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Ignasius Triyana

Suggested Scoring Rubric for English Correspondence Subject

Demetria Tri Adri Suyati & FX. Indrojiono

*From Structure to Message: A Linguistic Analysis of Moral and Ethical Communication
in Church Sermons*

Kristina Wasiyati

Peran Komisi Penyiaran Indonesia Daerah (KPID) Daerah Istimewa Yogyakarta (DIY)
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DEWAN REDAKSI

Penanggung jawab:

Dr. Kristina Wasiyati, S.Pd., M.Hum
Direktur ASM Marsudirini Santa Maria Yogyakarta

Penyunting Ahli:

Dr. R. Kunjana Rahardi, M.Hum
Universitas Sanata Dharma Yogyakarta

Penyunting Bahasa:

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- ☐ Ignatius Triyana, S.I.P., M.M.

Produksi:

Drs. Paulus Glorie Pamungkas, M.Hum

Administrasi dan Sirkulasi:

Agustinus Iryanto, S.Kom., M.Kom.

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FROM STRUCTURE TO MESSAGE: A LINGUISTIC ANALYSIS OF MORAL AND ETHICAL COMMUNICATION IN CHURCH SERMONS

by Kristina Wasiyati

Abstrak

Penelitian ini menganalisis struktur, ciri kebahasaan, serta pesan moral dan etis dalam tiga khotbah gereja melalui pendekatan linguistik dan wacana. Tujuannya adalah mengeksplorasi bagaimana nilai moral-etis dikomunikasikan dari mimbar dengan menyoroti pengorganisasian struktur, pilihan bahasa, dan strategi retorik yang berdampak pada jemaat. Metode kualitatif berbasis teks digunakan dengan mentranskripsikan setiap khotbah, kemudian menganalisisnya secara individual dan holistik. Hasil penelitian menunjukkan bahwa struktur khotbah mengikuti pola naratif yang konsisten – dimulai dari pembukaan, rujukan ayat Kitab Suci, penjelasan kontekstual, ajakan moral, hingga penerapan praktis, dan diakhiri dengan berkat. Strategi kebahasaan mencakup pengulangan, pertanyaan retorik, idiom lokal, dan ilustrasi naratif. Tema moral-etis seperti pengampunan, melawan pencobaan, kerendahan hati, dan kepedulian komunitas disampaikan baik secara eksplisit maupun implisit. Temuan ini menegaskan bahwa khotbah tidak hanya menyampaikan pesan teologis, tetapi juga menyesuaikan dengan kebutuhan umat, serta memperkaya kajian wacana keagamaan tentang peran bahasa dalam komunikasi moral.

Kata kunci: khotbah gereja, kualitatif berbasis teks, tema moral-etis, wacana keagamaan

A. Introduction

Communication in religious contexts has long been a central topic of interest to linguists, theologians, and communication scholars alike. Sermons, as a primary form of oral religious discourse, serve not only as vehicles for theological instruction but also as platforms for moral and ethical guidance. They shape congregational values, foster community identity, and influence personal behaviour. In Christian traditions, sermons are not merely speeches; they are structured acts of meaning-making in which biblical interpretation, moral message, and rhetorical artistry intertwine. However, while theological studies often focus on the doctrinal content of sermons, fewer studies examine how moral and ethical messages are linguistically constructed and delivered, especially within the framework of discourse structure.

Moral and ethical communication in sermons is an inherently complex

phenomenon. It involves the intersection of textual structure, linguistic choice, and audience engagement. The preacher's role is not simply to transmit information but to craft a narrative that resonates with lived experience, negotiates cultural values, and motivates ethical action. From a linguistic perspective, sermons present a rich site for examining how language organizes thought, persuades audiences, and frames moral reasoning. From a discourse perspective, sermons operate at multiple levels: they contain biblical quotations, paraphrased scripture, illustrative anecdotes, moral imperatives, and appeals to shared values. This layered nature makes them ideal for exploring the interplay between structure and message.

Previous studies had been held in the field of persuasion in religious discourse to enhance credibility in sermon titles and openings (Adam, 2017), a systemic functional linguistic analysis of sermon

discourse to evaluate attitude in UAE sermons (Alenesi, 2019), rhetorical strategies in African American preaching (McDonald, 2024), and persuasive religious arguments (Ni Ma, 2022). While these studies have deepened our understanding of the rhetorical and semantic aspects of preaching, there remains a notable gap in integrating a structural analysis of sermons with a close examination of moral and ethical messaging. In other words, how sermon structure itself supports and amplifies moral and ethical communication has not been systematically explored in many recent works.

Moreover, most linguistic studies of sermons focus on multiple speakers or traditions, often at the expense of examining depth within a single preacher's corpus. A concentrated focus on a small set of sermons by the same pastor can yield unique insights into how consistent stylistic, structural, and moral strategies are employed over time. This micro-level perspective allows for a more precise understanding of how individual communicators construct moral authority, balance biblical exposition with contemporary relevance, and engage audiences on ethical issues.

This study responds to these gaps by analysing three sermons delivered by the same Catholic pastor, focusing on the linguistic and discourse structures that frame moral and ethical content. The sermons are examined not only for their thematic elements but also for the way their formal structure – openings, scripture explanations, illustrative narratives, moral appeals, and closings – supports the communication of moral imperatives. A bilingual (Indonesian-English) presentation of the sermons provides additional value, enabling cross-linguistic comparison and making the findings accessible to both local and international scholarship.

Methodologically, this research employs qualitative linguistic and discourse analysis, guided by three analytical dimensions: structure, language use, and

moral-ethical messaging. Structure refers to the macro-organization of the sermon, including transitions between scripture reading, exposition, and application. Language use encompasses lexical choice, rhetorical devices, and pragmatic strategies, such as code-switching and the use of local idioms. Moral-ethical messaging focuses on the explicit and implicit ways in which sermons frame issues of right and wrong, virtue and vice, and communal and individual responsibility. By bringing these dimensions together, the study aims to reveal how sermon structure not only conveys but also shapes moral and ethical meaning.

The significance of this research lies in its interdisciplinary contribution. For linguistics, it adds to the understanding of how discourse structure functions in moral persuasion. For theology and homiletics, it offers insights into the communicative techniques that may enhance or hinder ethical engagement. For practitioners, particularly preachers and religious educators, it provides a framework for reflecting on how sermon design can more effectively foster moral understanding and commitment.

In sum, this article situates itself at the intersection of linguistics, discourse studies, and moral communication. It addresses a specific gap in current scholarship by linking structural analysis of sermons to the delivery of moral and ethical content, drawing on a focused corpus from a single preacher for in-depth insight. The findings aim to enrich both theoretical discussions of religious discourse and practical approaches to sermon composition, ultimately contributing to the broader conversation on how language shapes moral life in faith communities.

B. Literature Review

1. Discourse Structure in Sermons and Genre Analysis

Sermons are now widely recognized as a distinct genre with patterned discourse structures – opening, exposition, narrative,

moral application, and closing moves. Cheong's cross-cultural genre analysis of sermons delivered by Korean, Filipino, and American pastors identified both universal structural stages and cultural rhetorical markers unique to each tradition. This highlights the value of investigating structure across cultural contexts.

Narrative analysis offers further theoretical grounding. Labov's model – comprising components like abstract, orientation, complicating action, evaluation, resolution, and coda – has been applied to sermon language to elucidate how moral meaning is constructed through storytelling (Johnstone, 2018). Abstract is a brief summary or introduction to the main theme or story that will be shared. This prepares the listener and piques their interest. Orientation provides context, set the scene, introduce characters, and establish the time and place of the narrative. In a sermon, this might involve describing the historical or cultural context of a biblical story. Complicating action is the sequence of events that build tension and lead to a climax. In a sermon, this would be the unfolding of the story itself, whether it's a biblical tale, a personal anecdote, or a hypothetical situation. Evaluation elements highlight the significance of the events, revealing the preacher's perspective, emotions, and the moral of the story. This can be done through direct commentary, rhetorical questions, or appeals to the audience's emotions. Resolution provides the outcome or conclusion of the narrative, offering a sense of closure and answering the question raised by the complicating action. In a sermon, this could be a clear statement of the lesson learned or a call to action. Coda bridges the narrative back to the present, connecting the story's message to the listener's current situation and reinforcing its relevance. It might involve a final reflection or a prayer.

2. Appraisal Theory and Ethical Positioning

Appraisal theory, embedded in systemic functional linguistics, examines how speakers position themselves and establish value through emotional, judgmental, and rhetorical stances. Malmström (2018: 45-60) used it to analyse American sermons addressing interreligious themes, highlighting how evaluative language constructs interreligious persona and moral authority. Similarly, Zulfikar, Fanani, and Maisarah (2025: 149-163) analyse how Mufti Menk employs language to promote emotional regulation. He integrates affective and moral expressions, intensifying meaning through metaphors and evaluative language. His informal but respectful tone fosters audience connection. The speech motivates emotional awareness and self-regulation, demonstrating the persuasive and educational potential of religious discourse on social media.

3. Sermon Language in Southeast Asia and Translanguaging

Regional studies show that sermon discourse in Indonesia is linguistically and culturally hybrid. Saddhono and Rakhmawati (2018) performed sociocultural and functional analysis of Friday sermons in Indonesia, noting a structured oral discourse enriched by quotations, stories, popular expressions, and frequent code-switching between Arabic, Indonesian, local languages, and even English.

Moreover, translanguaging in religious speech – using multiple languages in worship and preaching – has been documented in North Sumatra. Saragih, et al. (2025: 13-20) demonstrated that priests mixing local Simalungun with Indonesian improves congregational engagement and comprehension.

4. Trends, Debates, and Research Gaps

Across these studies, several trends emerge:

Trend	Insight	Limitation
Structural genre analysis	Highlights cross-cultural sermon schema (Cheong)	Rarely linked with moral-ethical delivery
Appraisal-based analysis	Illuminates speaker positioning and attitude (Malmström; Zulfikar)	Mostly focused on individual features, not structure
Translanguaging praxis	Reveals language strategies in Southeast Asian sermons	Underexplored in how they shape ethical messaging

These gaps underscore the need for the current study, which uniquely 1) combines structural, linguistic, and appraisal-oriented analysis to see how sermon form empowers moral and ethical messaging; 2) draws from the underrepresented Southeast Asian Catholic context, characterized by bilingual or multilingual delivery, yet rarely analysed in terms of moral discourse; and 3) focuses on a micro-corpus – three sermons by one pastor – allowing in-depth tracking of consistent rhetorical strategies and ethical positioning. This study therefore fills important niche within ongoing scholarly conversation about how language, structure, and cultural context combine to shape moral discourse in religious settings.

C. Methodology

1. Research Design

This study employs a qualitative descriptive approach with elements of discourse analysis and linguistic analysis. The design is informed directly by the trends and gaps identified in the literature review from Cheong's (1999) genre-structure analysis of sermons. The study adopts a structural mapping framework to segment the sermon into its functional moves, consisting of opening greeting, scripture exposition, narrative illustration, moral application, and closing. It is also from Appraisal Theory research

(Malmström, 2018; Zulfikar et al., 2022), incorporating evaluative stance analysis to examine how moral and ethical positions are linguistically encoded. Further, it is from Southeast Asian sermon discourse studies (Saddhono & Rakhmawati, 2018; Saragih et al., 2025), integrating code-switching and local idiom identification as part of the linguistic analysis, since these have been shown to influence message delivery in the regional context.

2. Data Source

The data consist of three Catholic sermons delivered by the same parish priest in Yogyakarta, Indonesia. The sermons were recorded, transcribed, and translated into English for side-by-side analysis, ensuring that local linguistic nuances remain visible for discourse study. The sermons for detailed analysis in this paper are *Jesus Calls His First Disciples*, *Love your Enemies*, *The Temptation of Jesus*.

3. Data Collection and Transcription

The sermons were recorded, then they were transcribed in the original bilingual format (Indonesian and Javanese). All repetitions, fillers, and prosodic markers were retained to reflect authentic delivery. Translations were performed with attention to preserving pragmatic force and cultural references.

4. Analytical Framework

The analysis proceeds in three dimensions, aligning with the literature:

Dimension	Literature Basis	Analytical Focus in this Study
Structure	Cheong (1999) – Sermon as genre	Identify functional moves and transitions; map narrative progression
Language Use	Malmström (2018), Zulfikar et al. (2022) – Appraisal Theory; Saddhono & Rakhmawati (2018) – multilingualism	Examine evaluative stance, local idioms, code-switching, and rhetorical devices

Moral-Ethical Messaging	Narrative preaching theory; Southeast Asian sermon studies	Link structural and linguistic features to moral exhortations, ethical reasoning, and audience positioning
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5. Data Analysis

The analysis utilizes a qualitative descriptive approach, drawing principally on systemic functional linguistics (SFL), discourse structure frameworks, and appraisal theory, as highlighted in the literature review. The data corpus consists of three sermons delivered by the same pastor in Yogyakarta, Indonesia, transcribed in Indonesian–Javanese and translated into English for comparative analysis.

The analysis covers three parts, namely:

a. Structural mapping

Each sermon is divided into macro-structural segments based on genre-move analysis: opening greeting, scripture citation, exposition, narrative illustrations, moral application, and conclusion/blessing. This segmentation aligns with Cheong’s structure and enables systematic comparison of moral messaging delivery across sermons.

b. Linguistic feature analysis

The analysis focuses on 1) lexical choice: moral vs. neutral vocabulary; 2) modality: presence of deontic markers, for example "must," "should"; 3) pronoun use: inclusive vs. distancing forms, for example “we,” “you” vs. “I,” “they”; 4) rhetorical devices: idioms, repetition, hyperbole, and metaphor; and 5) code-switching and cultural idioms: drawing from regional multilingualism studies (Sukarno and Salikin, 2022).

c. Appraisal coding

The analysis uses appraisal theory (Martin and White, 2005) covering 1) attitude: expressions of affect (emotionality), judgment (ethics, morality), and appreciation (valuation);

2) engagement: dialogic positioning (toward audience, scripture, and alternative viewpoints); and 3) graduation: intensity modulation of moral directives.

This multidimensional coding enables identification of how the preacher linguistically constructs moral authority and encourages ethical behaviour.

6. Analytical Procedure

The procedure for analysing data are segmentation in which each sermon is broken into discrete moves according to structural function; coding in which sentences and clauses are coded for evaluative language (affect, judgment, appreciation) following appraisal theory; cross-referencing in which instances of local idioms, metaphors, and code-switching are cross-referenced with the corresponding moral/ethical message in that section; and interpretation in which findings are synthesized to show how the preacher’s structure and language choices work together to deliver moral and ethical guidance.

D. Findings and Discussion

The data are the sermons about Jesus Calls His First Disciples (*Yesus Memanggil Murid-Murid-Nya yang Pertama*) (Luke 5:1–11), Love your Enemies (*Kasihilah Musuhmu*) (Luke 6:27–36), and The Temptation of Jesus (*Yesus Dicobai di Padang Gurun*) (Luke 4:1–13). The data are analysed individually and holistically.

1. Individual analysis

The three sermons will be presented and analysed individually based on the macro structure, language used, and moral-ethical messaging.

a. The macro structure

1) The macro structure of *Jesus Calls His First Disciples*

Table 1 The Macro Structure of *Jesus Calls His First Disciples*

Move	Description	Representative Excerpt
Opening	invocation and greeting	"In the name of the Father... Amen."
Scripture	vocation narrative to Peter: "You will fish for people."	"Do not be afraid; from now on you will catch people."
Exposition	contrasts worldly work vs. higher calling	"There is a more noble work than worldly needs."
Illustration	humour; family and work pressures	"go in the morning, go home in the evening, just enough income."
Application	sanctify daily work; witness through integrity	"Work honestly, discipline, and serve sincerely."
Ritual link	marriage anniversaries as path to holiness	"Marriage is lifted as a vehicle toward heaven."
Closing	prayer/blessing	"...that we may respond to the call to be fishers of people."

2) The macro structure of Love Your Enemies

Table 2 The Macro Structure of *Love Your Enemies*

Move	Description	Representative Excerpt
Opening	Greeting and relational framing	"Good morning, blessings."
Scripture	Luke 6:27–36 is introduced and paraphrased	"Love your enemies... bless those who curse you."
Exposition	Hyperbolic restatement; idiomatic paraphrase	"If someone slaps your cheek, offer the other one as well."
Illustration	Local idioms and humour to clarify radical love	" <i>Ngono yo ngono, ning ojo ngono.</i> " (Don't act excessively)
Application	Reject reciprocity ethics; practice mercy beyond fairness	"Even sinners love those who love them."
Closing	Prayer/blessing	"In the name of the Father... Amen."

3) The macro structure of The Temptation of Jesus

Table 3 The Macro Structure of *The Temptation of Jesus*

Move	Description	Representative Excerpt
Opening	Invocation and greeting	"Good afternoon. Blessings in Christ."
Scripture	Jesus tempted by the devil; three temptations outlined	"There are three temptations..."
Exposition 1	Need-based temptation (bread when hungry)	"Temptation comes when we need something."
Exposition 2	Glory/power temptation (worship for the world)	"Chasing worldly glory without acceptance is dangerous."
Exposition 3	Prestige/popularity temptation (jump from the temple)	"Linked to pride, popularity, status."
Illustration	Family warmth, corruption anecdotes, youth risks	"When home lacks warmth, members seek it outside."
Application	Counter-strategies: prayer, asceticism, decisiveness	"We must be firm in rejecting temptation."
Closing	Parish programs to build resilience; blessing	"KEP, ME, Antiokhia... strengthen spiritual endurance."

The structure of the three sermons basically consists of opening, scripture, exposition, illustration, application, and closing. In the sermon on *Jesus Calls His First Disciples*, there is ritual link because at the same time some couples celebrate their marriage anniversary. In the opening, the preacher greets and blesses the parishioners. Then he cites the scriptures or

the gospel passage as the basis of the sermon. In exposition, the preacher explains the meaning of the passage in context by interpreting, highlighting, or stressing the main point. To further clarify the sermon, the preacher provide illustration then continued by the invitation to apply the messages in real life. Then, he closes with a prayer and blessing.

b. The language used/features

1) The language features of *Jesus Calls His First Disciples*

Table 4 The language features of *Jesus Calls His First Disciples*

Feature	Observation	Example
Contrastive framing	Worldly vs. heavenly purposes	"That alone is not enough; life after this world matters."
Humour & Acronyms	P6 or p15 to show economic pressure	" <i>Pergi pagi pulang petang penghasilannya pas-pasan... potong pajak penghasilan perumahan, pusing, pusing, pusing.</i> " (get dizzy because of just-enough income)
Pronouns	Inclusive address to normalize struggle	"We can still proclaim the Good News at work."
Code-switching	Indonesian ↔ Javanese to localize advice	Mixing everyday Javanese expressions in counsel
Modality	Deontic/epistemic markers for guidance	"We should colour our work with faith."

2) The language features of Love Your Enemies

Table 5 Language features of *Love Your Enemies*

Feature	Observation	Example
Pronouns	Inclusive "we/us" to build solidarity	"We are called to be different from others."
Modality	Deontic modality marks obligation	"We must not expect repayment."
Idioms & Hyperbole	Local idioms intensify message; hyperbole dramatizes mercy	"Offer your other cheek"; " <i>Ngono yo ngono, ning ojo ngono.</i> " (Don't act excessively)
Code-switching	Indonesian ↔ Javanese for warmth and proximity	" <i>nek penjenengan kondangan aja njagakke diwales.</i> " (If you attend wedding reception, don't expect anything in return)
Repetition	Parallelism to emphasize contrast with "sinners"	"If you love those who love you, what merit is that?"

3) The language Features of The Temptation of Jesus

Table 6 Language Features of *The Temptation of Jesus*

Feature	Observation	Example
Inclusive questioning	Rhetorical questions to involve audience	"Everyone has been tempted, right?"

Metaphor & Personification	Devil “surveys” needs; temptation personified	“The devil carefully surveys us.”
Code-switching & Idioms	Indonesian–Javanese blend for proximity	“ <i>Ora krasan ning omah</i> ” (not feeling at home).
Humour	Light humour to reduce face threat	“By 11 a.m. the stomach is already rumbling.”
Modality & Imperatives	Firm directives on resistance	“Be decisive; say a clear ‘no’.”

The data show that in the three sermons, the preacher switches the code to make the message delivered better. He switches the Indonesian to Javanese to get closer to the Javanese parishioners since the priest is Javanese. He also emphasises the moral message using modality showing his positions as the priest to give advice to his

parishioners. In the sermon, he also inserts humour to attract the parishioners so that they do not get bored during the homily. He uses “we” pronoun to show solidarity, emphasises the important messages by repetition. To clarify the messages, he also uses metaphor or personification, idioms, or even contrastive framing.

c. The Moral-Ethical Messaging

1) The moral–ethical themes of *Jesus Calls His First Disciples*

Table 7 The Moral–Ethical Themes of *Jesus Calls His First Disciples*

Theme	Claim	Evidence
Vocation & Mission	Every believer shares in evangelizing mission.	“From now on you will fish for people.”
Sanctification of Work	Daily labour becomes moral witness	“Honest, disciplined, and joyful service is Good News.”
Covenantal Love	Marriage as lifelong practice of true love	“One-to-one for life; a vehicle toward heaven.”

2) The moral–ethical themes of *Love Your Enemies*

Table 8 The Moral–Ethical Themes of *Love Your Enemies*

Theme	Claim	Evidence
Radical Love	Love extends to enemies and detractors	“Bless those who curse you; pray for those who mistreat you.”
Anti-Retaliation	Forbid vengeance, surpass reciprocity norms	“Do not expect repayment; be generous.”
<i>Imitatio Dei</i>	Act with the Father’s mercy	“Be children of the Father in heaven.”

3) The moral–ethical themes of *The Temptation of Jesus*

Table 9 The Moral–Ethical Themes of *The Temptation of Jesus*

Theme	Claim	Evidence
Vulnerability & Need	Temptation targets unmet needs	“Temptation comes when there is a particular need.”
Moral Firmness	Decisiveness prevents escalation of temptation	“If yes/no wavers, the tempter keeps chasing.”
Community Supports	Family warmth and parish programs build resilience	“KEP, ME, Antiokhia... provide spiritual nutrition.”

The moral-ethical depends on the passage. In *Jesus Calls His First Disciples*,

the preacher gives the emphasis that the parishioners are called to become His

disciples to witness His mercy in everywhere they live. In *Love Your Enemies*, the preacher asks the parishioners to act like Father in loving others. Whereas, in *The Temptation of Jesus*, the preacher

asks the parishioners to have firm faith to resist temptation.

2. Holistic Analysis

Holistic analysis is meant to know the comparison of the three sermons more clearly.

a. Cross-sermon structural patterns

Table 10 Structural Comparison Across Sermons

Feature	Sermon 1	Sermon 2	Sermon 3	Pattern/Insight
Macro Flow	Greeting Scripture Exposition Illustration Application Blessing	Greeting Scripture Exposition Application Blessing	Greeting Scripture Exposition (3 temptations) Illustration Application Blessing	Stable genre-move structure; variations in illustration depth.
Audience Involvement	Normalization of work/family pressures	Implicit alignment via inclusive pronouns	Rhetorical questions + humour	All create solidarity; Sermon 3 is most dialogic.
Illustration Strategy	Acronyms (p6/p15), vocation metaphors	Hyperbole & idioms to stretch mercy	Need-based anecdotes; family warmth frame	Illustrations localize ethics and lower resistance.

The three sermons show that the genre-move is stable but the illustration is varied in depth. The three sermons create

solidarity, but the third one is the most dialogic. The illustrations localise ethics and lower resistance.

b. Cross-sermon language patterns

Table 11 Language Patterns Across Sermons

Language Feature	Sermon 1	Sermon 2	Sermon 3	Convergence
Pronouns	Inclusive “we/us”	Inclusive “we/us”	Inclusive Q&A “we”	Solidarity building throughout
Code-Switching	Indonesian ↔ Javanese	Indonesian ↔ Javanese idioms	Indonesian ↔ Javanese	Local identity and warmth
Humour	shows economic pressure	Moderates radical ethics	Eases moral correction	Humour reduces face-threat
Modality	Guidance (sanctify work)	Imperatives (forgive, give)	Imperatives (be firm, pray)	Obligation foregrounded

The three sermons show solidarity through the use of “we” pronoun, local identity and warmth through code-

switching, humour to reduce the tense, and obligation to do good as Jesus’ disciples.

c. Convergent moral-ethical themes

Table 12. Thematic Synthesis Across Sermons

Theme Cluster	Sermon 1	Sermon 2	Sermon 3	Synthesis
Mercy Beyond Reciprocity	Supportive (service ethos)	Central	Implicit (humility vs. pride)	Ethics transcend “tit-for-tat” (reciprocity)
Vocation & Witness	Mission: fishers of people	Children of the Father	Resilience via disciplines & programs	Identity enacted in daily mission.
Moral Resilience	Faith-integrated work/marriage	Forgiveness as strength	Decisive resistance to temptation	Resilience is personal and communal.

Related to moral-ethic themes, the preacher emphasises on the mercy beyond reciprocity, vocation and witness as Jesus’ disciples, and resilience personally and communally.

F. Conclusion and Recommendation

1. Conclusion

This study examined three church sermons – *Yesus Memanggil Murid-Murid-Nya yang Pertama*; *Kasihilah Musuhmu*, and *Yesus Dicobai di Padang Gurun* – using a linguistic and discourse analysis framework to investigate how moral and ethical messages are structured and delivered. The analysis focused on three dimensions: sermon structure, language use, and moral–ethical messaging.

Individually, each sermon demonstrated a clear rhetorical pattern: scripture introduction, contextual illustration, moral reasoning, and practical exhortation. The priests consistently embedded moral and ethical principles within relatable life situations, using local idioms, humour, and narrative techniques to bridge biblical concepts and the lived experiences of congregants. The sermons also revealed a strategic use of language – ranging from formal biblical citations to colloquial expressions – that fostered both authority and intimacy in delivery.

Holistically, the three sermons revealed a coherent communicative strategy in moral–ethical teaching. The integration of scripture with everyday contexts,

coupled with repetition and culturally embedded expressions, reinforced ethical imperatives such as forgiveness, integrity, humility, and spiritual resilience. The thematic consistency across sermons highlighted the priest’s sustained focus on shaping ethical consciousness and community cohesion through accessible, narrative-driven preaching.

Linking back to the research gap identified in the literature review, this study addresses the lack of empirical, bilingual, and discourse-based examinations of sermons in an Indonesian Catholic context. By analysing both micro-level linguistic features and macro-level discourse structures, the study shows how preachers effectively adapt universal biblical ethics to local cultural sensibilities, filling an important gap in moral–ethical communication studies.

2. Recommendations

For pastoral practice, preachers should continue integrating moral and ethical messages with concrete, relatable examples from the congregation’s cultural and social realities. This ensures the message is both theologically grounded and practically applicable. For linguistic and discourse research, future studies could apply comparative analysis across different denominations, languages, or cultural contexts to assess the universality or variability of moral–ethical messaging strategies. For further study, expanding the

sample size to include more sermons or different preachers would enhance the generalizability of the findings and allow for richer cross-sermon thematic mapping.

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BIODATA PENULIS

1. **Ignasius Triyana, S.I.P., M.M.**, lahir di Sleman, 5 September 1967. Tahun 1994 menyelesaikan pendidikan S1 Jurusan Ilmu Administrasi Negara Fisipol Universitas Gadjah Mada Yogyakarta. Tahun 2000 menyelesaikan pendidikan S2 Magister Manajemen Universitas Indonusa Esa Unggul Jakarta. Tahun 1994 sampai sekarang menjadi dosen tetap Program Studi Administrasi Perkantoran ASM Marsudirini Santa Maria Yogyakarta. Mata kuliah yang diampu: Manajemen Kantor, Kepemimpinan, dan Manajemen Keuangan & Perbankan.
2. **Demetria Tri Adri Suyati, S.Pd., M.Pd.**, lahir di Yogyakarta pada 1 Maret 1977. Ia menyelesaikan pendidikan Sarjana (S1) di Universitas Sarjana Wiyata Tamansiswa pada tahun 2002 dengan bidang studi Pendidikan Bahasa Inggris. Kemudian, pada tahun 2013 ia menamatkan pendidikan Magister (S2) di Universitas Negeri Yogyakarta dengan konsentrasi Linguistik Terapan. Saat ini, ia berprofesi sebagai dosen pada Program Studi Administrasi Perkantoran, Akademi Sekretari dan Manajemen Indonesia (ASMI) Desanta. Bidang ajar yang menjadi fokusnya adalah Bahasa Inggris dan Korespondensi Bahasa Inggris. Selain mengajar, ia juga aktif melakukan penelitian, di antaranya penelitian berjudul *Designing A Multiple Choice Vocabulary Test for Office Administration Students* pada tahun 2025. Karya tulis yang telah dipublikasikan dalam bentuk buku antara lain: *Primary English* (Kepel Press, 2022) dan *A Practical Guide to Business Correspondence* (KBM Indonesia, 2024). Demetria dapat dihubungi melalui alamat email: deme3adri@gmail.com
3. **FX. Indrojono**, lahir di Yogyakarta. Latar belakang pendidikan tinggi di Akademi Bahasa Asing Santo Pignatelli Surakarta (1983), Universitas Sebelas Maret Surakarta, Jurusan Sastra dan Budaya Indonesia (1984). Pada tahun 1997 melanjutkan studi S2 di Universitas Gadjah Mada Yogyakarta, Jurusan sastra Inggris, Program studi Pengkajian Amerika. Tahun 1991 sampai sekarang menjadi dosen tetap Program Studi Administrasi Perkantoran ASM Marsudirini Santa Maria Yogyakarta. Mata kuliah yang diampu: Bahasa Indonesia, Spoken Secretarial English. Jabatan Fungsional: Lektor.
4. **Kristina Wasiyati**, lahir di Sleman 7 Mei 1971. Tahun 1995 menyelesaikan pendidikan Sarjana S1 Program Studi Bahasa Inggris Universitas Sanata Dharma Yogyakarta. Tahun 2001 menyelesaikan S2 Program Studi Linguistik Universitas Gadjah Mada Yogyakarta. Tahun 2022 menyelesaikan S3 pada Program Studi Ilmu Pendidikan Bahasa, Universitas Negeri Yogyakarta. Tahun 1996 sampai sekarang menjadi dosen tetap ASM Marsudirini Santa Maria Yogyakarta. Mata kuliah yang diampu: 1) *Spoken English for Internal Communication*; 2) *Spoken English for External Communication*; 3) *English Correspondence*; 4) *English for Public Speaking*; 5) *Written Business English*; 6) *Spoken Business English*; 7) *PR Writing*. Jabatan Fungsional: Lektor
5. **Ch. Kurnia Dyah Marhaeni**, lahir di Salatiga, 31 Desember 1970. Tahun 1994 menyelesaikan pendidikan S1 Jurusan Komunikasi Massa Fisip Universitas Sebelas Maret Surakarta. Tahun 2002 menyelesaikan pendidikan S2 Magister Manajemen Universitas

Atma Jaya Yogyakarta. Tahun 1996 sampai sekarang menjadi dosen tetap Program Studi Hubungan Masyarakat ASM Marsudirini Santa Maria Yogyakarta. Mata Kuliah yang diampu: Manajemen Public Relations, Corporate Event Manajemen, Penulisan Naskah Public Relations dan Employee Relations. Jabatan Fungsional: Lektor.

6. **Husia Hana**, mahasiswa pada Program Hubungan Masyarakat, Akademi Sekretari dan Manajemen Marsudirini Santa Maria Yogyakarta.
7. **Yulius Pribadi**, lahir di Sleman tanggal 5 Juli 1973. Tahun 2002 menyelesaikan pendidikan S1 Jurusan Ilmu Komunikasi, FISIPOL Universitas Gadjah Mada Yogyakarta. Tahun 2012 menyelesaikan pendidikan S2 pada Program Studi Manajemen Komunikasi Universitas Sebelas Maret Surakarta. Sejak Tahun 2002 sampai sekarang menjadi dosen tetap ASM Marsudirini Santa Maria Yogyakarta. Mata Kuliah yang diampu : Government Relations, Manajemen Kritis, Aplikasi komputer Kehumasan, Desain Grafis, Fotografi, Strategi Komunikasi Pemasaran, Retorika.
8. **Pradipta Niwayani**, mahasiswa Program Studi Administrasi Perkantoran, Akademi Sekretari dan Manajemen Marsudirini Santa Maria Yogyakarta.
9. **Subiyantoro**, lahir di Sleman, 7 September 1969. Tahun 1993 menyelesaikan S1 Administrasi Negara, Fisip Universitas Sebelas Maret Surakarta Menyelesaikan S2 Program Studi Administrasi Negara Pascasarjana Universitas Gadjah Mada Yogyakarta. Sejak Oktober 1995 menjadi dosen tetap ASMI Santa Maria Yogyakarta. Mata kuliah yang diampu: Dasar Dasar Bisnis, MSDM, Tata Persuratan Dinas dan Tata Persuratan Bisnis. Jabatan akademik: Lektor

PETUNJUK BAGI PENULIS JURNAL ILMU SOSIAL CARITAS PRO SERVIAM

1. Naskah merupakan suatu kajian masalah bidang Ilmu Ekonomi, Sosial dan Humaniora baik hasil penelitian maupun hasil pemikiran yang belum pernah dipublikasikan. Naskah ditulis berdasarkan kaidah penulisan Bahasa Indonesia yang baik dan benar Pedoman Umum Ejaan Bahasa Indonesia (PUEBI). Naskah diketik dengan huruf Times News Roman, ukuran 12, spasi ganda, dicetak di atas kertas HVS ukuran kwarto sebanyak 10-30 halaman.
2. Judul tidak lebih 12 kata, ditulis dengan huruf kapital 14, spasi tengah
3. Nama penulis dicantumkan tanpa gelar
4. Abstrak ditulis dalam satu paragraph, maksimum 200 kata, dengan ketikan spasi 1 dan dicetak miring. Abstrak ditulis dalam bahasa Inggris bagi naskah Bahasa Indonesia dan ditulis dalam Bahasa Indonesia bagi naskah Bahasa Inggris. Abstrak disertai kata-kata kunci (*key words*)
5. Sistematika naskah hasil penelitian:
 - a. Judul
 - b. Abstrak
 - c. Pendahuluan
 - d. Metode Penelitian
 - e. Hasil dan Pembahasan
 - f. Kesimpulan dan Saran
 - g. Daftar Pustaka
6. Sistematika naskah hasil Pemikiran:
 - a. Judul
 - b. Abstrak
 - c. Pendahuluan
 - d. Pembahasan
 - e. Penutup atau Kesimpulan
 - f. Daftar Pustaka
7. Ketentuan Penulisan Daftar Pustaka
 - a. Penulis diurutkan berdasarkan alfabetis, nama akhir/ keluarga sebagai urutan pertama atau nama institusi yang bertanggung jawab atas tulisan. Nama penulis diakhiri tanda titik (.)
 - b. Tuliskan tahun terbit karya pustaka dan diakhiri tanda titik (.)
 - c. Tuliskan judul karya pustaka dari seorang penulis lebih dari satu, penulisan diurutkan secara kronologis waktu penerbitan
 - d. Penulisan referensi dari internet terdiri: judul, penulis, alamat website dan keterangan akses/ *down load*
8. Gambar, grafik, dan tabel disajikan dengan diberi nomor urut dan sumber

9. Biodata ditulis dalam bentuk narasi memuat nama lengkap, tanggal dan tempat lahir, keterangan selesai pendidikan S1/S2/S3, pekerjaan, alamat e mail, bidang kerja/ bidang ajar dan karya ilmiah yang pernah ditulis \
10. Naskah yang dikirim dapat:
 - a. Diterima tanpa perbaikan
 - b. Diterima dengan perbaikan dari redaksi
 - c. Diperbaiki oleh penulis dan dipertimbangkan dalam rapat dewan redaksi
 - d. Ditolak karena kurang memenuhi syarat