Discourse Ramadhan

by Uni Rita

Discourse of Communication During Month of Ramadan in Sorong and Mentawai of Indonesia

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Abstract

The use of the first-person pronoun 'we' show the attitude of the speaker when positioning the speech partner. The pronoun is considered involving the speech partner in the communication, so there is no more asymmetrical relationship between them. This paper would describe in detail the syntactic patterns in the use of 'we' as the inclusive plural pronoun in directive speech acts. The data were obtained through the recording of Ramadan lectures that took place in two different regions, namely Sorong in Eastern Indonesia and Mentawai in Western Indonesia. The results showed that the use of pronouns is associated with complex relationships, both in the attitudes of the parties involved and in the community who are the speech partners in a communication framework. Thus politeness in communication is disturbed in practice. This paper suggested the need for an understanding of personal pronouns in a cultural context and the need for the development of an equality model in society.

Keywords: *Personal Pronoun, Directive Speech Acts, Islamic Speech, Sorong, Mentawai*

1. Introduction

The asymmetrical relationship between the speaker and the speech partner begins to disappear by the use of the word 'we' as an inclusive first-person plural pronoun in communication. In Ramadan lectures, preachers as speakers who have higher status and authority than worshipers as speech partners, tend to use the word 'we'. The sentences that are often used in lectures include "Let us together get good luck with various kinds of deeds" and "We must take care of, respect and love each other, because when we love God's creation, then God will protect us", which show the engagement of the speech partners in communication. According to Scheibman, the use of inclusive plural pronouns is syntactically marked in two forms, namely using the modality and not using pre-stress in the past (Scheibman, 2004). The use of 'we' in communication, on the one hand, shows the closeness in the relationship (Inigo-Mora, 2004: 34) and, on the other hand, shows the existence of perception, attitude, and behaviour in a communication (Packard, 2018).

Studying the use of personal pronouns in communication not only concerns the communication process between speakers and speech partners that shows the relationship between the use of first-, second-, and third pronouns in the effectiveness of communication (Kitagawa & Lehrer, 1990; Fitzsimons & Kay, 2015; Packard 2018) but also the relationship between language and society and culture itself (Inigo-Mora, 2004; Kashima & Kashima, 1998). Fitzsimons and Kay said that the use of pronouns is related to perceptions of

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relationships, interpersonal interactions, and communication functions (Fitzsimons & Kay, 2015). Speakers consciously position the speech partners or audiences in interaction by involving politeness in using the second-person pronoun and considering todistance in a communication (Fortanet, 2003). Inigo-Mora said that the use of language also shows the problem of identity in a community, as a statement of the existence of applicable social categories. The importance of this study lies in the analysis of the use of 'we' as a personal pronoun, not only in the process of communication effectiveness but also in the context of how the use of 'we' in a community context. In other words, the choice of using 'we' appears as a reflection of the society and culture in which the language is used.

This paper aimed to analyse the attitude and choice of speakers (preachers) in Ramadan lectures through syntactic patterns of the use of the inclusive personal plural pronoun 'we' in directive speech acts. Syntactic patterns in the use of the inclusive plural pronoun 'we' were seen as markers of language politeness. However, variations in the use of 'we' were viewed dynamically in the practice of religious communication. In this way, three things distinguished this study from other existing studies. First, the use of the 'we' person pronoun does not depend on modality because without any modality the personal pronoun 'we' is already a statement of inclusiveness in the delivery of messages by preachers. Secondly, the use of the personal pronoun 'we' is not bound to the time category because, in communication, it can apply in different time units. Thirdly, the personal pronoun 'we', as a marker of politeness in treating speech partners, is very much bound to the socio-cultural context of a society. In other words, the use of the personal pronoun 'we' is a response to the values that apply in a society.

This paper would begin by demonstrating the extent to which the literature had responded to the use of the personal pronoun 'we' in various contexts and its meanings in the process of delivering messages. The next section would describe the methods that had been used as well as the results of the study of the use of these methods. Explanation of the speech-language of the preaching lectures would be analysed in the discussion section, followed by a conclusion at the end of the paper.

2. Literature Review

In communication, the use of the personal pronoun 'we' can explain the relationship between speakers and speech partners from various perspectives, namely statements that contain collective values, power relations, politeness, and closeness (interpersonal). A collective statement refers to joint statement that involves speakers and speech partners to show togetherness. The power relation statement shows the scope of inclusive meanings (namely speakers and speech partners) that are inherent in the pronoun 'we'. The statement of politeness means the use of the 'we' pronoun, which implies the spread of the effect of speech to speakers and speech partners. A statement of closeness (interpersonal) can be defined as a statement of emotional closeness between the speaker and the speech partner.

2.1. The personal prononun 'we' as perspectives in communication

In various works of literature, the personal pronoun 'we' can show perspectives in communication (Oleniak, 2018) because the form and structure of language are very relevant to discuss with cultural communication (Cheng, 2018). The pronoun 'we' is used by Oleniak to show the writer's attitude in a writing such as "We understand that ...", which explains the

perspective of the writer in a discussion. Likewise, the article of Adnyani et al. (2018) stated "we focus on the development of verbs in ... " and "we hypothesise that ... ", both of which indicate that the pronoun 'we' is used as the researcher's perspective to communicate research intentions and attitudes. Masroor and Ahmad (2017) stated that in constructing arguments, the first-person reference forms the progressive tilt of the author's vision (Gosden, 1993: 62), which marks how he/she chooses to project him/herself for the reader. Being the controller of the argument, the author's standpoint and projection point of view can be done explicitly or implicitly, making the author's 'visibility' an important factor in this case. The use of the first-person plural pronoun can have a complex discourse function, dependent on the author's motivation to express a positive face that shows solidarity. Besides, the pronoun 'we', which is followed by the verb 'investigate' or 'propose', often appears as an expression of attitude in the communication of researchers (Erker et al., 2018). Then Lim (2017) explained that, in term of the use of the pronoun 'we' in Korean grammar, when we have to use words to mention numbers, then the suffix 'tul' must be added, namely 'tul, ney, li, hui'. Then this journal also discussed the use of 'wuli' in this case as a first-person plural pronoun in Korean that not only refers to the representation of plurality in the normal way, but there are specific uses, linguistically.

2.2. The personal prononun 'we' as a collective statement

Many writers put the pronoun 'we' as a collective statement. One of them was Labben (2018) who defined the pronoun 'we' as collectivism. Serhly Potapenko also explained that the use of sensory-motor structure in the process of making persuasive texts shows that cognitive rhetorical effects are formed by managing the flow of energy consisting of changes in force and motion in certain linguistic units. In his article 'Cognitive rhetoric of effect: energy flow as a means of persuasion in inaugurals (2018)', Potapenko pointed out that Presidents J.F. Kennedy and G.W. Bush used the word 'we' as a symbol of inviting energy to get into a movement. In Isabel Inigo-Mora's research (2004), the word 'we' is the only pronoun that can be inclusive and exclusive and claims both authority and communality, at the same time (Sánchez Macarro, 2002 and Pennycook, 1994). Besides, there are two main characteristics defining pronouns: (1) always political in the sense that they always imply a power relationship and (2) they are always involved in the struggle for representation (Pennycook 1994: 175). This is the reason why they represent one of the main rhetorical tools used by politicians, as Wilson (1990) and Zupnick (1994) explained: pronouns are far more categorical: their use depends on the context of their production and, about the intentions of the speaker (Inigo-Mora, 2004).

2.3. The personal prononun 'we' as a statement of power relations

Isabel Inigo-Mora, in a study (2004), described the use of 'we' has two main special uses, namely exclusivity and inclusivity. Exclusivity means that the speaker excludes the listeners (me and my group) while inclusivity means the speaker and listener (me and you). Exclusivity is a way of distance, both from the listener and from what the speaker is saying, and is usually related to power. Brown and Levinson (1987: 202) stated that the broad use of pronouns is used to indicate 'I am' strong, as a speech by Neil Kinnock (Isabel Mora, 2004) who said that the use of the pronoun 'we' is directly related to the word 'power', which shows the form of 'Me and Power (You)' (Inigo-Mora, 2004). So, according to Pennycook

(1994:75), this dichotomy divides the pronoun 'we' on solidarity and rejection as well as communality and authority (Inigo-Mora, 2004).

Sanz's journal (2006) reinforced that the function of the pronoun itself is a contributor in constructing the identity of 'authority', which then the word 'we' exclusively considered as 'instances of self-mention'. And vice versa, 'we' can also mean a decrease in the degree of power possessed by someone. In the academic world, Okamura (2009) and Harwood (2007) both discuss in their journals. Okamura's article (2009) explains that in the use of the word 'we' exclusivity, there is an authority or "power relation" referred to, by referring to the teacher or person who is more skilled in the classroom and the world of education. Thus, the power relation in the pronoun 'we' is very exclusive because there is space between the speaker and the intended person. Meanwhile, in the pronoun 'we' in inclusiveness, there is collectivity and a very close relationship between the speaker and the speech partner, that in this case, as mentioned by Okamura (2009), there is collectivity between the teacher and students in the class on the use of the inclusive pronouns 'we'. But he added that the use of the pronoun 'we' is used less often because its use can be both exclusive and ambiguous.

2.4. The personal prononun 'we' as a statement of politeness

According to Brown and Yule (1983), language has two main functions, namely transactional (to communicate information) and interactional (to socialise). Language can be polite and rude, which then can lead to a causal impact on a relationship. The first-person plural pronoun 'we' is non-prototypical because it deviates from its original meaning (Helmbrecht, 2015). In interpersonal interactions, language can function implicitly to reflect, perpetuate, and communicate the perception of relationships. The use of the pronoun 'we' is intended to obscure who is being addressed by the speaker and this uncertainty is part of the politeness strategy (Holtgraves & Perdew, 2016). Masroor and Ahmad (2017) suggested that the use of the inclusive 'we' is considered as a type of solidarity strategy to maintain positive politeness. Many studies showed that interpersonal closeness and the use of plural pronouns are correlating to each other. Besides, the use of pronouns can lead people to see their own and other relationships as being closer and higher quality. Language also plays a significant role in reflecting and communicating stereotypes to someone, wherein the pronoun 'we', according to Brown and Levinson (1987), implies a form of politeness strategy that avoids the use of personal pronouns 'I' and 'You' because, in interactions, politeness strategy is very important (Cheng, 2018).

2.5. The personal prononun 'we' as a statement of interpersonal closeness

Gráinne M. Fitzsimonsi and Aaron C. Kay explained how various pronouns such as We, I, and You, can be used interchangeably to describe one's relationship with another. They specifically stated that people will feel the interpersonal relationship that is explained by the pronoun 'We' as a word that has a higher quality relation. This statement in line with research conducted by Inmaculada Fortanet (2004), which also found that the use of 'We' is considered far higher than 'You'. The pronoun 'We' also implies some closeness associated with concepts such as similarity, which can then be related to the perception of closeness. Masroor and Ahmad (2017) mentioned that the use of 'We' shows intimacy with the reader

as it discussed the use of the pronoun 'we' in editorials in print media, namely newspapers. The pronoun 'We' related to the perception of closeness ultimately leads to the mechanisation of 'mediation' which has a positive effect (Brewer & Gardner, 1996). Polo found that besides the personal pronoun 'we', the pronoun 'You' can also be used as a positive politeness strategy by speakers to strengthen interpersonal bonds with the audiences (Polo, 2018).

From various studies of the use of personal pronouns, it appears that the social context, which is the basis of interaction in language, lacks attention. The use of the pronoun 'We' in this case is still very varied with various perspectives used, namely the intention of the speaker. Therefore, the use of the pronoun 'we' that obscures the meaning becomes a little bit difficult for the speech partner to understand. It becomes ambiguous because there are no grammar settings about personal pronouns, especially in everyday conversation. The use of the pronoun 'we' in the language that we use often is very crucial to note.

3. Method

3.1. Research Sites

This study was conducted in two regions, namely Sorong Kota sub-district (West Papua) and Sipora Selatan sub-district (Sumatra Barat). These two locations were chosen based on the consideration that both are Muslim communities in non-Muslim areas. These Muslims are a minority in a country where the majority of the population is Muslim (85% of the population is Muslim). In this way, this research is expected to be able to analyse how non-Muslim contexts provide a framework for religious life in both research locations, which places Muslim communities as a minority.

Sorong City, Papua Barat, has an area of land and water of 1,105 km², most of which is hilly areas and divided into 10 districts. The population densities in 10 districts are quite diverse with the highest and lowest population densities are in Sorong and Sorong Kepulauan Districts, namely 420.14 people/km² and 59.27 people/km², respectively. The number of the Non-Papuan population in Sorong City of 133,988 people is more than that of Papuan, which is 56,637 people. The total labour force of Sorong City in 2015 is 98,263 people consisting of 63,720 men and 34,543 women. Of these, 17.26 per cent are unemployed. Meanwhile, the number of non-workforce is 61,318 people consisting of people who are still in school, take care of the household and, others. So, the labour force participation rate of Sorong City is 82.74 per cent.

Based on the age and type of employment of the labour force employed, most of the population are aged 35-44 years and working in large trade, retails, households, and hotels. Workers in Sorong City, according to their main employment status, 44,254 are labourers/employees, 19,526 are self-employed, 6,983 are trying to be assisted by unpaid workers, and the smallest number of them is free workers. The largest number of registered job seekers, according to the highest level of education, is high school graduates, totalling 8,109, followed by vocational graduates as many as 4,858. Judging from this data, more SMK graduates have already worked because they have been trained to be ready to work after graduation.

In the field of education, Sorong City has schools from kindergarten to senior high school with the following details: 52 kindergartens, 81 elementary schools, 37 junior high schools, 24 high schools, and 13 vocational schools. There are 11 universities in Sorong City,

including: Universitas Muhammadiyah Sorong, STAK Sorong, STAIN Sorong, University Victory, Poltekes Kemenkes Sorong, Sekolah Tinggi Theologi GKII Sorong, STIKES, UKIP Sorong. Poltekes Saint Paul, STIE Bukit Zaitun and Politeknik Kelautan dan Perikanan.

In general, in 2014, the percentage of religious adherents in Sorong City consisted of Protestants at 55.31%, Catholics at 8.22%, Islam 35.48%, Hindus at 0.28% and Buddhists at 0.78%. Religious adherents by district are presented in the following table:

No	District	Muslims	Protestants	Catholics	Hindus	Budhists
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1.	Sorong Barat	16,416	26,407	7,562	157	1.183
2.	Sorong Timur	19,112	18,774	2,437	273	174
3.	Sorong	20,210	19,875	1,602	-	-
4.	Sorong Kepulauan	5,612	8,696	1,053	-	-
5.	Sorong Utara	4,234	22,659	4,376	105	117
6.	Sorong Manoi	2,416	26,491	2,457	10	-
7.	Maladium Mes	809	9291	2,090	-	-
8.	Klaurung	601	9,721	1,323	-	-
9.	Malaimsimsa	991	16,529	762	-	-
10.	Sorong Kota	75,611	21,892	1,383	135	402
	Total	146,012	180,435	24,954	680	1,876

Source: *BPS Kota Sorong dalam Angka 2017*

The number of places of worship in Sorong City continued to increase from 2012 to 2016, as in the following table:

No	Year	Mosque	Protestant Church	Post PI	Catholic Church	Temple	Vihara
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1.	2012	88	219	42	15	1	3
2.	2013	88	219	42	15	1	3
3.	2014	110	260	36	15	1	2
4.	2015	…	…	…	…	…	…
5.	2016	120	264	32	7	1	2

Source: *BPS Kota Sorong dalam Angka 2017*

If Sorong is lying in eastern Indonesia, then Sipora Island is in western Indonesia, which is of Kepulauan Mentawai Regency. Sipora Island consists of two districts: Sipora Utara and Sipora Selatan. Sipora Utara District consists of 6 villages, namely Betumongga, Goissoinan, Bukit Pamewa, Sipora Jaya, Sido Makmur and Tuapejat. In 2016, the projected population of North Sipora District was 12,294 with details of 6,390 men and 5,904 women.

Sipora Selatan Subdistrict covers an area of 26,847 Ha and consists of 7 villages, namely Bosua, Nemnemleleu, Beriulou, Mara, Sioban, Matobe, and Saureinu. In 2016, the projected population of South Sipora Subdistrict amounted to 9,204 with details of 4,767 men and 4.4.37 women. In 2010, the percentage of religious followers in the Mentawai Islands District consisted of Muslims of 19.55%, Protestants of 48.99%, Catholics 30.90%, Hindus 3%, Buddhist of 0%, and Khiong Hu Chu of 0.0078%. The houses of worship in Sipora consist of 17 mosques, 47 Protestant churches, and 14 Catholic churches.

3.2. Research Data

The materials used as data sources were recordings of speeches of preachers, totalling 15 recordings, taken from the Al-Akbar Grand Mosque in Sorong City and 17 recorded lectures at Nurul Iman Mosque in Sioban Sipora. Data collection was done by recording lectures delivered by the preachers using audio recording devices. Subsequently, the recordings were transcribed.

The categorisation of materials was based on the directive speech act theory proposed by Huang (2007). This theory defined directive speech acts using parameters that the speaker, through his speech, asks the speech partner to take action. Positive politeness strategy data uses the politeness theory of Brown and Levinson (1987) with parameters that speakers in interacting must maintain the positive face of the speech partner.

3.3. Data Analysis

Data analysis was carried out in two stages: first, knowing the frequency of the appearance of the first-person plural pronouns 'we' using NVivo software version 11. Secondly, finding the type of speech act and politeness strategy that was carried out by following the three stages of qualitative data analysis initiated by Miles and Hubberman, namely data reduction, data presentation, and verification and conclusion drawing. Data reduction refers to the process when researchers mark preaching speeches that contain data to answer the research questions. Data presentation is the stage when data tagged are collected and grouped based on certain classifications following the theory used. Data verification and conclusion drawing are the stages when the research findings are described as research findings/results.

4. Findings

This research showed the tendency of the use of the first-person plural pronoun 'we' in Ramadan lectures in two research sites. Both in Sorong Kota (Papua) and Sipora (Mentawai, Sumatra Barat), the first-person pronoun 'we' became the main trend. The word 'we' appears as the dominant word used in every lecture. The findings also described the context in which the use of the personal pronoun 'we' is used.

4.1. The frequency of the appearance of the first-person plural pronoun 'we'

The application of the NVivo Software Version 11 to the discourse of preaching found that the frequency of the use of the first-person plural pronoun 'we' occurred 715 times in Sorong City and 1508 times in Sipora.

Figure 1: Intensity of the use of the personal pronoun 'we' in two regions

Sorong Kota District   Sipora District of Mentawai

In addition to the word 'us', the words 'Allah' and 'prayer' are important words with relatively high occurrence intensity. This tendency is reasonable given the context in which the appearance of these words is related to the ongoing Ramadan so that the terms related to religion appear automatically.

4.1. The syntactic pattern of the use of the inclusive first-person plural pronoun 'we'

From the recordings two syntactic patterns of the use of the first-person plural pronoun 'we' were found, namely modality as the left constituent of the pronoun 'we' and modality as the right constituent of the pronoun 'we'. Both of these patterns show that the pronoun 'we' is distributed freely — not bound by location. The use of modality is intended to extend the meaning of the clause it occupies, not to the pronoun 'we'.

4.1.1. Modality as the left constituent of the personal pronoun 'we'

Modality as the left constituent of the personal pronoun 'we' includes extra clausal modalities such as 'should', 'hopefully', and 'must'.

Figure 2: Modality as the Left Constituent of the Personal Pronoun 'We'

Data No.	Modality as the left constituent of the personal pronoun 'we'
01R-SIO-SYFR	All who attend or who have not been present tonight, we should take advantage of this holy month of Ramadan.
05-SOR-MN	As Muslims, men and women who believe in Allah SWT should always be grateful for the blessings of Allah that have been given to us, namely the favours of health, faith, devotion, sustenance, happiness and many other pleasures.
07-SOR-Alam	We, who used to pray in congregation only Maghrib, hopefully, there will be an increase in the quality of our faith, the quality of our worship. Inshaallah, in this month of Ramadan, Allah gives guidance. Later, we try to examine how to improve quality in worshipping Allah, as what we want: the quantity. Those used to give alms, hopefully, in this Ramadan will always keep giving alms. Those had never been recited the Quran in the previous Ramadan, hopefully, can read it completely in this Ramadhan. Let us intend, after this Ramadan until the next Ramadan, to never leave the Quran even if reading just a little of it, for just five to ten minutes. This

	is our introduction on this occasion.
09-SOR-Dir-d	In everyday life, we must practice caring, helping each other, always remembering God whenever and wherever and must not be arrogant nor insulting each other. All of these things must be practised in everyday life.

The quotation in Figure 2 shows that the modality as a left constituent of the pronoun 'we' is categorised as an extra-clausal adverb, which gives additional meaning to the clause attached. Thus, the existence of the modality does not affect the inclusive meaning of the pronoun 'we'. In the sentence "We should always be grateful for the blessings of God that has been given to us", the modality 'should' was distributed before the personal pronoun 'we' and used by preachers to strengthen the meaning of the invitation, not to expand the meaning of the personal pronoun 'we'. In the sentence "We must practice caring", the modality 'must' reinforce the meaning of the verb 'practice' and not affect the meaning of the pronoun 'we'.

4.1.2. Modality as a right constituent of the pronoun 'we'

Modality as the right closely constituent of 'we' pronouns includes modalities such as 'must' and 'can', the clausal adverb 'always', verbs such as 'wants' and 'necessary', adverb of manner 'really', and quantitative adverbs like 'ever' and 'always'.

Figure 3: Modality as a right constituent of the pronoun 'we'

Data No.	Modality as a right constituent of the pronoun 'we'
05-SOR-Dir-j	**We must** take care of each other, respect and love one another, because when we love the rights and creations of God, He will protect us and give goodness to us and guarantee our safety, in this world and the hereafter.
15R-SOR-Dir-d	O congregation, we are fortunate as long as we have parents who are still alive, because we can touch directly. So say beautiful words, good words. In fact, if **we want to** be successful, I say, **we cannot** forget parents, because they are the ones who educate us and raise us lovingly.
07-SOR-Dir-a	Those had never been recited the Quran in the previous Ramadan, hopefully, can read it completely in this Ramadhan. Let **us** intend, after this Ramadan until the next Ramadan, **to never** leave the Quran even if reading just a little of it, for just five to ten minutes. This is our introduction on this occasion.
04-SOR-Dir-d	Let us study the Quran together with people who understand. In terms of reading, we must be with people who understand, let alone if we want to translate and interpret it. Otherwise, we might mislead others if **we have never** studied with people who understand the Quran.
08R-SIO	Let us often remember Allah. Let's carry out our obligations and let us often read the Quran so that Allah Ta'ala opens our hearts and gives His guidance.
10R-SIO	While we are in the holy month of Ramadan a month full of forgiveness, let **us always** ask forgiveness from Allah SWT.
01-SOR-Dir-a	Therefore, we need to live the month of Ramadan. Hopefully **we can** get *Laylat al-Qadr*.
05-SOR-Dir-d	**We must** be sure because God has already said that **we must** spend part of our living, the provision that God has given us, for those who are entitled to receive it.
06-SOR- Dir-c	How do **we** practice **really** according to Islamic teachings? Of course, that **must** by being patient and learning a lot.
07-SOR-Dir-e	Inshaallah, in this month of Ramadan, Allah gives guidance. Later, we try to examine how to improve quality in worshipping Allah, as what we want: the quantity. Those used to give alms, hopefully, in this Ramadan will always keep giving alms. Those had never been recited the Quran in the previous Ramadan, hopefully, can read it completely in this Ramadhan. Let **us** intend, after this

	Ramadan until the next Ramadan, **to never** leave the Quran even if reading just a little of it
05-SOR-MN	We must be sure because God has already said that **we must** spend part of our living, the provision that God has given us, for those who are entitled to receive it.
09-SOR-Dir-f	So, we must improve the quality of prayer and fasting. Don't be lazy to ask Allah's forgiveness a lot. There is no great sin as long as **we always** ask for His forgiveness, and there is no small sin if we let it be big. So, small sins, if ignored, will overlap and become big, and there are no big sins as long as we ask for forgiveness.
14-SOR-Yakar	Do not let us make good prayer when seen by many people. But once praying alone, or no one sees, we pray in a bad way, very fast. **We need** to pay close attention to our prayers.

The modalities shown in Figure 3 provide additional meaning to the seriousness of the actions depicted in the speech but do not affect the meaning of the inclusiveness of the pronoun 'we'. In the speech "We must take care of each other, respect and love ...", the modal must reinforce the meaning of the predicate, but not affect the meaning of the pronoun 'we'. In the sentence "We cannot forget our parents", the modal can expand the meaning of verbs but does not affect the meaning of the pronoun 'we'.

4.2. The use of the pronoun 'we' as a marker of politeness

The inclusive pronoun 'we', in directive speech acts, that serves as a marker of the politeness of the preachers in the Ramadan lectures includes sub-types of *inviting*, *advising*, *praying*, *ordering*, and *prohibiting*.

4.2.1. The inclusive pronoun 'we' as a marker of politeness in 'inviting'

The inclusive pronouns 'we' as politeness marker in inviting speech acts include the verbs 'invite' and 'appeal' and lexical markers of invitations such as 'let's' and 'come on', as in Figure 4.

Figure 4: 'Inviting' Speech

Data No.	'Inviting' Speech
02-SOR-Dir-c	Through this moment of Ramadan we affirm: let us together achieve good fortune with various kinds of deeds.
02-SOR-Dir-g	Let me invite myself and all of us. In this Ramadan, we must improve, mainly, our prayers, then we evaluate our Quran recitation, and we evaluate these last ten.
04-SOR-Dir-d	Let us study the Quran together with people who understand. In terms of reading, we must be with people who understand, let alone if we want to translate and interpret it. Otherwise, we might mislead others if we have never studied with people who understand the Quran.
09-SOR-Dir-j	Let us together improve the quality of our prayers with the intention to offer the best of our prayers to Allah Subhanahu Wata'ala.
04-SOR-Syam	Come on, if our prayers are good, then let's maintain, we take care of our istiqomah as well as possible. If our prayers are not good, then let's learn more, we will improve our prayers to get to the perfection of prayers.

08-SOR-	We also invite all of us to always send Salam and Taslim to our prophet, namely the Prophet Muhammad salallahu'alaihi wasalam, the apostle who became the path of guidance to us all, directed us, was able to direct us to know what is good and what is true, and showed us which paths are straight and which are not allowed or that violate the provisions of Allah's laws.
02R-SIO-BR	We appeal to the Muslims who have carried out fasting during the day, praise to God, for three days, let us be present to carry out qiyamullail worship. Don't just be in our own homes, ladies and gentlemen.
08R-SIO	Let us often remember Allah. Let's carry out our obligations and let us often read the Quran so that Allah Ta'ala opens our hearts and gives His guidance.
11R-SIO	Let us multiply good deeds with our bodies or with our property.
16R-SIO	Let us try to instil courage in our lives, dare to tell the truth, dare to prevent evil. Moreover, in a short time, we will choose a leader, choose a brave leader. Dare to run the rules, dare to oppose all forms of injustice, dare to do justice for the people.
16R-SIO	We have the right to uphold the truth, but not in dirty ways. Let's follow the procedure. When there is someone defames a religion, let's report him and don't hit or kill him reactively and carelessly. There could be people who might deliberately blaspheme Islam by deliberately insulting the prophet Muhammad SAW.
23R-SIO	Let us, especially mothers and fathers who may be old, always ask Allah for forgiveness.
04-SOR-Syam	**Let us** study the Quran together with people who understand. In terms of reading, we must be with people who understand, let alone if we want to translate and interpret it. Otherwise, we might mislead others if we have never studied with people who understand the Quran.
10-SOR-Dir-b	Let us again not only memorise the Quran but do taddabur on it, in this case it is al-Fatihah because it becomes the pillar of the validity of prayer.
10R-SIO	While we are in the holy month of Ramadan a month full of forgiveness, let **us always** ask forgiveness from Allah SWT.
10-SOR-MFiq	Let us again not only memorise the Quran but do taddabur on it, in this case it is al-Fatihah because it becomes the pillar of the validity of prayer.
09-SOR-Nam	Let us together improve the quality of our prayers with the intention to offer the best of our prayers to Allah Subhanahu Wata'ala.

The act of inviting in Figure 4 is characterised by two ways, namely performative verbs such as 'inviting' and 'appealing' and lexical verbs such as 'let's' and 'come on'. The inclusive pronoun 'we' was used by preachers to soften coercion due to differences in authority between preachers and worshipers. In the speech "We invite all of us ...," the verb 'invite' becomes a parameter showing that this speech is a sub-category of inviting directive speech, where the preacher politely asks the partner worshipers to take action in the invitation. In the statement "Let us together improve the quality of our prayers," the marker 'let's' indicates that the clause occupied is an invitation. The use of the personal pronoun 'we' clarifies the scope of the preacher in the invitation.

4.2.2. The inclusive pronoun 'we' as a marker of politeness in "advising"

The use of the pronoun 'we' as a marker of politeness in the act of directive 'advising' directives is marked by the verb 'recommended' and 'encouraged' and lexically categorised as modalities including 'should' and 'necessary' as in Figure 5

Figure 5: 'Advising' Speech

Data No.	'Advising' Speech
07-SOR-Dir-b	Before the month of Ramadan comes, we are encouraged to increase silaturrahim, to forgive one another.
01R-SIO-SYFR	All who attend or who have not been present tonight, we should take advantage of this holy month of Ramadan.
05-SOR-MN	As Muslims, men and women who believe in Allah SWT should always be grateful for the blessings of Allah that have been given to us, namely the favours of health, faith, devotion, sustenance, happiness and many other pleasures.
10-SOR-Dir-a	We are recommended to pray in a congregation because the obligation is delegated to the priest who reads it if we have not memorized the letter.

The 'advising' directive action in Figure 5 is marked by the verbs 'recommended' and 'encouraged' and, lexically, 'should' and 'need'. The inclusive pronoun 'we' is used by preachers in advising worshipers to reduce the distance between speakers and speech acts by involving themselves in their advice. In the speech "We are advised to pray in a congregation", the pronoun 'we' means the preacher and, simultaneously, the individuals covered by his speech.

4.2.3. The inclusive pronoun 'we' as a marker of politeness in "praying for both the speaker and the speech partners"

The use of the pronoun 'we' as a marker of politeness in the directive speech act of 'praying' is centred on the 'hopefully' modality as shown in Figure 6.

Figure 6: 'Praying' Speech

Data No.	'Praying' Speech
01-SOR	Therefore, we need to turn on the month of Ramadan, <u>hopefully</u> we can get *Laylat al-Qadr*.
07-SOR	We, who used to pray in congregation only Maghrib, <u>hopefully</u>, there will be an increase in the quality of our faith, the quality of our worship. Inshaallah, in this month of Ramadan, Allah gives guidance. Later, we try to examine how to improve quality in worshipping Allah, as what we want: the quantity. Those used to give alms, hopefully, in this Ramadan will always keep giving alms. Those had never been recited the Quran in the previous Ramadan, hopefully, can read it completely in this Ramadhan. Let us intend, after this Ramadan until the next Ramadan, to never leave the Quran even if reading just a little of it.

The directive action praying in Figure 6 is marked with an extra-clausal adverb 'hopefully'. The inclusive pronoun 'we' is used by preachers to involve themselves in prayer or the hope of worshipers to reduce the power gap between the speaker and the speech act. In the sentence, "Hopefully we can get *Laylat al-Qadr*" implies that getting the night of Laylat al-Qadr is a prayer and hope for both preachers and worshipers.

4.2.4. Politeness markers in "ordering"

The use of the pronoun 'we' as a marker of politeness in the directive speech act 'ordering' is marked by three categories, namely the verbs in the form of imperative, modal, and the politeness marker 'please', as in Figure 7.

Figure 7: 'Ordering' Speech

No Data	'Ordering' Speech
08-SOR	Once listening to the call to prayer, then we should immediately leave worldly activities and immediately to carry out worship in congregation.
05-SOR	Keep order, because there is not a single verse in the Qur'an that says we are enemies with each other.
01R-SIO-SYFR	<u>Please</u> convey to our family and to our neighbors, that tomorrow we will start the first fasting.
01R-SIO-SYFR	<u>Please</u> keep our good relations with our families, to our neighbors because we will carry out, all Muslims should feel called.
04R-SIO-	Let us be here to listen to studies like this, as spiritual food
08R-SIO	Let us increase our good deeds for Allah SWT. Carry out Allah's commands so that our remaining age becomes a blessing on His side and we can return to Him by what is called Husnul Khotimah.
11-SOR-Sint	Take advantage of our days, our nights. For example before we go to sleep, we can mention Allah SWT, read the Qur'an, and perform witir prayers.
10R-SIO	Asking forgiveness from Allah swt not only makes our sins forgiven, but also gives us a way out of every problem in this world.
06-SOR- Dir-c	How to make our practice truly in accordance with Islamic teachings is, of course, by being patient and learning a lot.
05-SOR-MN	We must be sure, because indeed Allah has said that we must spend part of our property that He has given us, for those who are entitled to receive it.
05-SOR-MN	Let us keep order, because there is not a single verse in the Qur'an that says we are enemies with each other.
09-SOR-Nam	In everyday life, we must practice caring, helping each other, always remembering God whenever and wherever and must not be arrogant nor insulting each other. All of these things must be practised in everyday life.
05-SOR-Dir-j	We must take care of each other, respect and love one another, because when we love the rights and creations of God, He will protect us and give goodness to us and guarantee our safety, in this world and the hereafter.

The act 'ordering' in Figure 7 is characterised by three forms, namely the imperative form such as 'let us be here', 'take advantage of our days', 'we should immediately'; the modal 'must' like 'we must take care of each other' and 'we must practice', and the politeness marker 'please' like 'please, let us keep'. In conducting speech acts, the difference in power between the speaker and the speech partner appears clearly. Therefore, the inclusive pronoun 'we' is used by preachers to soften coercion due to differences in power between the speaker and the speech partners.

4.2.5. Politeness markers in 'prohibiting'

The use of the pronoun 'us' as a marker of politeness in the directive speech act 'prohibiting' is marked with the verb 'do not' and 'must not' as in Figure 8.

Figure 8: 'Prohibiting' Speech

Data No.	'Prohibiting' Speech
08-SOR-Dir-b	Do not let us fall into negligence and forget to perform worship to Allah subhanahu wata'ala due to outrageous love of our children and wife.
12-SOR-Dir-a	Therefore, O Muslims and Muslim women, in this life, do not say that we cannot, but tell ourselves that we can. Our eyes, we must improve our way of looking at people, don't always slander, don't always blaspheme.
14-SOR-Dir-b	Do not let us make good prayer when seen by many people. But once praying alone, or no one sees, we pray in a bad way, very fast. We need to pay close attention to our prayers.
09-SOR-Nam	We, in this month of Ramadan, don't be lazy. We maximize our worship, often asking forgiveness from Allah, so that our worship is accepted by Him, so that we can enter heaven. Do not be ignorant, often pray, often recite the Koran, pray at night then do the sahur. So don't be ignorant. If we ignore our sins, it is very dangerous.
15R-SOR-Akbar	Do not let any of us pray and fast in such a way, even go for Hajj and Umrah every year, but do not pay attention to our parents.
01R-SIO-SYFR	Do not ignore our worship for seeking His provision.
01R-SIO-SYFR	Please pray together, don't go to the mosque, don't run around, don't play around, enter the mosque
06R-SIO-BR	Therefore, when we see something that is not good, when we know bad news, do not immediately believe it before we see whether the news we hear and see is true.
08R-SIO	Let us not be like those who forget themselves and forget Allah. Let us not forget the blessings given by Allah SWT. Do dhikr often, make friends with many people who are pious, often do dhikr and read the Quran.
11R-SIO	Although in essence we are told to serve our parents, but we cannot swear by our parents' names because our parents are creatures.
11R-SIO	Don't put the world in our hearts. But hold the world in our hands and put the afterlife in our hearts, God in our hearts. Because, if we put the world in our hearts, we will justify all means to get it, not caring for friends and foes, no matter whether something belongs to us or someone else, we will assume that someone else's belongs to us, claim that it is ours, even though we can't take other people's rights.
15R-SIO	Although there are those who pray for us to have an accident, we must not respond with the same thing.
12-SOR-nurw	Don't be complacent. By carrying out the obligations described in the Quran, we will enter into His heaven, inshaallah.
14-SOR-Yakar	Do not let us make good prayer when seen by many people. But once praying alone, or no one sees, we pray in a bad way, very fast. We need to pay close attention to our prayers.

The prohibiting action in Figure 8 is characterised by two forms namely the imperative form "don't" such as "don't be complacent", "do not immediately believe ", "don't ignore worships" and the marker of negation "no" and the modal like "we must not respond with the same

thing", "we can't take other people's rights." In conducting the 'prohibiting' speech, the difference in power between the speaker and the speech partner appears clearly. Therefore, the inclusive pronoun "we" is used by preachers to soften coercion due to differences in power between the speaker and the speech partners..

5. Discussion

The data above shows some important findings that can be presented as follows:

5.1. Preachers tend to use the personal pronoun 'we' in preaching because they are inclusive and non-prototypical. Inclusive means that, inherently, 'we' is referring to 'I' and 'you' while non-prototypical means that the first-person plural pronoun 'we' experience deviations from the original meaning, depending on the context of the interaction. The main purpose of preaching is to invite Muslims to practice their religious teachings so that speech acts that are more widely used by preachers are in the form of directive speech acts, include inviting, advising, praying, ordering and prohibiting. Preachers as speakers who have higher authority (power) than congregations use the pronoun 'we' to respect the positive face of pilgrims so that pilgrims feel liked and respected.

5.2. That can happen for two reasons. First, preachers face worshipers who are very heterogeneous societies in terms of ethnicity, language, education level, socioeconomic status, and so forth. This heterogeneity of worshipers requires preachers to use communication strategies that can accommodate the differences that exist so that the messages can be understood and practised by the congregation. Secondly, although preachers have higher authority/power compared to the congregation, preachers do not have social ties that can bind them with certain rules to curb their freedom, as does the relationship between teachers and students. This condition requires the preachers to consider the use of language so that the congregation does not feel assaulted.

The use of the personal pronoun 'we' apparently does not depend on modality because without modality, it is already a statement of inclusiveness in the delivery of messages by preachers. The use of modalities in construction using the pronoun 'we' is only used to expand the meaning of the clause it occupies. But it does not affect the inclusiveness of the meaning of the pronoun 'we'. This proves that the meaning of the pronoun 'we' in Indonesian is not grammatically understood.

The preacher uses modalities to add to his sense of subjectivity in knocking on the hearts of the congregation, in addition to the function of familiarising himself with the congregation so as to narrow differences and build togetherness, and religious messages conveyed can be understood by the congregation. The meaning of the pronoun 'we' in Indonesian is not grammatically understood because the first-person pronouns are clearly distinguished by using different lexises - inclusive 'we' (me and you) and exclusive 'we' (me and the individual/group other). This shows that

5.3. The use of the pronoun "we" is not bound to the time category because the word "we" in communication can apply in different time units. The pronouns 'we' in Indonesian are not attached to verbs, so they are not influenced by other elements in the construction they occupy. Furthermore, this is shown by the absence of the influence of time adverbs on the expansion or narrowing of the meaning of the personal pronoun 'we'.

5.4. The personal pronoun as a marker of politeness in treating speech partners is very bound to the socio-cultural context of a society. In eastern Indonesia, the use of the word 'we', in communication using Bahasa Indonesia among Buginese and Makassarese people, is intended as a polite greeting to speech partners. A polite greeting can be because the interlocutor is considered a respected person because of his higher position (power relation). It could also be because the speech partner is an unknown person, even though younger than the speaker, it is considered polite to say hello to the speaker to the speech partner. In the context of Bugis and Makassarese languages, the pronoun 'we' in greetings using Bahasa Indonesian are equivalent (but intended to replace) to the words 'Idi' (Bugis) and 'ikatte' (Makassar). Only because used in Bahasa Indonesian, the pronoun 'we' is used with a nuance of ethics of the Buginese and Makassar languages. Therefore, these two greeting words not only show ethics in language, but also the existence of structure or stratification in Bugis and Makassar languages.

6. Conclusions

The use of the First-person Plural Pronoun in Directive Speech Actions in religious lectures in Sorong District of Papua and Mentawai in Sumatra Barat shows that there is preacher's statement about their inclusive attitude in delivering messages that are not grammatically marked, but lexically. However, the pronoun 'we' in both Sorong and Mentawai does not have differences in lexical categories, although, in da'wah/preaching, they are influenced by their respective local languages. What shown by the pronoun "we" in the preaching, in addition to ethical values and politeness, shows the seriousness and the persuasive style of preachers to influence and invite the speech partners (the ummah) to do and follow something according to their expectations.

There are two reasons of why the preachers use the pronoun 'we', namely first, preachers face the congregations who are very heterogeneous in terms of ethnicity, language, education level, socioeconomic status, and so forth. Secondly, although preachers have higher authority/power compared to the congregation, preachers do not have social ties that can bind them, as does the relationship between patrons and clients. Preachers do not have legitimacy in the Muslim community in Sorong and Mentawai so they need an approach in the communication process aimed at broadcasting Islam.

The use of the personal pronoun 'we', thus, shows the preachers' response to social situations on the one hand and pays attention to the effectiveness of communication on the other. The use of 'we', in addition to being a statement of attitudes and morality of the preachers, is having the power to force the community acceptance of religious messages delivered. To reconcile with a situation is not necessarily a defeatist attitude, but rather a political communication in persuading the speech partner to receive the messages conveyed.

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