about Reading," *International Journal of Inclusive Education* 23, no. 3 (March 4, 2019): 245–60, https://doi.org/10.1080/13603116.2018.1432081.

[2] Ahmad Abdel Tawwab Sharaf Eldin, "Critical Discourse Analysis of Religious Sermons in Egypt--Case Study of Amr Khalid's Sermons," *International Education Studies* 7, no. 11 (2014): 68–75.

[3] Ulfah Fajarini, "Peranan Kearifan Lokal Dalam Pendidikan Karakter," *Sosio-Didaktika: Social Science Education Journal* 1, no. 2 (December 28, 2014): 123–30.

delivered to build competence and influence the congregation's minds. The study of the sermon's content for the consumption of community groups causes the target and its distribution to be manifested in the behavior of religious life. The impact of delivering the preacher's message in local wisdom in verbal form is an effective medium for expressing ideology. Fairclough explains that language is a medium for humans to communicate[4]. So, ideas, thoughts, and feelings can be expressed through language. The concept of language develops according to its function not only as a communication tool but also as an intermediary medium in exercising power through ideology [5; 6; 7].

The ideological transformation in the form of speech is expressed through language mediated by local wisdom, explaining that language consists not only of sentences but also of texts or discourses in which there is an exchange of intent in an interpersonal context between one. In the context of the ongoing exchange of intentions, it is not empty of social values but is strongly influenced by the socio-cultural context of the community. Expressions of thoughts and feelings of attractive preachers are formulated using local culture. Thus, the delivery of messages in Friday sermons is not only related to the language aspect but is also closely related to the social context. So, the cultural aspect also influences the ideology championed by speakers in religious study activities [8 9.]

The use of language today powerfully dominates and determines the ideological context [10; 11; 12; 13.] Local wisdom is used to formulate accuracy and thoroughness in

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[4] Norman Fairclough, *Language and Power* (London; New York: Longman, 1989).

[5] Maria Luce Sijpenhof, "A Transformation of Racist Discourse? Colour-Blind Racism and Biological Racism in Dutch Secondary Schooling (1968-2017)," *Paedagogica Historica: International Journal of the History of Education* 56 (2020): 51–69, https://doi.org/10.1080/00309230.2019.1616787.

[6] Rachel Snyder, "The Right to Define: Analyzing Whiteness as a Form of Property in Washington State Bilingual Education Law," *Language Policy* 19, no. 1 (February 1, 2020): 31–60, https://doi.org/10.1007/s10993-019-09509-0.

[7] Roland Vasili et al., "Sentiment Analysis on Social Media for Albanian Language," *OALib* 08, no. 06 (2021): 1–31, https://doi.org/10.4236/oalib.1107514.

[8] Dipane Joseph Hlalele, "Indigenous Knowledge Systems and Sustainable Learning In Rural South Africa," *Australian and International Journal of Rural Education* 29, no. 1 (2019): 88–100, https://doi.org/10.47381/aijre.v29i1.187.

[9] Andrew Laghos and Efi Nisiforou, "Computer Assisted Language Learning Social Networks: What Are They Talking About?," *Social Networking* 07, no. 03 (2018): 170–80, https://doi.org/10.4236/sn.2018.73014.

[10] Mariana Alvayero Ricklefs, "Functions of Language Use and Raciolinguistic Ideologies in Students' Interactions," *Bilingual Research Journal* 44, no. 1 (January 2, 2021): 90–107, https://doi.org/10.1080/15235882.2021.1897048.

[11] Ouael Sarsour, "The Role of Language in the Social Integration of Arab Immigrants and Refugees in the EU," *Open Journal of Social Sciences* 10, no. 07 (2022): 92–99, https://doi.org/10.4236/jss.2022.107008.

[12] Bryan Meadows, "Nationalism, Nationalized Cultures, and English Language Teaching (ELT): What Teacher Interviews Reveal about Culture Teaching as Vehicle for Ideological Reproduction/Transformation," *Critical Inquiry in Language Studies* 17, no. 3 (July 2, 2020): 143–65, https://doi.org/10.1080/15427587.2020.1714443.

expressing ideology to realize verbal communication discourse. It is intended to be an attraction for the congregation so that religious discourses expressed through Friday sermons by the preacher can influence and convince. Utilizing local wisdom in verbal form is a speaker's strategy to streamline the purpose of communication. The preacher produces vocabulary embodied in local wisdom to fulfill the sermon's purpose, which is to state ideology.

It is explained that the form of words, as in the form of culture, is used to dominate ideology. Thus, the relationship between language and culture is significant because it contains an attraction to realize special attention to the structure of discourse[14]; [15]; [16].

The khatib expressed the ideology chosen in the speech in the form of local wisdom at the Friday sermon in Palopo City, driven by the community's existence and environmental aspects with various language skills structures. Therefore, the universal aspect of language in culture also influences social practice because it relates to cultural assumptions related to situations and behaviors that cause attention.[17]; [18]. In addition, it is also due to the structure of information, conversational arguments, and the use of linguistic rules [19]; [20]. Therefore, this aspect became the background so that the preachers chose local verbal wisdom to facilitate understanding and sharpen the meaning in the expression of the sermon. In addition, it also strengthens the relationship of social status, as explained that culture will affect the use of language for a group of people to strengthen kinship at the social level[21]. So, the social sensitivity of the preachers using the social context in the City of Palopo reviews the Friday sermon discourse that has a peculiarity that needs to be studied.

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[13] Farida Puput Lestari, Farid Ahmadi, and Rochmad Rochmad, "The Implementation of Mathematics Comic through Contextual Teaching and Learning to Improve Critical Thinking Ability and Character," *European Journal of Educational Research* 10, no. 1 (2021): 497–508.

[14] Mahmoodreza Atai, Esmat Babaii, and Ebrahim Isavi, *Visual Representation of Social Actors in ELT Nursery Rhymes*, *Online Submission*, vol. 7, 2018, https://eric.ed.gov/?q=THE+REPRESENTATION+OF+IDEOLOGY+IN+LOCAL+WISDOM+VERBAL+FORMS+THROUGH+THE+EXPRESSION+OF+THE+FRIDAY+SERMON+IN+PALOPO+CITY%3a+THE+STUDY+OF+CRITICAL+DISCOURSE+ANALYSIS&id=ED592349.

[15] Muzna Awayed-Bishara, "Linguistic Citizenship in the EFL Classroom: Granting the Local a Voice Through English," *TESOL Quarterly* 55, no. 3 (2021): 743–65, https://doi.org/10.1002/tesq.3009.

[16] George Yule, *Kajian Bahasa Edisi Keenam Pustaka Pelajar* (Pustaka Pelajar, 2014), http://pustakapelajar.co.id/buku/kajian-bahasa-edisi-keenam/.

[17] Pucheng Wang and Yajuan Gao, "Text Interpretation in Foreign Language Reading-to-Write," *Advances in Literary Study* 10, no. 02 (2022): 197–207, https://doi.org/10.4236/als.2022.102016.

[18] Ruiqi Zhou and Siying Qin, "A Critical Discourse Analysis of News Reports on Sino-US Trade War in 'The New York Times,'" *English Language Teaching* 13, no. 10 (2020): 85–98.

[19] Tri Santoso et al., "Expression Of Prisoners As A Form Of Anxiety During Prison: A Psycopragmatic Study (Ekspresi Narapidana Sebagai Bentuk Kecemasan Selama Di Penjara: Studi Psikopragmatik)," *Gramatika STKIP PGRI Sumatera Barat* 7 (October 31, 2021), https://doi.org/10.22202/jg.2021.v7i2.4927.

[20] Yule, *Kajian Bahasa Edisi Keenam Pustaka Pelajar*.

[21] Roswita Lumban Tobing, "Tingkat Tutur Dalam Budaya 'Jawa' Dan 'Batak': Analisis Sosio-Pragmatik," *Diksi* 14, no. 2 (2007), https://doi.org/10.21831/diksi.v14i2.6592.

B. Literature Review

1. Ideology

Ideology is a collection of systematic concepts used as principles of opinion that provide direction and purpose to develop life, principles or values that legitimately direct the behavior of people and political institutions. The ideology can be used to maintain the status quo (establishment) or as an imposition of actions that want to change the *status quo*[22].

Ideology can also be understood as a system of explanations about a social group, its history, and its views on the future and rationalizing a form of power relations. Thus, an ideology that shows the order of life is indispensable because it is a painting of the "whole" of society, including political society.[23]

Ideology is a universal system of human thought to explain its conditions, related to historical processes and dynamics, to lead to a better future. Rooted in liberal understanding, ideology is defined as a system of individual beliefs about a better world to emerge as a mindset for its adherents. Ideology can also be seen as a "worldview." Adopters assess their daily situation in order to find ways to create the best life in the future. However, based on the tendencies of today's society, ideology is seen as a collection of ideas or concepts about the way of a political life according to culture and social order and life. Ideology has elements of concepts or ideas that are believed and applied as a way of looking at the future. Ideology is full of conviction and passion.[24]

2. Local Wisdom

Local wisdom is the cultural identity or personality of a nation that causes the nation to be able to absorb, even process, cultures that come from outside / other nations into their dispositions and abilities. Local wisdom is also a characteristic of ethics and cultural values in local communities that are passed down from generation to generation. [25]

Local wisdom is present along with the formation of the community. The existence of local wisdom becomes an accurate mirror of the so-called laws that live and grow in society. According to a report by The World Conservation Union (1997), of the approximately 6,000 cultures in the world, 4,000 - 5,000 are indigenous. It means that indigenous peoples make up 70-80 percent of all peoples in the world. Most of these are in Indonesia, which is spread across various islands.[26]

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[22] Ardillah Abu, *Social and Political Cultural Theory* (Makassar: CV Kail Mahkota Abadi, 2022), http://repository.iainpalu.ac.id/id/eprint/1255/.

[23] Imam Bonjol Jauhari, "Religion as Ideological Consciousness: Reflections on Ali Shari'ati's Social Change," *Al-Tahrir: Journal of Islamic Thought* 16, no. 1 (June 24, 2016): 1–20, https://doi.org/10.21154/al-tahrir.v16i1.315.

[24] Iqbal Amar Muzaki and Ahmad Tafsir, "Multicultural Education In The Perspective Of Islamic Worldview," *Journal of Islamic Education Research* 6, no. 1 (May 31, 2018): 57, https://doi.org/10.36667/jppi.v6i1.154.

[25] Gustav Nuwa, "The Values Of Gong Waning Local Wisdom In The Sikka Krowe Ethnic Community As A Source Of Character Education:," *EduTeach : Journal of Education and Learning Technology* 1, no. 2 (June 2, 2020): 48–53, https://doi.org/10.37859/eduteach.v1i2.1953.

[26] Rusli Rusli, "Ecological Jurisprudence And Traditional Wisdom: A Review Of The Concepts Of Ihyâ Al-Mawât And Hiimâ," *HUNAFA: Journal of Islamic Studies* 5, no. 3 (December 15, 2008): 287–98, https://doi.org/10.24239/jsi.v5i3.176.287-298.

Furthermore, local wisdom is also defined as the ability to adapt, organize, and cultivate the influence of nature and other cultures that drive the transformation and creation of extraordinary Indonesian cultural diversity. It can also be a form of knowledge, belief, understanding, or perception, along with daily habits or ethics that become guidelines for human behavior in ecological and systemic life. The values entrenched in a culture are not concrete material objects but tend to be a kind of guideline for human behavior. [27]

One must consider how human beings act in a local context to study it. Under normal circumstances, people's behavior is revealed within the boundaries of norms, etiquette, and laws associated with a particular territory. However, in certain situations in which the culture faces challenges from within or from the outside, a response in the form of a reaction may occur. Responses and challenges are a standard way to see how changes are happening in the culture. Social structures and values, as well as manners, norms, and local laws, will change according to the needs of the social situation. Challenges in culture can occur due to feedback in a social system's life network. It indicates the ongoing autopoiesis, which signifies that a social system in a culture regulates itself, a sign that a society can be said to be a living system.[28]

3. Friday Sermon

Friday sermons are one of the completeness in the implementation of worship observed in Islamic teachings and carried out simultaneously with Friday prayers. As is the case with Friday prayers, Friday sermons are used as a means of human devotion to Allah Swt. as is the case with Friday prayers[29]. Further, Hamdan explained[30] that the Friday sermon is inseparable from the performance of Friday prayers. Friday prayers are mandatory for adult men who, in their performance, are coupled with Friday sermons containing religious messages and adapted to the social conditions of the environment where Friday prayers are held. In this regard, Friday khutbah is a very effective proselytizing activity. After all, it aims to invite others to improve the quality of devotion through advising because it contains religious teachings. From a socio-religious perspective, sermons are important because they contribute to the development of religious and social life[31]. In addition to preaching, it is a form of worship as a medium and the most strategic space to convey religious advice, knowledge, and insights. Khutbah, in principle, contains the value of beauty and

[27] Samsinas Samsinas, "The Da'wah Approach through Community Economic Empowerment Based on Local Wisdom," *Al-Mishbah: Journal of Da'wah and Communication Sciences* 17, no. 2 (October 25, 2021): 263–82, https://doi.org/10.24239/al-mishbah.Vol17.Iss2.227.

[28] Ahmad Sihabudin, *Intercultural Communication: One Multidimensional Perspective* (Bumi Aksara, 2022).

[29] Arifa'i Saputra, Luqmanul Hakim, and Zulfikri Zulfikri, "Pemahaman Dan Implementasi Hadis Tentang Shalat Jum'at Masjid Raya Darul Ma'ruf Batang Kabung Ganting Kota Padang," *Jurnal Ulunnuha* 10, no. 1 (June 28, 2021): 114–34, https://doi.org/10.15548/ju.v10i1.2568.

[30] Yusuf Hamdan, "Karakteristik Khutbah Jumat di Mesjid Kampus: Perspektif Komunikasi," *Mediator: Jurnal Komunikasi* 8, no. 2 (December 29, 2007): 353–68, https://doi.org/10.29313/mediator.v8i2.1261.

[31] Fitriani Fitriani, "Kontribusi Khutbah Jum'at Dalam Pembinaan Kerukunan Antar Umat Beragama Di Masyarakat (Studi Kasus Di Desa Anamina Kecamatan Manggelewa Kabupaten Dompu)," *PALAPA* 5, no. 1 (May 5, 2017): 155–73, https://doi.org/10.36088/palapa.v5i1.77.

creative power because there is an element of culture. The exciting thing can be shown through the expression of the khatib when they are creative and will succeed in bringing their sermons to stimulate beauty so that the souls of the pilgrims become moved.

The holding of Friday sermons is an activity that needs to be observed and prepared correctly. Friday's sermon contains a social mission as a medium and educational space for the community, especially about the social aspects of religion. Further, Hamdan explained[32] that if perceived from the point of view of communication science, Friday sermons are a form of communication activity that has great potential to become a medium to convey Islamic teachings, which are very important for worshippers to understand. The critical position of Friday sermons is a conduit for delivering proselytizing because it is presented in unison from the village to the urban area where the Muslim community lives. Syafi'i explained that Friday sermons had become a regular activity held every Friday prayer. Therefore, the Friday sermon is one of the crucial moments in conveying the knowledge of religion to the community. It suggests that the relevance between the conduct of Friday sermons and the formation of worship awareness has a strong connection.

The sharpness and acceptability of the Friday sermon message for the pilgrims are primarily determined by the competence and creation possessed by the khatib. Furthermore, in the effectiveness of the presentation of Friday sermons, it is also necessary to support the ability of the khatib as a communicator so that the delivery and reception of messages becomes more effective. Thus, friday sermons are a very effective medium and space for communicating the social aspects of religious life.

C. Method

This study uses a qualitative approach because the data obtained are natural (natural setting) and directly obtained from the research subject entirely and thoroughly without making changes to the form or form of modifications to the data. The data obtained remains in its original form until the stage of data processing and data analysis. This type of research is classified into grounded theory, phenomenology, and ethnography because it aims to examine in depth and develop a theory by interpreting the forms of ideology that develop in sermon activities classified as religious discourse.

This study examines the representation of ideological contexts through local wisdom in verbal forms in the expression of Friday sermons. The research subjects are a data source, namely the preachers who deliver Friday sermons. The place and time of data collection took place during the Friday prayer in Palopo City. The determination of the mosque as the sampling area was carried out randomly. Data collection techniques were used: tapping techniques through the recording process with Handycam instruments. Furthermore, the recorded data is adapted into literacy in the form of text (written) to facilitate data processing.

Based on the results of text literacy, the selection and categorization of the data needed and relevant to the type of research data were carried out. The types and forms of research data are in the form of utterances expressed orally through language actions in sermon activities closely related to the culture of community groups in Palopo City. The data is in the form of statements, words, phrases, and sentences containing local wisdom's characteristics and meaning. Research data that has been selected and

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[32] Hamdan, "Karakteristik Khutbah Jumat di Mesjid Kampus."

categorized is included in the data corpus to make it more focused. Furthermore, data analysis is carried out, namely, giving meaning and value to the data based on the focus and study of the research. The analytical technique used is critical discourse analysis based on Fairclough's (1989) model, which analyzes discourse related to socio-cultural practices. This research is related to cultural studies and has interpretive characteristics to reveal the ideas or concepts contained in the sermon.

D. Result

Based on the study's results, the following describes the data that became the findings to reveal or dismantle ideology through local wisdom in the verbal form expressed by the preacher in the Friday sermon in Palopo City. These ideological expressions can be seen through the following data display.

> *(1) Yaro mekkadai to riolota olai salompe'na ita-itawi pabbirittana. Olai salompe'na ko madeceng . . . (M.A).*

> 'The ancestor's message, follow in his footsteps, heed his warnings. Follow in his footsteps if you want to survive. . .'

The description in data (1) shows that the speaker (khatib) expresses the message of the ancestors or the ancients, which has become a tradition passed down from generation to generation. The message is concretized in the form of the word "*salompe'na*," meaning "trail," which contains knowledge and information that needs attention. The preacher, in his speech, reveals the word "salompe'na" repeatedly to explain to the listeners (Friday congregation) the importance of the trail being a clue. In the continuation of the expression, it is emphasized that if you want to be safe, follow in his footsteps. The practice of guidance will lead to the safety of the life of the world and the hereafter. That is the ancestors' message in interpreting "salompe'na" as a way of life.

The sermon's discourse is interspersed with expressions of local wisdom by empowering the word "*salompe'na*" to build a hardening of meaning. The word is chosen to build a meaningful relationship so that understanding occurs between the speaker (*khatib*) and the listener (*jamaah*). The form of association used by the speaker aims to emphasize religious competence so that it can influence the listener's understanding. It is due to interactionism in the form of a relationship between behavior or life experience and a review of the preacher's information. This aspect stimulates the congregation's reasoning power to give an impression of the content/message of the sermon. Thus, the meaning of the preacher's expression encourages groups of worshipers to more quickly and easily understand the sermon's message.

The preacher uses the expression of culture in the sermon's context to popularize Islam's teachings. In the expression of culture, it is considered that there is an essence or message with the same vision as Islamic teachings, namely, both teaching humanist values. For example, trying to maintain, develop, and perfect the nature of humanity to achieve glory. Therefore, paralleling cultural values with religious values and analytical-synthetic thinking that leads to correlation and relevance unites understanding of ideology. So, conveying religious messages through the context of local wisdom is the most exciting strategy because it reveals the competence of the listeners' life experiences. In other words, it brings the pilgrims into their habitat so that the sermon's message is believed to be accurate.

Data (2) We, ammure ma' syahada laloko nasaba' na harangi Puang Allah Taala matama' suruga ko, de'nna massyahada, persoalan de' mu ma' sumpajang, persoalan de' mu ma seddekah ma' puasa .... (MJ).

'O uncle, say the two sentences of the creed because Allah forbids heaven for those who do not make the shahada, even if you do not give charity, fast. . .'

Based on the presentation of data (2), it is understood that speakers (khatib) describe their ideas by using the form of local wisdom. From the illustration, the speaker reveals the word "shahada," which states the meaning of confession. Then, in a series of data displays, the speaker appeals to the congregation about the importance of making the shahada. Furthermore, the preacher emphasized the behavior of the creed by explaining God's sanction, namely forbidding heaven for people who do not believe. Finally, the speaker shows that the creed is fundamental in implementing religion. So, it must be implemented and should not be abandoned.

The description of the sermon discourse expressed by the khatib in the form of local wisdom is used to express the ideology of strengthening monotheism. The word "*syahada*" animates the whole series of words built by the preacher in the sermon. Therefore, the word creed is an idea that is emphasized in the discourse. The affirmation of ideas is described and explained by comparing it with other Islam pillars in Islamic teachings, such as almsgiving and fasting. The message conveyed by the preacher refers to the primacy of the creed because it is the first pillar of Islam. It shows that the ideological position expressed by the khatib is crucial because it becomes the basis for implementing other aspects of Islam. So, saying the shahada is the essential behavior in upholding Islamic teachings.

The creed is a statement of belief, a belief that forms the basis for the implementation of other elements of worship. Behind the proclamation of the shahada, there is a principle of deep spiritual value. The creed is a confession and self-servitude before Allah. The shahada's behavior demonstrates a willingness to accept and acknowledge Islam's teachings as a form of belief that is believed to exist. The creed is the key to embracing Islam. Therefore, without the shahada first, all the deeds performed will lose the value of monotheism. So, the creed is the most crucial element in embracing Islam. The first worship behavior is carried out when practicing Islamic teachings because other acts of worship will not be accepted before saying the shahada.

Data (3) "Tajagai hubungatta lao rupa tau" (B.N.).

'Maintaining our relationship with fellow human beings.'

Concerning the presentation of data, (3) the speaker (khatib) reveals to the listener (congregation) the emphasis on the phrase "*tajagai kontakatta*," namely the need to maintain an attitude of good relations between fellow human beings. The relationship is interpreted as friendship which aims to build communication to strengthen the sense of brotherhood bound by inner ties between humans to form human values. In essence, humanity's meaning refers to physical and spiritual characteristics. Both characteristics have individual nature and social nature toward the interests of others. However, these two characteristics are one unit. Establishing a good relationship between human beings will facilitate ongoing interaction. Friendship is an attitude that needs to be developed in social life—realizing relationships between human beings to build robustness in the environment to create comfort for each individual. So,

maintaining good relationships will formulate a representation of the pattern of life towards success.

Harmony is an aspect of existence in life that must be presented. The preacher's invitation to maintain the relationship between fellow human beings essentially wants to express the ideology of harmony. In religious terms, it is called friendship. Building good relationships among human beings will create prosperity because it makes business more accessible. In addition, communication can be well established so that interactions occur to implement various needs. Thus, it can facilitate sustenance. So, ignoring the relationship between human beings is an attempt to dwarf and, at the same time, erode humanity because it stretches social life.

The continuity of the relationship between humans can be realized through mutual understanding. A good relationship will occur if the interaction between human beings is not only done physically but can also be reflected through inner relationships. It shows that good relations will be maintained and in harmony because it is based on a sense of acceptance. To realize this attitude, a person must treat others as he treats himself. Thus, an award will be born so that the behavior and attitudes carried out can form a value in the form of respect. Appreciating and respecting others will strengthen brotherly relationships. Establishing a harmonious relationship does not only have an impact on the relationship between humans but can also affect the environment. In fact, to the afterlife. So, that relationship needs to be preserved because it affects the pattern of life, both individually and in groups.

Data (4) Perintah Rasulullah "Mabbere to lao ri tau masekke. De'na arengi" (B.N.).

'Give to the miser. Do not give to the miser'.

Referring to data (4), the speaker (khatib) explains two opposite behaviors, namely "*mabbere* and *masekke*," meaning giving and miserly. The two attitudes symbolized by "mabbere and masekke" express conflicting meanings to describe the message the speaker wants more concretely. The word "*mabbere*" in culture expresses a gift that shows openness to share, while the word masekke "shows a closed attitude. In the next narration, it is said, *"De'na arengi,"* which implicitly implies not giving to stingy people. From the narrative, it is described that miserly behavior is very unprofitable. Therefore, it is recommended that the Messenger of Allah, even though the person is miserly, must be sincere in giving something to him.

Generosity is crucial to have someone to give help to others. On the other hand, stinginess should not be maintained. A sense of caring needs to be presented to humans so that an attitude of help animates their entire behavior. The attitude of giving to others does not need to expect in return. Therefore, giving must be based on an attitude of sincerity. From a spiritual perspective, it is believed that sincerity in doing something will bring profound benefits to life. So. Social values must be instilled for humans to shape individual personalities, so that life's environment improves.

The expression of the preacher who uses the form of local wisdom is essentially an invitation that contains advice. The message conveyed contains the meaning of learning about the nature of miserliness that should not be maintained. However, it is precisely the sense of concern that needs to be transmitted. In the continuity of life, no human being can fulfill their needs without interacting with others. Therefore, assisting is an absolute must. The power of life will last if social values support it. So, the

survival of human life must be closely related to the environment. Therefore, every human being must have a sense of openness to give and receive the help of others.

E. Discussion

Based on the description of the data from the study results, it was found that speakers (*khatib*) represented ideology related to spirituality, and socialism was represented by speakers (*khatib*) in the expression of local wisdom through Friday sermons. The essence of the ideological development expressed by the preacher contains the value of social piety relating to the pattern of life. The ideological representation aims to influence the listener (congregation), containing the value of invitation and motivation. It follows the preacher's explanation of producing speech through Friday sermons stating an invitation to do piety by doing ma'ruf and avoiding evil. In using language, it is crucial to express human relations, such as in the implementation of the Friday sermon, because it contains social values. So, the implementation of the Friday sermon delivered by the preacher is a space or vehicle to encourage and motivate worshipers to build spiritual, emotional character, and knowledge competence.

The clarity of the ideological message conveyed by the preacher in the Friday sermon is expressed through diction in the form of local wisdom. The meaning of ideology has an attraction for the congregation because it contains cultural values that are integrated with religious values. The combination of values deepens the beliefs of the congregation. Therefore, the preacher's narrative expressing the ideology of social religion can be realized in the behavior of life. For example, the implementation of the form of preserving the value of social care can be known through the manifestation of attitudes, such as gratitude, mutual giving, and the existence of intimacy[33]. In Islamic teachings, social values (humanism) are closely related to the principle of faith because faith (tawhid) is the center of the orientation of values[34]. Thus, the social and religious value conveyed in the sermon's message becomes the power that moves the soul and mind of the listener (congregation) to carry out the practice in the form of worship.

The preacher's expression in the Friday sermon packaged through local wisdom has represented social and religious ideology. Therefore, the preacher's speech in the form of local wisdom has strong relevance to the cultural features of the people of Palopo City. The expressions of local wisdom spoken by the preacher helped shape, influence, and deepen the congregation's beliefs. It causes the congregation to respond to the sermon's message because it fulfills the power of reason and contains appeal. In this regard, it is explained that language (expression) is used as a medium of struggle to convince and understand the speaker's ideology. Therefore, language becomes an important instrument to influence, change, and even dominate so that listeners accept and justify the message expressed. Thus, the expression of local wisdom has become the right media chosen by the preacher in conveying social and religious messages.

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[33] Pambayun Mustika Rahayu Sari and Agustinus Sugeng Priyanto, "Silaturahim Sebagai Bentuk Utama Dalam Kepedulian Sosial Pada Tradisi Weh-Wehan Di Kaliwungu," *Indonesian Journal of Conservation* 8, no. 1 (2019), https://doi.org/10.15294/ijc.v8i1.22682.

[34] Mukhammad Abdullah, "Kontribusi Pendidikan Agama Terhadap Pendidikan Multikultural, Pendidikan Kewarganegaraan, Dan Pendidikan Karakter Bangsa: Studi Terhadap Ideologi Pendidikan Islam di Indonesia," *Didaktika Religia* 3, no. 1 (January 24, 2015): 63–84, https://doi.org/10.30762/didaktika.v3i1.151.

The relationship between religion as belief and local wisdom becomes a guideline for forming social values in everyday life in the people of Palopo City. The combination of these two aspects expressed by the khatib in the context of the Friday sermon has become a means of transforming religious ideology and social behavior to achieve harmony. Pradipto Bhagaskoro explained that belief in religion as belief and local wisdom is a relaxed way of life to form harmony between God, fellow human beings, and the environment[35]. Thus, the context of local culture in the Friday sermon is one way to preserve and transform reference values to answer the complexities of life[36]. So, implementing the Friday sermon that combines religious ideology and forms of local wisdom is a suitable contextual space to explore and transform religious socio-cultural values to realize spiritual-based practices.

F. Conclusion

Implementing the Friday sermon in Palopo City, in which the preacher spoke through the wisdom of the verbal form, has represented social and religious ideology. The speech expressed spiritual values and social values that are rhetorical. The purpose of the expression of the sermon is to invite, influence, and convince the congregation to carry out an attitude of nobility and carry out religious-based practices. The sermon's combination of religious and social values is crucial to encourage and motivate the congregation further to deepen their understanding and beliefs about Islamic teachings.

Utilizing aspects of local wisdom in delivering sermon messages can increase the congregation's understanding of religious motivation. The preachers choose diction according to the congregation's reasoning ability level. In addition, the preacher chooses and expresses his message into local wisdom based on the culture that develops in everyday life in the community. It is an attraction for the congregation to listen to the sermon's message. Thus, the representation of ideology expressed in local wisdom has received a high enough response and attention for the people in Palopo City, so social piety behavior (the practice of diversity) is increasing.

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[36] Rasid Yunus, "Transformasi Nilai-nilai Budaya Lokal Sebagai Upaya Pembangunan Karakter Bangsa," *Jurnal Penelitian Pendidikan UPI* 13, no. 1 (2013): 124622.

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[1]Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

[2]Norman Daniel, *Islam and the West* (Oxford: One World Publications, l99l), h. 190.

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Example in bibliography:

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Detail informations of the footnotes:

1. Holy book

Al-Qur'ân, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

[1]Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

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