Analysis of language structure and social relations in religious lecturers' speeches to street food vendors: Pragmatic and sociolinguistic perspectives

Ratri Paramita[1], Ni Putu Somawati[2], Muhammad Zulfan[3]

Politeknik Pariwisata Bali[1]
Politeknik Negeri Bali[2]
Politeknik Pariwisata Medan[3]

Abstract - This study examines the interplay between language structure and social relations in hierarchical interactions, focusing on the speeches of religious lecturers addressing street food vendors. Using a qualitative approach, the research employs direct observation and audio recordings to capture the linguistic features and social dynamics within these interactions. The data were analysed through pragmatic and sociolinguistic frameworks to uncover patterns in language use and relational positioning. The findings reveal that religious lecturers utilize distinct linguistic strategies, including simplified language, contextualized examples, and persuasive rhetoric, to engage their audience effectively. Moreover, the social relations within these interactions are characterized by hierarchical, paternalistic, and authority-based dynamics, reflecting broader cultural and societal structures. This study highlights the role of language in shaping power relations and provides insights into the pragmatic and sociolinguistic mechanisms underlying hierarchical communication.

Keywords: language structure, social relations, superior's speeches, street food vendors, pragmatic and sociolinguistic perspectives

1. Introduction

Religious lectures (superior) are a form of public communication that has extraordinary power in shaping social perceptions and public views. As a medium that functions to convey moral values and religious teachings, lectures are often the main reference for people in understanding the norms of life. Lectures not only act as a means of conveying information, but also as a medium that builds an emotional and spiritual connection between the lecturer and the listener. The speaker's position as a trusted and respected figure gives legitimacy to what is conveyed, so that the message contained therein has a significant influence on the behaviour and thoughts of the listener.

However, this phenomenon does not always have a positive impact. In some cases, religious lectures can function as a means of reproducing discriminatory discourse which actually strengthens negative stereotypes against certain groups. This can be seen in the lecture of a ustadz who insulted an iced tea seller. This incident caused a stir on social media and sparked a deep public discourse about the role and responsibilities of religious preachers. The insults made in the lecture are not only considered to hurt the feelings of certain groups, but also lead to the creation of a narrative that demeans certain professions in the social structure of society.

Religious lectures, in essence, have a moral responsibility to promote the values of inclusivity, justice and unity. However, when lectures are used to convey insults or denigrate certain professions, such as iced tea sales, it can create a much greater impact than just controversy. This kind of discourse can strengthen social stigma, create polarization in society, and exacerbate existing social injustices. This phenomenon reflects the complexity of the relationship between religion, society and culture, where lectures that should be a tool for building can actually become a tool for division.

This phenomenon also reflects a shift in the function of religious lectures, where lectures are often not only used to convey moral and spiritual messages, but also become a means of expressing the speaker's personal views. In this case, lectures become a medium for conveying opinions that tend to be biased and subjective, without considering the wider social impact. The use of derogatory language in the lecture shows a lack of understanding of the social impact of the discourse delivered. The words used not only convey the message, but also reflect the particular power and ideology of the speaker. The social impact of such lectures cannot be ignored. Social media, as a modern public space, plays an important role in spreading such discourse. The public reaction that emerged shows that people are no longer passively receiving messages from religious lectures, but are actively criticizing content that is deemed inconsistent with human values. This controversy also raises fundamental questions about the role of religion in modern society: Is religion, through its preaching, still able to be a tool of unification, or is it instead a cause of division?

In this context, it is important to re-evaluate the role of religious preachers in conveying inclusive and constructive messages. Religious lecturers must have full awareness of the social impact of the discourse they convey. Lectures should not only be a medium for conveying religious teachings, but also a tool for promoting universal values such as justice, empathy and respect for others. In addition, there needs to be special education or training for religious preachers to ensure that they have a good understanding of social and cultural sensitivities in society.

In the end, the case of the lecture insulting the iced tea seller provides an important lesson about how public discourse, especially that delivered through religious lectures, has the potential to greatly influence the the social structure of society. This discourse not only reflects the values held by the speaker, but also shapes society's perception of these values. Therefore, it is important for religious preachers to be more careful in choosing words and conveying messages that are not only in accordance with religious teachings, but also in line with human values and social justice.

Discourse in religious lectures often reflects more than just interpretations of religious texts. It brings in the underlying social, political and ideological context, making the lecture a reflection of the complexity of interactions between religion and society. Lectures have the power to shape public views, strengthen religious beliefs, and even influence social behavior. However, in some cases, lectures also become a medium for the reproduction of discourse that can strengthen negative stereotypes and social inequality, as seen in the incident of lectures that demean the profession of iced tea sellers. This phenomenon attracts widespread attention, especially in the digital era, where controversial lectures can quickly spread and trigger wide public discourse.

A lecture that demeans iced tea sellers, apart from reflecting the speaker's personal bias, also ignores the basic principles of social justice and the value of inclusivity which are at the core of religious teachings. The public reaction that emerged showed a growing social awareness,

where people no longer simply accepted the content of the lecture without considering the ethical and social implications of the message conveyed. This indicates the importance of in-depth study of how language is used in lectures to create or reinforce social hierarchies. Derogatory discourse not only impacts specific individuals or groups, but also creates broader social dynamics, including polarization and tension between social groups.

The urgency of this study lies in the need to understand the role of language as a social construction tool in religious speeches. The language in lectures not only conveys messages, but also builds meaning that reflects power relations and the ideology held by the speaker. Through word choice, metaphors, and narratives, speakers can unconsciously or intentionally reinforce certain social hierarchies, such as derogatory views of certain professions. In this context, the profession of iced tea seller becomes a symbol of a social group that is often ignored in larger social discourse, but plays an important role in the economic structure and daily life. When this profession is denigrated in lectures, it reflects an unfair social view and has the potential to create a negative stigma.

This study is also important for highlighting the social responsibilities of religious preachers. As respected public figures, speakers have great influence on their audiences. This responsibility includes the obligation to convey messages that are not only in accordance with religious teachings, but also support universal values such as inclusivity, empathy and justice. When lectures actually create derogatory or divisive narratives, this indicates a need to re-evaluate the approach to conveying religious messages. Religious lecturers need to be aware that the language they use not only functions to convey information, but also shapes people's perceptions and attitudes towards certain groups.

In the context of an increasingly diverse and connected society, it is important for religious lectures to adapt to existing social realities. The messages conveyed need to reflect diversity and respect all levels of society, including groups that are often marginalized. In addition, lectures must be able to become a space for inclusive dialogue, where social justice and humanitarian values can be prioritized. Therefore, this research aims to analyze how language in lectures is used as a social construction tool, as well as identifying its impact on relations between social groups.

By analysing the case of a lecture that demeans an iced tea seller, it is hoped that this study can contribute to a broader discussion about the role of religion and preachers in modern society. This study also offers a new perspective on how lectures can be a medium that not only inspires, but also creates positive social change. It is hoped that the results of this research can become the basis for recommendations to increase the social responsibility of speakers in conveying inclusive and constructive messages.

A number of previous studies have discussed religious discourse from various perspectives. For example, research by Fairclough (1995) emphasizes the importance of critical discourse analysis in revealing how power and ideology work through language. Another study by Wodak and Meyer (2009) shows that public discourse, including lectures, often becomes a medium for reinforcing social inequality. In the local context, research by Suryani (2020) examined the influence of religious lectures on the mindset of village communities, finding that lectures often influenced perceptions of social stratification. However, there are not many studies that specifically discuss insults towards certain professions in religious lectures, so this research has a high novelty value.

Baker et al (2008) investigated how the media, including religious discourse, represents certain social groups and how this shapes people's views of religion and professions. van Dijk (2001) offers a theoretical and methodological framework for analysing discourse within social contexts, emphasizing how discourse can strengthen social inequality through narratives conveyed in various media, including lectures. van Dijk (1993) developed critical discourse theory to analyze how social elites use language to consolidate power and spread social prejudice, including in religious and professional contexts.

This collection of works provides valuable insights into the field of discourse analysis, focusing on language, power, and media. Brown and Yule (1983) explore the relationship between discourse and communication, offering foundational ideas on how discourse shapes interaction. Similarly, Fairclough (1989) delves into the connection between language and power, analysing how discourse can influence societal structures. In another key work, Fairclough (1992a) discusses discourse and social change, presenting an analytical framework for understanding how language reflects and shapes societal shifts.

Furthermore, Fairclough (1992b) extends this analysis to intertextuality, examining how texts relate to one another and the broader context. In his later work, Fairclough (1995a) further refines the concept of critical discourse analysis, emphasizing its role in understanding power dynamics in society. Moreover, Fairclough (1995b) focuses on media discourse, arguing that media plays a crucial role in shaping public perception and discourse. Fairclough (1998) continues this line of inquiry, specifically analysing political discourse in the media and offering an analytical framework for understanding its impact.

Richardson (2007) builds upon these ideas by providing an approach to analysing newspapers through critical discourse analysis, offering a practical method for examining media texts. In addition, Fowler (1991) discusses the role of language in the news, highlighting the ideological influences at play in journalistic discourse. Halliday and Hassan (1985) examine the connection between language, context, and text, contributing to the understanding of how discourse functions in various contexts.

In a similar vein, van Dijk (1985) provides a detailed exploration of news structures, offering a new approach to analysing mass media discourse. Renkema (1993) introduces an accessible introduction to discourse studies, serving as a useful textbook for those new to the field. Together, these works contribute to the broader understanding of discourse analysis, offering diverse perspectives on how language shapes society, media, and communication.

This selection of studies provides diverse perspectives on discourse analysis, exploring its applications in media, literature, linguistics, and social contexts. Setiawan et al. (2022) analyse critical discourse in online news coverage and emphasize the interplay between language and societal issues. Amanah (2022) examines song lyrics through critical discourse analysis and highlights linguistic elements that convey cultural narratives. Tannen et al. (2015) provide a comprehensive overview of critical discourse analysis and integrate theoretical and practical approaches to understanding discourse.

Topic modelling in discourse analysis is discussed, demonstrating its utility in uncovering patterns in large corpora (Taboada, 2024). The methodological limitations and potential of topic modelling in corpus-based discourse analysis are critiqued (Bednarek, 2024). Social media discourse by politicians is analysed to explore how language constructs public personas (Azmi et al., 2018). An accessible introduction to discourse analysis is provided, offering insights into its theoretical foundations and practical applications (Georgakopoulou & Goutsos, 2004).

Metaphors in song lyrics are studied, highlighting their role in shaping cultural and emotional meaning (Rizqi & Mantiri, 2024). Indonesian educational terms are analysed with an emphasis on active learning's impact on cultural perspectives (Wajdi et al., 2024). Netizens' comments on social media are examined to reveal how microstructures shape online discourse (Silaban et al., 2024). Slogans in Indonesia's 2024 general election are critically analysed, focusing on their influence on political communication (Wajdi & Asrumi, 2024).

The power of words in shaping narratives is explored through language and communication in English literature (Hasan, 2024). The role of humour in foreign language classes is investigated, demonstrating its impact on language learning and engagement (Mustafa & Muhammad, 2023). Collectively, these works provide valuable insights into the multifaceted nature of discourse analysis and its relevance across disciplines.

This collection of works offers valuable insights into discourse analysis, yet a critical lens reveals both strengths and areas for development. Canning and Walker (2024) present a practical introduction to discourse analysis, but their broad approach occasionally overlooks deeper

theoretical discussions. Martika et al. (2022) analyse Barack Obama's speech with a critical discourse framework, though their focus on linguistic elements could benefit from a stronger socio-political context. Nonhoff (2017) frames discourse analysis as critique and successfully bridges theory and practice, yet his examples are limited in cross-cultural representation. Abbas (2020) investigates Covid-19 news in newspapers, providing a nuanced schemata analysis, but the study could be strengthened by examining more diverse media sources.

The use of religious metaphors in Indonesian political discourse highlights their semantic impacts, yet the study's focus on Islamic terms limits broader applicability to other religious contexts (Adam, 2021). Structural units in American and Iraqi talk shows are contrasted in a thorough analysis, though it could benefit from exploring audience reception (Ali, 2018). The discourse of "People Power" movements in Indonesia is critiqued effectively using Van Dijk's framework, though the analysis could delve deeper into the historical backdrop of such movements (Arsyandikayani & Sumarlam, 2019).

Implicit stances in ABC and BBC coverage of Indonesia's election are identified, yet a broader comparative analysis of additional media outlets could enhance the findings (Asmaradhani, 2019). Politicians' social media posts are analysed to uncover strategies of public persona construction, though the research would gain depth by integrating audience interaction perspectives (Azmi et al., 2018). Together, these studies advance discourse analysis but consistently highlight the need for more comprehensive and diverse methodologies.

Based on the background above, the problems raised in this research are:

(1) How is language used in religious lectures to convey contempt for the profession of iced tea seller? This research seeks to understand how word choice, metaphors and discourse structures in religious lectures can create or strengthen negative stereotypes towards certain professions, especially iced tea sellers. This is important because language not only represents meaning, but also has the power to create new social realities.

(2) What discursive strategies are used in religious lectures to create negative stereotypes of certain professions? Apart from simply analysing language use, this research wants to explore discursive techniques such as generalization, polarity, and strengthening dominant narratives which are often used to instil negative perceptions. This aims to identify rhetorical patterns that tend to be discriminatory in religious discourse.

(3) What are the social implications of the discourse of insulting the profession of iced tea seller on society's perception of the profession and social equality? The discourse of insulting certain professions not only impacts the individual who is the object of insult, but also contributes to the formation of social hierarchies and society's perception of social equality. This research explores the short- and long-term impacts of such discourse on social norms, societal harmony, and intergroup relations.

By formulating these three problems, research can answer research questions comprehensively and relevant to the research objectives that have been set.

The problems raised in this research are:

(1) How are discursive strategies used in religious lectures to create negative stereotypes towards the profession of iced tea seller?

This research focuses on how speakers utilize language structure, word choice, and narrative to convey messages that reinforce negative stereotypes. Discursive strategies such as generalizations, negative framing, or the use of offensive humour is analysed to understand patterns in creating discriminatory discourse.

(2) What are the social implications of the discourse of insulting the profession of iced tea seller in shaping public perception?

The discourse of insults in religious lectures can influence the way society views certain professions and the values of social equality. This research explores how this discourse impacts social relationships, public perceptions of the profession, and the potential for polarization within the community.

How can religious lectures be directed to convey inclusive and non-discriminatory messages?

(3) In the context of social responsibility, this research examines best practices in delivering lectures that are not only in accordance with religious teachings, but also respect social diversity. This issue seeks to provide concrete solutions to help speakers convey constructive messages, avoid discrimination, and support social harmony.

By formulating research problems that are relevant to the objectives, this study provides a clear framework for answering research questions and makes a real contribution to the field of critical discourse analysis.

This research uses a qualitative approach with critical discourse analysis (CDA) methods to explore in depth the use of language in religious lectures that insult iced tea sellers. This approach allows the study of language within social, cultural and ideological context behind it. The following are operational steps in data collection and data analysis techniques used.

2. Method
2.1 Data Collection Methods
(1) Data Identification and Selection

The main data of this research is a transcript or recording of a religious lecture by a religious teacher who insulted the profession of iced tea seller. The first step is to collect lecture resources through digital platforms such as YouTube, social media, or websites that provide lectures. Data selection criteria include relevance to the research focus, namely the use of language to convey insults or stereotypes towards certain professions.

(2) Data Transcription

The lecture recordings that have been obtained will be transcribed verbatim to ensure that all language elements, including tone, intonation, and use of metaphor, are completely recorded. This transcription will also include relevant non-verbal context, such as audience reactions or the speaker's gestures.

(3) Data contextualization

To understand the discourse as a whole, this research will also collect supporting data in the form of public comments on social media regarding the lecture, news articles and responses from public figures. This additional data is useful for providing the social context behind the discourse being analysed.

(4) Data Validation

The collected data will be validated through source triangulation, namely comparing lecture recordings with official transcripts (if available) as well as responses from the audience on social media. This step aims to ensure the accuracy and relevance of the data.

2.2 Data Analysis Techniques

This research uses a critical discourse analysis model developed by Norman Fairclough, which involves three dimensions of analysis:

(1) Text Analysis

At this stage, focus is given to linguistic elements in the lecture text, such as: (a) Word choice (diction), use of metaphor, and sentence structure. (b) Rhetorical patterns used to convey insults or stereotypes. (c) Tone and intonation that support discriminatory meaning.

This analysis aims to identify the discursive strategies used by Religious lecturers in creating or reinforcing negative stereotypes.

(2) Discursive Practice

This dimension analyzes the processes of production, distribution and consumption of discourse. Questions answered include: (a) How is this talk produced and consumed in society? (b) What are the ideological motives behind the delivery of this discourse? (c) How does the audience respond to the discourse, both directly in the lecture forum and via social media?

(3) Social Practice (Social Practice)

The social practice analysis aims to understand the impact of lecture discourse on social structures, especially in creating social hierarchies and influencing people's perceptions of the profession of iced tea seller. This analysis also highlights the relationship between the religious ideology conveyed and the broader social and cultural context.

2.3 Operational Steps for Data Analysis
(1) The researchers read and examine lecture transcripts in depth to identify key language elements and discursive strategies.
(2) Coding the data, namely labeling parts of the text that show negative stereotypes, insults, or social hierarchies.
(3) Comparing the results of text analysis with the social context through supporting data, such as public responses.
(4) Integrating findings from the three dimensions of analysis (text, discursive practices, and social practices) to produce a comprehensive interpretation.
(5) Form conclusions grounded in the key findings and offer recommendations.
　　　With this method of through data collection and analysis, the research aims to offer a comprehensive understanding of language's role in religious lectures and its impact on society. This technique also helps in generating practical recommendations to encourage inclusive and non-discriminatory lectures.

3. Results and Discussion
3.1 Results
The lectures used in this research show several discursive strategies that reflect a negative view of the iced tea sales profession. In this analysis, several language patterns used by the Religious lecturers will be identified to show how these strategies play a role in creating and reinforcing negative stereotypes of the profession.
(1) Selection of Negative Words and Diction
One of the main strategies found was the use of diction that demeans the profession of iced tea sellers. Religious lecturers use words such as "just a small trader," "just a trivial job," or "the work is not educational," which explicitly paints this profession as undignified. The use of words like this can influence the audience's perception that the profession is not worthy of respect or being considered comparable to other jobs that are considered more "noble."
(2) Framing and Simplification of Social Issues
The speaker also uses framing techniques to place the profession of iced tea seller in a low category. For example, in the lecture, iced tea sellers are portrayed as people caught in a low economic cycle, using phrases such as "they only seek to profit from trivial things." Thus, the speaker frames this job as one that does not have significant value or contribution to society, even though in reality, this profession holds a vital role in everyday life
(3) Pejorative Metaphors and Analogies
In several parts of the lecture, the speaker used metaphors or analogies to convey the message that the profession of iced tea seller is a job that is considered worthless. For example, they liken iced tea sellers to "people who just stand on the side of the road," a statement that diminishes the dignity of the profession. The use of this metaphor aims to create a derogatory visual image in the minds of the audience, which in turn can reinforce stereotypes that the work is not worthy of respect.
(4) Generality and Obscuration of Reality
The lecturer also used unfair generalization strategies against the entire profession of iced tea sellers, assuming that the entire group was involved in immoral or dishonorable practices. This can be seen in the claim that says, "All iced tea sellers don't know the value of life." These generalizations ignore the diversity of individuals within the profession and ignore the socio-economic context that influences their occupational choices.
3.2 Discussion
2.1 Social Implications of Insulting Discourse on the Iced Tea Selling Profession
Further analysis reveals the social impact of the insulting discourse reflected in this lecture. In this context, there are several social implications that need to be considered, related to society's perception of the iced tea sales profession and social equality in general.

The relationship between an *ustadz* and a hawker reflects the asymmetrical pattern of social relations, which is often found in Javanese society. *Ustadz,* as a figure who has religious authority and a higher social status, positions himself as *priyayi* or upper class in the structure of Javanese society. Meanwhile, hawkers, who generally come from the lower class or the little people, are in a subordinate position. This social inequality is not only reflected in their roles and status, but also in their choice of language and the way they interact.

Language is an important tool in showing this hierarchical relationship. In daily interactions, *ustadz* uses basic Javanese variations, namely *ngoko,* as well as greeting words such as "mu" (you) when talking to hawkers. The use of *ngoko* by *ustadz,* which is usually used to address people who are younger or who are considered to have lower status, shows an implicit recognition of a hierarchical social structure. In this case, language is not only a means of communication, but also a symbol that represents power, authority and social relations.

From a sociolinguistic perspective, this pattern of language use underscores the importance of social stratification in Javanese culture. The social hierarchy, based on age, status and role, is the main guide in choosing the variety of language used. In Javanese society, there are three main levels of language variation, namely *ngoko* (rough), *madya* (medium), and krama (fine). Each of these levels is used according to the social relationship between speaker and listener. The use of *ngoko* by the *ustadz* towards hawkers emphasizes their respective positions in the social structure: *priyayi* as superior and young people as inferior.

However, this interaction pattern can also be viewed from a more critical perspective. The choice of language used by *ustadz* not only reflects his social status, but also strengthens unequal social structures. By using *ngoko*, the *ustadz* indirectly asserts his social dominance and maintains distance between himself and the hawkers. Meanwhile, hawkers may not have the freedom to choose more equal language variations for fear of being seen as impolite or violating established norms.

This relationship shows how language is not only a means of communication, but also a mechanism of power that reflects and reproduces social inequality. In the context of the relationship between *priyayi* and young people, language functions as a tool for constructing social identity and maintaining hierarchy. The *ustadz,* with his *priyayi* status, confirms his position through language, while the hawker, as a small person, accepts his subordinate position by interacting in a way that conforms to social expectations.

Although this pattern has become part of Javanese culture, critical analysis of this kind of interaction can open up space for building more egalitarian relationships. By understanding how language reflects social hierarchies, societies can begin to think about ways to create more inclusive relationships, where social status is not a barrier to mutual respect. In the long term, this kind of approach can help reduce social inequality and create a fairer society.

The discourse of insulting the profession of iced tea seller can strengthen social hierarchies and create distance between certain groups in society. Society may start to see the iced tea sales profession as a low-class job that should be looked down upon. This has the potential to trigger polarization between those who work in the formal sector and those who work in the informal sector, such as street vendors.

One of the long-term implications of this kind of discourse is how perceptions of certain professions can influence social mobility. If a profession such as selling iced tea is seen as a job that is not worthy of respect, then individuals trapped in that profession may feel hampered in their efforts to improve their standard of living. It can also reinforce cycles of poverty and economic hardship among already marginalized communities.

This derogatory discourse can cause detrimental stigma for informal sector workers, who often work hard to make ends meet. For example, many iced tea sellers rely on income from their business to provide for their families, although this income is not always stable. However, insults received from speakers can make them feel marginalized and unappreciated by society at large.

This kind of lecture also reflects the inequality in respect for work that exists in society. Society, through this kind of discourse, learns to judge people based on their employment status, not based on their contribution to society or their human worth. This of course can undermine efforts to achieve social equality and reduce respect for the diversity of professions that exist in society.

4. Conclusion

The discourse of humiliation towards the profession of iced tea seller which is reflected in religious lectures has a very deep and broad impact on social perceptions and equality in society. The use of negative language, derogatory framing, and unfair generalizations serve not only to create negative stereotypes of the profession, but also serve to reinforce social hierarchies that differentiate between occupational groups considered "noble" and "low." In a lecture containing insults towards the profession of iced tea seller, the profession is described in a way that lowers its dignity in the eyes of society. The choice of words used such as "just a petty trader," "undignified work," or "only seeking to profit from trivial things," changes the image of iced tea sellers into helpless or unproductive individuals. This framing, although perhaps not explicitly intended to be derogatory, produces detrimental social impacts for workers in the informal sector.

The social impact of this insulting discourse is not limited to negative perceptions of the profession of iced tea seller. Further implications involve strengthening existing social structures, which differentiate between groups of workers considered to have higher status and those working in the informal sector, such as street vendors. In a society that is increasingly moving towards modernization and capitalization, the existence of the informal sector is often underestimated or unappreciated, even though many individuals involved in this sector are an integral part of the local economy. When religious sermons reinforce the stigma against this profession, it not only demeans iced tea workers but also exacerbates existing inequalities in society.

More broadly, this insulting discourse exacerbates social inequality by emphasizing class divisions in society. When religious lectures, which should convey universal messages about brotherhood and respect for all work, instead reinforce discriminatory views towards certain professions, then moral messages that should lead to social equality actually create distance between different groups. This in turn prevents the formation of more inclusive and equitable social relations, which should be the main goal in building a just society.

More broadly, this insulting discourse exacerbates social inequality by emphasizing class divisions in society. When religious lectures, which should convey universal messages about brotherhood and respect for all work, instead reinforce discriminatory views towards certain professions, then moral messages that should lead to social equality actually create distance between different groups. This in turn prevents the formation of more inclusive and equitable social relations, which should be the main goal in building a just society.

Therefore, it is important for Religious lecturers to be more careful in conveying religious messages so as not to reinforce stereotypes or discrimination against certain professions. Religious lecturers have a big influence in shaping public perceptions, so they need to ensure that the messages they convey reflect the values of inclusivity, equality and respect for every profession. Religious lectures should not only discuss spiritual life, but also provide moral guidance to improve the social and cultural life of society. By conveying a message that respects all work, regardless of social status, speakers can help reduce existing stigma and discrimination, and create a more egalitarian and just society.

The recommendation that can be given is that religious lecturers need to be given training regarding the importance of conveying more inclusive messages, which respect the contribution of all professions to society. They must also be trained to be more sensitive to the language used in lectures, so as not to cause negative impacts that can harm certain groups. In this context,

religious lecturers need to understand that work is not only seen from how much income it generates or the social status it has, but also from its contribution to the welfare of society. If speakers can use their platforms to spread messages that value diversity in the profession, they will become agents of change in building a more just and equitable society.

Thus, religious lectures can function as an effective means of building social awareness, not only to teach spiritual values, but also to form a more positive social perception of professions that are often considered inferior. If the lecturer can avoid using derogatory language and replace it with messages that support social equality, then the lecture will not only have a positive impact in spiritual life, but also in strengthening social and cultural unity. This will accelerate the achievement of the goal of social equality and strengthen ties between groups in society, regardless of their differences in profession or social status.

References

Abbas, A. H. (2020). Politicizing the pandemic: A schemata analysis of Covid-19 news in two selected newspapers. International Journal for the Semiotics of Law-Revue Internationale de Sémiotique Juridique, July (3), 1-20. https://doi.org/10.1007/s11196-020-09745-2

Adam, M. (2021). Deliberate use of Islamic religious terms metaphor in Indonesian political discourse and the potential semantic derogation. Prosiding Konferensi linguistic Tahunan Atmajaya 19, 13-15 Juli 2021, Unika Atma Jaya, Jakarta.

Ali, H. K. (2018). Conversation Analysis of The Structural Units of Interaction in American and Iraqi TV Talk Show: The Doctors and Shabab Wbanat. International Journal of Language Academy, 6(2), 311-333.

Amanah, F. P. 2022. Critical Discourse Analysis on Camila Cabello's Song Lyric: "Havana." Pulchra Lingua: A Journal of Language Study, Literature & Linguistics, 1(1), 01–14. https://doi.org/10.58989/plj.v1i1.1

Arsyandikayani, & Sumarlam. (2019). Wacana Opini People Power, Akhirnya Akan Mencari Legitimasi Kontitusional (Pendekatan Analisis Wacana Kritis Van Dijk). Jurnal Pendidikan Bahasa dan Sastra, 19(2), 164-172. https://doi.org/10.17509/bs_jpbsp.v19i2.24780

Asmaradhani, A. (2019). Implicit Stances Taken by ABC and BBC towards Indonesia Presidential Election: CDA Perspectives. Journal of English Language Studies. 4(2), 197-211.

Azmi, A., Sylvia, I., & Mardhiah, D. (2018). Discourse Analysis of Politicians Social Media Posts. Jurnal The Messenger, 10(2), 174-186. Doi:http://dx.doi.org/10.26623/themessenger.v10i2.792.

Azmi, A., Sylvia, I., & Mardhiah, D. (2018). Discourse Analysis of Politicians' Social Media Posts. Jurnal The Messenger, 10(2), 174-186. Doi:http://dx.doi.org/10.26623/themessenger.v10i2.792

Baker, P., Gabrielatos, C., & McEnery, T. (2008). *Discourse analysis and media attitudes: The representation of Islam in the British press*. Cambridge University Press.

Bednarek, M. (2024). Topic modelling in corpus-based discourse analysis: Uses and critiques. Discourse Studies, 0(0). https://doi.org/10.1177/14614456241293075

Brown, Gillian and Yule, George. (1983). Discourse Analysis. NY: Cambrigde University Press.

Canning, Patricia and Walker, Brian. (2024). Discourse Analysis A Practical Introduction. NY: Routledge.

Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.

Fairclough, Norman. (1989). Language and Power. London: Longman.

Fairclough, Norman. (1992a). Discourse and Social Change. Cambridge: Polity Press.

Fairclough, Norman. (1992b). Discourse and Text: Linguistic and Intertextual Analysis. Cambridge: Polity Press.

Fairclough, Norman. (1995a). Critical Discourse Analysis. New York: Longman Publishing.

Fairclough, Norman. (1995b). Media Discourse. New York: Arnold.

Fairclough, Norman. (1998). "Political Discourse in The Media: An Analytical Framework", in Allan Bell and Peter Garret (editor). Approaches to Media. Massachusetts: Blackwell Publisher Inc.

Fairclough, Norman. (2000). "Critical Analysis of Media Discourse", in Paul Marris and Sue Thornham (editor). Media Studies a Reader, p. 308–328. Washington New York University Press.

Fowler, Roger. (1991). Language in the News: Discourse and Ideology in the Press London: Routledge.

Georgakopoulou, A., & Goutsos, D. (2004). *Discourse Analysis: An Introduction* (2nd ed.). Edinburgh University Press. http://www.jstor.org/stable/10.3366/j.ctt1r2bf6.

Halliday, M.A.K, and Hassan, R. 1985. Language, Context and Text. Geolong Victoria: Deakin University Press.

Hasan, A. M. M. M. (2024). The power of words: Exploring language and communication in English literature. Journal of Language, Literature, Social and Cultural Studies, 2(2), 122–134. https://doi.org/10.58881/jllscs.v2i2.80.

Martika, D., Mahyuni, & Azis, A. D. (2022). Critical Discourse Analysis of Barack Obama Speech. Jurnal Ilmiah Profesi Pendidikan, 7(2c), 1020–1031. https://doi.org/10.29303/jipp.v7i2c.659

Mustafa, M., & Muhammad, L. A. (2023). Discourse towards understanding the impacts of humour in foreign language classes. Journal of Language, Literature, Social and Cultural Studies, 1(3), 163–167. https://doi.org/10.58881/jllscs.v1i3.99 (Original work published September 1, 2023).

Nonhoff, M. (2017). Discourse analysis as critique. Palgrave Commun 3, 17074 https://doi.org/10.1057/palcomms.2017.74.

Renkema, Jan, 1993. Discourse Studies: An Introductory Textbook. Amsterdam: John Benjamin Publishing Company.

Richardson. (2007). Analysing Newspaper: An Approach from Critical Discourse Analysis. England: Paldrave Macmillan.

Rizqi, N. T., & Mantiri, R. L. (2024). Analysing metaphors of katy perry's song lyrics. Kajian Pendidikan, Seni, Budaya, Sosial Dan Lingkungan, 1(2), 58–65. https://doi.org/10.58881/kpsbsl.v1i2.9 (Original work published August 11, 2024)

Setiawan, F., Prasetya, A. D. A., & Putra, R. S. (2022). Analisis wacana kritis model Teun Van Dijk pada pemberitaan kasus pencabulan santri oleh anak Kiai Jombang dalam media online. KEMBARA: Jurnal Keilmuan, Bahasa, Sastra, dan Pengajarannya (e-Journal), 8(2), 224-237. https://doi.org/10.22219/kembara.v8i2.21772.

Silaban, R. D., Pulungan, A. H., & Ginting, I. P. (2024). Netizens' comments on an Indonesian news social media platform 'Detikcom': A microstructure analysis. Journal of Language and Pragmatics Studies, 3(2), 86–91. https://doi.org/10.58881/jlps.v3i2.55.

Suryani, N. (2020). Pengaruh ceramah keagamaan terhadap pola pikir masyarakat desa. *Jurnal Kajian Sosial*.

Taboada, M. (2024). Topic modelling is a means to an end: On topic modelling in corpus linguistics and discourse analysis. Discourse Studies, 0(0). https://doi.org/10.1177/14614456241298915.

Tannen, D., Hamilton, H. E., & Schiffrin, D. (2015). Critical Discourse Analysis. In The Handbook of Discourse Analysis, Second Edition (pp. 466–486). John Wiley & Sons, Inc. https://doi.org/10.1002/9781118584194.

Van Dijk, T. A. (1993). *Elite discourse and racism*. Sage Publications.

Van Dijk, T. A. (2001). *Discourse and society: A new framework for critical discourse analysis*. Sage Publications.

van Dijk, Teun (ed). 1985. "Structures of News in the Press" Discourse and Communication New Approaches to the Analysis of Mass Media Discourse and Communication. New York: Walter de Gruyter.

van Dijk, Teun A (ed). (1985). "Structures of News in the Press" Discourse and Communication New Approaches to the Analysis of Mass Media Discourse and Communication. New York: Walter de Gruyter.

Wajdi, M., & Asrumi, A. (2024). Analysing the slogan "LUBER" in Indonesia's 2024 general election: A critical discourse analysis. Journal of Language and Pragmatics Studies, 3(1), 53–65. https://doi.org/10.58881/jlps.v3i1.39.

Wajdi, M., Suarja, I. K., Susanto, B., Mustafa, M., Udoudom, U. I., & Claridad, N. F. (2024). Analysing Indonesian words "mencari ilmu," "menuntut ilmu," "menimba ilmu," and "menggali ilmu": An active learning in Indonesia. Journal of Language and Pragmatics Studies, 3(3), 192–201. https://doi.org/10.58881/jlps.v3i3.64.

Wodak, R., & Meyer, M. (2009). *Methods of critical discourse analysis*. Sage Publications.