

LANGUAGE AND RELIGION: THE USE OF LANGUAGE IN CHRISTIAN LITURGY IN SOME BORDER AREAS OF INDONESIA

BAHASA DAN AGAMA: PEMAKAIAN BAHASA DALAM LITURGI KRISTEN PADA BEBERAPA DAERAH PERBATASAN DI INDONESIA

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Abstrak

Dalam perspektif sosiolinguistik, pemakaian bahasa dapat dikaji dalam berbagai ranah. Salah satu ranah di antaranya yaitu agama. Pemakaian bahasa dalam praktik keagamaan, dalam hal ini Kristen Protestan di daerah-daerah yang menjadi lokasi penelitian relatif seragam dari satu tempat ke tempat yang lain. Bahasa Indonesia (BI) merupakan bahasa dominan dalam semua elemen liturgi. Pada enam daerah yang diteliti hegemoni bahasa Indonesia sangatlah kuat, tidak hanya pada kegiatan-kegiatan kenegaraan dan pendidikan, tetapi juga pada kegiatan-kegiatan keagamaan, khususnya agama Kristen Protestan. Sementara itu, bahasa lokal hanya mengisi beberapa elemen liturgi saja dalam lingkup terbatas, yakni pada saat 'khotbah' dan 'nyanyian dan koor'. Kendatipun demikian, pada beberapa kasus tertentu pemakaian bahasa lokal dapat terjadi pada hampir sepanjang acara keagamaan tadi, misalnya dalam acara ibadah pengucapan syukur (syukuran padi baru). Tulisan ini bertujuan untuk menjelaskan pemakaian bahasa dalam liturgi Kristen khususnya pada beberapa gereja di wilayah perbatasan Indonesia yakni di Alor (Provinsi Nusa Tenggara Timur), Sorong Selatan (Provinsi Papua Barat), Halmahera (Provinsi Maluku Utara), Nunukan-Sebatik (Provinsi Kalimantan Utara), Enggano (Provinsi Bengkulu) dan Banda Aceh (Provinsi Aceh). Data yang digunakan didasarkan pada penelitian yang dilaksanakan selang tahun 2005 – 2014 (untuk wilayah Alor, Sorong Selatan, Halmahera, dan Nunukan-Sebatik) dan dilengkapi juga dengan data sekunder terkini. Sementara itu wilayah Enggano dan Aceh masing-masing menggunakan data 2015 dan 2016.

Kata Kunci: bahasa, sosiolinguistik, agama, kekristenan, gereja, perbatasan.

Abstract

In sociolinguistic perspective, the language use could be studied in various domains. One of them is religious domain. The use of language in religious practice, in this case Protestant Christianity in areas where the research location is relatively uniform from one place to another. Bahasa Indonesia (BI) is the dominant language in all liturgy elements. In six areas studied Indonesian hegemony is very strong, not only on state activities and education, but also on religious activities, especially Protestant Christianity. Meanwhile, local languages fill only a few liturgical elements within a limited scope, i.e. at 'sermons' and 'chants and choirs'. In some cases, however, the use of local languages can occur during most of these religious occasions, for example in the ceremony of thanksgiving (new gratefulness of the rice). This paper aims to explain the language use in Christianity, especially in some churches in some border areas¹ of Indonesia namely in Alor (East Nusa Tenggara), South Sorong (West Papua), Halmahera (North Maluku), Nunukan-Sebatik (North Kalimantan), Enggano (Bengkulu), and Banda Aceh (Aceh). The data provided is based on the field researches during 2005 – 2014 (for the areas of Alor, South Sorong, Halmahera, dan Nunukan-Sebatik) and it has been enriched by related current secondary data. Meanwhile, on Enggano and Banda Aceh use respectively the data collected in 2015 and 2016.

Keywords: language, sociolinguistics, religion, Christianity liturgy, church, border area.

¹The border area is the area immediately adjacent to the border of a country https://en.wikipedia.org/wiki/Border_area.

Introduction

Language is an object of research in linguistic . It can be studied from internal and external point of views. If we look at the language from internal point of view, we will study its internal aspects such as phones, phonemes, morphemes, words, phrases, clauses, or sentences. Meanwhile, if we look at its external point of view, we will investigate its external aspects which can be correlated with social or cultural dimension of the languages. It means we will face many factors that have various relationships to the language, including religion.

The study of language in religion previously has rarely been explored, particularly in the research areas where these studies were conducted. The research areas to be addressed here include: Alor in East Nusa Tenggara Province, South Sorong in West Papua Province, Halmahera in North Maluku Province, Nunukan-Sebatik in North Kalimantan Province, Enggano in Bengkulu Province, and Banda Aceh in Aceh Province.

Many previous publications related to these research areas. Some of them are Masinambow (1976, 1983), Katubi, Kleden-Probonegoro, Tondo, Datang, & Imelda (2004, 2005, 2006, 2007), Kleden-Probonegoro, Imelda, & Tondo (2010, 2011, 2012, 2013), Patji (2011), Humaedi (2012, 2013, 2014), Retnowati (2011, 2012, 2013, 2014), Napping *at.al.* (2013), Wardiat, Fatimah, Indrawarsih, & Tondo (2009), Ekorusyono (2013), and Suganda, Syahroni, Alihar, & Tondo (2016). However, different from those previous studies, this study will focus on the use of language in religious practices. The religious practices addressed here are Christendom practices especially in the churches of Protestantism. Between the year 2005 and 2017 the author has conducted some researches in the six areas as mentioned above and the use of language in churches is an interesting issue to be explored. This article aims to describe the language use of the churches in some places of Indonesia both western and eastern Indonesia. To that end this research could give inputs or recommendation to Indonesian policy of language, particularly in religious domain. I argue that there is a close relationship between the use of language (in this case BI) and the Christianity. The data presented here are based on the field researches conducted during 2005-

2007, 2017 (Alor), 2008 (South Sorong), Nunukan-Sebatik (2009-2010), 2010-2013 (Halmahera), Enggano (2015) and Banda Aceh (2016). Those data collected by using some methods such as observations and interviews.

Research Locations and Their Religious Background

Alor, South Sorong, and Halmahera are the three areas located in eastern parts of Indonesia whereas the remaining locations namely Nunukan-Sebatik, Enggano, and Banda Aceh located in central and western parts of the archipelagic country. Alor which is known well as a canary island is one of the districts in East Nusa Tenggara Province. It could be reached around one hour from Kupang by using airplane., The majority of the people here are Christian (67%), the rest is Islam (28,88%), Catholic (3,23%), and Hindu/Budha (0,09%) (BPS – Statistic of Alor 2014: 155). The research focuses on Christian, especially the church of GMIT (*Gereja Masehi Injili Timor*). The GMIT churches to be studied are GMIT Habula (Moru, Alor Barat Daya), GMIT Pola (Kalabahi city), and GMIT Soar and Sion (North Probur, Alor Barat Daya Subdistrict).

The brief history of the establishment of GMIT was started at the coming of Ds. Mattheus van den Broek in 1614 as a spiritual servant for VOC employees in Kupang (<http://www.pgi.or.id>). aA meaningful progress happened at the 18th century along with the establishment of VOC fort in Kupang in 1701. VOC also brought in some ministers to Timor island. Since that time churches and schools were established in Kupang. After the VOC was disband, the Christianity mission were taken place by the institution of Zending or NZG (*Nederlansche Zendeling Genootschap*). Since 1817 up to 1942 the church in Timor had been the part of *Indische Kerk*. The advancement of Christianity mission happened at this time is very effective to the inner parts of Timor and its surroundings. Bibles and songs were also translated by the missionaries to the local languages. Then, when the Zending people were arrested by Japanese, the leadership was taken a place by the people of Kupang. The idea of the establishment of GMIT had started since 1933. However, it was realized on October the 31st, 1947 which consisted of 6 classes and led by Ds.Durkstra.?

South Sorong is one of the districts in West Papua Province. In other words, it is not an island district, but it is around southern part of a big island called Papua Island. It could be reached by airplane from Sorong directly to Teminabuan, the capital of South Sorong District. The other way is by using traditional ships with the time duration about eight hours. From Teminabuan, we could find the Konda village where my research was conducted and the people and their church could be found. The name of the church is Gereja Kristen Indonesia (GKI) Papua in Konda. The majority of the people here is Christian. Only some of the people there are moeslem. For instance, a Javanese famiy which opened a stall in the middle of the village near the beach of Konda. The far condition of the village from the capital of the district had made difficult for land transportation tools to reach the area especially in rainy season. That is why people always use sea transportation rather than the land transportation.?

Halmahera is an island which is surrounded by some other small islands. It is located in the northern part of Indonesia and administratively involved in the province of North Maluku. Napping *at.al* (2013: 202-207) stated that the beginning of the existence of religion in this area is started at the time of VOC took over this area from the influence of Portuguese. In Halmahera, Napping *at.al*. (2013: 203) stated that the Gospel entered this area was started at the time a zending institution namely *Utrechtsche Zendings Vereniging* (UZV). On August 7, 1865, there are four missionary people namely van Hasselt, Jaessrick, van Dijken, and Kamps which conducted a journey of orientation to North Halmahera through Dodinga. Demographically, especially in religion, the Christendom takes the place as the majority in numbers of people. In West Halmahera District, for instance, it is around 60% whereas the other religion namely Islam constitutes the second position. In North Halmahera District it seems to take the same position.? The Christendom is the majority of all. Some churches to be explored in Halmahera are Gereja Masehi Injili Halmahera (GMIH) Eben Haezer Congregation in Bataka Village, West Halmahera, North Maluku Province, GMIH Imanuel Congregation in Sarau Village, West Halmahera, North Maluku Province, GMIH Efrata Congregation in Tedeng, Jailolo, North Maluku Province, GMIH Awer Congregation in Sahu, Halmahera, and GMIH

Congregation near Kao village, North Halmahera, North Maluku Province.

Besides the three previous research locations mentioned above, Nunukan-Sebatik is included in the target research. In the present, Nunukan (including Sebatik) is a district under the new province, North Kalimantan province. This area seems to be an island where there are also other islands surrounding it. The church to be explored is Gereja Kemah Injil Nunukan located in the central part of the city.

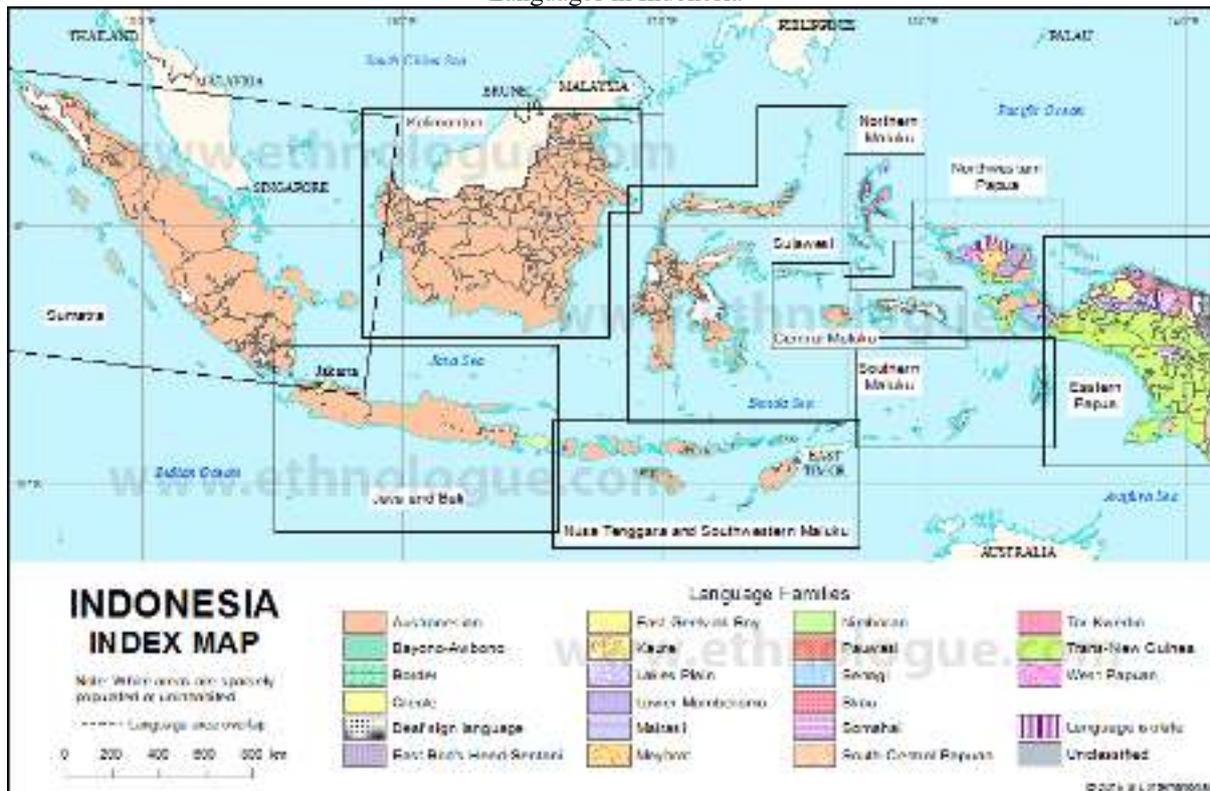
The other research area is Enggano. As an island, Enggano hiddens so many scientific puzzle questions that must be answered by scientists.? In the domain of linguistic study, for example, the linguistic situation there is so interesting to be explored. (Too many passive voice) They have their own ethnic languages with its varieties. The varieties are Kaitora, Kauno, Kaharubi, Kaharuba, and Ka'ahowao. Meanwhile, the power of BI seems to be stronger than other languages as can be seen also in other areas in some provinces in Indonesia. the congregation church named Gereja PKPE at Malakoni Village which is under the HKBP coordination.

The last research area is Banda Aceh. It is the capital of the Province of Nangro Aceh Darussalam. Islam is the majority religion, although there are some other religions such as Protestantism and Catholicism as represented by the existence by the respective churches. Protestantism is reflected by the church named *Gereja Protestan Indonesia bagian Barat* (GPIB) Banda Aceh. People in the church come from different ethnics in Indonesia. It is because of the mixed marriage itself and jobs of the church members. Most of the church members there are civil servants and the members of Indonesia military (TNI) or The Indonesia Police Department (POLRI). The minister, for instance, comes from Minahasa (North Sulawesi).

Linguistic Background of the Six Research Locations

Indonesia is rich of languages which spread all over the country. It is known that there are two big language families existing. Those are Austronesia and non-Austronesia (Papuan languages). The following map shows the map of languages in Indonesia where we could see the locations of the researches in a diverse Indonesia.

Map 1
Languages in Indonesia



Source: Lewis, M. Paul, Simons, Gary F., & Fennig, Charles D (eds). (2016). *Ethnologue: Languages of the World, Nineteenth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>. It was accessed by April 26, 2017.

The above map of languages in Indonesia shows that Indonesia is not only rich in biodiversity but rich in linguistic diversity as well. The map shows that languages with Austronesian category (in light brown color) place the first position in relation to the amount of regions where they spread. They are not only spread in Sumatera, Java, Kalimantan, Sulawesi, but also they exist in some parts of eastern Indonesia like Maluku and Papua. Meanwhile, the languages with non-Austronesian category only spread in eastern parts such as Maluku, East Nusa Tenggara and Papua. The existence of BI, an Austronesian language, in churches of Indonesia's border areas could certainly bring some effects towards the people of some languages which are from non-Austronesian languages. This condition could bring some impacts towards the linguistic change of the non-Austronesian speakers.

The research locations especially in the western parts of Indonesia such as Enggano and Banda Aceh also shows diverse situation in the

case of the numbers of languages in the area although it is not as many as those in eastern parts. In Enggano, beside the Enggano language, there also exist some languages from migrants such as Bugis, Sangir, etc. On the Map 2 we can see the villages in Enggano where the languages are used. Meanwhile, in the spectrum of Bengkulu province and its surroundings there are some other languages of Bengkulu society as well namely Bengkulu Malay, Rejang, Pekal and Lembak. Lewis (2016) stated that Rejang language has around 350.000 speakers living in highlands of North Bengkulu and other areas near Arga Makmur, Muara Aman, Curup, and Kapahiang, and also in Musi Rawas Ulu, South Sumatera Province. Pekal has around 30.000 speakers and also including Austronesian language family. Meanwhile, Lembak speakers could be found in Bengkulu City, North Bengkulu, Central Bengkulu, Rejang Lebong, and Kapahiang. Among them all, Bengkulu Malay has the biggest numbers of speakers.

The third area is Halmahera. It is one of the big islands in North Maluku Province. Lewis (2016) states that there are 26 languages in Northern Maluku. Some of them are Ternate, Gamkonora, Sahu, Loloda, Tobelo, Galela, Pagu, Kao, Boeng, and Tugutil. These languages are included into non-Austronesian languages. Meanwhile there are also some Austronesian languages in the southern parts of the island such as Gane, Sawila, and Bacan. Some languages of this southern part had also been studied by Masinambow (1976) for his dissertation under the title *The Ethnolinguistic Convergency in Central Halmahera*. In addition to the languages

mentioned above, Ternate Malay as the interethnic language has also play its role as the lingua franca in the area which is also called as Melayu Pasar by Napping *at al.* (2013). Napping *at al.* (2013: 74) stated that in societal context of Halmahera, lingua franca developed is Melayu Pasar language both in Northern and Southern Halmahera. Later, he stated that the form of the language is standard Melayu Pasar with 45% of its vocabularies is derived from Ternate language which is non-Austronesian family. The following is the Map 4 where we can see the languages in Halmahera island and its surroundings.

Map 4.
The Languages of Northern Maluku



Source: Lewis, M. Paul, Simons, Gary F., & Fennig, Charles D. (eds). (2016). *Ethnologue: Languages of the World, Nineteenth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>. It was accessed by April 26, 2017.

The fourth area is Nunukan-Sebatik, North Kalimantan Province. There are some languages used in this area. Those are BI, Tidung, and Dayak. The BI is usually used for official purposes. However, at the time the researcher conducting field research on that site there are also other languages used based on the communities living there who earn a living. They had usually had finished their job contracts in Malaysia and went back to North Kalimantan such as Nunukan and Sebatik. They usually live in a certain area such as the people from East Nusa Tenggara who speaks their own local

language. Besides that, in the market, like in Sebatik market, we also can find out many Bugis people who speak Bugis language.

The fifth area of research is East Nusa Tenggara Province. This is one of the areas which is very diverse in the case of languages as can be seen on Map 5. One of the islands that consist of many local languages is Alor. Most of the languages there is in the category of non-Austronesian or Papuan languages such as Hamap, Kafoa, Abui, etc.

Map 5
Alor and Nusa Tenggara Languages



Source: Lewis, M. Paul, Simons, Gary F., & Fennig, Charles D (eds). (2016). *Ethnologue: Languages of the World, Nineteenth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>. It was accessed by April 26, 2017.

The final location is South Sorong Regency which is in the province of West Papua. It has been a common knowledge that Papua is the place of linguistic laboratory. It can be studied that many non-Austronesian languages used in

that area even though there are also some Austronesian ones which are used especially in the coastal areas such as Waigeo, Biak, etc. Regarding the languages living in that province they could be seen in the following map.

Map 6
The Languages on West Papua Province



Source: Lewis, M. Paul, Simons, Gary F., & Fennig, Charles D (eds). (2016). *Ethnologue: Languages of the World, Nineteenth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>. It was accessed by April 26, 2017.

The Use of Language in Christendom

Indonesia is known well as a religious country where some of the world religions exist. The main religions and acknowledged by the government are Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, the government of Indonesia has currently acknowledged the existence of the Local Religious Believers and Believers of Faith (*Penghayat Kepercayaan*). The Constitutional Court has given them the constitutional guaranty by agreeing the judicial review they proposed. Therefore, the government should include the local religious believers in ID Card. It means that the study of language in the religious domain could greatly be large and vary because of the numbers of the existing religions. In other words, the study on the relationship between language and religion will be very interesting to be explored in the future. In this study, however, the focus is only on the Protestantism.

The use of language in the Protestantism, especially in the border areas of Indonesia seems interesting to be studied because of their historical relation with the colonial era such as British and Dutch colonialism. In that era, there were some languages used, especially in church, for example, in sermon or Bible. Walter Henry Medhurst from London Missionary Society is a well-known missionary printing house. Medhurst published many works in English, Chinese, Dutch, Japanese, and Malay. In 1828 it started using the system of lithography and becoming very productive between 1823-1842 publishing as many as 189,294 various printed items, covering sermon, parts of the Old and New Testaments, a Chinese-English Dictionary, and several non religious pamphlets (Aritonang & Steenbrink 2008: 952-953). The use of Malay language or BI had also been used by Protestant media as a part of the early press in Indonesia like *Biang-Lala* (1867) and *Tjahaja Sijang* (1868/1869) as magazines published by missionaries printing in Parapat-Batavia and Tondano respectively (Aritonang & Steenbrink 2008: 953).

If Jews use Hebrew in their sacred scriptures and Muslim use Arabic for spiritual dimension and other Islamic activities, what about the Christianity in Indonesia, especially Protestantism in the border areas? The use of language in Christendom, especially in Indonesia's

border areas of this study has been more focused on the language of the Protestant liturgy². Dr. J.L. Ch. Abineno in his book entitled *Unsur-unsur Liturgia yang Dipakai Gereja-gereja di Indonesia* (2015) which also mainly takes from some works of liturgical experts in the Netherlands³ completely explains on the elements of the liturgy especially in Protestantism worship.

According to Abineno (2015), there are commonly ten parts of liturgy used by churches in Indonesia. Those are (i) Votum, greetings and introitus; (ii) Confession of sin, the preaching of grace, and law; (iii) Small glory, kyrie eleison, and hymn; (iv) Prayer, reading the Bible, and sermon; (v) Psalm and hallelujah; (vi) Faith confession; (vii) Prayer of intercessions; (viii) giving of the congregation; (ix) Singing and choir; and (x) Blessing. The following will be the explanation of the liturgy parts and their application in real situation in relation to the language usage.

Based on the above common categorization of liturgical parts as a guidance, it could be explained what happen in the churches in relation to the language use. Firstly, it talks about **the votum, greetings, and introitus**. Many of Christian worships of churches in Indonesia start with votum and greetings although there are also some churches using introitus⁴ (Abineno 2015: 1). In the first century the congregation started their worship with the votum which still took place until the reformation era where Calvin introduced with "Our help is in the name of the Lord, who made heaven and earth" (Psalm 124: 8) as cited in Abineno (2015: 2). According to Kuyper as cited in Abineno (2015: 2-3), votum is not a prayer but a solemn explanation which is the same as in a meeting where a chairman will usually open it by saying "I open this meeting". In this part, the

²Liturgy is the customary public worship performed by a religious group, according to its beliefs, customs and traditions. As a religious phenomenon, liturgy is a communal response to and participation in, the sacred through activity reflecting praise, thanksgiving, supplication or repentance (<https://en.wikipedia.org/wiki/Liturgy>)

³Many churches' liturgies in Indonesia are influenced by the churches in the Netherlands (Abineno 2015: v, 1-2).

⁴It is singing in with or without introductory verse. This tradition was taken from the churches in the Netherlands (Abineno, 2015: 1).

preacher or the minister of the worship will usually speak in BI. This is a common phenomenon for all the border regions where my researches were conducted.

Second part is **confession of sin, the preaching of grace, and law**. Abineno (2015: 16) explains that the confession of sin, at first, is the minister's personal prayer and confession spoken by the congregation members in personal devotions while the preaching of grace is taken over from the absolution in the *biecht* (the personal confession of sin in front of the minister). At the end of medieval the above three elements were started to be applied the church service. The confession of sin which is spoken by the minister (on behalf of the congregation) is usually started by an invitation: "Let's confess our sins to the Lord" or "Let's humble ourselves in front of the Lord and confess our sins to Him" and it is followed by an interjection "Amen" by the congregation.

Following the confession of sin is the preaching of grace. In this element, the formula which is usually used is "As a servant of Jesus Christ I (we) preach the forgiveness of sin to every person who have sincerely confess their sins to God, which is continued by verses chosen on the basis of church year (Abineno 2015: 27). Meanwhile, the law that is usually read out taken from the ten law. However, from the observation conducted in the field researches, the same thing also happens in this part namely that BI is used both by the priest or servant and the congregation in all the research areas.

Thirdly, **small glory, kyrie eleison, and hymn**. Small glory (*Hormat bagi Bapa serta Anak dan Rohul Kudus, seperti pada permulaan, sekarang ini dan selama-lamanya, Amin*). The small glory is sung by the congregation themselves. Kyrie eleison (*Tuhan kasihanilah*) is a prayer which has been known well among the Gentiles (Egypt, Small Asia, Konstantinopel, Greece, Rome, etc.) as one of the elements in cult of the sun, long before Christ. Through the Septuaginta (the translation of Old Testament in Greek), especially the book of Psalm, the small glory then was taken over by the congregations of New Testament in their liturgy (Abineno 2015: 34-35). In this section, the usage of languages depends on the song chosen by the congregation. There are various songs sung by them. They could be in BI, English, and local languages. If the songs are in English or local

languages, then in the second verse it is usually translated in Indonesian. It certainly implies that there are some or even many of the congregation members who do not know or understand either English or local languages. Meanwhile, the forms of performance are choirs, group vocals, duet, or solo singers. Here is an example of the hymn in local language (*Kafoa*) which represented in a song.

Kidung Jemaat (KJ) No. 10:

*Jesus yo gewe pe ler al bopi goluk gohol,
Tomi tbet erem, itang kuip ma Lahtal go tyein go bring
Tokar to olo, Riyal her al di pima
Tamang gtal Lahtal go tyein go breng*

translation:

Praise the Lord of the most glorious King
The whole heart and soul praise Him
Come roar give your music resonate
Lift up the praises

Fourthly, **prayer, reading the Bible, and sermon**. Abineno (2015: 44-47) states that prayer (epiclese) usually is related to the preaching. The leaders of Liturgical Movement commonly agree that prayer for preaching is not the same to the prayer of intercession. The use of language in prayer and the preaching time which is mostly found in many parts of Indonesia is in BI. However, in some situations, it will be different because of some reasons. One of the reasons is that the preacher will change his or her language based on the audience linguistic background. This is parallel with what Crystal (1966: 18) states that there are three variables the public speaker must always bear in mind (including to communicate God's voice to the people whether they be an audience, a congregation or a class of school children): the subject matter of his discourse, the type of audience he has, and the needs of that audience. It seems that the preacher anticipates the various linguistic backgrounds of the audience or the congregation. It is started by the reading of the Bible which is commonly in Indonesia. It is only in some occasions where the local languages are used because there are some ethnics in Halmahera, for instance, who have had Bible in their own local languages. Those are Tobelo, Galela, Tobaru, and Sahu (although only some books such the four Scriptures, namely Matthew, Mark, Luk, and John)⁵. Besides BI, the preacher

⁵Although they have had the Bible in their own local languages, in fact they do not often use it in

usually speaks in certain local Malay or local languages if he or she knows that the audience can understand⁶ the Malay or local languages or come from linguistic backgrounds that he or she wants to use. In other words, the audience understands BI, local Malay, and some, particularly the elderly people, master local languages. There are some local Malay used according to the place where it is used, namely Alor Malay in Alor, Papuan Malay in South Sorong, and Ternate Malay in Halmahera.

Psalm and hallelujah is the fifth part. The book of Psalm plays an important role in the worship of the congregation both in Old Testament and New Testament. Teutscher in Abineno (2015: 69-73) explains that the way of singing the psalms in young churches especially in Indonesia's churches is by singing recitatively. Furthermore, he explains that he recommends to do that because this is very popular in the country like in Java people know *tembang*, or, in Papua, people sing each other long stories while sitting in their boats by using rowing songs. Meanwhile, hallelujah, according to Abineno (2015: 74-75), is lots of use in medieval ages. In the present time, hallelujah is used in the worship of churches after reading the Bible. The servant will say "Blessed is the one who hears the Word of God and who nourish it. Hallelujah!" From the field researches conducted in the six areas, the Christians there use BI in the Psalm and Hallelujah.

Sixthly, **faith confession**. In this part, the congregation will utter the confession of their faith. The faith confessions which are usually used in the churches are the Apostle's Creed and the Confessions of Nicea Constantinople. It is the same as in the previous parts that the use of BI is still used for all of the areas of researches. According to Van der Leeuw as mentioned in Abineno (2015: 84), the faith confession should be pledged, not be read or heard. That's why the congregation should be stood up. The use of language in when the congregation confess their faith is in BI because the concepts of the faith

confession have been written in BI and the congregation just follow it.

Sevently, **the prayer of intercessions**. In this section, the prayer is usually long because there are many subjects of prayer to be delivered to God. Some of the subjects of prayer are prayer for those who celebrated birthday along the past one week, for the goodness of the governments both local and national so that they could run the government well for the prosperity and security of the people they lead, for the congregation programs and their family life, and so on. The language usually used is in BI.

The eighth part is **giving of the congregation**. The minister or servant will usually invite the congregation to bring their offerings in church. There are usually some people who have been arranged to help in the process of collection of the congregation's giving. The giving is to be used for some purposes. Those are the conducting of the congregation programs, the diakonia (for the ill and the poor), and for the centralization to synod. Escorting the congregation's giving they will sing from various Christian song books which is written in BI. However, in some cases like in the worship of thanksgiving of the first harvest they will sing in local languages.

Singing and choir is the ninth part of the church's worship. There are many Christian songs and most of them in BI. In this part, however, some choirs or group vocals usually sing in English or even in local languages as well. In some events like thanksgiving of the first harvest, local languages will be used like in some churches in Halmahera. In fact, all the above sections are interspersed by the religious songs by the congregation. Some of the song books called *Kidung Jemaat* which is published by *Yayasan Musik Gerejawi* (Yamuger) - PGI, NKB (*Nyayian Kidung Baru*), PKJ (*Pelengkap Kidung Jemaat*), and some other sources which are usually chosen by their respective synods.

The last one is **blessing**. This is the last element of the congregation worship of the church. According to Kuyper as quoted in Abineno (2015: 120), blessing is a plea. It is also mentioned as a blessing plea which means pray for God's blessing for the congregation. The same as the other elements the use of BI will be heard in the utterance of the minister. In the section the preacher will lead the dispatch and thanks and while raising hands he or she will

their weekly church services. The Bible in local languages seems to be used in certain occasions only such as in the ceremony related to thanksgiving of the first harvest.

⁶In many cases, some speakers could speak in two or more languages. Then, we could mention them as bilingual or multilingual speakers.

give blessing for the congregation. After this section, the congregation will shake hands each other. In some churches, there will be church news where the congregation will be given some information on the past and future events related to their religious activities, financial report, wedding information (if any), or some other important information. The news reporter is usually spoken in Indonesian language. However, for some other churches the news has been printed and has been available on the table in front of the church.

The use of BI in some churches in Indonesia indicates that Christianity highly respects on BI in its function as a language of unity, a language which is mutually agreed upon church activities. The churches are aware that their congregations come from different ethnic with their respective linguistic background so that the use of BI will make the congregation more understanding the sermon or the words of God. In addition, it is also supported by the existence of the Bible in BI which has been printed and reproduced by *Lembaga Alkitab Indonesia* (LAI), an institution which works on the translation of the Bible into BI and many local languages as well.

Meanwhile, the use of local languages in some parts of liturgy indicates that the churches have started to initiate the promotion of local languages to be used by their own language speakers in their worship activities. For some local languages there have been available the Bible in their own languages such as Java, Batak Toba, Galela, Tobaru, Melayu Manado, Melayu Papua, etc. However, for some languages there have not been available in their own languages. Some efforts to insert or use local language in Christian liturgy have come from the churches themselves or by the initiation of the synods. It means that the local languages had started to have their places in their speaker activities, especially in the religious domain and of course it implicitly indicates the guaranty of the sustainability of the languages. If a comparison will be conducted between the use of BI and local languages, then we will come to the conclusion that the use of BI still has bigger portions. In relation to it, it is very important to conduct further researches on it and in other or different areas in Indonesia in order to know the usage levels of both BI and local languages and to make a stronger generalization.

Closing Remarks

After the explanation on the language use in religious practice, especially in Protestantism liturgy as can be seen above, it is obvious that BI plays an important role in the congregation worship at the churches, especially in the border areas of Indonesia archipelago. From the first part of the liturgy, namely vatum, greetings and introitus, up to the last part, that is the blessing, the use of BI dominates all of the liturgical parts. It means that BI is very strong in the religious domain of Protestantism because of its use throughout the worship in almost all parts of the liturgy. The minister or the preacher also uses the language throughout his/her sermon. Besides, it is supported by the existence of the Bible in BI which is published by *Lembaga Alkitab Indonesia* (LAI) as well.

However, it does not mean that the presence of other languages do not exist at all⁷. They will usually emerge in the elements of 'sermon' and 'singing and choir'. In sermon, the preacher is freely to speak in some languages. It means he or she could suddenly perform code-switching to speak any language he or she want based on the linguistic background of the congregation at aiming to make them more understanding about the message the preacher want to convey. Meanwhile, in some other certain situation the use of local language can occur along the liturgy although it is very rarely and usually it happens in the ceremony of thanksgiving of the first harvest.

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⁷ For GMIT churches, since 2016 there has been a program of the GMIT synod to use their local language respectively in the congregation worship, especially on each May.

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