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A Study on Moslem Behavior Toward Khutbat Al-Jum'a

Barotun Mabaro

Universitas Pendidikan Guru Republik Indonesia Wiranegara
baronatumbaroh@yahoo.com

Abstract

This paper is derived from the result of the researcher's ethnographic research. It contains a description of moslem behavior in following Khutbat Al-Jum'a in Jumu'ah prayer. It discusses moslem viewpoints, customs, needs, and beliefs toward Khutbat Al-Jum'a presentation. It aims at giving 'a potrait' of a particular moslem culture on the Islamic practices. In collecting the data, the researcher used some instruments through some ways. The researcher was the main (human) instrument in this research. In addition, the researcher used interview guideline for obtaining data about the viewpoints, customs, needs, and beliefs toward Khutbat Al-Jum'a in Jumu'ah prayer participants. Furthermore, the researcher employed field-notes while she was observing the practice of Khutbat Al-Jum'a in Jumu'ah prayer. Last, the researcher documented the process of Khutbat Al-Jum'a presentation using camera. Finally, it resulted a developing theoretical ideas from the frame description and contributed to a refinement and betterment on Khutbat Al-Jum'a presentation.

Abstrak

Artikel ini merupakan hasil penelitian etnografis peneliti yang mendeskripsikan perilaku muslim dalam mengikuti doa Jumu'ah dalam Khutbah Al-Jum'a. Secara khusus membahas sudut pandang muslim, adat istiadat, kebutuhan, dan kepercayaan terhadap presentasi Khutbah Al-Jum'a. Penelitian ini bertujuan untuk memberikan 'potrait' budaya muslim tertentu pada praktik Islam. Dalam mengumpulkan data, peneliti menggunakan beberapa instrumen, yakni wawancara. Selain itu, peneliti menggunakan pedoman wawancara untuk mendapatkan data tentang sudut pandang, adat istiadat, kebutuhan, dan kepercayaan terhadap Khutbah Al-Jum'a pada peserta doa Jumu'ah. Selanjutnya, peneliti menggunakan catatan lapangan pada saat mengikuti amalan Khutbah Al-Jum'a. Terakhir, peneliti mendokumentasikan proses presentasi Khutbah Al-Jum'a menggunakan kamera. Akhirnya, menghasilkan ide-ide teoritis yang berkembang sehingga dapat berkontribusi dalam penyempurnaan presentasi Khutbat Al-Jum'a.

Keywords: khutbat al-jum'a; jumu'ah prayer; moslem behavior.

Introduction

Jumu'ah prayer was firstly legitimated by the prophet Muhammad. It was held in Madinah by leading of As'ad bin Zurarah *radhiyallahuanhu* (tarikh tasyri'). On Jumu'ah prayer, there should be also *Khutbat Al-Jum'a*. It aims at giving advice and motivation for moslems. Nashiruddin adds that the advice should include encouragement to keep believing in Allah and the prophet Muhammad. The motivation enhances spirit for a better living in this wordly life and the hereafter. While *khatib* (the preacher) is delivering *Khutbat Al-Jum'a*, the participants of Jumu'ah prayer must pay attention and keep focused on the material of *Khutbat Al-Jum'a*.

Unfortunately, there were some problems occurred during *Khutbat Al-Jum'a* presentation. This was based on the researcher's observation at some mosques in Pasuruan city from March 25th until June 18th, 2016. Moreover, the researcher concluded that *Khutbat Al-Jum'a* presentation was only the formal event which could not achieve its goals in making a better life for moslems. It was found that some participants were talking each other during *Khutbat Al-Jum'a* presentation. Some others were taking a rest by lying their backs on the wall. The others came late and did not follow *Khutbat Al-Jum'a* presentation even.

From the content of *Khutbat Al-Jum'a* presentation, the researcher recognized that *khatib* (the preacher) eventually delivered *Khutbat Al-Jum'a* with textual materials. Rarely, they presented contextual material which actually needed by the participants. *Khatib* (the preacher) also listed some ayat or hadits (the prophet narration). In the other case, *khatib* (the preacher) gave *Khutbat Al-Jum'a* using Arabian (a foreign language in Indonesia) fully which would not be understood by the participant easily. The researcher interviewed the participants of Jumu'ah prayer with full-Arabian *Khutbat Al-Jum'a*. And, they claimed that although full-Arabian *Khutbat Al-Jum'a* was not understandable, but they felt happy because it made Jumu'ah prayer ceremonial could be done in a short time. It did not waste their time then. Yet, the comprehension on *Khutbat Al-Jum'a* material is the basis of internalizing Islamic teaching, but the mentioned facts impacted the participants to get nothing from *khatib* presentation.

Khatib who delivered full-Arabian *Khutbat Al-Jum'a* were also interviewed. They stated that they got Arabian materials from some (old) books. The books were published in 1987, 1995, 2000, 2002, but it was very few published in a limit 10 years before. They tried to understand it and somehow memorize some parts in the home. They felt easier to read the books rather than designing new material by combining the book content with current social issues and necessities. *Khatib* stucked on a paradigm that *Khutbat Al-Jum'a* must be delivered using Arabian and it was denied to present it using the other language. But actually, the avoidance in *Khutbat Al-Jum'a* presentation is delivering using non-understandable language of *qoum* (the participants) because it will be useless in terms of comprehension and application (Sarwono, 2003). Unchanged language of *Khutbat Al-Jum'a* material is on *gratitude (hamdan lillah)*, *syahadatain*, *shalawat*, *quranic verses*, and *the prayer*. So, using Bahasa (rather than merely Arabian) is available for supporting the participants' comprehension on *Khutbat Al-Jum'a* material.

Based on the problems explained, the researcher here intended to study about moslem behavior toward *Khutbat Al-Jum'a* presentation. According to Al Wisol (2009), behavior is affected by some factors including the intension, customs, viewpoints, and needs. Therefore, in this research, the researcher would investigate these factors in order to formulate moslem behavior toward *Khutbat Al-Jum'a* presentation. In addition, the researcher also discovered moslem belief on giving solution for a refinement and betterment in the case of *Khutbat Al-Jum'a*. This research is important since it resulted a factual description of *Khutbat Al-Jum'a* presentation and some urgencies to improve the quality of life of every moslem, especially in Indonesia.

Interviewer could evaluate the sincerity and insights of the interviewee, and recheck the truth of the responses (Best, J.W., & Khan, 2003, p. 323). In addition, using interview can avoid misinterpretation of the question since the interviewee may get clarifying question directly from the interviewer. To be effective, the interview in this research was planned and structured carefully with its objectives. Therefore, the researcher made an interview guideline consisting of six questions (see appendix 1). Question one was '*Do you always follow Khutbat Al-Jum'a?*' (Apakah anda selalu mengikuti penyampaian Khutbah Sholat Jum'at?). By this question, the researcher could get data what a number of *Jum'ah prayer* participants who always came on time for following *Khutbat Al-Jum'a*. The second question was '*How do you always follow Khutbat Al-Jum'a?*' (Bagaimana cara anda mengikuti proses penyampaian khutbah?). The answer of the second question gave a description of the participants' customs during *Khutbat Al-Jum'a* presentation.

The third question was '*How do you evaluate the method of delivering Khutbat Al-Jum'a and the material?*' (Bagaimana kualitas cara penyampaian dan materi khutbah yang anda ikuti?). This question could give a description of the participants' viewpoints toward *Khutbat Al-Jum'a* presentation. Further question was '*How is your comprehension on Khutbat Al-Jum'a material?*' (Bagaimana tingkat pemahaman yang anda dapatkan setelah menyimak khutbah yang diberikan). This question was a leading question to get data about the participants' needs for following *Khutbat Al-Jum'a* presentation. This question was correlated with the fifth question. It was '*What impacts or advantages do you get from Khutbat Al-Jum'a presentation?*' (Dampak atau manfaat apa yang dapat Anda aplikasikan dalam kehidupan sehari-hari berdasarkan materi-materi khutbah yang Anda ikuti?).

The last question was '*What can you expect and suggest for the effectiveness and the usefulness of Khutbat Al-Jum'a presentation?*' (Harapan dan saran apa yang dapat anda berikan agar *Khutbah Sholat Jum'at* dapat terlaksana dengan efektif dan berdaya guna?). Through this last question, the researcher gained data about the participants' expectation and suggestion for *Khutbat Al-Jum'a* presentation. The result of this question could be assessed as the participants' belief for a refinement and betterment of *Khutbat Al-Jum'a* presentation. The blueprint of the interview guideline and the objectives can be seen in the following table

Table 1. Interview Blueprint

No	Question	Objective
1	<i>Do you always follow Khutbat Al-Jum'a?</i>	The participants' intension on <i>Khutbat Al-Jum'a presentation</i>
2	<i>How do you always follow Khutbat Al-Jum'a?</i>	The participants' customs during <i>Khutbat Al-Jum'a presentation</i>
3	<i>How do you evaluate the method of delivering Khutbat Al-Jum'a and the material?</i>	The participants' viewpoints on <i>Khutbat Al-Jum'a presentation</i>
4	<i>How is your comprehension on Khutbat Al-Jum'a material?</i>	The participants' needs on <i>Khutbat Al-Jum'a presentation</i>
5	<i>What impacts or advantages do you get from Khutbat Al-Jum'a presentation?</i>	The participants' needs for <i>Khutbat Al-Jum'a presentation</i>
6	<i>What can you expect and suggest for the effectiveness and the usefulness of Khutbat Al-Jum'a presentation?</i>	The participants' belief for a refinement and betterment of <i>Khutbat Al-Jum'a presentation</i>

The setting of the present research was at seven mosques in Pasuruan city, East Java, Indonesia. The researcher chose authoritative interviewees, meaning that not all moslems who participated in *Khutbat Al-Jum'a presentation* were interviewed one by one. But, the researcher decided the authoritative interviewees based on some criteria. First, the researcher took the authoritative interviewees from a group of participants who came earlier for *Jumuah prayer* (I1). Second, the researcher interviewed a group of participants who came on time for *Jumuah prayer* ceremonial (I2). And third, the researcher got purposive data from a group of participants who came late for *Jumuah prayer* ceremonial (I3). It also referred to a group of participants who only attended to the mosque but had done nothing.

Beside using interview to collect data, the researcher also used observation. In observation, the researcher wrote strengths and weaknesses occurred during *Khutbat Al-Jum'a presentation*. The researcher listed those things in the field-notes (see appendix 2). The researcher also supported the result of this research with photo documentation of *Jumuah prayer*.

Moslem Intension on Khutbat Al-Jum'a Presentation

Based on the data, the researcher could formulate that moslem intension on paying attention to *Khutbat Al-Jum'a presentation* was various. It was proved by the result of interview with a group of participants who came earlier (around 11.00-11.30 WIB) for *Jumuah prayer* ceremonial at the seven mosques (I1), a group of participants who came on time (11.31-12.00 WIB) for *Jumuah prayer* ceremonial at the seven mosques (I2), and a group of participants who came late (12.01 or in time of performing *Jumuah prayer*) for *Jumuah prayer* ceremonial

at the seven mosques (I3). I3 also referred to a group of participants who only attended to the mosque but had done nothing; both following *Khutbat Al-Jum'a* and performing Jumuaah prayer.

I1 generally stated that listening to *Khutbat Al-Jum'a* was an obligation too just like the obligation of Jumuaah prayer. Thus, they always came to the mosques earlier in the time of reciting holy quran with *taghanny* (a way of reciting quran using some criteria of notes or musical sound). Among the seven mosques, Jumuaah prayer ceremonial was always started with live- reciting holy quran with *taghanny*. Except, one mosque played *murottal cassette* in the beginning then it continued with *adzan*. At the six mosques, playing *murottal cassette* was also done around 10.30-11.30 a.m. It was a good reminder for I1 to get prepared for Jumuaah prayer ceremonial.

The researcher also looked for the work background of I1. They came from different field works. But, the participants with 50 years old or above dominated I1. *Ta'mir* or the mosque officials always came very earlier for preparing every matter of Jumuaah prayer ceremonial. Some of I1 were state officials (PNS), but they realized that Jumuaah prayer must be prioritized because it is only once for a week. *Pedicap* drivers also looked ready at the mosque before live- reciting holy quran with *taghanny* was started. Unemployed men also had stayed in the mosque earlier.

I2 claimed that they need to come in the time of *qiroah* (live- reciting holy quran with *taghanny*). They stated that they would not be hurry to come to the mosque and ready to follow Jumuaah prayer ceremonial, including *Khutbat Al-Jum'a*. I2 mostly viewed that *Khutbat Al-Jum'a* was a part of Jumuaah prayer. It replaced two *rakaat* in regular day-prayer (*dzuhur*) with the two *Khutbat Al-Jum'a*. So, they assumed that they would not achieve full reward (*ganjaran*) if they did not listen to the two *Khutbat Al-Jum'a*. I2 also came from various work-backgrounds. The number of participants with older and younger age in I2 was equal.

I3 was defined as a group of participants who came late (12.01 or in time of performing Jumuaah prayer) and also referred to a group of participants who only attended to the mosque but had done nothing; both following *Khutbat Al-Jum'a* and performing Jumuaah prayer. Younger participants (boys of elementary and high schools) dominated this group. I3 thought that *Khutbat Al-Jum'a* was an additional event in Jumuaah prayer. They argued that the obligation is Jumuaah prayer, but *Khutbat Al-Jum'a* is an optional part. This caused they did not come for listening *Khutbat Al-Jum'a* often.

Based on above findings, the researcher highlighted that the participants' intension to follow *Khutbat Al-Jum'a* was not affected by the work-background. Rather, it was more affected by their knowledge of *Khutbat Al-Jum'a* law and the age. Older participants tended to come earlier or on time, but not lately. Younger, especially school age-boys, tended to neglect *Khutbat Al-Jum'a* session so that they often came late.

According to Sudjana (2007), the degree of knowledge leads people to judge and behave properly or improperly. In this case, it was acceptable that younger participants claimed that *Khutbat Al-Jum'a* was not any kind of obligation; it was just an agenda in Jumuaah prayer. Respecting for various law on *Khutbat Al-Jum'a*, parents should still give understanding

and more knowledge about this. It should not be merely on cognitive understanding and knowledge, but also on its affective and psychomotoric. Indeed, by giving intension to *Khutbat Al-Jum'a*, they could empower their belief in Islam (affective), and they could become more discipline and had respect (psychomotoric). This is in line with the quranic verse Al-Baqarah: 208 which shows that cognition, affection, and psychomotor must be integrated to make people belong to Islam perfectly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning:

Oh you who believe! Enter perfectly in Islam and follow not the steps of Satan. Verily, he is to you a plain enemy [208].

Moslem Customs During Khutbat Al-Jum'a Presentation

From the observation, the researcher noted that the participants of Jumuah prayer at most of the seven mosques had different ways in following *Khutbat Al-Jum'a* presentation. The researcher could categorized them into five groups. First, a group of participants who could pay attention and listen to *Khutbat Al-Jum'a* carefully belonged to CS1. Second, a group of participants who only listened to *Khutbat Al-Jum'a* belonged to CS2. Third, a group of participants who listened to *Khutbat Al-Jum'a* while they were also talking with the others belonged to CS3. Fourth, a group of participants who listened to *Khutbat Al-Jum'a* while they were also playing the mobile phone belonged to CS4. Last, a group of participants who did not pay attention and listen to *Khutbat Al-Jum'a* belonged to CS5.

Studying about CS1-CS5, the researcher needed to emerge the reason and motive behind their customs. CS1 stated that they were accustomed to do the custom because they felt that *Khutbat Al-Jum'a* contained many important information. In addition, *Khutbat Al-Jum'a* could encourage them in believing in Allah and obeying Islamic teachings. CS2 said that *Khutbat Al-Jum'a* was also important, but their motive was only on holding Jumuah prayer ceremonial. CS3 actually would focus on *Khutbat Al-Jum'a* but the side-mates tried to invite for talking about something. CS3 stated that it seemed impolite to reject, thus they finally got involved in a talk although they knew the rules during *Khutbat Al-Jum'a* presentation actually. Another part of CS3 also gave statement that *Khutbat Al-Jum'a* was a boring session. To avoid sleepiness, they chose to talk with the side-mates for a while. But, it was also common that they factually continued talking until *Khutbat Al-Jum'a* presentation had been finished.

CS4 argued that talking with the others during *Khutbat Al-Jum'a* presentation was forbidden. Therefore, to deny boredom they preferred to check messages, updates, or any part on the mobile phone. But CS4 also admitted that, when *khatib* delivered out of date material or repeated the previous *Khutbat Al-Jum'a* material, sometimes got engaged to play a game on the mobile phone until Jumuah prayer had been started.

Moreover, *Khutbat Al-Jum'a* presentation and Jumuah prayer for CS5 was only a mass event. CS5 consisted of children participants. It was a pride actually that children had been

treated to join in Jumuaah prayer from the elementary school-age. Unfortunately, they did not follow *Khutbat Al-Jum'a* and perform Jumuaah prayer. Moreover, they made noise because they were busy for playing *Bobo boy cards*. In the other mosque, the children were talking and shouting their friends, even they were running around the mosque yard. High school-age participants also belonged to CS5. They were divided into two; first, they came and directly performed Jumuaah prayer, and second, those who came but did not perform Jumuaah prayer. This CS5 surely neglected *Khutbat Al-Jum'a* presentation.

Concerning this matter, the researcher quoted quranic verse Al-Jumuaah: 11 as the following

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ
التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

Meaning:

And when they see some-merchandise or some amusement, they disperse headlong to it, and leave you standing (while delivering Jumuaah's religious talk (Khutbat)). Say "that which Allah has is better than any amusement or merchandise! And Allah is the Best of Provider [11].

In relation with CS5 custom toward *Khutbat Al-Jum'a* and the proceeding verse, Shihab(2013) stated that amusement is the most undenied struggle during *Khutbat Al-Jum'a* presentation. It seemed light but it can decrease the sacred value on Jumuaah prayer. So, society must be aware about various customs toward *Khutbat Al-Jum'a* presentation. Especially for CS3, CS4, and CS5 custom toward *Khutbat Al-Jum'a* presentation, society should be brave to give them advice to keep focused and find advantages of *Khutbat Al-Jum'a* material. The other solutions must be available, and the researcher believed that society could conduct it for a better practice in Islam.

Moslem Viewpoints on *Khutbat Al-Jum'a* Presentation

Viewpoints on *Khutbat Al-Jum'a* presentation referred to the method used by *khatib* in delivering the material. The participants of the seven mosques mostly agreed that *khatib* used one-way communication in *Khutbat Al-Jum'a* presentation. It was suitable with the prophet Muhammad's instruction. As a narration by Jabir Ibn Abdillah *radiallahuanhu*

كَانَتْ خُطْبَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ يُحْمَدُ اللَّهُ وَيُثْنِي عَلَيْهِ ثُمَّ يَقُولُ عَلَىٰ إِثْرِ ذَلِكَ
وَقَدْ عَلَا صَوْتُهُ

Meaning:

The prophet delivered his Khutbat Al-Jum'a with complimenting Allah, and appreciated Him then continued giving advice loudly.

Khatib in the seven mosques used microphone in delivering *Khutbat Al-Jum'a*. Therefore, participants stated that *Khutbat Al-Jum'a* could be easily heard. The use of microphone in *Khutbat Al-Jum'a* presentation is acceptable because it can make *khatib* effective in spreading the material among a large of participants (Munandar & Elfrendi, 2009).

Some participants noticed that although they could listen *khatib* voice but sometimes it sounded unmotivating and spiritless. *Khatib* just delivered *Khutbat Al-Jum'a* material with low intonation and doubtful tone. It occurred in the mosques which *Khutbat Al-Jum'a* was presented with full-Arabian utterances.

Based on the finding, the researcher could predict that *khatib* low intonation and doubtful tone was affected by the background knowledge. *Khatib* could only adapt the material form *Khutbat Al-Jum'a* book. They then had not understood it comprehensively because of some difficult Arabian words, whereas they must deliver it well in front of the participants. Thus, the technique for minimizing false (in speech) was by lowering the intonation, yet actually it seemed doubtful even (Harmer, 2007). Inadequate knowledge of Arabian for *khatib* who tended to use full-Arabian *Khutbat Al-Jum'a* hence impacted to the participants' attention.

Moslem Needs on Khutbat Al-Jum'a Presentation

In defining the participants' needs, the researcher limited it only in terms of comprehension (CP) and advantages of *Khutbat Al-Jum'a* presentation. The researcher classified the comprehension into four. CP 1 belonged to **high** comprehension which was indicated by the participants' ability to reexplain *Khutbat Al-Jum'a* material. CP2 referred to **medium** comprehension which was indicated by the participants' ability to mention some points of *Khutbat Al-Jum'a* material. CP3 belonged to **low** comprehension. It was when the participants could mention only the general topic of *Khutbat Al-Jum'a* material. Last, CP 4 referred to **lost** comprehension because the participants here could say nothing about *Khutbat Al-Jum'a* material. This discussion was urgent as the break-down of the moslem custom discussion. It means each group of participants (CS1, CS2, CS3, CS4, and CS5) should have a level of comprehension on *Khutbat Al-Jum'a* material.

Through interview, the researcher gained data of the participants' level of comprehension. First, CS1 or a group of participants who could pay attention and listen to *Khutbat Al-Jum'a* carefully had CP 1. It was for CS1 who attended non full-Arabian *Khutbat Al-Jum'a*. It was proved when the researcher asked them to explain the *Khutbat Al-Jum'a* material, they could deliver it smoothly and correctly. The lack was on mentioning *ayat* since they could not memorize it directly. But, they could state the reference of *ayat* mentioned in *Khutbat Al-Jum'a* material. Next, CS1 who attended full-Arabian *Khutbat Al-Jum'a* had CP2 and CP3. In this case, the participants stated although they paid attention and listened carefully but

they felt difficult to comprehend *Khutbat Al-Jum'ah* material. So, here, custom did not affect comprehension but background knowledge took a role on it.

Second, CS2 or a group of participants who only listened to non full-Arabian *Khutbat Al-Jum'ah* achieved CP2. It was revealed through intervening the participants and they just could mention a little part of *Khutbat Al-Jum'ah* material. They only said, for example, 'khatib motivated us to be patient and practice of patience is so hard, so again we have to be patient'. In different, CS2 who attended full-Arabian *Khutbat Al-Jum'ah* got CP2, CP3, and CP4. They claimed that they always listened to full-Arabian *Khutbat Al-Jum'ah* although it was not interesting nor understandable. Once more, background knowledge of Arabian affected their comprehension.

Third, a group of participants who listened to *Khutbat Al-Jum'ah* while they were also talking with the others or CS3 achieved CP2, CP3, and CP4. CS3 with non full-Arabian *Khutbat Al-Jum'ah* material achieved better comprehension than CS3 with full-Arabian *Khutbat Al-Jum'ah* material. CS3 with non full-Arabian *Khutbat Al-Jum'ah* material could still mention some parts of *Khutbat Al-Jum'ah* material although they were busy talking with the others. But, CS3 with full-Arabian *Khutbat Al-Jum'ah* material, could only say 'Khutbat Al-Jum'ah material was about patience inshaallah'. Moreover, they only said 'just like it was or just like you heard'.

Fourth, CS4 or a group of participants who listened to *Khutbat Al-Jum'ah* while they were also playing the mobile phone experienced similar matters with CS3. In short, CS4 with non full-Arabian *Khutbat Al-Jum'ah* material could not reexplain *Khutbat Al-Jum'ah* material at whole but they could state some parts and the topic of *Khutbat Al-Jum'ah* material. Meanwhile, CS4 with full-Arabian *Khutbat Al-Jum'ah* material achieved CP3 or even CP4. Last, CS5 a group of participants who did not pay attention and listen to *Khutbat Al-Jum'ah* material achieved CP4 at all

After understanding level of comprehension achieved by each group, the researcher then interviewed the groups about the impacts or advantages they can figure out from *Khutbat Al-Jum'ah* material. It was found that those who got CP1 implemented *Khutbat Al-Jum'ah* material in their daily life and stucked on it as a guidance. Furthermore, CP2 achievers stated that *Khutbat Al-Jum'ah* material was as a reminder. Next, CP3 achievers seemed confused to state the advantages of *Khutbat Al-Jum'ah* material. It was because they only knew the topic and it was enough just as a point in Islamic teaching. Last, CP4 achievers could say anything about the advantages of *Khutbat Al-Jum'ah* material.

In conclusion, the participants' comprehension on *Khutbat Al-Jum'ah* material influenced impacts or advantages they can get for their life. And as explained before, the struggle in comprehending *Khutbat Al-Jum'ah* material was more on the language used for *Khutbat Al-Jum'ah* presentation. Concerning this case, Saville-Troike (Saville-Troike, 2003) states that comprehension on second or foreign language requires skill of multilingualism. It constrains people to acquire basic principles of that languages as an effort for comprehension. Therefore, the researcher could formulate that background knowledge of Arabian must be known by all moslems especially in the case of following full-Arabian *Khutbat Al-Jum'ah* material.

Ideal Khutbat Al-Jum'a Presentation

After knowing the intension, customs, viewpoints, and needs of the participants of *Khutbat Al-Jum'a presentation*, the researcher now tried to dig their belief on solution for a refinement and betterment of *Khutbat Al-Jum'a presentation*. Refinement and betterment here were defined differently. Refinement belonged to a further goodness on psychological aspect, while betterment to a further goodness more on physical aspect. The researcher interviewed the participants based on the group of intension toward *Khutbat Al-Jum'a presentation* (I1, I2, and I3). This decision was based on the assumption that intension is the key of any activities as the prophet said *انما الاعمال بالنيات*. Besides, intension is always in the beginning of an action which later contributes to the success or failure.

From the interview, the researcher could get solutions both for a refinement and also betterment of *Khutbat Al-Jum'a presentation* from the participant. The solutions are believed to make ideal *Khutbat Al-Jum'a presentation*. They are presented as follow:

- 1) Every moslem should realize and respect Friday day for following all agendas in Jumuah prayer ceremonial.
- 2) Every moslem should come earlier to the mosquem beginning from 11.00 and the latest is on 11.30. By doing this, moslems will not be hurried and can spend a more time for reciting quran in masjid. During the time, they can also greet and talk with the others until they would not start talking again in the time of *Khutbat Al-Jum'a presentation*.
- 3) *Khutbat Al-Jum'a* material should be designed as the solution and guidance for a better living. *Khatib* should not only copy the old, irrelevant, and hardly-understood material.
- 4) *Khutbat Al-Jum'a* material should be presented as simple as possible but with coherent, cohesive, and good arrangement thus *khatib* need not to repeat some sentences on *Khutbat Al-Jum'a presentation*. This can avoid the participants to make noise and get sleepy.
- 5) Every moslem should give their heart to advise the side-mates to keep focused on *Khutbat Al-Jum'a presentation*, and be brave to avoid talks.
- 6) Every father should company and gather with the children during *Khutbat Al-Jum'a presentation* and Jumuah prayer. This can control them to minimize noise with the other children which decrease the sacred of Jumuah prayer ceremonial.
- 7) Full-Arabian *Khutbat Al-Jum'a presentation* affected less-advantages for the participants. Thus, the goverment should promote learning Arabian to support moslem knowledge on it. But, modified Arabian-Indonesian *Khutbat Al-Jum'a presentation* will be more useful and adaptable for the participants.

Conclusion

The researcher here concludes that the intension of Jumuah prayer participants was various. It was not based on the work-background but on thei knowledge of *Khutbat Al-Jum'a* law and the ages. Then, the customs of the participant toward *Khutbat Al-Jum'a presentation* was also various. Some of them could focus from the beginning until the end

of *Khutbat Al-Jum'a* presentation. Some others listened *Khutbat Al-Jum'a* presentation by talking with others or playing mobile phone, moreover some other neglected it even. The participants' comprehension on *Khutbat Al-Jum'a* material was affected by the background knowledge, especially knowledge of Arabian language. The participants claimed they could implement what they could comprehend from *Khutbat Al-Jum'a* material. So, the easiest (understood language) *Khutbat Al-Jum'a* material will make them easy in implementing it in their daily life. Some solutions were revealed for a refinement and betterment of *Khutbat Al-Jum'a* presentation. It needs to be applied for a better Islam.

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