

## THE SPEECH STYLES OF A PASTOR IN A PUBLIC AND A YOUTH SERVICE

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### ABSTRACT

This research focused on the observation about the speech styles used by a Pastor in delivering the sermon in a Public Service and a Youth Service. In order to know the characteristics of speech styles used by the Pastor, this writer chooses the main theory of formal and informal Bahasa Indonesia as proposed by Tampubolon (1978) which are supported by the theory of lexical and grammatical characteristics for standard Bahasa Indonesia by Kridalaksana (1989). As results, this research shows that the Pastor mostly used informal style in both services because she wanted to more get closer with the Public and Youth Service congregation. However, the Pastor tended to use more formal style to the Public Service congregation than to the Youth Service congregation because she knew exactly that the Youth Service was supposed to be given more attention and clearer explanation about the message given.

**Keyword:** speech styles, ages, sociolinguistics

In everyday life, people use communication to share their opinions and feelings. The opinions and feelings can be successfully delivered if the speaker and the hearer know exactly their position and the topic being discussed. This statement also applies to a Pastor as a message deliverer in sermons at Church. Like any other employee, a Pastor also has duties and responsibilities. For example, a Pastor should be the role model for their Church congregation and they must be able to communicate the sermons properly. In other words, the goal of their ministry is the Church congregation's understandings about the message given.

To be able to communicate the message of the sermons, the Pastor should be good at creating the language used so that the Church congregation will not get bored to the contents. The language varieties used by the Pastor in delivering the sermons can be categorized as speech styles. Moreover, the place or environment where she or he preached is the main thing that should be known by the Pastor before choosing the language variety. Thus, the notion which is accepted by the Church congregation is connected appropriately to the message that is delivered by the Pastor. The environment where the Pastor preached has meaning as social factors, such as Church congregation or interlocutor, situation and context. As stated by Armstrong (2001, p. 15), there are several factors that affect the choice of speech styles, such as topic, setting, degree of formality (the intimacy between the speaker and hearer), degree of self-monitoring about speech production, channel (face-to-face interaction, radio broadcast, telephone, etc.), the tone of the interaction (whether solemn, facetious, sarcastic), etc.

Speech styles can be found in a various types of languages including Bahasa Indonesia. In general, Joos (1967) proposed speech styles into five categories, i.e. frozen styles, formal styles, consultative styles, casual styles and intimate style. Whereas, in Bahasa Indonesia, speech styles divide into two styles, i.e. formal and informal Bahasa Indonesia. The formality or informality Bahasa Indonesia can be seen through the characteristics of standard Bahasa Indonesia itself. The social factor which affects Pastor's speech styles would be the Church congregation age that are attending and listening to the sermon. A person's age will certainly be very influential on absorption and understanding about what is being heard. The Pastor needs special preparation before she or he carries a message, e.g. speech styles. Therefore, sometimes a Pastor should be able to pass one sermon's message or theme in two different styles of speech for two different service categories. In the Church, the category of the service is commonly divided based on the age of the Church congregation. Usually, a Church has at least two services which called as *Public Service* and *Youth Service*. In *Public Service* session, the congregations are generally aged about 30 years

old to above. This session is opened to those who are already married and older. However, the majority of this service is usually around 40 years old and above or can be said as older adult. The other service is *Youth Service* which is intended to the young adults, the teenagers who are around 17 years old to above and the youth who is not married yet. Knowing the differences of the services which is based on different age groups of the Church congregation makes the writer wants to know more about the type of Pastor's speech styles based on the level of formality and informality Bahasa Indonesia to address the *Public* and *Youth Service* congregation. It is also interesting to know the differences and/or similarities of the speech styles that may occur in both services.

According to Tampubolon (1978, p. 12), social factors affect people's speech style. The social factors referred to age, gender, family relationships, marriage status, position (job title), economic status, education, social events, place, time, topic, purpose and level of familiarity (Tampubolon, 1987, p. 12). Overall, the process of language development is influenced by particular local language. However, in general, Tampubolon (1978, p. 15), states that there are two basic social factors which take control in dividing the formal and informal Bahasa Indonesia. By which a person can talk in a formal way to the older or unknown persons and or the other way around, she or he will talk informally to the close or coeval persons. However, Tampubolon has not specifically described about the language features which will be used to categorize what kind of utterances are included in formal or informal Bahasa Indonesia. In order to complete the theory as proposed by Tampubolon (1978), the writer took the theory of lexical and grammatical characteristic of standard Bahasa Indonesia by Kridalaksana (1989) which provide the standard language features of Bahasa Indonesia that will be used to show up the speech level of formality or informality Bahasa Indonesia of the speaker. Furthermore, Wardhaugh (2006, p.51) states "you can speak very formally or very informally, your choice being governed by circumstances". It means that the level of formality and informality of the language based on some varieties of social factors that are the kinds of occasion, various social, age and other differences that exist between the participants.

The relationship of formal and informal style in Bahasa Indonesia with the theory of lexical and grammatical characteristics for standard Bahasa Indonesia happen when the standardization of the Bahasa Indonesia become a reference of using formal or informal Bahasa Indonesia. In other words, the utterances can be identified as formal style in Bahasa Indonesia if the speaker used the characteristics standard Bahasa Indonesia, whereas the informal style in Bahasa Indonesia can be seen from the utterances that missed the characteristics of standard Bahasa Indonesia as what has been explained by Kridalaksana (1989). Due to the theory given by Wardhaugh (2006), it can be concluded that the age of the Church congregation also affects the speech styles of the Pastor.

## **METHODS**

The writer used qualitative methodology which is used to collect the data and supported by the quantitative data. The selected Pastor was Ibu Lindawati Mismanto who has been preaching since 2008. She is now 44 years old according to the data taken in 2013, in which she preached to the Public Service that had the member of congregation around 40-70 years old and Youth Service with 17 years old above. The Pastor was been chosen because of her way of speaking in giving the sermon more naturally than other Pastor. Although the Pastor was a woman, the writer did not pay attention to her gender in this research. The writer used the utterances produced by the Pastor in sermons as the source of her data. To provide the data, the writer chose 1 session for each Public Service and Youth Service. The data of the selected service based on the liturgy of GKI Manyar, Surabaya. The Church had three kinds of services, but the writer chose only two of them, i.e. Public Service on 10.00 a.m. and Youth Service on 9.30 a.m. The data itself took from the utterances that related to her topic. The next, all the utterances were being read from the Bible by the Pastor did not include as her data. In collecting the data, the writer had several steps. Firstly, the writer asked permission to the Pastor to record the services. The second was to record the services. The third was to watch all services. The next was to transcribe all the utterances that produced by the Pastor. The last step was to analyze the utterances which showed formal and

informal speech style based on the characteristics of standard Bahasa Indonesia. The writer used two digits to sign those utterances that were put in the table. The first digit represented interlocutor or the congregation's age. The second digit referred to the utterances produced by the Pastor, e.g. 1.1

The data were analyzed based on every word in a sentence. Each word which is identified as informal Bahasa Indonesia marked in italic whereas formal Bahasa Indonesia would be underlined so the writer was easy to give the explanation about language features that found in every sentence. The last was the writer counted the speech styles that occurred in both sermons.

## FINDING AND DISSCUSSION

As mentioned earlier that the characteristics of standard Bahasa Indonesia help to classify the formal and informal style of Bahasa Indonesia used by the Pastor to address the congregation which would show up the category of the speech styles used by the Pastor in the conversation or talks.

Table 4.1. The Speech Styles of a Pastor to address the Public Service Congregation

Speech Styles in Bahasa Indonesia	number of occurrence	Percentage
Formal	40	32.78%
Informal	82	67.21%

The table above showed the existence of significant differences between formal and informal which were used by the Pastor to the Public Service. It was indeed quite astonishing because of the Pastor used more informal style to the congregation. However, the results is also suitable to the theory that proposed by Tampubolon's (1978) theory. Tampubolon (1978, p. 12) stated that the formality was used to respect the older and high position. The possibility that caused the Pastor to use informal style was due to the same age range between Public Service congregations with the Pastor. The Public Service congregation age was around 40 years old above which was not different greatly in terms of the age of the Pastor that was 44 years.

The Pastor intended to talk informally while discussing something that was booming or was well-known as basic knowledge which was understood and known by the congregation. This idea made the Pastor easily take the imagery before going into the main talks.

Extract 1:

1.4 *Coba, contoh: negeri kita ini katanya subur sekali, yang lagu Koesplus yang saya tidak pernah lupa, meskipun waktu lagu itu populer, saya masih SD barangkali, "bukan lautan bukan kolam susu", apa lagi kemudian, katanya nggak lupa, ehehe, lupa nggak lengkap ya.* (For example, they said our country is so fertile, like a song of Koesplus that I never forget, although the song was popular around the time when I was in Elementary School "bukan lautan bukan kolam susu" what next, mm, I said I did not forget, ehehe~, I forgot, it is not complete.)

By looking at the utterances produced by the Pastor, Koesplus' song was very famous to the Public Service congregation's generation so that it is not difficult to the Pastor to provide the examples. The explicit utterance which is showed the informality of Bahasa Indonesia was the word *nggak* should be *tidak* (no). The next informality was shown by the consistency of using the pattern of verbal phrase. The first example, *yang lagu Koesplus yang saya tidak pernah lupa*, should be written as *seperti lagu ciptaan Koesplus yang tidak pernah saya lupa*, (like a song of Koesplus that I never forget) and the second example, *meskipun waktu lagu itu populer, saya masih SD barangkali*, should be written as *meskipun lagu itu populer barangkali waktu saya masih SD*, (although the song was popular around the time when I was in Elementary School). Both examples of pattern verbal phrase indicated the misplaced of the subject *saya* (I) and conjunction *barangkali* (around the time).

The informality of Bahasa Indonesia also found when the Pastor extensively using nonstandard synthesis construction. However, this case was not an obstacle for the Public Service

congregation to understand the message because of the same basic knowledge between the Pastor and the congregation.

Extract 2:

- 1.51. *demonstran* should be *para pendemo* (demonstrators/protestors)
- 1.52. *penangis* should be *peratap* (mourners)
- 1.74. *ngga jadi* should be *batal* (cancel)

The next, the Pastor’s formality in using Bahasa Indonesia can be seen from the use of the standard Bahasa Indonesia like the consistency of using prefixes explicitly.

Extract 3:

- 1.95. prefix *me-*: *menjadi* from *jadi* (become), *membuat* from *buat* (create)
- 1.101. prefix *me-*, *per-*, and *ber-* explicitly: *membutuhkan* from *butuh* (need), *perjalanan* from *jalan* (a walk), *berumur* from *umur* (age), *menurut* from *turut* (take part)
- 1.117. prefix *me-* and *ber-* explicitly: *berjumpa* from *jumpa* (meet), *menantikan* from *nantikan* (wait)

The Pastor was also more likely to use formal Bahasa Indonesia when she was discussing giving the point related to the subject of the message. The language used by the Pastor was in accordance to the standard grammatical function for Bahasa Indonesia, that there are subject, predicate and object used properly.

Extract 4:

- 1.118. *Apa yang kita dapatkan jauh lebih besar daripada apa yang kita doakan, karena Dia adalah sumber hidup kita.* (What we get is much greater than what we pray for, because He is the source of our lives.)

The extract above can be elaborated by marking the Subject [S] + Predicate [P] + Object [O] + Complementation [C] based on characteristics of standard Bahasa Indonesia: *Apa yang kita dapatkan* [S] + *jauh lebih besar daripada* [P] + *apa yang kita doakan* [O] + *karena Dia adalah sumber hidup kita* [C].

The conclusion of this part can be explained by looking at the characteristics of Pastor’s speech of formal and informal Bahasa Indonesia. Firstly, the Pastor would like use formal style when she wanted to inform something important to the congregation, so that she chose to produce the utterances based on the characteristics of standard Bahasa Indonesia. Secondly, the Pastor tended to use informal style when she wanted to get closer to the congregation. The informal style is usually marked by the existence of dialects and local languages in a conversation.

Table 4.2. The Speech Styles of a Pastor to address the Youth Service Congregation

Speech Styles in Bahasa Indonesia	number of occurrence	Percentage
Formal	16	13.55%
Informal	102	86.44%

Based on the total and percentage in Table 4.2., it clearly showed that the Pastor used more informal style in Bahasa Indonesia to the Youth Service congregation. This result is compatible to Wardhaugh’s (2006, p. 51) statement, i.e. someone could talk formally or informally based on the environment around. In this case the age group of Youth Service congregation is an important factor for the Pastor. This is due to the Youth Service congregation’s age was far below the Pastor’s age; an average of Youth Service congregation was 18 years. Thus, the Pastor preferred to use informal style based on the level of the Youth service congregation’s understandings. The results indicated that the Pastor used about 20 utterances in the local dialects which understood by the congregation.

Extract 6:

2.49. *Lek gak naek, ya toh, ada kan yang kayak gitu, seneng banget jadi anak SD. Ini anak SMP 14 tahun, ini ancer-ancer.* (If you did not get up to the next level, many students are like that, like to stay in elementary school. This is junior high school students, 14 years old, this is just an estimate)

The local dialects above mentioned the words; *lek gak naek* meaning “if you did not get to next grade”, *ancer-ancer* meaning “estimate”. Besides the local dialects, another indication such as the use of register showed that the Pastor had a good relationship with Youth Service congregation and she really knew who they are, so that the Pastor felt no distance between the congregation and herself.

Extract 7:

2.69. *Karna tadi, eh Kevin mengajak kita merefleksikan Daud, ternyata Bu Linda juga menyiapkan kisah Daud, 1 Tawarikh pasal 21, ayat 13 sampai dan ayat 15, 1 Tawarikh pasal 21 ayat 13 saja dulu.* (Kevin invited us to reflect on David, yet Bu Linda also prepared the story of David, 1 Chronicles chapter 21, verses 13 to 15 and verse, 1 Chronicles chapter 21 verse 13.)

Moreover, the Pastor also widely used nonstandard utterances in Bahasa Indonesia to be more in line with the Youth Service congregation. One example of the utterances that are often used Pastor was the word *nyesel* that should be pronounced and written as *menyesal* which means “to feel sorry”.

However, the Pastor also used formal style based on characteristics of standard Bahasa Indonesia.

Extract 8:

2.41. *Saya berimajinasi di pikiran saya, entah benar atau tidak.* (I try to imagine in my mind, whether it is true or not.)

The extract above can be elaborated by marking the Subject [S] + Predicate [P] + Object [O] + Complementation [C] based on characteristics of standard Bahasa Indonesia: *Saya* [S] + *berimajinasi* [P] + *di pikiran saya* [O] + *entah benar atau tidak* [C].

Due to the explanation above the Pastor tended to use formal style because of the signal of one-way communication. The meaning of the term one-way communication is that the speaker plays the main role and doesn't need any feedback from the hearer. Based on the explanation, the example of one-way communication happened when the Pastor gave advice that should be heard and accepted by the Youth Service congregation. Whereas the informal style created when the Pastor and Youth Service congregation are communicating; the congregation gave respond to what has been asked by the Pastor. One of the examples was “*Amin? Amin-nya kok pelan-pelan?*” (Amen? Why is it so silent?). The Pastor previously gave a statement and asked the approval of the Youth Service congregation and they answered it, but the answer did not sound so loud so that the Pastor asked them to say it again. Moreover, there was also the consistency of using dialects and local languages.

Table 4.3. The Comparison of a Pastor's Speech Styles to address the Public and Youth Service Congregation

Speech Styles in Bahasa Indonesia	Public Service		Youth Service	
	n	%	n	%
Formal	40	32.78%	16	13.55%
Informal	82	67.21%	102	86.44%

Note:

n: number of occurrence

From the table above it can be concluded that both the Public Service and Youth Service, have one fundamental similarity that the percentage of using informal style are greater than that of

using formal style. The similarities of the informal style are most found on the use of the nonstandard vocabulary and the lexical items, for example *sodara* should be *saudara* (you), *ga/gak/nggak* should be *tidak* (no), *tapi* should be *tetapi* (but), *bisa* should be *dapat* (can), *kalo* should be *kalau* (if), and the codes *kan, deh, kok, ya*. All of this happened because of the influence of the local dialects and languages, so that these utterances have become a habit which was generally carried out by either the Pastor or the congregation. The Pastor understood that both the Public and Youth Service congregation also used and understood about the nonstandard vocabularies and lexical items. As result, there were no gaps between the Pastor and the congregation.

The differences found on the percentage of using formal style in both services. In the Public Service the numbers of using formal style is much more than to the Youth Service. The reason why the Pastor more used formal style to address the Public Service was the Pastor understood about the Public Service congregation's age was not as crucial as Youth Service congregation's age based on their youthful soul, in which the Youth Service should get a deeper explanation about the messages given.

## CONCLUSION

It is not easy being a Pastor, not only because they are trusted people but also they have to be the role models for mankind. However, the hardest thing lies on how the Pastor tried to explain the message given to the Church congregation. The surroundings of the Pastor were the congregation as the social factor. Church congregation's age could affect Pastor's way of speaking. As results, a Pastor had to adjust their ways of thinking and speaking according to Church congregation's age. It is a must responsible of a Pastor because the person's age affected their ways of thinking of the message given. The results of the analysis obtained, that is the Pastor used more informal style to both different group of congregation's ages; Public Service and Youth Service. However, the number of using formal style by the Pastor to address the Public Service is much greater than to address the Youth Service.

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