

The Jamaah's Assessment on Friday Sermon at the Mosques of Medan city, Indonesia

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ABSTRACT: Every Muslim is required to perform the Friday prayer coupled with the Friday sermon in Medan. As long as Muslims are still on the surface of the earth during that time, the Friday sermon will continue. Secondly, the implementation of the Friday sermon generally takes place simultaneously in every country if it is only a few hours apart. So the message in the Friday sermon can be disseminated throughout the Islamic world with uniform material. Thirdly, in terms of communication, the Friday sermon is a communication in one direction and communication from top to bottom. A preacher is not only a seat position higher than the congregation but also the message conveyed should not be interrupted during the sermon. The jamaah practice what the preacher preached was also influenced by the credibility of the preacher himself. So if the preacher is well known and pious, the possibility of jamaah to practice it is higher than if the preacher is considered less credible.

Keywords: Friday sermon; mosques; preacher; jamaah

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I. INTRODUCTION

Realizing that Friday's sermon as a strength of mosque and as well as Muslims, the implementation of Friday sermon at the mosque must be managed effectively. A preacher is a communicator. A communicator must know how to make what he says interesting. He must master the message to be conveyed. A communicator must also adjust his appearance to the situation where the communication takes place. Communication also has dependence on media. Media is a means of arriving communication messages. The effective media will increasingly support the dissemination of communication messages.

The mosque is a primary tool in the life order of Muslims. This is seen from what Rasulullah PBUH immigrated to Medina to build a mosque named Masjid Quba. Likewise, when the conquest of Makkah (Mecca Fathu), one of the sentences that Abu Sufyan said when he saw the desperation to defeat Rasulullah PBUH with his troops so he said to his followers "Who want to safely enter the mosque or go to the house of Abu Sufyan". Even in AlQur'an is also no less than seven times mentions the Mosque. Moreover the miracle owned Rasulullah PBUH with *Isra' and Mi'raj* is also not out of the trip from mosque to mosque.

One of the functions of the mosque is as a place of worship prayer. In addition, the mosque also serves as a means of delivering the Friday sermon. The mosque as a means of Friday sermon is one of the most important functions of a mosque. Why is that because Friday sermon can be used as a strategic tool to deliver *da'wah* to the people? Among the factors that led to the Friday sermon are considered strategic for at least some reasons. Firstly, Friday sermon is part of mandatory worship in Islam. Every Muslim is required to perform the Friday prayer coupled with the Friday sermon. As long as Muslims are still on the surface of the earth during that time, the Friday sermon will continue. Secondly, the implementation of the Friday sermon generally takes place simultaneously in every country if it is only a few hours apart. So the message in the Friday sermon can be disseminated throughout the Islamic world with uniform material. Thirdly, in terms of communication, the Friday sermon is a communication in one direction and communication from top to bottom. A preacher is not only a seat position higher than the congregation but also the message conveyed should not be interrupted during the sermon. This condition will place the preacher as a person who is respected and heard the message conveyed. The evidence of Friday's sermon power as a means of *da'wah* can be seen on television shows broadcasting a massive demonstration after Friday prayers, which usually takes place in the Middle East.

II. METHODOLOGY

2.1 The Function of Friday Sermon

Friday sermon is a routine activity must be carried out every Male Muslims who have *baligh*. When viewed from a functional perspective, the Friday sermons are not only as worship activities to God but also they will be related to the worship of fellow human beings. Is not every male Muslim commanded to remind each other and give advice to run the truth and have the nature of patience (Surah Al-Ashr verses 4-5). So in order to remind each other, sermon is one of the means that can be used to provide information on Islam which is said in the language of Islam is called *da'wah*.

Dakwah delivered through Friday sermons that hopefully become a useful tool for Muslims who come to the mosque to perform the Friday prayers. Every Friday they will get religious information delivered by the Friday preacher from various circles and deliver various sermon materials. Although the delivery of the sermon is very limited in terms of time, it is very strong from the necessity for every Muslim to come to the mosque and listen to it. When it is associated with communication, then between the sermon and communication there have been many equations. Judging from its function, one of the functions of communication besides to entertain, it is also to educate and to inform. The only difference is in the content. Communication serves to convey any information to get to the communicant whereas *da'wah* or sermon conveys the message (Islamic) in order to be received by the communicant.

So when it is viewed by the usefulness and function of the sermon as suggested by the experts are: First, as *tanzhir* (warning, attention); the message of the sermon delivered to be a warning for the Muslims that they piety to God. Second, as *taushiyah* (message and advice); the message of the sermon contains the advice to fear Allah. Third, as *tadzkir/mau'idzoh* (learning, awareness); the message of khutbah may be the learning and awareness of the people to be always beekakwa to God. Fourth, *tabsyir* (happy news, hope); the message of the sermon would give good tidings and hope for the people about the reward, heaven that God will give. The Words of Allah in Surah Ibrahim verse 4:



Meaning: *We did not send an apostle, but in the language of his people, so that he could have a clear explanation to them. So Allah misleads who He wills, and guides whom He will and He is the Almighty, the Wise.*

2.2 Fiqh of Friday Sermon

The sermon is a speech containing religious issues. Another sense also says that sermons are defined as speeches that describe religious teachings. While the Friday prayer is defined as the two congregational prayers on Friday, preceded by the sermon, the law is obligatory for men, the time is equal to the *Zuhur* Prayer.

While the Friday prayer is defined as the two congregational prayers on Friday, preceded by the sermon, the law is obligatory for men, the time is equal to the *Zuhur* Prayer. Another notion says that the sermon is a religious advice given at a special time with the prescribed procedure. The sermon plays an important role in Islamic rituals. While the Friday sermon is a sermon delivered on Friday.

The majority of *ulemas* argue that the Friday sermon is mandatory. They propose the argument through the hadith of the Prophet:

قول النبي ﷺ : صلوا كما رأيتموني أصلي

Meaning: *"The words of the Prophet, Pray you as you see me pray"*. (HR Baihaqi)

Then the postulate that obliges the Friday sermon to be taken from words of Allah in AlQur'an of al-Jumu'ah verse 9:



Meaning: *"O you who believe, when ye are called to give the Friday Prayer, So hasten ye in remembrance of Allah and abandon the trade, which is better for you if ye know."*

Is Friday sermon a pillar of the Friday prayer? The *Jumhur eulemas* argue that Friday sermon is a requirement and a pillar of Friday prayers while the other *fuqaha* argue that the sermon is not a mandatory. *Fuqaha Malikiyah* argues that the sermon is *farđu*. The same thing is also written in the book of Fiqh composed by Wahbah Zuhaili that the sermon is a requirement in the Friday prayer and is not valid if the Friday prayers are done without it. The argument used to compel the Friday sermon is the letter of al-Jumu'ah verse nine above.

The purpose of remembering (*dhikr*) in the above verse is the sermon, because the Prophet never practiced the Friday prayer except the previous preaching. The righteous opinion according to the *mazhab* of Hanafi the position of the sermon is not a substitute for two *rak'ahs* but its position is like a reward mend. It is also mentioned in *atsar* that the sermon is as a reward addition. They argue that the purpose of remembering to Allah is the sermon. While the *fuqaha* who do not require the sermon assume that the sermon is only a medium to advise like other sermons outside the Friday sermon. Thus the Friday sermon is not part of the Friday prayer.

Friday prayers have two pillars, they are prayer and sermon. For the prayer, it consists of two *rak'ahs* to be read aloud, according to *ijma* of *ulema*. As for the sermon law is a mandatory and consists of two sermons before the prayer. This sermon also becomes a legal requirement Friday prayers in the most powerful opinion. According to Arabic, the sermon at least includes praising to Allah, saluting the Prophet, advising on religious and world issues and reading some verses of the Qur'an.

III. DISCUSSION

3.1 Jamaah's Assessment on Friday Sermon at the Mosques

The success of the sermon should take into account at least three things, namely the preacher (*khatib*), the organizer of the sermon (BKM) and the response of the congregation to the sermon. A successful preacher in preaching in a mosque, not necessarily succeeded in another mosque because it can be the character and the desire of worshipers in different mosques.

In answering the above questions, this study also views how the preachers and the sermons are most liked by *jamaah*. This assessment is seen from the side of clothing, material, duration to the rhetoric used by the khatib.

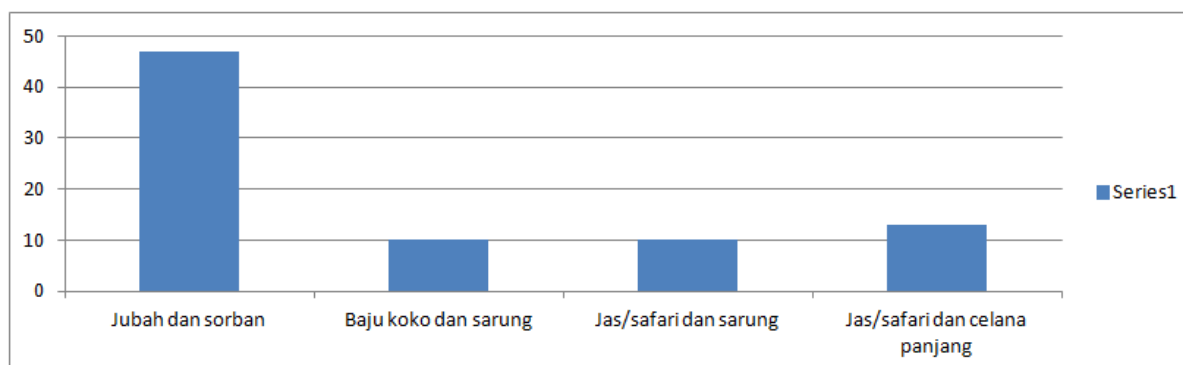
The method used to get the data by distributing questionnaire to the *jamaah*. Each mosque was randomly chosen by 10 people, so the total number of pilgrims was 70 people. To strengthen the data, the interviews are made to the *jamaah* to deepen the answers.

The first question comes from the clothes that the *jamaah* liked to wear the preacher during the sermon. There are three options given, namely suit, koko shirt and robe. The choice of worshipers as follows:

Table.1: the Preacher's Clothes Favored by the Jamaah

No	Choice	Frequency	Percent (%)
1	Cloak and turban	47	58.8
2	Koko shirt and sarong	10	12.5
3	Coat/safari and sarong	10	12.5
4	Coat/safari and long trousers	13	16.3
	Total	80	100.0

When it is viewed with a graph, it will be as follows:



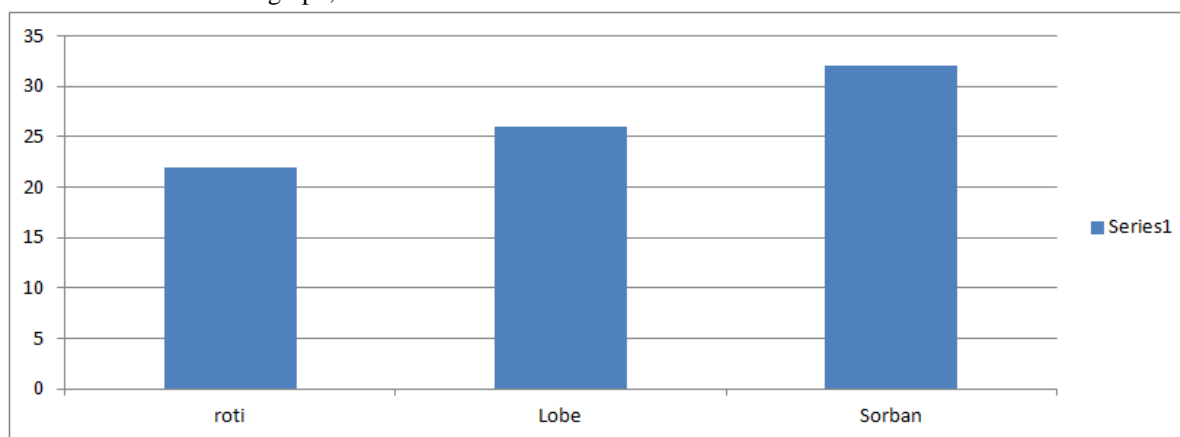
The *Jamaah* prefers the preacher who wears robes and turban while preaching. After further tracing, the *jamaah* who liked the preacher wearing in robe are in most of the *jamaah* who prayed at the Great Mosque, Al Jihad Mosque and Al Musannif Mosque. Meanwhile the *jamaah* who like the preacher wear most suit or safari are from Al Izzah UIN-SU mosque, Unimed mosque and Taqwa mosque.

When one of the *jamaahs* who performed Friday prayers at the Al Jihad Mosque, Mr. Nurmansyah, he liked the preacher who wears a cloak because he is impressed with authoritative and brave. Moreover, if the preacher has a big body, that will add credibility. While according to Mr Sugiharto who always performs Friday prayers at the UNIMED Mosque, he prefers a sermon who wears a suit or safari because it seems more authoritative and familiar with the campus situation of the campus.

Table. 2: the Preacher's head cover Favored by the Jamaah

No	Choice	Frequency	Percent (%)
1	Pat	22	27,5
2	Lobe	26	32,5
3	Turban	32	40,0
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



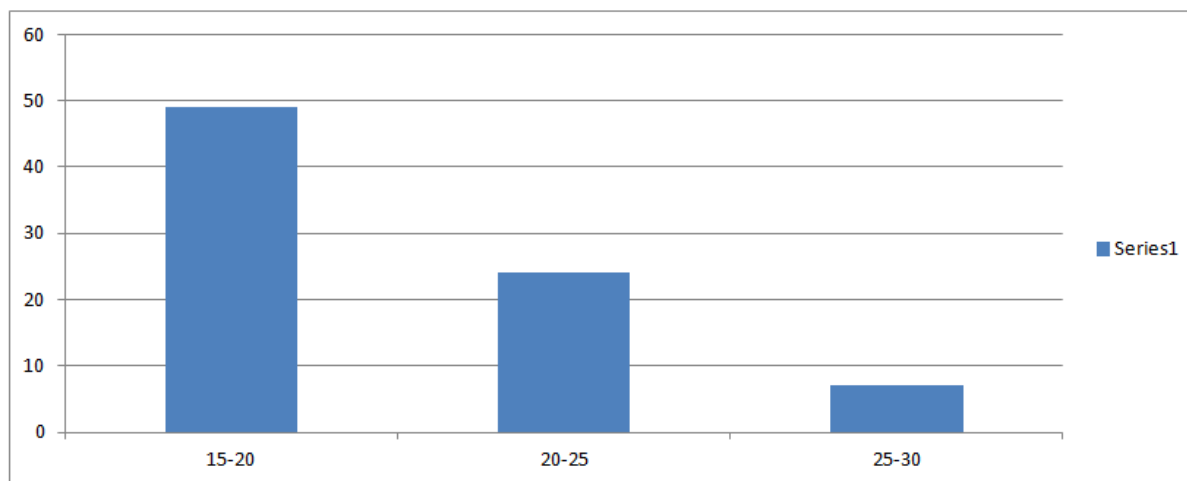
The data above is quite interesting in which it turns out the *jamaah* who are researched most declared to like the preacher who wears the turban as the head covering the preacher. Most of the *jamaah* are performing Friday prayers at the Great Mosque, Al Jihad Mosque and Al Musannif Mosque. According to Nurmansyah who performed the Friday prayer at the Al Jihad Mosque, the preacher who preached by wearing a turban seemed more authoritative. Meanwhile, according to Fahri Perdana Syarif who prayed in the Great Mosque, the preacher in turban is visible and capable in scientific skills. The *jamaah* who like the preacher wearing pat is in Unimed mosque, Al Izzah UIN-Su and Taqwa of Kampung Dadap.

According to Mr. Sugiharto, he said the preacher looks more intellectual and more Indonesian. So it is suitable for the *jamaah* in Indonesia. If it is juxtaposed with the two data above, the clothing and the headgear that favored by *jamaah*, there is a point. The *jamaah* in the Great Mosque, Musannif, and Al Jihad prefer the preachers who wear robes and turbans, for reasons of greater authority and capability. Unimed and UIN-Su campus mosques and Taqwa mosques prefer the preachers who look intellectual and simple, so they prefer the preacher who wears suits/safari and koko clothes and wearing caps. The Jamaah Mesjid Aceh Sepakat and Agung are neutral or have a balanced choice between robes and turbans with suit/safari or koko shirts. Furthermore, the important data that must be known by the preacher is the duration (long) sermon preferred by the congregation. This data is presented in the following table:

Table. 3: the Duration of the Preacher's Sermon Favored by the Jamaah

No	Choice	Frequency	Percent (%)
1	15-20	49	61,3
2	20-25	24	30,0
3	25-30	7	8,8
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



The data above provides an understanding that most of the *jamaah* prefer the sermon delivered 15 to 20 minutes duration only. Very few *jamaah* like the duration of the sermon between 25 and 30 minutes. According to Mr. Suprpto who prayer Friday at the mosque Taqwa Muhammadiyah, he liked the duration of the sermon between 15 to 20 minutes because of that he was able to concentrate on listening the sermon. When the time is over, then what comes is sleepiness. According to the average preacher who preaches in the mosque Taqwa the duration is between 15 to 20 minutes. That is also why he likes prayer in this mosque.

Mr. Sulaiman who prayed in the Great Mosque gave the same choice, who likes the duration of the sermon only 15 to 20 minutes. The reason is that he has to get back to the office after the Friday prayers for lunch and continue his work.

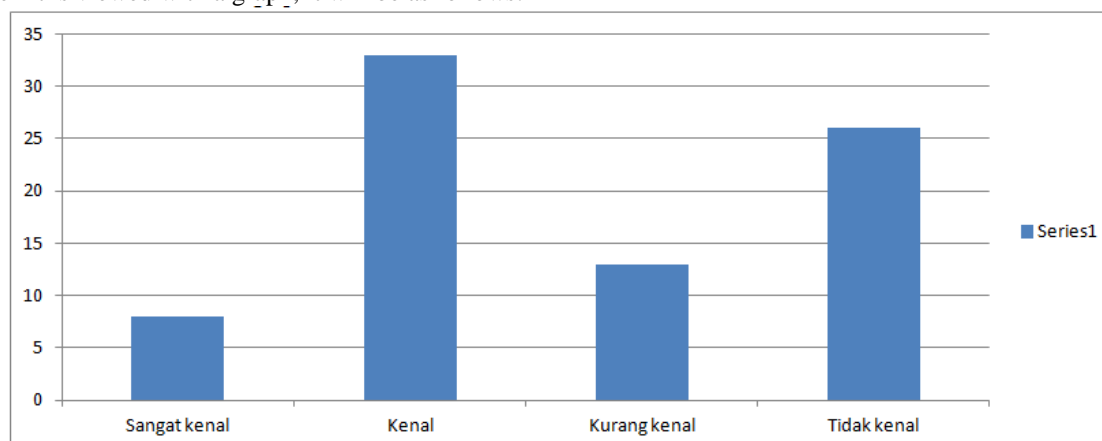
The *jamaah* who loves the duration of the sermon 25 to 30 minutes is Mr. Sunarmin. He likes the longest duration of sermon time for listening to religious lectures. He says listening to the sermon is only once a week. Therefore unfortunately it seems that the sermon is short.

Most BKM administrators who are used by the researcher as the sources mentioned that they chose the preacher based on the acceptance or familiarity of the preacher in the community. Then whether the popularity of the preachers in the middle of the *jamaah* has a relationship with the presence of the *jamaah* to the mosque. Here is the data about the congregation's *jamaah*.

Table. 4: The Preacher's Familiarity by the Jamaah

No	Choice	Frequency	Percent (%)
1	Very familiar	8	10.0
2	Familiar	33	41.3
3	Less familiar	13	16.3
4	Do not know	26	32.5
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



Apparently there are only 10% of *jamaah* who are very familiar with the preacher and 41.3% are familiar. This shows that many preachers who have been known by his *jamaah*. After being traced, the *jamaah* are mostly from Al Izzah mosque and Taqwa mosque. Al Izzah mosque community because many of the preachers are lecturers at UIN-SU and their *jamaah* is mostly UIN-SU academic community. Then from the mosque of Taqwa Muhammadiyah because the preachers are from internal Muhammadiyah itself which they have previously been teachers of the *jamaah*. So their familiarity with the preachers is because of the internal circle.

Furthermore, it is fairly high number (32%) of *jamaah* who are not familiar with the preacher. This data means that many *jamaah* attending to a particular mosque are not listening to a sermon from a preacher they know. In other words for them the *ustadz's* acquaintance has no effect on them, the important thing is to carry out the Friday prayer, regardless of who will be the preacher to give the sermon.

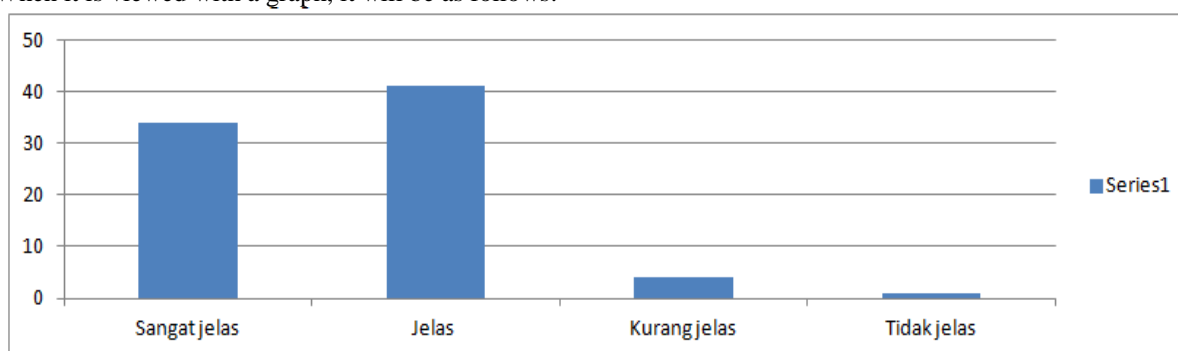
This data is deeply drawn to find out why the *jamaah* choose to pray at the mosque. According to Mr. Suprpto, he chose the prayer at the Mosque of Taqwa Muhammadiyah, because he is one of the members of Muhammadiyah Kampung Dadap. Mr. Sugiharto chose praying at UNIMED, because he is one of the academic community. Mr. Solomon chose praying at the Grand Mosque because it is close to his work. Mr Nurmansyah mentioned in the mosque of Al Jihad the preacher is good and selected. Mr. Mahdi chose praying at the mosque of Aceh Sepakat because the preacher is always good, has wide knowledge of religion. Mr. Sunarmin selects the frequent prayers at Musannif Mosque because the mosque is beautiful and cool.

From the answers of the *jamaah* above it can be understood that there have been different reasons for the *jamaah* to prayer in one of the mosques. Then there is no motivation to pray in one mosque because of the preacher. Each *jamaah* is obliged to listen to the sermon delivered by the preacher. In this sense, the *jamaah* is not disturbed by the hearing from noise or anything else that can disturb the hearing. The data are listed in the following table:

Table. 5: the Hearing quality of the Jamaah

No	Choice	Frequency	Percent (%)
1	Very clear	34	42.5
2	Clear	41	51.3
3	Less clear	4	5.0
4	Not clear	1	1.3
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



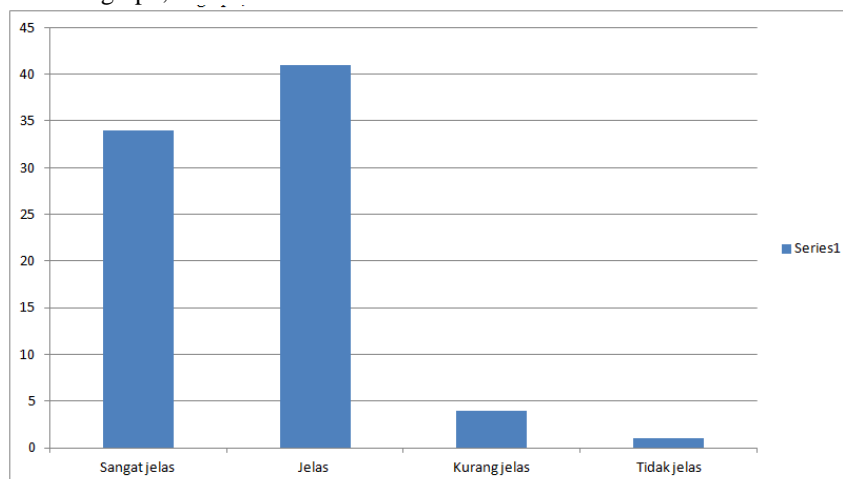
Of the *jamaah* who became the respondents mentioned that most of their hearing is clearly listening to the sermon because it is not disturbed by any noise. Moreover, the *jamaah* of Al Jihad mosque, now are more comfortable listening to the sermon because the room in the mosque has been installed AC so that the noise from the highway can be minimized. While other mosques such as Al Izzah mosque, the mosque of Aceh Sepakat, Al Musannif Mosque are far from the highway, so the voice of the vehicle is not much disturbing. The most *jamaah* who are most complained is the *jamaah* from the Grand Mosque. This is understandable because the Great Mosque is under renovation.

The clarity of hearing of *jamaah* is not only determined by the presence or the absence of interference, but also influenced the quality of goods and installation of loudspeakers (sound system) in the mosque. The following answers the congregation about the quality of clarity of loudspeakers in the mosque.

Table. 6: Quality of the Loudspeaker Clarity

No	Choice	Frequency	Percent (%)
1	Very clear	50	62.5
2	Clear	28	35.0
3	Less clear	2	2.5
4	Not clear	80	100,0

When it is viewed with a graph, it will be as follows:

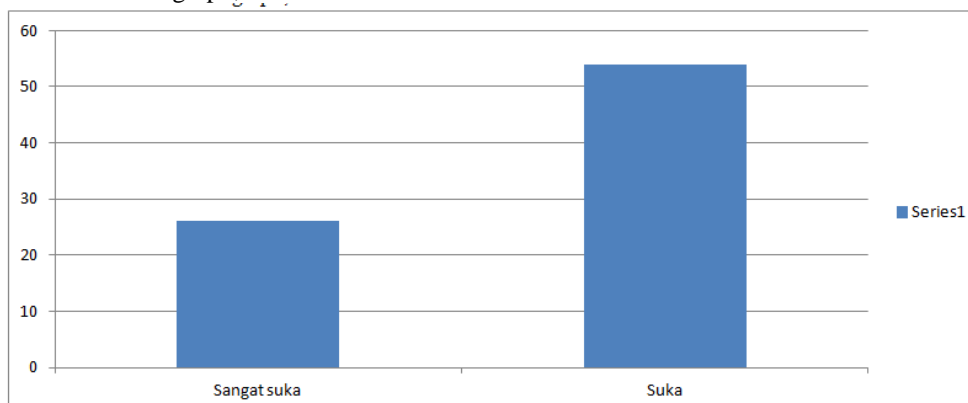


The data above gives a clear picture that the management of the loudspeakers in the mosques research is good enough. This can be understood from the figure that 62.5% of the respondents who stated *very clearly* heard and 35% stated *clear* and only 2.5% just say *less clear*. When it is viewed from the physical building of the mosque studied, it is very reasonable if the BKM give serious attention to the loudspeaker (sound system). Because besides the mosque is large, the *infaq* from the *jamaah* are also quite a lot. According to Drs. Armiya, MA, (Sekretarsi BKM Aceh Sepakat), they are not afraid of spending big money to buy a good loudspeaker, because this is for the convenience of the *jamaah* as well. The effect, if the *jamaah* is satisfied, the the *infaq* will increase. Many things cause the *jamaah* to listen to the sermon. Among them is the *jamaah* know what the title of the sermon delivered. Here's the level of *jamaah's* favorite with the sermon mentioned the title.

Table. 7: the Preacher Mentions the Title of Sermon

No	Choice	Frequency	Percent (%)
1	Like Very Much	26	32.5
2	Like	54	67.5
3	Dislike	-	-
	Total	80	100,0

When it is viewed with a graph, it will be as follows:

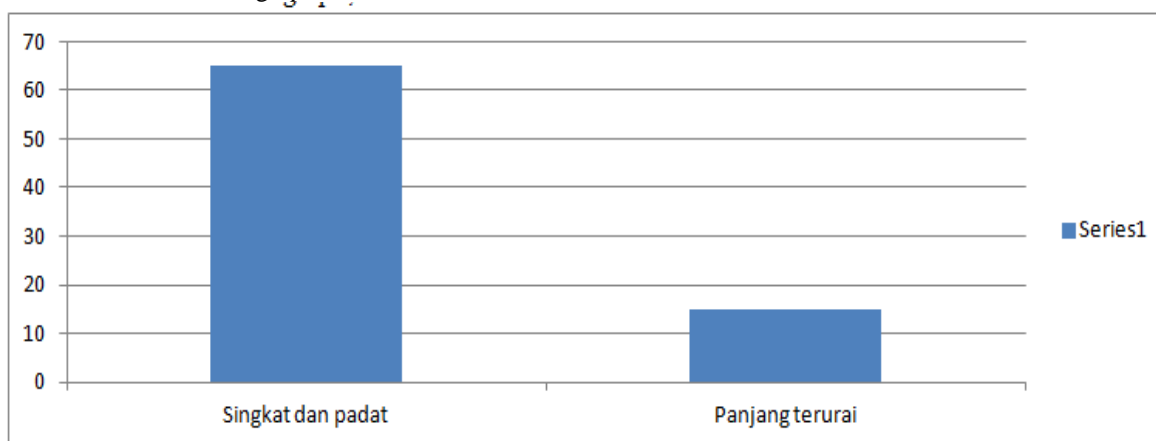


The above data explains that there are about a third of the *jamaah* who really like the title of the sermon mentioned. The rest say just like it. According to Mr. Sunarmin (a *jamaah* of Al Musannif mosque), he really liked the preacher who mentions the title of his sermon, because it will make it easier to understand the contents of the sermon delivered by the preacher. According to Mr. Sugiharto (a *jamaah* of the mosque Unimed) the sermon title should be submitted, so that the preachers focus more on delivering the sermon. In addition, if the title is mentioned, the *jamaah* is easier to give a perception of where the direction of the sermon will be delivered. This means, in general, the preachers should mention the title of the sermon, because the *jamaah* likes the sermon mentioned in the title. After the title is mentioned by the preacher, another thing that determines the joy of the *jamaah* listening to the sermon is how the preacher described it. Here's the distribution of the congregation

Table. 8: How to Describe the Sermon Favoried by the Jamaah

No	Choice	Frequency	Percent (%)
1	Brief and solid	65	81.3
2	Long described	15	18.7
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



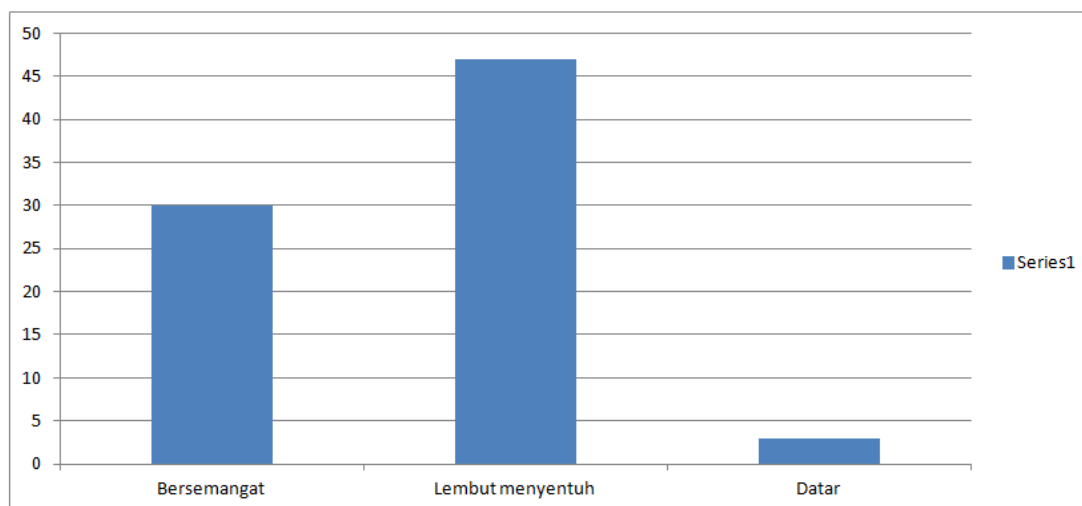
From the above data it is clear that the *jamaah* prefer a brief and compact sermon. This data is also in harmonious with the *jamaah's* joy with the duration used for the sermon. The *jamaah* prefers the sermon duration between 15 to 20 minutes or the shortest time option.

When it is referenced by the expression of Mr. Drs. Armiya Yusuf, MA (secretary of BKM Aceh Sepakat), the above data is also aligned. According to Mr. Armiya, the favored sermon at the mosque of Aceh Sepakat is a short, focused and not developed everywhere. The same statement is expressed by Mr. Sugiharto (a *jamaah* of UNIMED Mosque). He said the sermon that has a short time, should be able to deliver a short message, but does not eliminate the main message. When it is examined from the science of education, while listening to the sermon (around 12:30 to 13:00) is not the most time to listen to knowledge. Therefore, according to Mr. Sugiharto, the sermon should be short and solid.

Table. 9: the Congregation's Joy with the Rhetoric of the Sermon

No	Choice	Frequency	Percent (%)
1	Spirited	30	37.5
2	Gentle touch	47	58.8
3	Flat	3	3.8
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



Generally speaking, there are two major currents favored by the *jamaah* on the rhetoric used by the preachers; they are eager and gentle touching. Mr Nurmansyah (a *jamaah* of Al Jihad mosque) mentioned that he is more pleased with the preacher who excited to deliver it. According to him there are two reasons, first: the sermon should be able to raise the spirit of the worshipers, and then the delivery must also be enthusiastic. Second, if they do not get excited, they might be sleeping listening to it, so it needs a bit of a jolt.

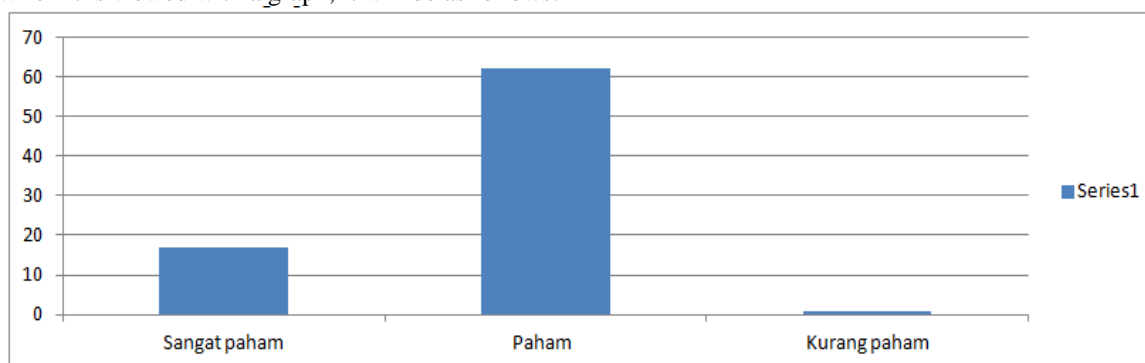
Mr. Suprpto (a *jamaah* of the Taqwa mosque of Muhammadiyah) liked the sermon with a gentle and touching presentation. He said the sermon touched his mind and heart. Therefore it needs to be touched with tenderness. To be reasonably accepted. The most important thing is that the flow of the sermon should be logical and easily understood by the congregation. Alluding to the excited sermon, he thinks it's fine, but he thinks it's a good model for public study or a big *tabligh*.

However the way of the preachers, basically is how the understanding of the congregation of the sermon delivered. Therefore it is necessary to see how the understanding of the *jamaah* about the sermon of the preachers.

Table.10: the Jamaah's Understanding on the Sermon Material

No	Choice	Frequency	Percent (%)
1	Very understanding	17	21.3
2	Understanding	62	77.5
3	Less Understanding	1	1.3
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



This data provides an understanding that only about 20% are *really familiar* with the material delivered sermons. Mostly is at the level of *understanding* only. This means that the message conveyed through the sermon has not been fully communicated.

When it is connected with the spread of the *jamaah* who pray Friday, there are some interesting data. It turns out that the *jamaah* with the greatest percentage who really understand is from the Great Mosque, reaching

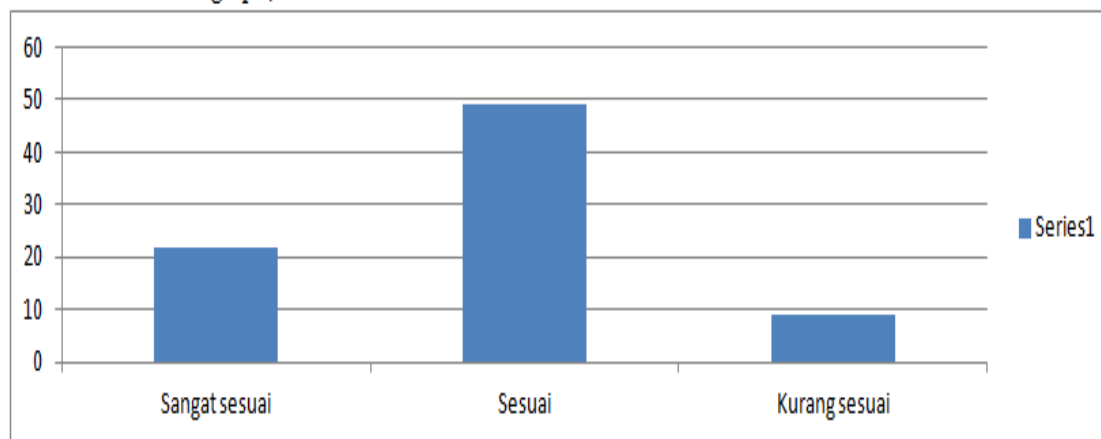
50% very understanding. It can be possible that the Great Mosque has many *jamaah* from both inside and outside the city. The logic is the people who like travelling have good intellectual ability. While the lowest number of pilgrims who are very familiar with the sermon delivered is the mosque Al Izzah UIN-SU. This is possible because in this mosque the sermon is delivered in Arabic or English, so the level of understanding is more difficult.

Besides the factor of language, there are many other factors that affect the quality of the *jamaah* understanding on the sermon material delivered, such as the suitability of the material with the intellectual ability level of pilgrims. Here are the answers to the *jamaah* listed in the following table:

Table 11 the Suitability of Jamaah's Intellectual

No	Choice	Frequency	Percent (%)
1	Very suitable	22	27.5
2	suitable	49	61.3
3	Less suitable	9	11.3
	Total	80	100,0

When viewed with a graph, it will look as follows:



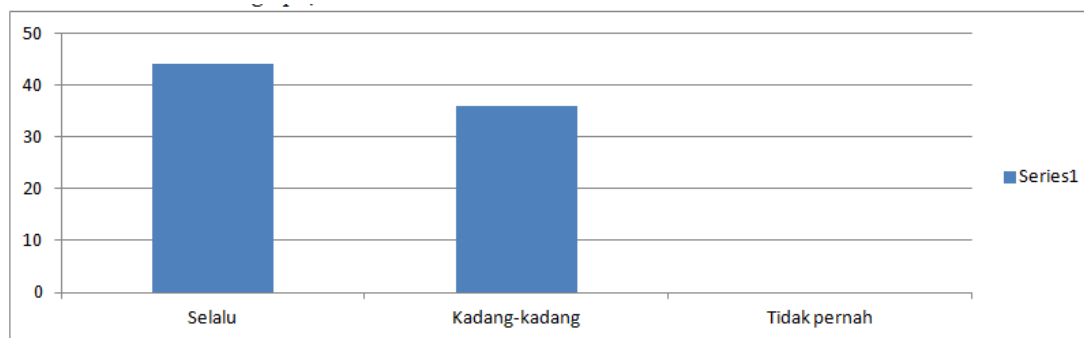
Based on the data above it appears that the preachers have not maximally adjusted the material of their sermons with the intellectual ability of their *jamaah*. According to Ustdaz Dr. H. Zamakhsyari, MA, averagely, the preachers will adjust the material of the sermon. But to adjust it according to the intellectual ability of all *jamaah* is not easy, because the *jamaah* themselves have different intellectual abilities. Moreover, in the mosques of which many *jamaah* or travelers live, the condition of the intellectual ability of the *jamaah* is very difficult to predict, because it always changes.

Although the level of comprehension is not maximal and the adjustment of the sermon material with the intellectual ability of the *jamaah* is difficult, it does not mean the sermon does not benefit the worshipers. From the results of the questionnaire distributed to the *jamaah*, there are some benefits that they feel by listening to sermons, including increasing faith. Here is the answer of the *jamaah* when asked whether the Friday sermon increases their faith.

Table. 12: Friday Sermon Increases the Faith of Jamaah

No	Choice	Frequency	Percent (%)
1	Always	44	55.0
2	Sometimes	36	45.0
3	Never	-	-
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



Faith is something that is abstract, so to measure it definitely is impossible. But at least from the *jamaah* statements seen in the tables and diagrams, it can be a picture that the sermons heard by the *jamaah* always provide an additional increase in their faith. According to Mr. Sunarmin (a *jamaah* of Al Musannif Mosque), for him to hear the sermon is very useful to increase knowledge and beliefs with religious teachings. The same statement is also stated by Mr. Mahdi (a *jamaah* of Mosque of Aceh Sepakat). He said that he rarely listened to lectures from the Islamic studies because of his busy life. Therefore he takes advantage maximally the Friday sermons to improve his faith. He said gradually his worship is better.

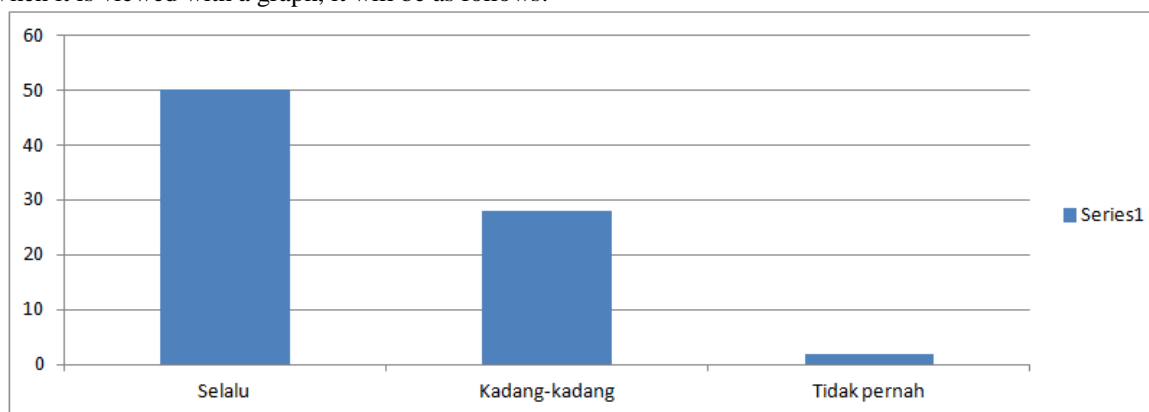
In contrast to Mr Sulaiman, a *jamaah* of the Great Mosque. He said that the Friday sermon he heard just sometimes gave him an extra faith. The reason is because the theme is not interesting or sometimes he falls asleep during the sermon.

Besides increasing faith, the sermon is also expected to ward off doubts about various understandings of religion. The doubts are such as distortions about the existence of Muslims around the world, various kinds of teachings or religious flow and other religious information. How capable a sermon eliminates the *jamaah*'s doubts about religious information is listed in the following table:

Table. 13: The Friday Sermon Eliminates the *Jamaah*'s Doubts

No	Choice	Frequency	Percent (%)
1	Always	50	62.5
2	Sometimes	28	35.0
3	Never	2	2.5
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



When it is viewed from the data above, it is known that the sermon is able to dismiss the doubts of the *jamaah* who listened to it. There are at least 62.5% of *jamaah* who claim that the sermon heard can shake off their curiosity against various information about religion.

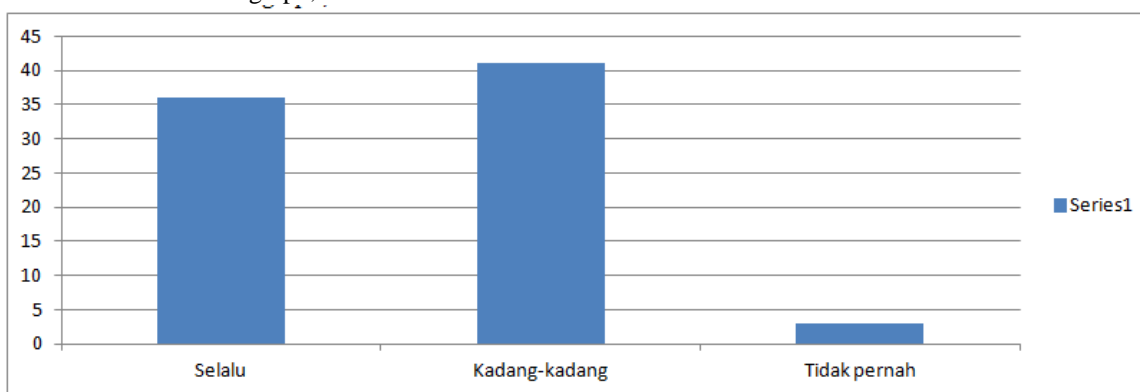
According to Mr. Suprpto, a *jamaah* of the Taqwa mosque, that in the society of various religious behaviors are practiced. Sometimes it is rather difficult to distinguish where the teachings of religion, which is only limited to a religious culture. From the Friday sermon he always heard, many of his doubts and ignorance are answered. A good sermon is a sermon that is able to answer the problems facing the *jamaah*. The problems faced by them are not just how to perform the worship *maghdah* well, but also the problems of the present. The

contemporary problem is a problem that is happening around Muslims, or is being a trending topic in the community. Whether the sermon material preached by the preacher responds to the needs of the *jamaah* to answer the present matter, is shown in the following table.

Table.: 14 the Friday Sermons Are Contemporary

No	Choice	Frequency	Percent (%)
1	Always	36	45.0
2	Sometimes	41	51.3
3	Never	3	3.8
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



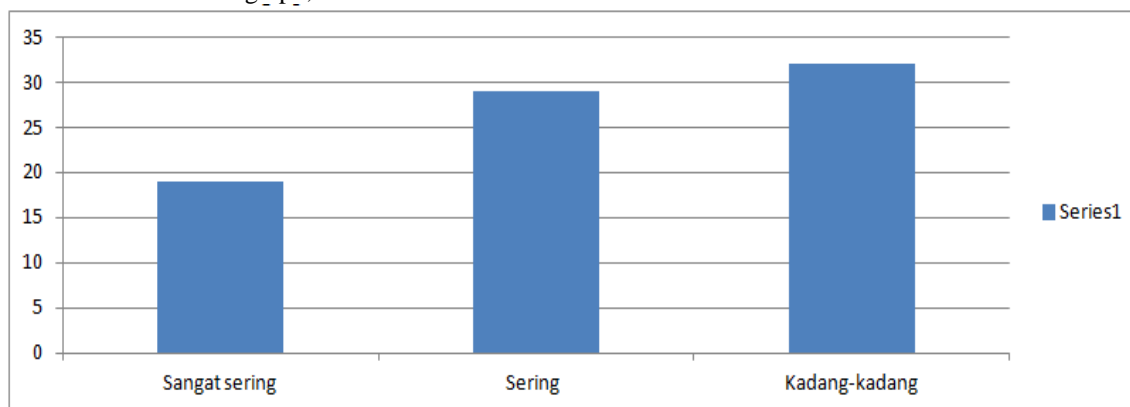
These data confirm that the preacher always convey the present-day material of the sermon. According to Mr. Sugiharto who always performs the Friday prayer at UNIMED mosque, a good preacher is a preacher who is also able to provide enlightenment and answers what *jamaah* have to do with regard to what is going on in the community. For example it is concerning religious defamation by a state official. Preachers at Unimed explains what is happening and what attitude and actions the *jamaah* should perform, so as to clarify the problem, not to confuse the atmosphere.

The ultimate goal of the sermon is that the *jamaah* is willing to practice the content of the sermon delivered. How will they practice the contents of the message presented in the following table.

Table. 15: Practicing the Content of the Sermon

No	Choice	Frequency	Percent (%)
1	Very often	19	23.8
2	Often	29	36.3
3	Sometimes	32	40.0
	Total	80	100,0

When it is viewed with a graph, it will be as follows:



The data above shows that the sermon delivered does not provide assurance that all *jamaah* would like to practice the message content. There are at least 40% of *jamaah* who say sometimes they practice it. Meanwhile those who state often to practice it is only 23.8%. The above figures are not fun figures. According to Mr. Mahdi, a *jamaah* who often pray at the mosque of Aceh Sepakat he explained that the khutbah function to strengthen the opinion or belief of the *jamaah*. If they have previously had confidence about something, then strengthened by the preacher, then they will be more powerful to carry it out. But if previously did not have that belief, then the sermon is only limited to give pengatahuannya only, not until willing to carry it out. Mr. Suprpto said that, whether or not the *jamaah* practice what the preacher preached was also influenced by the credibility of the preacher himself. So if the preacher is well known and pious, the possibility of *jamaah* to procatise it is higher than if the preacher is considered less credible.

IV. CONCLUSION

A good sermon is a sermon that is able to answer the problems facing the *jamaah*. The problems faced by them are not just how to perform the worship *maghdah* well, but also the problems of the present. The contemporary problem is a problem that is happening around Muslims, or is being a tranding topic in the community in Medan. A preacher is not only a seat position higher than the congregation but also the message conveyed should not be interrupted during the sermon. the *jamaah* practice what the preacher preached was also influenced by the credibility of the preacher himself. So if the preacher is well known and pious, the possibility of *jamaah* to procatise it is higher than if the preacher is considered less credible.

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