

**FILLED PAUSE IN THE WEBINAR ON RELIGION RESPOND TO THE  
CURRENT PANDEMIC**

**THESIS**

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**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM**

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# **FILLED PAUSE IN THE WEBINAR ON RELIGION RESPOND TO THE CURRENT PANDEMIC**

## **THESIS**

Presented to  
Universitas Islam Negeri Maulana Malik Ibrahim Malang in Partial Fulfillment of the  
Requirement for the Degree of Sarjana Sastra (S.S)

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I state that the thesis entitled “*Filled Pause in The Webinar on Religion Respond to The Current Pandemic*” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

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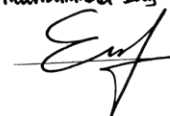
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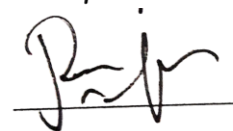


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## **MOTTO**

*“Hi orang-orang yang beriman, jadikanlah sabar dan shalat sebagai penolongmu, sesungguhnya Allah beserta orang-orang yang sabar”*

*~ Q.S. Al-Baqarah :153~*

## **DEDICATION**

This thesis is dedicated to my beloved parents, my brother and sister, and my  
close friend Rifqi Nasirun Nafis

## ACKNOWLEDGMENT

Praise us for the presence of Allah SWT who has bestowed his mercy and guidance, so that I can complete this thesis entitled “Filled Pause in The Webinar on Religion Respond to The Current Pandemic”. This thesis is a final project as one of the requirements to get a Bachelor of Literature at the English Literature Study Program, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Hopefully all forms of assistance and support that have been given to the author get a reply from Allah SWT. The author realizes that this thesis is still lacking so constructive criticism and suggestions will be highly expected for the perfection of this thesis. Hopefully this thesis can be useful and can make a meaningful contribution to those in need.

Malang, 19 May 2021



Muhammad Fajar Shiddieq

## ABSTRACT

Shiddieq, Muhammad Fajar 2021. *Filled Pause in The Webinar on Religion Respond to The Current Pandemic*. Thesis, English Language and Letter Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Hj. Rohmani Nur Indah, M.pd

Key word : Psycholinguistic, Filled Pause Analysis, webinar

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This study aims to find 1. Types of fillers used in the webinar 2. The function of the fillers found in the webinar. This research is a case study with a qualitative approach with the aim of describing what type of filled pause the webinar contains and the function of filled pause used by the speakers in the webinar. This research uses data collection techniques by transcribing one video webinar and starting to map the filled pause types found in the webinar and then starting to analyze the filled pause data that the author has found. The subject of this research is a video webinar held by the Islamic University of Sunan Kalijaga Yogyakarta in July 2020. The data in this study and analyzed and grouped based on Rose's theory (1998) and Stenstrom theory (1994).

The results of this study found the filled pause type contained in the webinar. From the interviewees' conversation, it was published and found fillers, namely unlexical filled pause and lexical filled pause. The filled pause data that the author gets from filled pause unlexical is the most dominant filled pause "um", which is 303 times the conversation that occurs in the webinar and the least is the filled pause "err" with 5 times the number of conversations that occur in the webinar. Examples filled pause lexical like um, oh, uh, uh, ah, ee, err, etc.

Then, for the lexical filled pause the most dominant out in the webinar was filled pause lexical "you know" with appearing in the webinar 18 times and the least appearing in the webinar being filled pause lexical "okay" with 3 appearing in the conversations that took place in the webinar. . Example filled pause lexical as you know, well, okay .etc

The use of fillers used in the webinar is based on data found that the filled pause function has many uses including pauses for breathing, selection of appropriate words and thought time for the speaker. Of all the filled pause functions mentioned, the filled pause function as a time lag for thinking was the more dominant function found in the analysis.

## مختصرة

الصديق ، محمد فجر 2021. توقف مؤقت في الندوة عبر الإنترنت حول استجابة الدين للوباء الحالي. أطروحة ، قسم اللغة الإنجليزية والخطابات ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج.

الكلمة الأساسية: التحليل النفسي اللغوي ، التحليل الوقتي. المستشار: هجرية. رحمان نور إنداه ، ماجستير الكامل ، الندوة عبر الإنترنت

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وتهدف الدراسة إلى البحث في 1. أنواع الحشو (fillers) المستخدمة في الندوة 2.

وظائف الحشو الموجود من الندوات عبر الإنترنت. أما طريقة هذا البحث فهو دراسة حالة بمنهج

نوعي ويهدف إلى وصف النوع من وقفة شغل (type filled pause) الواردة في الندوة ووظيفة

وقفة شغل (type filled pause) المستخدمة من قبل المتحدث في ندوة عبر الإنترنت. أما

تقنيات جمع البيانات فمن خلال ترجمة فيديو واحد في الندوة وبدأت من تعيين وفقا لنوع الوقفة

المملوءة الموجودة في الندوة عبر الإنترنت ثم بدأت في تحليل بيانات الوقفة المملوءة التي وجدها

المؤلف. وموضوع هذا البحث هو فيديو ندوة عبر الإنترنت عقدتها جامعة سونان كاليجا

الإسلامية يوجيا كارتا في يوليو 2020. وتحلل هذا البيانات في هذه الدراسة وتعيينها في

المجموعات على أساس نظرية روز (1998) ونظرية ستينستروم (1994).

أما نتائج هذه الدراسة فنوع شغل وقفة الواردة في الندوة. ومن مقابلة الأشخاص على

شبكة الإنترنت وجدت الحشو وهي وقفة شغل غير معجمية و وقفة شغل معجمية. ومن البيانات

تظهر وقفة شغل التي حصل عليها المؤلف من وقفة شغل غير معجمية على الأغلب نطق شغل وقفة "um" هو 303 مرات في المحادثة التي وقعت في ندوة عبر الإنترنت وأقلها وقفة "err" بعدد 5 مرات في المحادثة التي وقعت في ندوة عبر الإنترنت. المثال من وقفات غير معجمية وهو um, oh, eh, uh, ah, ee, err ، الخ.

لوقفات المعجمية على الأغلب في الندوة وهو وقفة معجمية أي "you know" بظهورها 18 مرات وأقلها تظهر في الندوة وهو شغل وقفة معجمية "oke" 3 مرات الواردة في المحادثة أثناء الندوة عبر الإنترنت. و المثال من الوقفات المعجمية كما oke, yah, you know، إلخ.

يعتمد استخدام الحشو في الندوة عبر الإنترنت على البيانات الموجودة حيث أن وظيفة شغل وقفة عديدة من بعضها وقفة التنفس، واختيار الكلمات المناسبة والوقت للتفكير للمتحدث. من جميع وظائف الإيقاف المؤقت المملوءة المذكورة أن شغل وظيفة الإيقاف المؤقت كمفارقة زمنية للتفكير هي الوظيفة الموجودة على الأغلب في هذا التحليل

## ABSTRACT

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Penelitian ini bertujuan untuk menemukan 1. Jenis fillers yang digunakan dalam webinar 2. Fungsi dari fillers yang ditemukan dari webinar. Penelitian ini merupakan studi kasus dengan pendekatan kualitatif dengan tujuan menggambarkan type filled pause apa saja yang terdapat dalam webinar dan fungsi dari filled pause yang digunakan oleh pembicara dalam webinar tersebut. Penelitian ini menggunakan teknik pengambilan data dengan cara mentranscribe dari satu video webinar dan mulai mempetakan sesuai jenis filled pause yang ditemukan di dalam webinar lalu mulai menganalisis data filled pause yang telah ditemukan penulis. Subjek dari penelitian ini adalah video webinar yang diselenggarakan Universitas Islam Sunan Kalijaga Yogyakarta pada bulan July 2020. Data dalam penelitian ini dianalisis dan dikelompokkan berdasarkan theory Rose's (1998) dan Stenstrom theory (1994).

Hasil dari penelitian ini ditemukan type filled pause yang terdapat di webinar. Dari conversation narasumber yang ada di webinar dan ditemukan fillers yaitu unlexical filled pause dan lexical filled pause. Data filled pause yang didapat penulis dari dalam filled pause unlexical lebih dominant ialah filled pause "um" yaitu 303 kali dalam conversation yang terjadi dalam webinar tersebut dan yang paling sedikit untuk filled pause "err" dengan jumlah 5 kali dalam conversation

yang terjadi dalam webinar. Contoh filled pause lexical seperti um, oh, eh, uh, ah, ee, err, etc.

Kemudian, untuk lexical filled pause yang paling dominant keluar dalam webinar tersebut ialah filled pause lexical “you know” dengan kemunculan dalam webinar 18 kali dan paling sedikit muncul dalam webinar adalah filled pause lexical “oke” dengan 3 kali muncul dalam conversation yang terjadi didalam webinar. Contoh filled pause lexical seperti you know, yah, oke .etc

penggunaan filler yang digunakan dalam webinar tersebut yang berdasar pada data yang ditemukan bahwa fungsi dari filled pause itu memiliki banyak kegunaan diantaranya jeda untuk bernafas , pemilihan kata yang tepat dan waktu untuk berfikir bagi speaker. Dari semua fungsi filled pause yang telah disebutkan fungsi filled pause sebagai jeda waktu untuk berfikir adalah fungsi yang lebih dominant di temukan pada analisis tersebut.

## TABLE OF CONTENTS

THESIS COVER.....	i
STATEMENT OF AUTHORSHIP.....	ii
APPROVAL SHEET.....	iii
LEGITIMATION SHEET.....	iv
MOTTO.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENT.....	vii
ABSTRACT.....	ix
TABLE OF CONTENT.....	xii

### CHAPTER I : INTRODUCTIONS

1.1. Background of the Study .....	1
1.2. Research Questions.....	4
1.3. Objectives the study.....	5
1.4. Significances of the Study.....	5
1.5. Scope and limitation of the study.....	7
1.6. Definition of Key Terms.....	7
1.7. Previous of the study.....	7
1.8. Research Method.....	10
1.8.1. Research design.....	10



1.8.2. Research instrument.....	11
1.8.3. Data and data source.....	11
1.8.4. Data collection.....	12
1.8.5. Data analysis.....	14

## CHAPTER II : REVIEW RILATED OF LITERATURE

2.1. Speech Productions.....	15
2.2. Speech errors.....	16
2.2.1. Silent Pause.....	17
2.2.2.Filled Pause.....	17
2.2.3. Repeats.....	18
2.2.4. False start (unretracted).....	19
2.2.5. False start ( retracted).....	19
2.2.6. Correction.....	20
2.2.7. Stutter.....	20
2.2.8. Interjections.....	21
2.2.9. Slip of tongue.....	22
2.3. Filled Pause.....	24
2.4. Types of filled pause .....	26
2.5. function of filled pause .....	27

## CHAPTER III : FINDINGS AND DISCUSSION

3.1. Findings.....	31
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3.2.Types of Filled pause .....	33
3.3. Function of Filled pause in the webinar forum.....	35
3.4. Discussion .....	46
 CHAPTER IV : CONCLUSSION AND SUGGESTIONS	
4.1. Conclusion.....	58
4.2. Suggestions.....	59
REFERENCES.....	61
CURRICULUM VITAE.....	65
APPENDIX.....	66

# CHAPTER I

## INTRODUCTION

### 1.1. Background of study

In using a foreign language, there is often a misunderstanding between the speaker and the speaker. It can happen because of internal and external factors that cause misunderstanding for both. The mistake can be a wrong choice of words, bad words, or the meaning of words that the other person does not understand. Poulisse (1999) states that speech errors often occur in the second language rather than the first language. Sometimes, the speaker feels nervous and anxious, which causes errors in speaking such as filling pauses, repeating, or slip the tongue can cause misunderstandings between the speaker and the listener. It is proved that mistakes can occur.

Errors in speech become a linguistic phenomenon that is very common in daily life. This phenomenon usually occurs when the speaker speaks consciously, but his address does not match the language order that is good and right, giving rise to misunderstanding for the interlocutor. According to Clark and Clark (1977), mistakes in speaking can occur from two factors. The difficulties that arise when the speaker does not plan what he wants to talk about spontaneously and the difficulties experienced because of the rush in speaking due to fatigue and under pressure resulting in the sound could not be produced normally.

Since speaking a foreign language is not easy, sometimes people make a pause during speaking. Many spontaneous speakers of various languages have a hesitation in their speaking, which are taken when needed ( Erten, 2014,p.1).this phenomenon is called a filler. The filler is when someone pauses their speaking to think about what they want to say without giving the impression if we finish our speaking. In daily conversation, people often use uh, err, um, ah, well, I mean, yeah, you know, etc. Clark and Tree (2002) claim that fillers serve a communication function, having a place in the speaker's vocabulary. According to Tottie (2011), the fillers commonly occur to mark hesitation or hold control of a conversation while the speaker thinks what to say next.

Unlike most laboratory speech, the natural conversation is rife with disfluencies or interruptions in the fluent flow of speech. Address frequently includes fillers such as uh and um. Fillers are when someone pauses their speaking to think about what they want to say without giving the impression if we finish our speaking.

According to Baalen (2001), these kinds of utterances are called fillers. He also explains the fillers as sounds or words or phrases that could appear anywhere in the statement what could delete it from the report without change in content. Clark and Tree (2002) claim that fillers serve a communication function, having a place in the speakers' vocabulary. Fillers are not the main message; they help to have a meaning in sentences. Fillers might play a unique role, given the theoretical view that they are collateral signals used to manage the conversation (Clark, 1996; Clark & Fox Tree, 2002).

According to Carrol (1986), speaking errors often occur because the speaker feels nervous, tired, anxious, or drunk. That also happens when someone forgets to say it. It is understandable if a speaking error occurs because of the speaker himself. It is understandable if the speaking error occurs due to factors from the speaker himself. Meanwhile, according to Bortfeld et al. (2001), factors that influence a speaker's dysfluency include Age Task role, a topic domain of complex relationship between speaker and gender. It proves that nervousness can cause speech errors and several other factors that cause it to occur.

Additionally, according to Stenstrom (1994), fillers are categorized into two types; silent pause and filled pause. On the other hand, Rose (1998) also divided filled pauses into two kinds: unlexical filled pauses and filled lexical pauses. A filled pause is a hesitation in spontaneous speech partly or wholly taken up by an address sound like ah, err, uh, yeah, you know, etc. (Clark, 1997). Brown and Yule (1983) define filled pauses as pauses that usually appear in sounds or words and some places of the sentence. Moreover, the filled pause is the gap between words and planning and thinking about what the speaker wants to say next.

In reality, filled pauses often occur in conversations such as those found during live broadcasts on television or radio, seminar education, or talk show like an example of the webinar speaker. Discussion on a webinar has found many filled pause webinars on the pandemic in the history of religion hosted by Universitas Islam Sunan Kalijaga Yogyakarta collaborated with Protestant Theological University Netherland. This webinar explains how to respond to the pandemic from various Perspectives that occur, namely from the perspective of Islam and

Protestantism. In this webinar, there are four men and two women as resource persons. This webinar aims to provide new insights into religious views on the pandemic in various parts of the world today. This international webinar was attended by speakers from abroad, who found many data-filled pauses during the webinar interactions.

Some relevant studies have been conducted. Navaretta (2015) examines the function of fillers, filled pauses, and co-occurring gestures in Danish dyadic conversation. He aims to determine the most common fillers in the corpus, the motion co-occurring with them. Then, Pardede et al. (2019) analyze types of functions of filler used by Indonesian celebrities in celeb English Youtube videos who collected the study data from Youtube videos of Sascha Stevenson celeb section. Next, Solihah (2019) found the dominant errors of speech production in speaking class interaction who collected this study data from the student of the first semester and the third semester in English education of Universitas Islam Indonesia (UII). Then, Pamolango (2015) describes the types and function of fillers used by the female teacher and lecture in Surabaya. They collected the data from two teaching process teachers and classes in Surabaya. Lastly, Sanjaya et al. (2018) study the speech disfluency in groups presentation of English education masters' program students who collected the data from two videos presenting EEMP students.

Considering the various reasons above, the object of this study is to analyze the filled pause in the webinar using Rose's theory (1998) and Stenstrom's (1994) theory. However, the previous studies are different from previous research,

namely finding the object of research that is different from previous research. The filled pause research data using the webinar object has not been much explored, especially regarding the type and function of filled pause found in the webinar.

## **1.2. Research Questions**

Based on the background of the study, this present study is conducted for the following questions:

1. What are the types of filled pauses found in the webinar?
2. What is the function of a filled pause made by speakers on the webinar?

## **1.3. The Objective of the Study**

The research objectives are stated by the research questions, including:

1. To identify the types of filled pause in the webinar
2. To find out the function of filled pause meet by speakers on the webinar

## **1.4. Significances of Study**

Based on the topic, this research is conducted with theoretical and practical contributions, especially to the interdisciplinary area of the filled pause in the webinar (video). Theoretically, this study is supposed to increase knowledge in terms of dynamically filled pauses in the webinar (video) as the context and finding of the development of linguistic filled pause analysis resources for S1 students. Therefore, this research is needed to fill pause analysis as a methodological approach to this research. Furthermore, the outcome is intended to contribute to the lecture's examinations of filled pause as part of speech error study.

In practice, this study enhance filled pause in the conversation on the webinar (video). Remarkably, the students of the department of English Letters. It will also help improve language awareness among the readers minimize the production of filled pauses in speech, particularly the students. This research increase the comprehension and knowledge of filled pause by Rose's (1998) and Stenstrom theory (1994), providing systematic of filled pause in the webinar (video). Finally, this study can be a reference for the following lessons and another academic researcher.

### **1.5. Scope and Limitation**

In this study, the researcher used Rose's theory to investigate the type of fillers (1998) and Stenstrom (1994) to analyze the function of stuffing in the webinar. In doing so, videos from "webinar pandemic in the history of religion" as a study topic. It caused educational conversation (e.g., seminar, conference, etc.). Thus, I can focus my research on one part of speech error, namely filled pause, and discover new variations about the filled pause.

Later, the study was limited to the videos based on webinar pandemic in the history religion " as a study topic. who took the videos in July 2020 published on Youtube. Meanwhile, the study focus on investigating filled pause in a webinar in terms of the types of filled break and the function found in the webinar as the main topic in research using rose (1998) in the kind of pause filled and Stenstrom (1994) theory focuses on the function of filled delay used in the webinar. Therefore, this research focuses on the filled pause type that



the author finds in webinars conversations and the filled pause function in webinars and focuses on one part of the filled pause's speech error.

### **1.6. Definition of Key Term**

Webinar: is a forum for seminar activities conducted online using certain websites or applications using the internet.

Psycholinguistics: the study of language and language behavior.

Speech error: Speech error that often occurs in someone who utters the words in conversation.

Filled pause: the pauses that occur in conversation during the conversation.

### **1.7. Previous Study**

In this study, several previous studies inspired the authors to write this research. Navaretta (2015) examines the function of fillers, filled pauses, and co-occurring gestures in Danish dyadic conversation. His study aims to determine the most common fillers in the corpus. The gesture was co-occurring with them. The research is qualitative who collected the data from the Namco and the Danish VKK project. This research indicates that the most common fillers in the data are oh, mm, ohm, which all are accompanied by one more gesture in most occurrences. Each type of filler has a predominant or prototype use. Mm often occurs alone as a feedback marker and is accompanied by feedback gestures. Ohm has the most extended duration and often precedes an utterance or a clausal phrase signaling discourse planning. It co-speech finally oh often precedes a content word, has a shorter time than an ohm, and signal lexical retrieval. Referring to the previous study, the authors

did not provide the filled pause type variations found so that the data analysis from the research did not present the filled pause type variations, which should have been more than that. Therefore there was a greater variety of types to complete the data analysis of the previous authors.

Pardede et al. (2019) describe types of functions of filler used by Indonesian celebrities in celeb English youtube videos who collected the study data from youtube videos of Sascha Stevenson in the celeb section. They used descriptive qualitative research for the analysis of the study. The finding of this research revealed that from the total number of each type filler, the most frequently used were "uh" 12 times (32,44%) followed by " like " in the second position for eight times appeared (21,62%), then filler is in the third position with the number occurrence 6 ( 16,22%) on the other hand the most frequent filler functions as filling pause with the occurrences 25. Referring to the previous study, the earlier researchers only presented three types of filled pauses as a tool to analyze the data.

Solihah (2019) found the dominant errors of speech production committed in speaking class interaction who collected this study data from the first semester and the third semester in English education of Universitas Islam Indonesia (UII). She used qualitative research for the analysis of this research. The result indicates that total errors are 84 utterances containing 108 silent pauses for the first semester and 32 statements containing 34 silent pauses for the third semester, and 51 words containing 57 filled pauses for the first 89 utterances containing 124 filled pauses for the third-semester student. Silent pause is

dominant for the first semester, and filled pause is prevalent for the third semester.

Pamolango (2015) observes the types and function of fillers used by the female teacher and lecture in Surabaya, who collected the data from two teaching process teachers and class in Surabaya. He used descriptive qualitative research for the analysis of the study. In this research, the female teacher 346 fillers in the teaching process, while the female lecture produces 665 fillers in the teaching process. The data showed that both the female teacher and the class have more unlexical than verbal filled pauses such as " ee," "yah (yes), "well, and ok. For the function, the writer found types of filler produce both of female teacher and lecture had functioned as a holder the turn, as the mark of hesitation, as empathizers, as time creating device and as editing term.

Sanjaya et al. (2018) examine speech disfluency in groups presentation of English education masters' program students who collected the data from two videos presenting EEMP students. They used qualitative research for the analysis of the study. The result is filled pause is the most significant number of occurrences with a total of 375 times. The second is unfulfilled pause 175 occurrences, and the third is repetition with 118 circumstances. They made filled pauses such as, "ee", "emm", " oke " and "so".

## **1.8. Research Method**

This section explains the methods and approaches used in research design, data sources, research instruments, data collection, and data analysis.

#### 1. Research design

This study applied the descriptive qualitative descriptive method proposed by Creswell (2009). He had described qualitative research as a type of interpretive investigation in which the researchers interpret what they see, hear, and understand. The key instrument in this study was the filled pause analysis researchers. They were considered by Rose's theory (1998) as a theoretical perspective on the type of filled pause theory and Stenstrom (1994) to examine the function of filled pause. Using this research design, I built a deep understanding and analysis of the issue in any information about academic information in an educational seminar.

Then, deep understanding could discover a specific interest of conversation in the academic seminar as the subject of this study and use the theory proposed by Rose's theory (1998) to find the filled pause type in the conversation contained in the webinar. The use of this theory aims to get the data the author wants regarding the filled pause type. Meanwhile, to find the function of filled pause, the author uses an approach by Stenstrom (1994). The author identifies research so that to identify what type of filled pause in the webinar and what function filled pause in the webinar.

#### 2. Research instruments.

The first instrument used in this study was the researcher himself (Heigham & Croker, 2009). It was called so because I could not interview people directly with the speakers in the webinar. The secondary instrument was books, journals, and computers. Books and journals are used to collect information about relevant theories. Meanwhile, the computer is used to type the data,

watch the video, and make a final research report.

In a qualitative study as the primary researcher, all the process was performed started from collecting and analyzing the data until concluding the investigation results. For this study, many instruments were not used as general studies such as observation, questioner, surveys, or others for completing the survey. This study also categorized descriptive qualitative research since it intends to analyze more on words than numbers. The finding of the study was reported in the form of utterances. As Bogdan and Binklen (1982) stated that the written word is significant in qualitative research to record data and estimate data.

### 3. Data and data source

This study's data sources have been from videos connected to YouTube. Therefore, the data used in this analysis were the speaker conversation of the video. The whole text or filled pause in the video was the primary data of the study. Thus, who analyzed the primary in words, phrases, clauses, and sentences. The researcher becomes the main instrument in this

research that searches for data and analyzes the data by the researcher himself. Then the researcher is responsible for the data himself.

This international webinar was organized by the Sunan Kalijaga State Islamic University, Jogjakarta, in collaboration with the Protestant Theological University of Netherlands, held in July 2020. Where in this webinar discusses how religion responds to the current pandemic. And the speakers are from the academic community of the State Islamic University of Sunan Kalijaga, Jogjakarta, and the Protestant Theological University of Netherlands. Next, for the webinar video, may access <https://www.youtube.com/watch?v=aQurvuJ6FHc&t=77s>.

#### 4. Data collection

In taking data, researchers will do several stages to get data. First, the researcher will download the video from YouTube, and then the researcher makes a transcript of the tape himself. Next, from the transcript, the researcher attempted to choose the data that become the final data in analysis based on the theory used in this research. After that, the last data was ready to use in analyzing process.

Firstly, I focused on the stages of data accuracy gathering in gaining the maximum results of the study. For the source, YouTube becomes the database of this study. In data collection, I looked for webinar videos on Youtube and took a video related to the theory that I used in this research. Then, I downloaded and saved videos. After that, I transcribed the tapes and chose the sentence yang containing a filled pause. Lastly, the data

were selected to be examined based on the theory used in the study.

Finally, the data needed was chosen by me for further analysis.

#### 5. Data analysis

In analyzing the data, the researcher begins to identify the types of filled pauses used by Rose's theory (1998) and Stenstrom's (1994) theory. The researcher then begins to look for the kind of pause filled, and The following analysis is to look for the dominant of filled break found in webinars. After that, the researcher attempts to find the functions of filled pauses made by the speaker in the webinar. The last step is concluding. At the beginning of the data analysis, I took some steps to analyze the data. Firstly, The researcher's analysis is to look for pauses that are filled in where the author uses Rose's (1998) theory said that the uncertainties that are served are divided into two parts, namely the pauses provided lexically and the pauses that are filled unlexical. Then, record the data obtained and classify the data the author has received and write down the results of the research by describing the research data to determine the lexical-filled pauses or the dominant unlexical filled breaks in the webinar. Using this to answer my first research question. The function of filled pause by Stenstrom theory (1994) for answering my second research question. The researcher begins to collect data containing pauses filled in and explain some of the procedures from the breaks filled in the webinar. Then, the researcher analyzes the data that has been obtained and begins to look for what the speakers present pause functions in the webinar and

writes the results into a descriptive analysis of the information that has been accepted by the author who used it to answer the second question.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter will discuss the related literature review to discover some of the previous research that inspired research. This literature review consists of extensive to specific discussions, namely speech production, various speech errors, filled pause, type of fillers, and functions of fillers.

#### **2.1. Speech production**

Speech production is a part of psycholinguistic according to Taylor (1990) stated that speech production is studying how the speakers, in a speech setting or otherwise. Formulates some intention or expresses some idea. The conceptualizer chooses a particular proposition, selection, and order. The appropriate information and relates it what has gone before. The formulator translates this conceptual structure into a linguistic one. It first engages in grammatical encoding, which builds an abstract syntactic structure followed by phonological encoding. The syntactic structure is tagged for inflection and is then given phonological form. Speech production is the production of the spoken language. It describes all of the stages between having a concept and translating the idea into linguistic form. Therefore, these stages will occur in human speaking. When people create one word, they will imagine what dish they will say, and then they will put into word by express the comment by sound.

The study of speech production belongs to psycholinguistic or language psychology, which is a combination of a scientific approach between psychology and linguistics (Gleason & Ratner, 1986). These two things are interrelated because, in reality, language problems are very closely related to one's psychological problems. According to Levelt (1989), speech production involves four main processes: conceptualization, formulation, articulation, and self-monitoring. Conceptualization is related to the intention to speak and concepts to be expressed verbally. Then continue with the formulation, which is the linguistic creation of the idea intended to be defined. Then through the articulation process involves taking phonetic plans. The application and implementation of the articulation ended with self-monitoring that monitors the results of speech for speakers of languages.

## **2.2 Speech error**

Speech errors that language speakers speak are done during daily activities and are made accidentally. In this case, our speech formulation is often influenced by language grammar. Speech errors only occur rarely, but they give us essential information about how our brain operates. according to Carrol (1986 ), such errors reveal as much if not much more about the structure of language as they do about repressed thoughts.

According to Dell (1986), Speech errors can be voice errors, morpheme errors, and word errors which can explain this case from the explanation above. Voice errors occur when exchanging sounds unintentionally like "snow flurries" can

become "flow snurries." Errors are remarkably systematic and informative about planning for speech production. Speech errors can be categorized into nine types of errors in speaking, according to Clark and Clark (1997).

### 1. Silent pause

Silent pause is the silence of the speaker while talking, which causes pauses without words. According to Clark (1997), the quiet pause is a period of no speech between words of talking is almost entirely determined by the amount of such pausing. People who speak slowly often experience speech errors because they are too hesitant to talk fast so that there is silence several times.

They do it by eliminating the pauses, not by shortening by words in silent pauses, and the speakers do not include a speech at all. If the speakers make conversation naturally, hesitation may appear every seven-word to eight-word. Whoever, and the presence is rarely noted. Silent pause is symbolized by [ // ]. Example : - Turn on the // heather Switch ( Clark 1997,p 262). From the statements above, who can conclude that silent pause is no words during speaking. It means that silent pause is no sound or words during speaking.

### 2. Filled pause

A filled pause is a gap filled with saying ah, err, uh, mm, or the like. The number of pauses almost entirely determines the speed of speech. Clark (1997) the fast speakers are fluent because they do not hesitate much, and slow speakers are not fluent because they hesitate agreed deal

in filled pauses. For example: Turn on, mm, the heather switch ( Clark 1997,p 264). The most frequent silent pauses (/) in twelve constituents are : the //house, the big house, the// minor house, in// house, in// minor house, in// the houses, in the// big house, in the// minor house, May// go, may have// gone, and in going// home.

Pause happen commonly when the speaker hesitates. If those utterances have memorized before, or those utterances prepared well, usually 30%-50% of statements are signed by the pause. An actor or an actress, for example, has memorized the scripts and exercised a specific dialog; there will be no more pauses ( Dardjowidjojo, 2003,p 144). From the explanation about it can be concluded that filled pause is the utterances of speech that usually uses that initial or vocalizations as “uh,” ”eh,” and “ ah,” and it occurs in the middle of speaking.

### **3. Repeats**

Repeats are repetitions of one or more words in a sentence. This speech mistake occurs when the speaker often repeats the same sentence when they are nervous. This repetition usually occurs with function words such as articles, prepositions, conjunctions, and pronouns. Repeat is symbolized by [/].For example : Those/ dirty cups ( Clark 1997,p 265). Fully 89 percent of all words repeated were function words, Like articles (the /the neighbor).Preposition ( in / in the garden),conjunction ( and / and the neighbor), and pronouns ( he / he didn't go). On the other hand, most of the words corrected in the false start were content words: noun ( the

man / the woman ), adjective ( the silvery/ the shiny try ), verb ( can be seen / can be viewed ), or adverbs ( the very / the rather / the rather nice house ). Clark (1997,p265).

#### **4. False start (unretracted)**

False start (unretracted) includes the word correction. When the speaker makes a speech error, he uses the word correction but does not repeat one or more words before the corrected word. The speaker continues to say or say the next word without repeating the wrong word. They continue saying/speaking the next words without repeating the wrong word. ( Clark 1997, p 266). False start ( unretracted ) is symbolized by [//] For example : These // those dirty cups ( Clark 1997,p 266).

#### **5. False start (retracted)**

False start (retracted) is a correction word that includes the repetition of one or more words before being corrected. When the speaker realizes that he is making a speech error, he corrects the terms said. He repeated the words before being converted. False start ( retracted) is symbolized by [/] For example: Turn on the stove / the heather switch ( Clark 1997, p 266). Repeats, false, and corrections provide excellent evidence that the speaker considers the constituents a basic execution unit. They attempt to the best of their ability, to execute constituents as complete wholes, for some reason. They do stop, make a flash starts, or correct themselves, and they tend to return to the beginning of the constituent.

Who can conclude both unretracted and retraced false start when the speaker says a little word then stops in the middle sentence of speaking to correct the word.

## 6. Correction

The correction is slightly different from the false start. In this case, the speaker does not change the words spoken and adds a sentence of justification. There are many reasons why a speaker might stop in the middle of a sentence. They might forget something they want to refer to, might search for just the right words, or maybe choose which of the several examples they can mention. English has two extraordinary devices where the speaker can say why they stopped. Interjection (oh, ah, well, etc.) and correction (I mean, that is, etc.). Clark and Clark (1997) have noted several correction phrases, namely, that is, or instead, I mean and well. Correction is symbolized by [-]. For example: Turn on the stove switch - I mean, the heather switch and turn on – oh the heather switch and Turn on ( Clark 1997, p 267). It means that people often make speech errors, but when they release them. They directly correct the wrong words. They use well, say, oh, ah, I mean, etc., to fix the bad words.

## 7. Stutter

Chaer (2003, p.153) states that stuttering is a speech or speech that is blocked. After a few seconds, the speaker can finish what he wants to say. Stuttering is a speaking error that makes speakers of a language often repeat the first consonant of each spoken word. It often happens so that the

listener doesn't understand what the speaker is saying. The speaker can utter the first syllable repeatedly, but difficult to continue the next syllable, so s/he only says the first letter to the next syllable. Speakers do the stutters because they are hesitant, stumbling, tense, jerky, or nervous. Stutter frequently occurs when people give a spontaneous speech situation because they have to plan the expression in words in mind before delivery. (Clark 1997, p 268). Stutters are symbolized by [- - - ] For example: please open the d-d-d- door!, let us go to the ci-ci-ci-cinema, Turn on the h-h-h-heather switch. ( Clark 1997, p 268).

## 8. Interjections

Interjection like doubt stops, indicating that the speaker must stop to think about what to say next. They choose certain utterances to signal why they should stop. For example, interjection oh, ah, well, and state are illustrated in the following sentences :

1. John would like oh, carrots/ oh: referent selection
2. Jhon would enjoy ah, carrots/ ah: memory success
3. Jhon would like well, carrots/ well: word approximation
4. Jhon would like, say, carrots/ say: exemplification

( Clark 1997, p 269).

In A oh, indicates the speaker stops to pick out carrots as just one of several possibilities he or he mention. In B ah suggests that the speakers forgot and managed to remember what Jhon would like. In C well

indicates that the speakers think that carrots are only an approximate description of Jhon's wants.

In D, say indicates that the speakers give an example of what Jhon would like. In other instances, say could mean instead, "let's imagine" (Clark 1997, p 269). Planning leaves off, and execution begins.

## 9. Slip of tongue

A slip of the tongue occurs when the speaker's pronunciation is different from what was intended. It involves involuntary movements, addition, deletion, mixing, or replacement of material in speech. It can be phonological, morphological, lexical, or syntax. "Slips of the tongue occurs within and across word boundaries, but typically occur within the exact phrase (Carroll, 1998: 194). Based on Fromkin (1973), everyday type of a slip of the tongue are listed:

### a. Anticipation

Anticipation occurs in words before the utterance. This problem usually occurs with the replacement of the second vocabulary to the first vocabulary. In the case of anticipations a linguistic unit is substituted by one occurring later in the utterance. For example : Reading list > leading list Then stop> them ston (Carroll, 1986: 254).

### b. Perserveration

Preservation is the opposite of anticipation. This error arises when the previous segment replaces the item after it (Carroll, 1986). In other words, it means the first unit error, which incorrectly affects the following



unit error in the teaching. Example: My husband is giving the boy a ball>  
My husband is giving the ball ( Carol 1986, 254).

**c. Reversals/exchange**

Swapping is an error of tongue that occurs with the first word and the second word. This type of tongue slip is also known as a spoonerism, after William a. Spooner, an English priest who reportedly made this mistake many times. According to Carroll (1986), an exchange is a double shift in which two linguistic units change places. Example : Radio > Dario . It's really good > it's reel felly good ( Carol 1986, 254).

**d. Blends**

Mixing or combining it is a combination of two words into one word. blending is a slip of the tongue that sounds a little like Slang because two words are combined into something new that sounds better. Example: Breakfast and lunch> brunch , Ladies and gentleman > lendlemen ( Carol 1986, 254).

**e. Misderivation/ Shifts**

Misderivation is a slip of the tongue done by removing one of the words and raising it in the wrong place (Taylor, 1990). The cause of this slip of the language is not identified because somehow the speaker gives the wrong words to the listener Example: Unbelievable > misbeliveble ( Taylor 1990, p 157).

**f. Substitution**

Substitution Is a slip of the tongue by replacing words that have absolutely nothing to do. According to Carrol (1986), the emergence of terms arises because, at the same time, the speaker thinks of something different from the topic that he will convey. Example: Some swimmers sink > some swimmers drown ( Carol 1986,p 254).

### **g. Addition**

According to Carrol (1986), additions are the addition of linguistic material similar to a word to be mentioned. The speaker will add phonemes, morphemes, affixations, articles, conjunctions, comments, or even sentences.

Example: The mainly point > The main point ( Carol 1986, 254).

### **h. Deletion**

The omission is the removal of some linguistic elements in the words that the speaker will speak. Deletions can be detected easily using only the correct grammar. Example: I'll get up and mutter unintelligibly > I'll get up and mutter intelligibly. ( carol 1986,p 265).

## **2.3. Filled pause**

Stenstrom (1994: 222) defines the filler as lexically an empty item with uncertain discourse functions, except to fill a conversational gap. It means that the files commonly occur to mark hesitation or hold control of a conversation while the speaker thinks what to say next. However, linguists or psycholinguists indicated that fillers are often treated as flaws in speech. This way of thinking is not

different from some scholars in that discourse markers are the signal of lazy and careless speech. On the contrary, though, some scholars stress the positive aspects of fillers. Spontaneous speech is often a better communication means than fluent read the speech. Swerts pointed out, Swert also put that some scholars had presented evidence of fillers' information value.

According to Brown and Yule (1983), a speaker may produce a large of fabricated fillers, such as *err*, *ehm*, *well*, *I think*, *you know*, *if you see*, *what I mean*, and so on in his or her utterances. Along with that, Baleen (2001) defined those prefabricated fillers are sounds, words, or phrases it could appear anywhere in the sentence and that could be deleted from the sentence without a change in content. Yule (2006) defines fillers as a break in the flow of speech in other simple terms. Then, Hatt (1998) described fillers as words used in conversation with no apparent semantic content. In simple words, it means that when a speaker produces fillers, they are not sure its purpose is in their utterances. Most people make fillers spontaneously because they have pressure to create the message utterances, for the listener could receive the message of statements well. During the declarations, they will use fillers to search for the next word, phrase, or idea. Rajabi (2016) states that fillers are unconscious devices that pause in the middle of sentences as the speakers gather their thoughts but want to maintain the listeners' attention. Fillers add nothing to the conversions, and they help the speaker think more and organize his speaking.

Fillers could be categorized in terms such as *um*, *er*, *uh*, *ah*. Christenfeld, Stanles, France (1983) stated that *um* is the term for the interruption in the flowing speech.

It means that filler may use to interrupt utterances produced by the male and female speaker. Similarly, Strenstrom in Kurwanto (2011) states that fillers are lexically empty items with the most commonly used to fill a conversation gap and mark of hesitation.

From a brief explanation above, the filler is sounds, words, or phrases used to fill the gap between words during speech and have no meaning in the utterances, so this will not change the content event it is deleted. Filler words include, well, you know, basically, I think, sort of, like, if you see what I mean, ee, err, ehm, uh, ah, and so on (Brown & Yule:1983, Rose:1998).

## **2.4. . Type of filled pause**

According Rose (1998) categorized fillers into two types:

### **a. Unlexical Filled pause**

Unlexicalized filled pauses are non-lexemes (non-words) filled pauses which speakers use to indicate hesitation while the speaker thinks what to say subsequent utterances (Rose, 1998; Baalen, 2001). In addition, Ballen Baalen (2001) also gives some examples of unlexicalized filled pauses, such as *ehm, uh, err, ee, ah, um*, and so on. The definition of unlexicalized filled pauses is also supported by Hasling (2006), who says that *ehm, uh, err, ee, ah, um*, and other vocalizations belong unlexicalized filled pauses Are the most straightforward sounds which made while having a speaking. Afterward, he calls them —neutral vowel sound.

### **b. Lexical Filled Pause**

Lexicalized filled pauses are fillers in the form of a word or short phrases, such as *like, ok, well, yeah, sort of, you know, if you see what I mean*, and so on. On the other hand, Baleen (2001) also states that lexicalized filled pauses consist of the phrases *you know* and *I mean*, which are primarily used when a speaker is groping for words but does not want to give up the claim to the floor. Furthermore, she suggested that one type of fillers is *like* (when it is not used as a verb or preposition) and *well* (not in the initial position). Stenstrom (1994) also notes that one type of fillers, which is similar to the lexicalized fillers, is verbal fillers, such as *well, I mean, and sort of, etc.* that was an example for the lexicalized filled pause.

## 2.5. The Function Of Fillers

There are different opinions on the topic of fillers. Some linguistics believe that gap-fillers are helpful because they help learners think more and continue to their speech with more self-confidence, but they should not use fillers very much. Arrowood (2009) argues that fillers words are okay in moderation; because there are no defined rules in the court, we use fillers when we feel nervous or need a moment to shape our thoughts. It is normal to use fillers, and their use does not reflect a lack of intelligence or education. However, other researchers believe speakers should not use fillers in their speeches because it shows their weakness. Fillers with minimal grammatical or lexical value- have infiltrated daily conversation to such an extent that they

threaten to damage further the beauty, power, and effectiveness of verbal communication (Rajabi, 2016).

In the education field, the filler is seen as a negative perception because it may decrease the fluency grade. Dlugan (2011) claims that filler words can weaken our credibility and indicate that we lack preparation. He also concludes that fillers are bad at speaking. However, some experts explain that fillers have a positive perception. Fillers have types and functions. Fillers have various tasks which depend on the situation of the speaker (Schriffin, 1978).

In a normal conversation, people use fillers and hesitation to show a need for a word or plan their following utterances. Furthermore, fillers are used when the speaker is uncertain about his/her next utterance or he/she has choices to make in his statement. Stenstrom in Navratilova (2015) states that there are seven functions of fillers. They are filling pause, a mark of hesitating, holding turn, empathizing, interrupting, mitigating, and editing term. In this study, the researcher presents and discusses five functions of fillers. There is a mark of hesitation, empathizing, mitigating, editing-term, and time-creating.

## **1. Mark of Hesitation**

Stenstrom in Kharismawan (2017) defines a mark of hesitation as one of the functions of fillers. Foss and Hakes (1978) hesitations are pauses that increase in a sentence when a speaker has a difficult decision in using the words. Matthei and Roeper (1983) and Wu (2001) clarify that these fillers occur when the speaker must stop and think about what he/she

will say next and when he/she is putting a sentence together. Most filled pauses (*ee, em, err, Uhm, ah, hm, etc.*) are used as the breathing pause. Such uncertainty generally match semantic, syntactic boundaries (Stenstrom, 1994,p.7); therefore, the filled break is used for the hesitation.

## **2. Empathizing**

The speaker can use filler as an empathizing or attention-getting device. It means that the speaker can check whether the listener pays attention or not. Based on Stentrom (1994), fillers define an invitation for the listener to be involved in what the speaker says. The examples of fillers as empathizing purposes are *well, you know, right, hey,* and so on. They often appear at the beginning of the end of a turn. Therefore, Jordan (2001) concludes that fillers can also be the indicators used by the listeners as a response to tell the speaker that the message is received, understood, or unclear, so the speaker knows that the listeners are answering what he/she says.

## **3. Mitigating**

Baalen (2001) assumes that fillers can mitigate utterances not to hurt the addressee's feelings. She also highlights the fillers as a solidarity marker or politeness device. She explains that protecting face needs is an essential function of fillers because face needs need to feel liked (positive face needs) and the need to have one's personal space respected (negative face needs). Fillers like *well, eh, err,* and *ok* can be functioned as mitigating or politeness devices.

#### **4. The Editing Terms**

According to Baalen (2001), fillers correct the speech errors in the utterances' speakers. In other words, the speaker is aware if he/she wants to fix it. *I mean, um, eh, uh, huh, ee*, et cetera can indicate that the old words have been planned. Sometimes, the speaker also repeats the speech error directly.

#### **5. Time-creating devices**

According to Stenstrom (1994), fillers give some time for the speaker to think about what to utter next. Stenstrom (1994) argues that the standard form of fillers used as the time-creating devices is the lexical repetition. Moreover, verbal repetition consists of two types. The first is single words repetition. It means that the speaker repeats a single word in his/her turn. The second is partial clause repetition. It is the clause repetitions that appear in his/her turn. All repetitions in the utterances function as the fillers to give some time for the speaker to plan what to say next.



## **CHAPTER III**

### **RESEARCH FINDING AND DISCUSSION**

This chapter discusses two things, which are the findings and discussion. The first one is the display of information based on Filled pause in finding and analyzing the data. Second, the analytical result are explained in the discussion.

#### **3.1. Findings**

The aim of this research is to find the filled pause that will occur in the webinar in March 2020 which is based on the filled pause theory from Rose (1998). In this research, the first problem formulation aims to find out what types of filled pause are contained in the webinar. Then, the second problem statement aims to find the reason for the filled pause in the webinar. The findings and discussion are based on all explanations in the previous chapter. In the findings, the researcher presents the analysis of data based on Rose (1998). The data used in this study are sourced from the transcript of the conversation that occurred in the international webinar by the title Pandemic in the History of Religions.

This study has six conversation in webinar subject had been converted into transcripts. Among in these subject, there were four male and two female. The video has been converted to help the researcher identify data.

The data analysis of thesis was done by identifying and classifying the data. Since there are some speakers who involved in the talk show, the writer considers analyzing filled pause made by them. After examining the data, the writer finds there are fifth speakers who are analyzed in this thesis. There are moderator and speakers in international webinar held on July 2020 by the title Pandemic in the History of Religions.

The writer identifies filled pause made by the speakers one by one in terms of the types of filled pause to ease the analysis and make it more focus. Then the writer classifies the filled pause on table and calculates into the dominant one.

Tabel. 1

No	Type of filled pause	Total
1.	um	303
2.	Oh	8
3.	Eh	43
4.	Uh	14
5.	Ah	31
6.	Ee	42
7.	Err	5
8.	Yah	15
9.	Oke	3
10.	you know	18

### 3.2. Types of Filled Pause

There are two types of filled pause unlexicalized filled pause and lexical filled pause. The writer take some clauses from the identifying the number of filled pause made by speakers to classify the types of filled pause.

#### 1. Unlexicalized filled pause

unlexicalized filled pause are non- lexemes ( non-words) filled pauses which speakers use to indicate hesitation while the speakers what to say next utterances. The writer takes some clauses from the identifying types of filled pause

Filled pause “*um*”

Good morning *um* philmen alba ( datum 13)

I think *um* right ( datum 14)

and *um* thank you ( datum 17)

for example yah *um* ( datum 24)

a book related to *um* you know ( datum 32 )

datum 13 and datum 14 the speakers produce filler after a transitive verb, datum 17 the speaker produce filler after conjunction then datum 24 the speaker produce filler after preposition and lastly datum 32 the speaker produce filler after an article.

Filled pause “*oh*”

Good *oh* good afternoon ( datum 1)

um thankyou *oh* we are now in the webinar forum ( datum 2 )

all this event including *oh* one of the part member ( datum 10 )

from the persepectif of *oh* Islamic traditions. ( datum 11)

otherwise satan will cross *oh* will work close ( datum 43)

datum 1 and 2 the speakers produce filler after noun , datum 10 and 11

the speakers produce filler after preposition , and lastly datum 43 the

speaker produce filler after noun.

Filled pause “ *eh* ”

I hope it’s not to early for you *eh* ( datum 5)

and with me *eh* albah alsah ( datum 8 )

the speakers is um *eh* not only from Indonesia ( datum 21 )

I want to also *eh* welcome the paticipants ( datum 49)

the youtube *eh* rendering. ( datum 55)

datum 5 the speaker produce filler after preposition, datum 8 the speaker

produce filler after conjunction, then datum 21 and datum 49 the speakers

produce filler after to be, and lastly datum 55 the speaker produce filler

after an article.

Filled pause “ *uh* “

State Islamic university Jogjakarta, *uh* international office of UIN sunan

kalijaga Jogjakarta ( datum 2)

and *uh* good afternoon everybody from Indonesia. ( datum 13 )

a lot of *uh* conversation initiative ( datum 76 )

we have already talks about so *uh* um think ( datum 91 )

and now *uh* the last message that he lived ( datum 107 )

datum 2 the speaker produce filler after noun , datum 13 the speaker produce filler after conjunction, then datum 76 the speaker produce filler after preposition, datum 91 the speaker produce filler after adverb, and lastly datum 107 the speaker produce filler after conjunction.

Filled pause “*ah*”

and albert *ah* we are very delight ( datum 5 )

they have *ah* protocol that ( datum 42 )

what *ah* religious practices ( datum 43 )

there was *ah* very great epidemic ( datum 61 )

the way that we *ah* had invitage ( datum 69 )

datum 5 the speaker produce filler after conjunction , datum 42 the speaker produce filler after verb , datum 43 the speaker produce filler after noun , datum 61 the speaker produce filler after to be , and lastly datum 69 the speaker produce filler after pronoun.

Filled pause “*ee*”

in *ee* I mean in short ( datum 22 )

Indonesia itself *ee* we have just debate (datum 40 )

and *ee* keeping archive what religious say about and *ee* keeping archive  
what religious say about ( datum 45 )

we here also *ee* not only ( datum 47 )

Netherlands we are *ee* in the minority ( datum 49 )

Datum 22 the speaker produce filler after preposition , datum 40 the  
speaker produce after noun , then datum 45 the speaker produce after  
conjunction , datum 47 the speaker produce after adverb , and lastly datum  
49 the speaker produce filler after to be .

Filled pause “ *err* ”

in Indonesia *um err* a lot of people ( datum 78 )

and or *err* capitalistic economy ( datum 86 )

uh uh I see to find *um* answer *err* I don't know (datum 92)

they can *err* as references ( datum 129 )

I can see *um err* you know *ee* given to sources ( datum 147 )

Datum 78 the speaker produce filler after preposition phrase, datum 86 the  
speaker produce filler after conjunction , datum 92 the speaker produce  
filler after noun , datum 129 the speaker produce filler after auxiliary, and  
lastly datum 147 the speaker produce filler after verb.

## 2. Lexical filled pause

Lexical filled pause are filler in the form of word or short phrase.

Filled pause “*yah* “

from um world *yah* um um very you know very grade ( datum 21 )

pandemic *yah* um in in let say ( datum 26 )

for example *yah* ( datum 24 )

religious studies Islam *yah* in order to ( datum 35 )

that really surprise *yah* ( datum 51 )

datum 21 the speaker produce filler after noun , datum 26 the speaker produce filler after adjective, then datum 24 and datum 35 the speakers produce filler after noun, and lastly datum 51 the speaker produce filler after verb.

Filled pause “*oke* “

prof philmen you get the questions *oke* I will go to the ee mr ali imron , ( datum 129 )

so *oke* um , there were part of what people live ( datum 151 )

we have much discussion for knowledge *oke* thankyou ee I just want to say something ( datum 171 )

datum 129 the speaker produce the filler after verb, then datum 151 the speaker produce filler after adverb, and lastly datum 171 the speaker produce filler after noun.

Filled pause “ you know “

according to *you know* their believe islamic believe in this case ( datum 29 )

it's about um *you know* a book ( datum 32 )

according to you um *you know* ah you um special knowledge ( datum 36 )

I hope ee *you know* ( datum 39 )

here from criticize also *you know* from Islamic side ( datum 46 )

datum 29 the speaker produce filler after to be , datum 32 the speaker produce filler after preposition , then datum 36 the speaker produce filler after pronoun , and datum 39 the speaker produce filler after noun , and lastly datum 46 the speaker produce filler after adverb .

From the data that has been obtained by the author, the results are filled pause unlexical, the more dominant coming out is filled pause "um", which is 303 times in the conversations that occur in the webinar and the least filled unlexical filled pause is "err" with a total of 5 times in the conversation. Then in the lexical filled pause the most predominant one comes out is filled pause lexical "you know" and the least appears is filled pause lexical "okay" in the conversation.

### **3.3. The Function of Filled Pause in The Webinar Forum**



Filled pause “ *um* “

it's related song and what struck me at the beginning of covid-19 in the Netherlands was *um* in many *um* villages *um* and many places in Netherlands. ( datum 54 ).

they had very tired organization *um* they were grow organize *um* they know what they doing , they could plan beforehand *um* they could come together and manage the the logistic ( datum 64 ).

So what happen in Netherlands and probably in Indonesia *um um um* suddenly youtube and facebook and a little bit less instagram they came for a new public square ( datum 73 ).

in datum 54 the speaker describes how dark covid 19 is and in this sentence the word "um" is found to function as a pause for the speaker which aims to think about the next word to be conveyed, seen from the facial expressions generated on the next speaker in datum 64 the speaker conveying Christian history In the Roman era and in this sentence the use of filler "um" was found which serves as a pause to attract the audience to guess the next thing the speaker will convey so that the speaker does not bore the audience then datum 73 the speaker talks about the context of social media and in that sentence the word is found. "Um" which functions as a pause aims to think about the next word the speaker wants to convey to the audience.

filled pause “*oh*”

and then *oh* of three you mentioned I think it refers to logistic (datum 113)

And *oh* I think what we can learn ee from Dr ali presentation all this pandemic was named either ( datum 106)

In the data datum 113 the speaker describes the logistics of the pandemic period and in this sentence it is found that the filler "oh" functions as a pause for sighing for the speaker because it can be seen from the smooth speech motion when speaking then in the data datum 106 the speaker explains the percentage results and in the sentence found filler "oh" serves to provide a pause or time to think to continue the conversation.

Filled pause “*eh*”

my first brunch *eh* the logistic *eh* and I want go very long on my baltis ( datum 66)

third type is *eh* don't try to find that sort of *eh* explanation and religious people ( datum 89 )

I think *eh* I would ee invite prof philmen to answeare the questions ( datum 120 ).

Datum 66 the speaker explains the logistics in the pandemic and in the sentence it is found that the filler "eh" functions as a pause for choosing the right word in speech, it can be seen from the tone that changes from the word before filler *eh* and after then datum 89 the speaker explains about religious people and In the sentence, the filler "eh" is found in the sentence which functions as a pause to

attract the audience so that and give time to think for the speaker to continue the next word seen from the look on the speaker's face after that datum 120 the speaker explains the answer to the question and in the sentence it is found that the filler "eh" functions as pause for speaker gives thought time to continue the next word.

Filled pause “*uh*”

a lot of *uh* conversation initiative and discussion about the need to have more spiritual on live to no let yourself be *uh* short of run a way ( datum 79 )

suddenly um you learn to appreciate a life that is not complitly plan and um that otomatically makes you *uh* turn to what spirituality ( datum 80 )

So this question *uh* goes to Dr ali imron ( datum 105 )

Datum79 the speaker explained the discussion about spirituality and it was found that the filler "uh" was found to provide a pause for the speaker to breathe seen from the fast speech tone to the santay then the datum 80 the speaker explained his appreciation of living in a pandemic and found a filler "uh" which serves as a pause for word selection right in the conversation and datum 105 the speaker explains the question and found filler "uh" which serves as a pause for the speaker to think and continue the conversation.

Filled pause “*ah*”

Welcome *ah* to this forum um , we hope that we gonna have insightfull forum , we gonna have forum until 17.00 or 5.pm Indonesian time. ( datum 4 )

the history of *ah* religions and of course in relation with the pandemics now ( datum 6 )

there were three aspects um that struck a lot of *ah* the unlock during this epidemic on of them was um there were a lot of religious organizations ( datum 63 )

Datum 4 the speaker explained the webinar forum and found a filler "ah" which served as a pause for the speaker to sort out the words visible from the intonation of speech and the speaker's face which was quite relaxed, then the data in datum 6 the speaker explained the history of religion and a filler "ah" was found which functioned as The breathing pause for the speaker can be seen from the speaker's speaking tone which was originally fast to slow then datum 63 the speaker explained the unlock during the pandemic and it was found that the filler "ah" functions as a pause to give the speaker time to think and continue the conversation.

Filled pause " *ee* "

actually *ee* and *ee* I think the first people will be philman as speakers I want to you *ee* the he start with her speech and I will continue our program ( datum 50 )

this is a book *ee* written by ibnu atik al khumzy *ee* life around 17 century (datum 94)

to all participant so um on the manuscript he tells about several wear in pandemic *ee* during early islam after Muhammad *ee* was grown as the prophet and until view the get after he die. (datum 96 )

datum 50 the speaker explains the first speaker and it is found that the filler "ee" functions as a pause for the speaker to sort out the right words for the context of the conversation so that they can convey what the speaker means, then datum 94 the speaker explains a book and it is found that the filler "ee" functions as a pause. To give the speaker thought time to convey the context of the conversation to the listener then datum 96 the speaker explains the manuscript that tells of the pandemic and a filler "ee" is found which serves to provide breathing time for the speaker seen from the intonation of the speaker's speech from fast to slow.

Filled pause "err"

in Indonesia um *err* a lot of people came with a shock to realitation life is complicate vulnerable and society ( datum 78 )

and because of arrogant life style um um and or *err* capitalistic economy which it's brings people to from all the world together in close spaces so on. ( datum 86 )

uh uh I see to find um answear *err* I don't know a way to deal with is kind of issue eh um maybe they intervate us aspect also teach ah us ah find the new way of thinking (datum 92 )

Datum78 the speaker explains social conditions and it is found that the filler "err" serves as a pause to give the speaker time to think so that the meaning of the context can be accepted by the listener then datum 86 the speaker explains the social life style and found filler "err" which serves as a pause for the speaker. sorting out the right words for the context of the conversation and making the listener guess what happened in the conversation then datum 92 the speaker

explains the new way of thinking and a filler "err" is found which serves as a pause for the speaker to think to choose the right word in the conversation.

Filled pause "*you know* "

otherwise satan will cross oh will work close between us so it's real actually *you know* I mean *you know* interesting thing to we think about what ah religious practices will be would like to discrease covid-19 ( datum 43 )

then the second pandemic um is *you know* amwas pandemic took place in eighteen century the pandemic ( datum 98 )

when people start using veil or *you know* eh they cover that face eh this question ( datum 119 )

Datum 43 the speaker explains new thinking and found filler "you know" this serves as a pause for the speaker to sort out the right words that fit in the context of the conversation then from datum 98 the speaker describes the pandemic that has happened this was found filled pause "you know" which works as a breathing pause for the speaker indicated from the visible intonation and facial expression of the speaker then the speaker datum 119 explains the function of veil and found filled pause "you know" which serves as a pause and gives thought time for the speaker which then continues the context of the conversation.

Filled pause "*yah* "

so there for the pandemic should be delete by every body including those are concern with um religious studies of course and if um um speaking *yah* um speaking about um the historis of Islamic. ( datum 25 )

three types of answer are with us all the time um *yah yah* you which want to answer the answer ( datum 137 )

health come first so ee pray the ee middle prayer at home *yah* so this is an example how we discuss kind of this issue ( datum 170 )

datum 25 the speaker explains the religious study and a filler "yah" is found which functions as a pause for the speaker to give time to think so that they can continue the context of the conversation then datum 137 the speaker explains the types of answer and a filler is found "yah" which functions as a pause for the speakers to sort The right words are aimed at the context of the conversation and in datum 170 the speaker explains worship at home and a filler "yah" is found which serves as a pause to give the speaker time to think in continuing the context of the conversation.

filled pause "*oke*"

prof philmen you get the questions *oke* I will go to the ee mr ali imron ( datum 114 )

so *oke* um , there were part of what people live ( datum 134 )

we have much discussion for knowledge *oke* thankyou ee I just want to say something. ( datum 159 )

Datum 114 the speaker explained the question and found the filler "okay" which served as a pause for the speaker to think to continue the context of the conversation then datum134 the speaker explained people live and found filler "oke" which functioned as a pause for the speaker and chose the right words to continue the context conversation and datum 159 the speaker explained the discussion for knowledge and found the filler "okay" which serves as a pause for thinking for the speaker and continues the context of the conversation.

According to the above data analysis, the use of fillers used in the webinar is based on the data found that the function of filled pause has many uses including pauses for breathing, choosing the right words and time to think for the speakers. Of all the filled pause functions mentioned, the filled pause function as a time lag for thinking was the more dominant function found in the analysis.

### **3.4. Discussion**

The purpose of this subchapter is to provide clarification on research questions after the data have been analyzed. There are two research questions that must be discussed in this discussion. first is what are the types of filled pause found in webinar and the second is what are the function of filled pause made by speakers on the webinar. The discussion organized based on systemic functional linguistics theory purposed by Rose (1998) that filled pause is divided into 2 categories unlexical filled pause and lexical filled pause. Then, after I analyzed the research question, the first writer tried to analyze the second research question related to the filled pause function itself.



For the data analysis, the dominant data used in this study is video from the webinar which held on July 2020 by the title Pandemic in the History of Religions. This video had been transcribed. The transcriptions are organized into a table. It caused the relating theory used in this study using the sentence as the main discussion while the all data in this study is supporting each other to make a conclusion. For the first research question,

From data filled pause “um “ the researcher shows five example for the data.

Datum 13 and 14 the speaker produce filler after transitive verb then datum 17 the speakers produce filler after conjunction. after that datum 24 the speaker produce filler after preposition and datum 32 the speaker produce filler after an article next data filled pause “oh” the researcher shows five example for the data. Datum 1 and datum 2 the speakers produce filler after noun , then datum 10 and datum 11 the speakers produce filler after preposition and datum 43 the speaker produce filler after noun .

From the data filled pause “eh “ the researcher shows five example for the data.

Datum 5 the speaker produce filler after preposition then datum 8 the speaker produce filler after conjunction after that datum 21 and datum 49 the speakers produce filler after to be , and datum 55 the speaker produce filler after an article next data filled pause ‘uh’ the researcher shows five example for the data datum 2 the speakers produce filler after noun, then datum 13 the speaker produce filler after conjunction next datum 76 the speaker produce filler after preposition then datum 91 the speaker produce filler after adverb and datum 107 the speaker produce filler after conjunction .

From the data filled pause “ah” the researcher shows five example for the data . datum 5 the speaker produce filler after conjunction then datum 42 the speaker produce filler after verb , datum 43 the speaker produce filler after noun after that datum 61 the speaker produce filler after to be and datum datum 69 the speaker produce filler after pronoun next data filled pause “ee” the researcher shows five example for the data. Datum 22 the speaker produce filler after preposition then datum datum 40 the speaker produce filler after noun , datum 45 the speaker produce filler after conjunction then the speaker produc filler after adverb, and datum 49 the speaker produce filler after to be.

From the data filled pause “err” the researcher shows five example for the data. Datum 78 the speaker produce filler after preposition phrase then datum 86 the speaker produce filler after conjunction , datum 92 the speaker produce filler after noun , then datum 129 the speaker produce filler after auxalary , and datum 137 the speaker produce filler after verb.

Lexical filled pause

From the data filled pause “yah “ the researcher shows five example for the data . datum 21 the speaker produce filler after noun next datum 26 the speaker produce filler after adjective then datum 24 and datum 35 the speakers produce filler after noun after that datum 51 the speaker produce filler after verb next data filled pause “ oke “ the researcher shows three example for data. Datum 129 the speaker produce filler after verb then datum 151 the speaker produce filler after adverb and datum 171 the speaker produce filler after noun next filled pause “

you know “ the researcher shows five example for the data. Datum 29 the speaker produce filler after to be then datum 32 the speaker produce filler after preposition datum 36 the speaker produce filler after pronoun next datum 39 the speaker produce filler after noun and datum 46 the speaker produce filler after adverb.

#### Function of filled pause

From the data filled pause “um” the researcher shows three example for the data. datum 54 the speaker explains how dark the covid-19 outbreak that has occurred around the world. In this sentence, the researcher filler "um" which functions as a pause for the speaker which aims to think about the next word that the speaker wants to convey is also seen from the facial expressions of the next speaker.

Datum 64 the speaker explains Christian history during the Roman Empire in this sentence. find the filler "um" which functions as a pause to attract the attention of the audience in order to guess what the next thing will be conveyed by the speaker and so as not to give a bored effect to the audience then datum 73 the speaker explains the social media context in the sentence the researcher finds the filler "um" which functions as a pause for the speaker so that they can think of the next word that the speaker wants to convey to the audience.

From the data filled pause “oh” the researcher shows two example for the data.

Datum 113 the speaker explains the logistics needs of a pandemic. In this sentence, the researcher found the filler "oh" which serves as a pause for sighing for this speaker. This can be seen from the style of speaking that is relaxed in explaining the things discussed by the speaker. Datum 106 the speaker explains

the results of the percentage in the sentence. The filler "oh" is found. serves as a pause and gives thought time to the speaker to continue the ongoing conversation.

From the data filled pause "eh" the researcher shows three example for the data.

Datum 66 the speaker explains logistic in pandemic, then the sentence is found filler "eh" which serves as a pause for the speaker to choose the right word in this conversation can be seen from the speaker's tone from before fast, to slow then datum 89 the speaker explain people Religious in the sentence, the researcher finds the filler "eh" which functions as giving time to think to continue the next word. This can be seen from the look on the face of the speaker. After that datum 120 the speaker explains the answer to the question and in that sentence the filler "eh" is found which functions as a pause. to give time to think on the speaker to continue the conversation.

From the data filled pause "uh" the researcher shows three example for the data.

Datum 79 the speaker explains about spirituality and in that word the researcher found this filler "uh" gives a pause for the speaker, seen from the fast tempo of the conversation to the slow tempo, then datum 80 the speaker explains how to create life in a pandemic era and in that sentence the The researcher found the filler "uh" which serves as a pause in choosing the right words in the next conversation.

Datum 105 the speaker explains the question and in the sentence, the filler "uh" is found which serves as a pause for the speaker to think and continue the conversation.

From the data filled pause “ah” the researcher shows three example for the data. Datum 4, the speaker explains the webinar forum, and in that sentence the filler "ah" is found which functions as a pause for the speaker, sorting out the visible words from the speaker's intonation and also visible from the calm facial expressions in the delivery of the talk. Datum 6 the speaker explains the history of religion and In this sentence, the filler "ah" is found which functions as a breathing pause for the speaker, seen from the speaking tempo of the speaker from fast to slow then datum 63 the speaker explains the unlock during pandemic and the researcher finds the filler "ah" in the sentence which functions as a pause. to give the speaker thought time to continue the conversation.

From the data filled pause “ee” the researcher shows three example for the data. Datum 50 the speaker explains the first speaker and in that sentence the researcher finds the filler "ee" which serves as a pause for the speaker to sort out the right words for the context of the conversation so that they can convey what is meant in the next conversation in datum 94 the speaker explain a book and in In the sentence, the filler "ee" is found which functions as a pause to give the speaker time to think so that the speaker can convey the context of the conversation to the listeners. Datum 96 the speaker explains a manuscript that describes an outbreak or pandemic and in that sentence the researcher finds the filler "ee" functions for breathing pause for the speaker is visible from the speaker's speaking tempo from fast to slow.

From the data filled pause “err” the researcher shows three example for the data. Datum 78 the speaker explains social conditions during a pandemic and in this

sentence the researcher finds the filler "err" which serves as a pause to give thought time so that the meaning of the context of the conversation can be captured by listeners. The researcher found the filler "err" which serves as a pause for the speaker to sort out the right words for the context and make the listener guess what the next conversation context is. Datum 92 the speaker explains the new way of thinking and in this sentence the filler "err" is found which functions as a pause for speakers think and sort out the right words in the conversation.

Function lexical filled pause

From the data filled pause "yah" the researcher shows three example for the data. Datum 25 the speaker explains religious study and in that sentence the researcher finds the filler "yah" which functions as a pause to give the speaker time to think so that they can continue the context of the conversation then datum 145 the speaker explains types of answer and in that sentence the researcher finds filler "Yah" which serves as a pause for the speaker, sorting out the right words that are aimed at the context of the conversation and datum 169 the speaker explains worship at home and in that sentence the researcher finds the filler "yah" which serves as a pause for the speaker to think to continue the context of the conversation.

From the data filled pause "oke" the researcher shows three example for data.

Datum 129 the speaker explains the question and the sentence is found in the film "oke" which functions as a pause for the speaker to think and continue the context of the conversation the datum 151 the speaker explains people live and in that

sentence the filler is found "okay" which functions as a pause for the speakers to sort out the right words to continue the context of the conversation and datum 171 the speaker explains discussion for knowledge and in that sentence the filler is found "oke" which serves as a pause for the speaker to think and continue the context of the conversation.

From the data filled pause "you know" the researcher shows three examples for the data. Datum 43 the speaker explains new thoughts and in that sentence the filler "you know" is found, which functions as a pause for the speaker to sort out the right words in the context of the conversation, then datum 98 the speaker explains the pandemic that has occurred and in that sentence the researcher finds the filler. "You know" which functions as a pause for breathing for the speaker, indicated by the visible intonation of the speaker's speech and the face of the speaker, then datum 119 the speaker explains the function of veil and at that time the researcher found the filler "you know" which serves as a pause for thought time for the speaker to continue the conversation.

In previous study

Navaretta (2015) the function of fillers, filled pause and co-occurring gestures in Danish dyadic conversation the aims of this study are to determine the most common fillers in the corpus, the gesture co-occurring with them. The research is qualitative, the data were collected from the Nomco and the Danish VKK project. The result of this research indicates that the most common fillers in the data are oh, mm, ohm, which all are accompanied by one more gesture in the most

occurrences. We also found that each type of filler has a predominant or prototype use. Mm often occurs alone as feedback marker and is accompanied by feedback gesture. Ohm has the longest duration and often precedes an utterance or a clausal phrase signaling discourse planning. It co-speech finally oh often precedes a content word, has a shorter duration than ohm and signal lexical retrieval.

Referring to the previous study, the authors did not provide the filled pause type variations found so that the data analysis from the study did not present the filled pause type variations, which should have been more than that, therefore there were more variations in the type to complete the data analysis of the previous authors. . In my study the most common fillers in the data are um, eh, and ee. Next for the function of those filler. The first filler "um" mostly functions to provide a pause for the speaker to think about in order to continue the ongoing context of the conversation. The second is "eh" function for this filler is mostly used to pause breathing for speakers seen from a fast intonation to a slow tempo in speech. Then third "ee" the function is mostly used for pause so that the speaker can sort out the right words in the context of the conversation.

Pardede, et.al (2019 ) types of functions of filler used by Indonesian celebrities in seleb English youtube videos. The study data were collected from youtube videos of Sascha Stevenson in seleb section. The author used descriptive qualitative research for analysis of the research. The finding of this research revealed that from the total number of each type filler the most frequently used were “uh” 12 times (32,44%) followed by “ like “ in the second position for 8 times appeared (21,62%), then filler emm in the third position with the number occurrences 6 (



16,22%) on other hand the most frequent filler functions as filling pause with the occurrences 25. Referring to the previous study, the previous researchers only presented 3 types of filled pause as a tool to analyze the data. Conversely, in my research, I complemented my previous research which was more detailed and varied, which found many variations of the filled pause type that were found, but in my research I added information about the function filled pause that was found in the study to complement the information on the filled pause function from previous research. In my research, count that "um" 303 times, "oh" 8 times, "eh" 43 times, "uh" 14 times, "ah" 31 times, "ee" 42 times, "err" 5 times, "yah" 15 times, "okay" 3 times, and "you know" 18 times.

Solihah (2019) the dominant errors of speech production committed in speaking class interaction. This study data were collected from student of the first semester and the third semester in English education of Universitas Islam Indonesia (UII). The author used qualitative research for analysis of this research. The result indicate that total errors are 84 utterances containing 108 silent pause for the first semester and 32 utterances containing 34 silent pause for third semester, and 51 utterances containing 57 filled pause for the first semester student and 89 utterances containing 124 filled pause for the third semester student. Silent pause is dominant for first semester and filled pause is dominant for the third semester. Compared to previous studies, my research contains a wider variety of filled pause which varies due to the discovery of more filled pause data totaling 491 data as well as the lack of information about the filled pause function from

previous studies. Therefore, my research complements the filled pause function data with the same theory but different data.

Pamolango (2015) types and function of fillers used by the female teacher and lecture in Surabaya. the data were collected from two teaching process teacher and lecture in Surabaya. The author used descriptive qualitative research for analysis of the research. The result of this research the female teacher 346 fillers in the teaching process, while the female lecture produce 665 fillers in the teaching process. The data showed that both the female teacher and lecture produce more unlexical than lexical filled pause such as “ ee” , “ya (yes) “ , “ ya (well) and ok. For the function the writer found types of filler produce both of female teacher and lecture had the function as a holder the turn, as mark of hesitation, as empathizers , as time creating device and as editing term. From previous research, my research complements previous research by being supported by a variety of filled pause variations and adding information from previous studies. The filled pause found in my research is "um", "oh", "eh", "uh", "ah", "ee", "err", "yah", "okay" and "you know". And in the function, in my research, it was found a difference, namely the pause for breathing for the speaker. the time to breathe for the speaker is the time when the speaker is explaining the context of a conversation with a fast tempo then to a slow tempo seen from the speaker intonation.

Sunjaya et.al (2018) speech disfluency in grups' presentation of English education masters' program students. The data were collected from two videos presentation EEMP students. The author used qualitative research for analysis of the research.

The result is filled pause is the largest number of occurrences with the total 375 times. The second is unfulfilled pause 175 occurrences, and the third is repetition with 118 occurrences. They made filled pause such as, "ee", "emm", "oke" and "so". Compared to the previous research, my research found more variations in the filled pause type that were found and varied because in my research it contained more data than previous studies. Supported by the discovery of filled pause types in my research such as "oh", "eh", "uh", "ah", "err", "yah" and "you know".

Finally, every study carried out must have weakness in it. Likewise, in this research, it has weakness in the lack of correlation in the subject of this study and for the future, this research can be correlated in other scientific fields and the types of functions found are less varied. For the future research, it is hoped that this research can be developed with other scientific subjects and that new types of filled pause function can be found in future research.

## **CHAPTER IV**

### **CONCLUSSION AND SUGGESTION**

This chapter provides a conclusion and recommendation about the theoretical result. It concludes the finding discussed in the previous chapter and provides the reader with the suggestion.

#### **4.1. CONCLUSSION**

From the description of Rose's theory, the author in his research found ten filled pause types contained in the tenth type filled pause webinar video, namely um, oh, uh, uh, ah, ee, err, well, okay, and you know. The ten types of filled pauses found in the webinar video are divided into 2 types unlexical filled pause and lexical filled pause. Unlexical filled pause is um, oh, uh, uh, ah, ee, err. Then for lexical filled pause is yeah, okay and you know. all the data for unlexical filled pauses the most appearing is um 303 times and for lexical filled pauses the most appearing is you know 18 times.

Furthermore, the authors found the function of the filled pause of the Stenstrom theory that occurs in the webinar, including pauses for breathing, which is a situation where the speaker speaks fast and immediately speaks slowly, it can be seen from the speaker's speaking intonation, choosing the right word is the situation in a conversation where the speakers sort out the words that are right in the context of the

conversation so that the speaker minimizes speech errors and the time for thinking for the speaker is a situation where the speaker takes time to think when talking to the interlocutor in the conversation to continue the conversation. Of all the filled pause functions that the author found in the webinar, the filled pause function as the time lag for thinking was more dominant was found by the author in the webinar.

#### **4.2. SUGGESTION**

Filled pause analysis, as explained discussion is interesting to discuss as it gives the reader who invented a deep understanding for implementing filled pause in the study of the webinar and any other. The next researchers in investigating the same field of filled pause analysis are suggested to fill the gap, to use the data taken from other media types like television advertisements. Therefore, in the future analysis, they can conduct a new analysis in filled pause analysis that is relevant in this research especially in terms of text and visual data by using another branch of linguistic fields such as semantic, pragmatic, and syntax and more haven't in this study.

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## CURICULUM VITAE



Muhammad was born in Kuningan 24 march 1997. He graduated from Man 1 Cirebon in 2015. During his study at senior High school, he actively participated in OSIS as the member. He started his higher education in 2016 at the English Letters Department of UIN Maulana Malik Ibrahim Malang and finished in 2021. During his study at the University, he joined Keluarga Mahasiswa dan pelajar Jawa Barat ( Kamapa ) and did several activities and events.

## APPENDIX

### TRANSCRIBE

Moderator : ass wr wb. **Good oh good afternoon**, good morning to prof philmen and albert in the Netherlands . good afternoon to everyone who has been joining us with us here. **um thank you oh we are now in the webinar forum** with the topics about pandemic with the history religions. This event is held collaborations between state Islamic university Jogjakarta, **uh international office of UIN sunan kalijaga Jogjakarta, uh protestant theological university um from which professor philman comes from**. And also of course with the Netherlands Indonesia concercium muslim Kristen relation . of course with eh islam epicentrum where albert khalasah comes from.

**Welcome ah to this forum um** , we hope that we gonna have insightfull forum , we gonna have forum until 17.00 or 5.pm Indonesian time. I don't know what time is it now ?

Women : it's about 10 o'clock

Modert: 10 o'clock in the morning , **I hope it's not to early for you eh** , prof philmen and albert , **ah we are very delight to have you here eh to share with us. ah the history of ah religions and ee of course in relation with the pandemics now**. we have the covid-19 properly in the past we have different kind of diseases that **may effect eh to way we understand**. And with **me eh albah alsah will moderate the forum together**. we will moderate the forum me as representative Indonesia and alberth as representative from the Netherlands from Holland **ee well I have to you know with** prof Dr syamsudin terimakasih pak rector for your support and weallingness to join us in this afternoon

Pak rector : ok thank you very much

Moderat : pak rector is the one behind this scene and support all this event **including oh one of the part member** Netherlands and Indonesia concercium muslim Kristen realtions. And ethankyou pak rector and I would well come also mas Dr ali inron selamat siang mas

Ali inron : yah selamat siang

Moderator : mas ali also speaking pandemic and the history of religions from **the persepectif of oh Islamic traditions** so without poor the due eh I think eh I will **I will invite eh prof eh Dr syamsudin** to give some speech for us here eh pak rector monggo

Pak rector : ok ass wr wb . **good morning um philmen alba and uh good afternoon everybody from Indonesia. I think um right um right um um 15**

um 3 pm right this afternoon and for um um um my friend my collage from netherland um good morning . good they are . frist of all I would like to um thank um for the commites um who already organize this uh very important um conference international conference by the title the history of religions um specific in the pandemic . and I would like also welcome prof philmen um ya thankyou very much and um yah thankyou very much prof alba um for joining this conference today. and um thank you also um to um pak ali imron who the lecture um um the faculty of Islamic theology and um philosophi um so Islamic thought I mean. um um I would like to say welcome to all paticipants um office conference em and I em I see that um the noumber of participants so big eighty proof people here um joining eh this conference of course the moment is very happy for us um all um all of us and because you know first of all the topic is very important in um for um um today or situation or current situation namely yah em pandemic yah covid-19. pandemic was, ah um uh you know uh very important and um and the second one um tha the speakers is um uh not only from Indonesia but um from um world yah um um very you know very grade prof from netherland from Holland namely prof phillman and of course we happy have you all and um yah and um in um in ee I mean in short I would like to um you know to say um technical bit in relation to im the history of religion in in relation to to eh pandemic. um I think that this um this um pandemic should be delet not only um by those who pay could in medis. for example yah um but also um by everybody who who is concernt with the you know um of course um first of all in the relation to the health with health human health um but also um um every um negative effect coming from the pandemic like social problem and also probably religion problem , so there for the pandemic should be delete by every body including those are concern with em religious studies of course and if if um um speaking yah um speaking about um the historis of Islamic for example um um we actually if we we we we you know we um let say literature of Islamic traditions then um we will find that also many books the um related to um related to let say um um um how to solve the um pandemic yah um in in let say in Arabic we um um we have the world like To'un like something like pandemic and pak ali imron will explain this kind of the term ee me um oke um so in adition um that ah ah the people in the post of Islamic civilization tried to you know um um tried to um the deal with the desease. um the pandemic um um on the one hand but also they tried to you know to cough this problem. according to you know their belive islmic believe in this case . therefore we have suffer um in um about for example how to um prenent the people from the desease on the one hand how to kill who thise who infected by the desease. um so just an example yah al imam jalaludin assuyuthi wrote a book in the title um um um arrisalah fil tibbi wal rahmah . it's about um you know a book related to um you know on the one hand Islamic medicine but on the other hand this book also um this book also

um contains several let say kind of prayers a kind of prayers um in other to scure the people from the desease. example yah um also if you look at this book um um in this book um it is stated in the book that those who read for example those who read such a first of the qu'r an several time let say salamun qowla mirrabirrahiem is **the prayer um um stated by abraham the prophet Abraham in other to um um prevent from the fire yah at the time** . at ata those in in the book written by jalaludin assuyuthi is stated those who read salamun qow lam mirrabirrahiem two hundred eighty five I thin everyday and she or he will be scured and prevented by the desease. This is , **the one contribution um um done by ah ah um scholars of religious studies islam yah in oreder to , this is one of example very importat to say in this moment** then now the question is what kind of contribution can be purpose by religious studies scholars in relation to in the pandemic right now in the current pandemic . this is one question shoulde be answered to this conference so I hope prof philman and prof alba and Dr ali imron **can you know um um um elaborate response the questions and the um um um of course according to you um you know ah you um special knowledge good okey um once again thankyou very much I have to say to all speakers um um um great speakres in this conference** and selamat mendengarkan adek adek mahasiswa mahasiwi para dosen dari berbagai macam perguruan tinggi yah jumlah peserta sekarang sudah Sembilan puluh enam yah sangat besar Alhamdulillah and sekali lagi adek adek mahasiswa mahasiwi para dosen peminat kajian ini em selamat menikmati conference ini mudah mudahan bermanfaat bagi kita semua amin and thankyou very much and assal wr wb.

Moderator : terimakasih pak rector as report ah we have 125 people who registered for this forum we thought that it 's only 30% of those who have registered this forum , I think the number is I mean good for us. **we can see from the um statistic , um pak rector thankyou very much for your welcome speech** as well as introductory noted to to discussion we have today. **Ah as ah as ah you may already aware ee we a part of pokja religious education and I would like to also um welcome ibu jun beck was here** , selamat bergabung bu june and I think I have also old friend bol rostroch I know her long time a go when **I student um the eight I hope ee you know I she is the same person that iam talking about e e and also I would like also to e e general great another people paticipant** in this forum who may have join in our discussion before or recently join this forum and I will also hand offer to alpetaron this is part of join inisiative to this discussion to read juvenite they working group on religious edicuation we thought that it will be good idea to discussion which discuss about the role of religion because now **Indonesia itself ee we have just debate discussion** about sains religions especially covid-19 because **many ah some clusters covid-19** clusters that contribute this part of the virus comes from religious clusters. They come from the kristian large grups or moeslem grups same debating what the desease because dissaport **they have ah protocol that we should not get to close ah**

**with each other** when we pray we should get closed very tied otherwise satan **will cross oh wil will work close** between us so it's real actually you know I mean **you know interesting thing to we think about what ah religious practices will be would like to discrease covid-19** and how will change our the way we are the sam religion and because karena ini forum dua negara kami akan mungkin menggunakan dua bahasa bahasa Indonesia dan bahasa inggris and ah now I would like to invite albert to give some introductory notes before we go the speakers, please

Albert : thankyou ahmad, **um I happy that we have ee organize this save from this pokja um which is actually um subject uh all of busy also in Netherlands um relating um um our future religion eh eh our em heavy em how to combine religious teaches as as we said and e ee keeping archive what religious say about this which come first you have religious duties** so we have many discussion and iam happy **that we will discussing with this ee together e e and and we are thoughts on the subject also here from criticize also you know from Islamic side** , I think it is important to **we here also ee not only from different countries** but also from different religious point of view I hope we will learn literature today and **I hope e e we will tak some notes** from this meetings for also **religious publications ee and and other environment** we are chalanging and and **I want to also eh welcome the paticipants from Netherlands we are e e in the minority the majority is from Indonesia but iam very happy e e but also people from Netherlands joining actually e e and e e I think the first people will be philman as speakers I want to you e e the he start with her speech and I will continue our program** , please

Phelman : thankyou very much, sir thankyou albert thankyou the organize for commite who invites me in this meeting I was really **surprise um that really surprise yeah for very important topic em em I have to apologize beforehand** because I am not very technical maybe we have some problems because I want to start with youtube video and to remaind one of the very important things that related our doing about islam and chirstian and that is em by that practices bringing comfort so I hope that is work well see

You see , no it has to work well I was bit afraid it's couldn't work, I give you in **my power point e e to access to the youtube video** and what is show that is a quaire of those people singing very comorting song from tese and the text of the song is when everything is dark **you can e lightern** a fire that **never um extends ah that never is e stop**. So um , it's related song and what struck me at the beginning of covid-19 in **the Netherlands was um in many um villages um and many places in netherlands**. Cherge people share that's song and invited people to put candle in their window and to mountain street in certain time of the day and to sing this song together. And that was I think very comfortable and strong message so I know will turn to my power point , I hope that will work , okey.

Here is **the link for um the youtube**. Eh **rendering of the comportsing song** and undernete I have put some pictures of people who were doing **in the Netherlands ritual iftar um that is on of other things,that ah happen in altar during ramadhan and probably aslo in Indonesia** it was very difficult for people to midlife in the mosque , **um so there were a lot of inisiative by moeslim in Netherlands um to have their iftars um by zoom or ah other um um programs so that had virtual iftars and they exchange ah song and stories and um receipes from their mothers and so on**. So that is another supraising effect of em the covid-19 epidemic **it brings um a new things um to the for with people** . so thinking of the subject I was thinking yes you can speak about the history of religion and tradition so on and we will I will speak about them. But **you cannot do that um with authority** to the present because we look back **the past um from the present problems um we take a look** in the past resources that we have so the first think we need to do is look what happen in the present and then what are we looking for what are we searching for in the past tradition. So, looking at the present **I see um three aspects of covid-19 epidemic that ah require some attention** and the first **I have call very early um matereally logistic**, and the second is vulnerability , and third I will speak the way question . Let's start with **the tradition um there are a lot of church historian** who say that um Christianity is a religion really got a food hole in a roman empire during in the epidemic Cyprian , Cyprian is a jude father who ,lived in about the time that you see now 250-271 during in that time he was bishop in **north Africa um there was ah very great epidemic in um the roman empires** during several years probably history of thing it was measure what we don't know from the description of what people had in may have got some form of measure and people would die in the street it was really terrible time and **that was when um um before that Christian** were very small group in the large city roman empires **but after that um they they woudlife anymore** and they were growing.

Why was that ? there were **three aspects um that struck a lot of ah the unlock during this epidemic on of them was um there were a lot of religious organizations** there were temples and there were preze and there were ritual the Christian really stuck out because they had very tired **organization um they were grow organize um they know what they doing** , they could plan **beforehand um they could come** together and manage the the logistic how to address the desesease when it's came to their city so there were good organize bunch and that is important aspect of course. And the other thing and that was really amazing for a lot of unlockers that **in the Christian um way of the city um could help everybody** who was invated of desease not just only the people of their on tride or the people of their neighborhood they really commite to help everybody who served from the desease , and the third aspect that was very important that is spiritual aspect so what the Christian did they went out they organize hospital because they could organize so well , they and they help the sick but they also



talks to sick people what was happening after that that is bad worst very important because it gave people hope there was life after that and there was a new perspective and all those three aspect are important and I think we all need address them again and offer again also when we comes to present. Now I come to **my first brunch eh the logistic eh and I want go** very long on my baltis because I think we will see in the future a lot of publication **on this, um I will combine myself** to the Netherlands but you can bring with your own **Indonesian prespective em one of the thing that happen em I had to pritce effect on march 15** and so I was bit eiger to listen for fresh conference that composite Thursday offer remind me the 13 on march I think it was on Thursday we not sure probably was Thursday and then priminester had fresh conference and then became clear in everybody in the Netherlands and we were life in a new reality it was call new normal , and that church services on march to 15 was not possible **the way that we ah had invitage** so we could come together in the judge. Um , **the law for bites the government to close down um buildings of religious um um um people um because the freedom of religion is very important in dutch law but um the government** very very strongly discourage religious people to come together and this was quite enough for most of Christian and moeslim who decided form that time on there would be no public car garden in the buildings. So I was looking around in the supermarket **on the Friday doing my shopping um um and I met one of people of my church** port we were discussing yah what a pity that we cannot have services this Sunday , he happen very good technician and he come to my house and we will met good rendering of Sherman. So what happen in Netherlands and probably **in Indonesia um um um suddenly youtube and facebook and a little bit less instagram they came for a new public square um um they had organize youth meeting on youtube um on um facebook they had ah children games em they had the services em they had during the week time um they ah a lot of meditations um um minister learn to check with the people that they sick and lately want to face it.** And so there was a lot of um movement on the internet and that many people who never visited church building because it was a bit scary for enter. Um who turn on to the services or given on youtube so. It's um possibility to have a new public. Another aspect what I also call logistic **I't s um um there was uh a massive outfit not only um um people who could not life their home for instance eitherly people who were afraid um they would get the desease** and they didn't death to do the shopping . so a lot of young people offering their health . one of the thing that is about that is massive reflection now in the Netherlands about the important of ritual we had quite debate in newspapers between Christian about how could you carrers if you cannot you know I mean touch anybody hand so on wheather it is important for chirstian have you carres do it only. But I wouldn't go on in this line but I just want to know the best part what we have as just communities. **And the second aspect um I call that vulnerability** this is the stronger in our society where ever thing it's very much blends but I don't know maybe is also true **in**

**Indonesia um err a lot of people came with a shock to realitation life is complicate vulnerable** and society is not complicate vulnerable that you have improvise sometimes um and public arena I can see that **a lot of uh conversation** inisiative and discussion about the need to have more spiritual on live to no let yourself be uh short of run a way by the all agenda thing that you have to do so if the planning falls out drop out your hands that **suddenly um you learn to appreciate** a life that is not complity plan and **um that otomatically makes you uh turn to what spirituality**. But another aspect about vulnerability is of course that's **um realization that's very felt for people** who can do that work by zoom like me because **I um have teaching profession** and I can do my lesson in zoom and do my lecture in zoom . who cannot do that the people who had work in the supermarket and in the hospital that's work very very hard and also there were a lot of people who lost their job err like people working in restaurants um that suddenly had no visitor anymore certainly is true in Indonesia I think of other nice street food sales that you have I loved to by food from . **so ee the gap title already worst** in the society between the have and the have not has different because of covid-19and it has may release how vulnerable as society all out and what is leads to is very interesting it really deserve another lecture so I will just now is and then that is what relation all about you might say thinking about the why question um we call that quite of in related study coping religion help people to cope unfortunately that happen in their lives they **help them to do that by helping practically err people out like I said offering people** and so on but also because in religion people address the meaning making question so what that makes sense to me how can I make sense to my life suddenly hit by an epidemic for instance but also by other form . and you have three type of secular media um , the first type is discries is some of short of punishment and a lot of people are seeing yes of course because look at **the way we threat animals ee the way um um animals ee are short of seen as a food as lock out in very small cclose box so on , um and this is what happen in epidemic** because there were animal in this market in china and because of **arrogant life style um um and or err capitalistic economy which it's brings people to from all the world together in close spaces so on. Um the covid-19 it's short of punishment for us** to life potestly and other type of answer um, it's not punishment but it is a test for us it is a way to make us realize what are blessing we have in life to look around to see um to become more spiritual again so **it is short of um it trigger deepening of your views life and for religious people um they would say** God wants us to be more spirituality awake to blessing that we recive it's is shock therapy to bring us to realization that we all everything not our self but to God. And third **type is eh don't try to find that sort of eh explanation and religious people** could say aslo give we don't know the answear to the why question but we do now God is there so we cannot put on god shows we don't know why god send as this. But we don't know god leaving us in the crisis. Now I look in the chirstian tradition if I look at text in the bible um , first texted in this letter text to how to life in the good

life this is in the letter of James as a postscript and he is talking to the Christian the very small group of Christian who had undergone a lot of suffering in their case because their execution of Christian they were um you know sometimes killed because their faith. **James see um there is um persecution um could also test by god.** It's a test we see how we love God, God doesn't send evil to test, so what kind we make of this I am not sure but I do things what James as a man is tested by God and he says there is a blessing who passes this testing. because he has approval he will be given crown of life. it's a test how really love God. this is penitence is to challenge your life to become a good person again. thank you very much

Albert : thank you very much, it's time to discuss about **favorite group um with students eh that we have already talks about so uh um think um um this will keep us busy coming time and uh I need also good opportunity to eh think our uh uh problems together uh uh I see to find um answer err I don't know a way to deal with is kind of issue eh um maybe they intervene us aspect also teach us ah find the new way of thinking**, um thank you for your thoughts and **sharing with us err and I hope we will a lot of issue together**, I will give for you Ahmad

Moderator : thank you very much, untuk bapak ibu yang saya hormati perkenankan saya terjemahkan garis besar apa yang telah disampaikan oleh Prof. Philmen di awal persentasi beliau memperlihatkan video tentang paduan suara yang datang dari berbagai kelompok kemudian dinyanyikan bersama menunjukkan secara simbolik kekuatan bersama disaat krisis seperti ini ada tiga hal besar yang bisa disampaikan beliau terkait tema agama dan covid 19 yang pertama adalah soal logistic, persoalan dimana bisa dilaksanakan tidak secara tatap muka kemudian menggunakan media informasi itu merupakan persoalan logistic bisa dikaitkan konteksnya dengan yang dialami muslim terkait dengan jum'atan bersama yang tidak boleh dilakukan pasca pandemi, logistic yang lain gereja masih bisa memberikan pelayanan kepada para jemaah yang tidak bisa keluar rumah juga bagaimana sekarang pemahaman kontak sosial ini harus direpresentasi lagi inilah bagian bagian logistic yang beliau paparkan, kedua soal vulnerability manusia diberikan rasio yang luar biasa untuk merencanakan sesuatu dengan matang sekalipun perencanaan matang juga tidak bisa menjangkau semuanya jadi ada hal hal yang tidak bisa terjangkau oleh nalar manusia. Kemudian yang ketiga ialah meaning making dan pertanyaan ketiga adalah why kenapa terjadi covid 19 pertanyaan ini tidak hanya dimiliki oleh orang orang yang beragama tetapi juga berlatar belakng sekuler juga menanyakan hal yang sama, kenapa Tuhan mengirimkan wabah sebagian memaknai covid untuk menjadi ujian menjadi manusia yang lebih baik, orang yang naik kelas dan menjadikan kita umat yang semakin beradab lebih dari itu yang diusulkan beliau adalah bagaimana pemaknaan teks bagi orang yang tidak cukup taat pada agama, apakah ini ujian untuk naik kelas. Dan itu mungkin saja penerjemahan yang bisa saya utarakan. lanjut ke presenter kedua ia adalah doctor muda di UIN Sunan Kalijaga Jogjakarta

rising star beliau aktif menulis , I would like introduce rising star in uin sunan kalijaga Dr Ali inron is penacefull to discuss about pandemic , he wrote about to'un wabah in the history in early of islam department hadist eh if you know I mean hadist . the prophet eh yah hadist the strudy of that.

Dr ali inron : oke saya akan memberikan share power point saya , slide yang saya bikin ialah sejarah pandemic di dunia islam eksplorasi atas manuscripitasn kitab ma rawahul al ma'un fi akhbari ta'un karya ibnu atiq al khumsi wafat tahun 1088 H ini manuscript ini selsai ditulis pada tahun 1052 H terdiri sekitar 40 halaman termasuk cover , lalu naskah aslinya itu ada diperpustakaan Alexandria di mesir. Dengan code 9822 ini bisa di donlowad di website aluca net library. Pengarang wafat tahun 1088 H atau 1677 M . nah dalam kitab ini dibagian awal menjelaskan tentang pandemic yang terjadi pra Muhammad, era dawud, Ibrahim , musa begitu cerita cerita sebelum Muhammad pada bagian bagian tengahnya membicarakan tentang ucapan nabi atau hadist nabi misal dijelaskan bahwa salah satu orang yang mati syahid adalah orang yang kena korban ta'un. Itu sudah kelihatan penghapusan stigma negative terhadap pasien wabah penyakit karena di beberapa pradaban system budaya itu kan orang yang mengidap penyakit menular itu stigma negative tetapi pada tengah kitab ini di sebutkan hadist hadist tesebut juga disebutkan hadist yang bearing siapa mempunyai anak lalu, ia meninggal karena wabah maka anak tersbut masuk surga . nah itu bagian tengahnya , jadi bagian tengah itu juga menjelaskan ilmu kedokteran jaman modern era ibu sina , bagaimana itu gejala penyakit to'un dan wabah dan disana juga menjelaskan bahwa beberapa treatment yang dilakukan baik medis diberi minuman daun atau buah disitu ada penjelasanya. Kemudain di bagian akhir itu ada bagian sejarah to'un. Yang eprtama ketika nabi Muhammad diangkat sebagai nabi itu pindah hijrah kemadinah , pada tahun 6 H itu terjadi wabah ta'un di wilayah Persia yaitu ta'un syerweh , syerweh ini sebenarnya nama raja persi ia anak dari tokoh raja kistra , raja kistra ini ialah tokoh yang disurati oleh nabi diawal awal hijrah tetapi kemudian marah merobek, robek suratnya kemduian ini punya anak yang belakang melakukan kudeta terhadap raja kistran ini. Nah ini pada tahaun 6 h ini si syerweh yang mengkudeta kerjaan orang tua nya ini terkena penyakit wabah menular sampai meninggal. Sehingga wabah itu disebut wabah pandemic ta'un syerweh dan wabah ini juga menyebar ke wilayah jazirah arab terutama daerah deket madinah madain cuman dimadinah tidak menimbulkan banyak korban berkat data historis dari hadist riwayat , ktab kitab klasik akibat dari wabah ta'un syerweh komunitas orang islam waktu itu. selanjutnya to'un imwas ada beberapa ejaan pandemic ini terjadi pada 18 H nabi Muhammad meninggal lalu pemerintahan di ambil alih oleh abu bakar sudah selesai lalu umar bin khattab. Di masa umar bin khattab ini terjadi invasi penaklukan masjidil aqsa dari emporium romawi dan korban perang , korban perang ini tidak terawatt dengan baik sehingga menyebabkan penyakit menular yang awalnya itu dari dari daerah amwas lokasi nya itu 11 km barat laut yerusalem . disitu terjadi peperangan kerna

penaklukan baitul quds , banyak mayat mayat tidak terawat dengan baik sehingga kemudian tiupan angin membawa bibit kuman sehingga sampai ke daerah damaskus yang saat itu dipimpin oleh ubaidah bin zarrah dalam manuscript ini disebutkan yah riwayat yang menyebutkan korban yang meninggal akibat pandemic berjumlah 25000 orang ada yang mengatakan ada tiga puluh ribu orang. Ini sampai sahabat nabi pun meninggal akibat wabah tersebut ada mu'ad bin jabal , saroh bin hasanah , dan alfadol bin abbas , alfadol bin abbas adalah asik dari Abdullah bin abbas , ini adalah ahli tafsir qur'an pada masa itu. sodaranya itu meninggal karena peristiwa to'un ada juga abu malik al asy'ari dan yazid bin sufyan . pandemic ini berakhir satu tahun kemudian. Selanjutnya pandemic yang terjadi adalah to'un jarif dalam bahasa Indonesia ialah penyapu ini terjadi beberapa kali di kuffah 69 H di mesir 66 H dan di basrah 69 h juga. Puncaknya wabah ini mulai naik hari pertama itu korbannya ada tujuh puluh ribu orang , dan hari hari berikutnya bertambah . peta pandemic jarif di kuffah basrah dan mesir terjadi tahun 53 dan 64 H terjadi di kuffah dan basrah lokasinya disekitar irak dan kwait. Pada tahun 87 H terjadi wabah gansa namun catatan korban nya dalam manuscript ini tidak di expose jauh itu disebut dengan tahun fatayat, artinya wanita muda , disebut demikian karena mayoritas yang meninggal wanita muda . kemudian toun asrf yang terjadi pada periode al hajjaj , kenapa disebut to'un asraf dalam kitab badrul ma'un karyanya ibnu jar yang disebutkan menjadi korban adalah justru orang orang pejabat yang menjadi korban ini kaitanya dengan gaya hidup pejabat waktu itu mungkin lebih exclusive . nah gaya hidupnya itu yang menyebabkan terjadinya penyebaran penyakit tersebut . kemudian di dua halaman terkahir manuscript ini banyak sekali catatan tentang pandemic namun tidak detail pembahasannya. Diantara yang menjadi catatan ini ada beberapa yang diberikan keterangan yang panjang , seperti to'un yang terjadi di mesir ini pada peristiwa itu disebutkan cepat meninggal nya korban yang terinfeksi virus sangat cepat seperti contoh seorang hakim yang terjadwalkan mau mengadili sebuah perkara pagi harinya ia memakai pakain sepatu baru satu lalu meninggal. Salah satu yang dianjurkan nabi ketika ada wabah adalah penghapusan stigma negative tentang to'un. Demikian saya kira cukup .

Moderator : thankyou Dr ali imron atas persentasinya, just want to translate highlight of Dr ali imron presentation for our friend in netherlands . **what is he presented is ee his study** about the old book title marwahu al ma'un fi akhbari to'un this **is a book ee written by ibnu atik al khumzy ee life around 17 century** and the scripts the manuscript is fourty pages long and the physical manuscript now is keep in Alexandria library in Egypt . but it is donlowadeble but on the slide he shows a the link so **we will share ee the pity file that he share to us later on.** To all participant so **um on the manuscript he tells about several wear** in pandemic ee during early islam after **Muhammad ee was grown as the prophet** and until view the get after he die. So for **the first pandemic is ee what is manuscript call is to'un um syerweh um that happened Persia up**

to madain the city across to madinah ee it took place on the um six century of um Islamic year. And then the second pandemic um is you know a amwas pandemic took place in eighteen century the pandemic because of you know what I mean the died body of um as you know I mean as resulting of the conquest baitul quds of jerussalem so many died bodies lying down, and nobody to care of the bodies and they spread of ee the desease ee come from the died bodies, and the pandemic ee spread until damscus in Syria and was said that between twenty five to thirty thousand people are died at the time. And also case some of sahabah prophet , leading friends um of Muhammad died because of this pandemic as well. And following of pandemic is jaref took palce in sixty and sixty four hijriyah eh Islamic calendar. Ee sixty four after ee Muhammad was grown that was prophet took place in kuffah, basrah and Egypt . it happens um during um period between sixty four to sixty six hijriyah . it was said um that between seventy thousand people are died everyday during this pandemic at the time. And there was also fatayat pandemic is means fatayat because most of people are died is young women and there was also asraf pandemic because um which cost many official you know it was life style official because ee they have acces to somany sugary food that was kind of thing ee it effected of most official the ordinary people. And oh I think what we can learn ee from Dr ali presentation all this pandemic was named either because of the place because of casualties not of because virus not like we have today covid 19. But was name because of places and the casualties. And now uh the last message that he lived for this that um the prophet confied the message rather than balmming the victim of pandemic the prophet teaches us who died because pandemic are the martirs. So they directly ee go to heaven . so it stigma tising the pandemic victims um the prophet ee you know given understanding of who how we should ee respect the death those who die because of pandemic.

Now time for the question and answear and as we have um only for thirty minutes of question and answear . if anyone wants to let me check properly there are some questions have already in . oke so I just ee read some questions written by the participants from chat box this is from lailatul badriyah from uin malang and also from asep musadad ee he is my student from uin suka Jogjakarta thankyou asep for asking the questions. Um the question goes to prof philmen did you find any text in the bible outer authoritative text in Christianity that explicitly related to context of blach of pandemic ? that question of prof philmen , and then oh of three you mentioned I think it refers to logistic , vulnerbillaty etc. based on your observation which answear most believe by christianst related to this pandemic ? . and then um this is appreciation thankyou for providing information that pandemic has contributed to this institutions relation of Christianity in all days . if you like this time what does pandemic give to some of the new order in Christian institutions today ? . prof philmen you get the questions

**oke I will go to the ee mr ali imron** , this is question from sri mulyani nasution penjelasan mas ali imron tentang to'un berdasarkan sejarah islam saya tangkap sebagai bentuk hukuman atau keserkahan manusia salah satu interpertasi yang diberikan prof philmen , apakah hal tersebut juga berlaku untuk pandemic covid19 mohon penjelasnya. **So this question uh goes to Dr ali imron** , ibu sri mulyani what she understand from **Dr ali imron presentation ee all the pandemics written in the ee the manuscript** seems to interpret **the pandemics as ee a result of people falls as ee punishment** what can you see in the covid19 , and then probably another one it goes to both of the speakers from ibu selviana uin raden fatah islam punya cara tersendiri dalam menangani wabah yang ditunjuk oleh yang maha kuasa , tetapi kenyataanya sekarang tidak dilaksanakan apa hanya sekedar nostalgia tanpa usaha untuk mengikuti cara beliau bagaimana pendapat para pembicara bahwa sanya kita tidak dapat melakukan lockdown secara keseluruhan dikarenakan system yang diterapkan saat ini tidak lah sama dengan system ketika nabi Muhammad menerapkan lockdown yaitu system islam. **So she ee rise question whether or not ee the lockdown ee that ee taken base during the Muhammad prophet was possible to check this today pandemic** when there is no such Islamic substitution or you know condition existing. Ee and one last thing probably it goes to Dr ali imron apakah jilbab atau cadar ada riwayat terkait pandemic di berbagai agama maybe prof philmen know to answeare this questions this question is ah ainun from pandnaran , she weather the veil that women is wearing has something to do in the past in the pandemic. There is history of pandemic when **people start using veil or you know eh they cover that face eh this question** come from the controparchy veil during pandemic **I think eh I would ee invite prof philmen to answeare the questions**

Prof philmen : well, I think it's a lot of questions there are very interesting questions um I don't know wheather we can really enter into all **this question very deeply um yah um in bible** there is even **very nice description of um of a battle** that took place in all testament times. When are Syrian attacked um a city of syamran where the jews live and then god send plack to bitten and very **nice story of uh a three very poor** people who so poor and there where in the city and everybody was ah having hunger **because uh there was food** in the city and let's go out from the city because when eh Syrian killers we will dien anyway . and the end of the game of Syrian and it was empty . there all died people playing around and never saw this food so on. **So um is very nice story** of underdog sort you know properting from **a plate um so I think what you can seen in the bible** plack were fact of live there were happening and there were intrupte by the people sometime as of course they were very believing people as send by god but they didn' t know god intention what the flake . so this flake interpreted as a short of health that god **send to um delivery is realize** from the Syrian army . **um and there also references um to um um um flake where people had some sort of skin disease oke and they are often they can err as references to you know**

**what it is call um leporchy um there are a lot of rules in the bible** how to deal with people who might become teach and and **um they have to keep it distance** from the rest of society . so there were put out side from society now they are out of dimblecut story of jessus, contesting this and bringing **people um having skin dessease** again back to society and healing them. **Um people were heald** they had to go to the prized and the prize to declear them clean again and then and they could enter society , **so oke. um , there were part of what people live** with they had their rules device around them . um but I didn't enter their because um although history very interesting um I want to choose look back from the situation that we are in what are tradition can teach us . so maybe we could also look at this situation again. **ee the three types of answer** to the why question , yah which one **I wouldn't now um I think Christianity** so die first there are so many judges in people and there all different types of answer, **ee if you listen to yourself** you sometimes give the one type of answer sometimes you give another type of answer so if goes back between three types of answer in **um in conversation I myself sometimes um do refer to punishment** so I do agree with some voices in our society who say we are so **careless about ee nature ee um and about ee train too preserve** of life style or focus this **um maybe wakeup call for all** of us and sometimes **I say no um when I discuss** with people who have lost somebody who has dear to them and then of course , I wouldn't touch about the punishment sins **I would say um I don't know the answer** but I now that god with you in your grift so it also depends between the context I think , but it's three types of answer are with us all the time , **um yah yah you want to answer the answer . um yah yah the third ee the question about is new impoloses that I can see um err you know ee given to sources in the dutch** context I don't know about how it is in Indonesia with you , I do think it has make as most aware the out side world a gergious maybe like the most but I never gergious they tempt to be rather tides inside turning to watch the community so what is interesting for people is how the neighbors in the charge are doing and so on so their always concreateting on their on small community , and **this um , public space of um youtube** for instance makes you aware there is a wealth outside so for instance there all their Christian communities I know love people who **suddenly um attended services** from the youtube from other charges because they want to know what happening there so they become more aware to other charges also more aware of the worlds ee the global chirstian community but also more aware to non Christian community who are around in this virtual so there is already distance I see of course we all have that to be more globalize ee but it's train in some ways in covid crisis also the awareness that all of the world we are suffering from its. So em yah you know that is one of the effect don't know how long how long it will stay with us but it is one effect. So that is from me thanyou vey much



Moderator : thankyou very much for your strong message from prof philmen , jadi bapak ibu yang masih mendengarkan kami prof philmen , menjawab pertanyaan tentang bagaimana interpretasi tentang agama Kristen bahwa dalam sejarah wabah itu diterima sebagai fakta kehidupan orang mungkin sebgai memahami bahwa wabah digiring oleh tuhan tapi tak seorangpun tahu maksud tuhan itu apa , apakah menguji atau bagaimana ini satu hal yang masih misteri tapi kemudian orang menerima sebagai fakta kehidupan dan dalam sejarah masa lampau ada juga wabah lepra , yang dulu orang ketika divonis kena lepra dan menjalani pengobatan harus ada clearance dari pendeta . dan ketika sudah terbebas baru bisa kembali ke masyarakat. Ada situasi dimana agama berperan penting dalam wabah , yang ditekankan penting oleh prof philmen apa yang bisa kita petik dari tradisi agama kita dalam memahami wabah ini , dan menjawab soal bagaimana interpretasi agama Kristen dan pandemic apakah ujian atau hukuman , prof philmen menjelaskan banyak integrasi Karena kita membayangkan agama Kristen mempunyai banyak interpretasi dan kitapun mempunyai banyak interpretasi bahkan kadang melakukan interpretasi yang berbeda di waktu yang berbeda sebagai yang dilakukan oleh prof philmen ini pandemic merupakan hukuman terhadap kelalaian kita menjaga alam tapi di saat lain ketika menemui seseorang yang menjadi keluarganya yang menjadi korban covid-19 engga mungkin kita mengintrepetasikan punnishment tapi kita tuhan bersama kita , kita pun punya pengalaman mengintrepetasikan . ada kecendrungan bagi umat beragama baik dalam satu agama atau lintas agama untuk menguatkan kesadaran bersama menguatkan solidaritas karena pertemuan teknologi informasi banayak orang tersadar ia punya jaringan komunitas yang lebih luas . sehingga muncul kesadaran bersama . saya kira mungkin itu dari prof philmen ,

Dr ali imron : tadi ada yang menyimpulkan bahwa to'un adalah hukuman bagi manusia ini bisa dimpulkan sendiri tidak apa apa kalau secara pribadi boleh , seperti itu tapi kalau menyimpulkan to'un untuk global bahwa ini hukuman akan menimbulkan masalah global terutama kalau berhadapan dengan keluarga korban penyakit menular , to'un paling menegrikan itu pada masa kelahiran islam adalah to'un amwas bahkan sahabat abu ubaidiahbin jarroh meninggal , bahkan duapuluh lima ribu orang meninggal itunkan periode sahabat nabi, dalam hadist dikatakan umat terbaik adalah para sahabat lalu umat setelah mereka dan setelah mereka . nabi kan pernah berkata seperti itu , pada masa itu umat nabi puluhan ribu meninggal karena to'un . terus kemudian madain itu ada dua kota kalau kita cek sejarah ada dua di madinah dan Persia , salah satu kota metropolite masa itu, akan tetapi ketika aisyah hijrah ke madihan menyusul nabi , ketika datang ke madinah , madinah sedang terkena wabah dan itu deket kalau dengan peristiwa to'un syerweh dan itu bisa menjadikan indikasi bahwa beberapa daerah deket madina itu terekna dampak to'un syerweh . kemudian apakah jilbab atau cadar berkaitan dengan pandemic , kalau sekarnng yang berkaitan dengan pandemi covid , terkait dengan system pernafasan , ketika kita melihat dengan to'un fatayat itu banyak

yang meninggal wanita muda di mesir itu menjadi korban , apakah yang jadi korban itu yang memakai kerudung atau cadar , belum ada penelitian pada saat ini tentang wabah itu , mangaitkan cadar atau masker itu baru sekarang ini saja. Karena pengaruh sosial media yang membuat kontroversi yang ada. Lalu lanjut ke pertanyaan ketiga mungkin kah agama mentransformasikan ajarannya agar lebih teknologis dalam menghadapi pandemic ini , bukan hanya mungkin tapi harus yah kenapa karena perkembangan ini di ilmu kedokteran salah satu ancama real yang ada untuk saat ini ialah invescious disease yang disebabkan oleh bakteri virus dan yang lainya , ini harus ditafsirkan berulang ulang oleh agamawan terkait wabah yang mengancam umat manusia sekarang. Makanya engga ada sekarang belum ada tentang fikih epidomologi , saya sedang merancang buku itu dimana buku itu pengembangan tentang suatu darurat di suatu masyarakat . demikian jawaban dari saya wassalamu'alaikum wr wb

Moderator : **in general Dr ali imron mentioned that you know the way we interperate pandemic is a punnishment** should only be apply for ouself not to others because we apply to other it will cost much disaster in social because we do not shows the sympathy social etc. so it only applies to us if we want to use it so ee he mentioned that ee if we reveback to the number of casual during pandemic ee in early islam between twenty five thousand people are died and all of this people a friends of Muhammad and ee his saying aa the best campaign the best men is who lived around my time if you understand that saying that we cannot use the interpretation is **a punishment to ee to apply in this case** because otherwisethey are not good people Muhammad himself saying that the best people those who lived ee around my time and then ee another thing is that **um he also stresses ee the urgensi to transform ee religious understanding to ee ee you know technological skill you know to deal with dissatster** it a must we need to **transform understanding um to be able to deal with pandemic** in the future and now he's developing what we call fikih epidemologi and then waiting **what to have his book you know he's now developing the concept of epidomology of Islamic law so ah I think he is the process of writing now.** We are looking for your book mr ali imron . I give the time for your albert please

Albert : we have much discussion for knowledge **oke thankyou ee I just want to say something** and then **eh ask eh what has through eh to share her thought he ee was working as a pastour in internatinal charge here in the um Netherlands and eh she part of graded ee development moeslem official student maybe she has ee something to share to us**

Walter : well good afternoon to everyone and morning for the Netherlands , I just want tho thank for the organize for this wonderfull opportunity to share ideas and share each other it is wonder full like today. Prof philmen has say many opportunities now thanks to social media and we can ee linked conncet to each other. So, easly well **actually um I had question** to albert which I put also on

message and this is how we can relate our religious study to restriction impose by our government. ee laws and other now and of course I can share ee how we try to deal of point of view but also I interested in dutch moeslems has discussion how to relate health and religious duty what come first so my questions now which kind of duties **do you think ee are um like um how can I say conflict** with some of the law and regulations in our dutch government and how do you deal with that , do you get my point

Albert : example in Friday prayer is obligatory and we have to , we cannot prayer in home , **we have to go to mosque eh but ee only forty people** who allowed the most and **it's ee means that ee the majority of the moeslem** people who actually had to pray Friday prayer have to go to the mosque , **so ee which come first ee how do you deal** with this and **ee and has been discuss** and the imam in Holland **said health come first so ee pray the ee middle prayer at home yah um** this is an example how we discuss kind of this issue **and ee coming maybe in the time we will has more problems** that we will learn by effect our health and then **we will ee discuss** which come first our duties although religious duty to keep our health . but we have to do this together so that ee who sense on this there is a consequences people can act this, I don't know if someone will add something for this maybe I don't know ahmad ?

Moderator : I wanted translated : walter , bertanya ke albert , albert ialah salah satu pengurus organisasi muslim di belanda , apakah bentuk bentuk layanan yang masih diberikan seperti apa disaat pandemic , ketika ada banyak kebijakan pemerintah yang merestriksi pergerakan atau perkumpulan orang , dan yang disampikan alber ialah mirip dengan ada yang ada di Indonesia , seperti solat jum'at orang harus shalat sendiri dirumah . actually we have a lot of participants from many background from Christianity, and also hindu and I suggest they come , so hopefully ee they ee next time , because we don't have many time and ee we really you know grate full thankyou for your participation and til the end of time for all of participant oh thankyou very much , I think our discussion is is not hundread of people but stable the numbers. And we should do it again albert next time

Albret : yah of course , I want to thank for participant in netherland and Indonesia who has joining our discussion very interesting , this pandemic brought us together , and we can organize this meeting together. Ahmad and I will build facilitate in this discussion and I want to thank you everybody.

Moderator : thankyou very much

TABEL

NO	UTTERANCES	FILLED PAUSE											LEXICAL	
		oh	um	Eh	uh	Ah	ee	yah	ok	You know	right	Err		
1.	Good oh good afternoon	✓												
2.	um thankyou oh we are now in the webinar	✓	✓											
3.	uh, international office of UIN sunan kalijaga Jogjakarta				✓									
4.	Uh,protestan t teological university				✓									
5.	um ,from which professor philman comes from		✓											
6.	Welcome ah to this forum um ,		✓			✓								
7.	I hope it's not to early for you eh ,			✓										
8.	ah we are very delight to have you here uh to share with us				✓	✓								
9.	Ah, the history of ah, religions and ee, of course in					✓	✓	✓						





	um so Islamic thought I mean.												
26.	um um I would like to say welcome to all participants		✓										
27.	um office conference um and I um I see that um the number of participants so big		✓										
28.	um joining eh this conference of course the moment is very happy for us		✓										
29.	um all um all of us and because you know first of all the topic is very important		✓										
30.	in um for um um today or situation or current situation namely yah um pandemic yah covid-19		✓					✓					
31.	pandemic was, ah um eh you know eh very important		✓	✓		✓							

32.	and um and the second one um the speakers is um eh not only from Indonesia		✓	✓														
33.	but um from um world yah um um very you know very grade prof from netherland from Holland namely prof phillman		✓					✓		✓								
34.	and of course we happy have you all and um yah and um in um in I mean in short I would like to um you know to say um technical bit in relation to um the history of religion in in relation to to eh pandemic		✓	✓				✓										
35.	um I think that this um this um pandemic should be delet not only um by those who		✓															





	to um related to let say um um um how to solve the												
41.	um in in let say in Arabic we um um we have the world like To'un like something like pandemic and pak ali imron will explain		✓										
42.	the term eh um oke um so in adition um that ah the people in the post of Islamic civilization tried to you know um um tried to um the deal with the desease um the pandemic		✓	✓		✓				✓			
43.	um um on the one hand but also they tried to you know to cough this problem according to you know their belive islmic believe in this case		✓							✓			

44.	therefore we have suffer um in um about for example how to um prefent the people from the desease on the one hand how to kill who thise who infected by the desease.		✓															
45.	um so just an example yah al imam jalaludin assuyuthi wrote a book in the title um um um arrisalah fil tibbi wal rahmah .		✓															
46.	it's about um you know a book related to um you know on the one hand Islamic medicine but on the other hand this book also um this book also um containts several let say kind of prayers a kind of prayers		✓							✓								

47.	um in other to scure the people from the desease example yah um also if you look at this book um um in this book um it is stated in the book that those who read		✓															
48.	the prayer um um stated by abraham the prophet Abraham in other to um um prevent from the fire yah at the time		✓					✓										
49.	the one contribution um um done by ah ah um scholars of religious studies islam yah in order to , this is one of example very importat to say in this moment		✓		✓			✓										
50.	can you um um elaborate response the questions and the um		✓		✓					✓								













	<b>inisiative by moeslim</b>												
75.	<b>Netherlands um to have their iftars um by zoom or ah other um um programs so that had virtual iftars and they exchange ah song and stories and um receipes from their mothers and so on</b>		✓			✓							
76.	<b>it brings um a new things um to the for with people</b>		✓										
77.	<b>you cannot do that um with authority</b>		✓										
78.	<b>the past um from the present problems um we take a look</b>		✓										
79.	<b>I see um three aspects of covid-19 epidemic that ah require some attention and the first I have call very early um matereally logistic</b>		✓			✓							











	<b>um could also test by god</b>												
110.	<b>favorite grup um with students eh that we have already talks about so uh um think um um this will keep us busy coming time</b>		✓	✓	✓								
111.	<b>and uh I need also good opportunity to eh think our uh uh problems together uh uh I see to find um answer err I don't know a way to deal with is kind of issue eh um maybe they intervate us aspect also teach ah us ah find the new way of thinking</b>		✓		✓							✓	
112.	<b>what is he presented is eh this study</b>			✓									
113.	<b>a book ee written by ibnu atik al khumzy um life around 17 century</b>		✓				✓						





	I mean as resulting of the conquest baitul quds of jerusalem												
121.	spread of ee the dessease um come from the died bodies, and the pandemic um spread until damscus in Syria		✓				✓						
122.	leading friends um of Muhammad		✓										
123.	sixty and sixty four hijriyah eh Islamic calendar.			✓									
124.	sixty four after ee Muhammad was grown that was prophet took place in kuffah, basrah and Egypt . it happens um during um period between sixty four to sixty six hijriyah . it was said um that between seventy		✓				✓						

	<b>thousand people are died</b>												
125.	<b>Um which cost many official you know it was life style official</b>		✓										
126.	<b>Because ee they have acces to somany sugary food that was kind of thing eh it effected of most official the ordinary people</b>			✓			✓						
127.	<b>oh I think what we can learn ee from Dr ali presentation all this pandemic was named either</b>	✓					✓						
128.	<b>now uh the last message</b>				✓								
129.	<b>that um the prophet confied the message</b>		✓										
130.	<b>they directly ee go to heaven</b>	✓											
131.	<b>the pandemic victims um the prophet ee you know given understandi</b>	✓	✓				✓						

	ng of who how we should oh respect the death those who die because of pandemic.												
132.	we have um only for thirty minutes		✓										
133.	I just ee read some questions					✓							
134.	Um the question goes to prof philmen		✓										
135.	then oh of three you mentioned I think it refers to logistic	✓											
136.	then um this is appreciation		✓										
137.	I will go to the ee mr ali imron					✓							
138.	So this question uh goes to Dr ali imron				✓								
139.	from Dr ali imron presentation ee all the pandemics ee written in the manuscript					✓							
140.	the pandemics as ee a result					✓							





	<b>punishment</b>												
157.	<b>careless about ee nature um and about eh train too preserve</b>		✓				✓						
158.	<b>um maybe wakeup call for all</b>		✓										
159.	<b>I say no um when I discuss</b>		✓										
160.	<b>I would say um I don't know the answer</b>		✓										
161.	<b>um yah yah you want to answer the answer .</b>		✓					✓					
162.	<b>um yah yah the third eh the question about is new impoloses that I can see um err you know ee given to sources in the dutch context</b>		✓				✓	✓				✓	
163.	<b>I don't know about how it is in Indonesia with you , eh</b>			✓									
164.	<b>this um , public space of um youtube</b>		✓										
165.	<b>suddenly um attended services</b>		✓										
166.	<b>a</b>						✓						

	<b>punishment to ee to apply in this case</b>												
167.	<b>um he also stresses ee the urgensi to transform um religious understanding to you know technological skill you know to deal with dissatster</b>		✓				✓			✓			
168.	<b>transform understanding um to be able to deal with pandemic</b>		✓										
169.	<b>waiting what to have ee this book you know he's now developing the concept of epidomology of Islamic law</b>					✓	✓			✓			
170.	<b>so ah I think he is the process of writing now oke thankyou ee I just want to say something</b>						✓						
171.	<b>ask eh what has through to share her</b>		✓	✓			✓						







## Data

1. Good **oh** good afternoon, good morning to prof philmen and albert in the Netherlands.
2. **um** thankyou **oh** we are now in the webinar forum with the topics about pandemic with the history religions.
3. This event is held collaborations between state Islamic university Jogjakarta, **uh** international office of UIN sunan kalijaga Jogjakarta, **uh** protestant theological university **um** from which professor philman comes from.
4. Welcome **ah** to this forum **um** , we hope that we gonna have insightfull forum , we gonna have forum until 17.00 or 5.pm Indonesian time.
5. I hope it's not to early for you **eh** , prof philmen and albert **ah** we are very delight to have you here eh to share with us.
6. **ah** the history of **ah** religions and ee of course in relation with the pandemics now.
7. we have the covid-19 properly in the past we have different kind of deseases that may effect **eh** to way we understand.
8. And with me **eh** albah alsaah will moderate the forum together.
9. the Netherlands from Holland ee well I have to you know with prof Dr syamsudin.
10. all this event including **oh** one of the part member Netherlands
11. mas ali also speaking pandemic and the history of religions from the persepectif of **oh** Islamic traditions.
12. so without poor the due **eh** I think **eh** I will I will invite **eh** prof **eh** Dr syamsudin to give some speech.
13. . Good morning **um** philmen alba and **uh** good afternoon everybody from Indonesia.
14. I think **um** right **um** right **um um** 15 um 3 pm right this afternoon and for **um um um** my friend my collage from netherland **um** good morning . good they are
15. frist of all I would like to **um** thank **um** for the commites **um** who already organize this **uh** very important **um** conference international conference by the title the history of religions **um** specific in the pandemic.
16. and I would like also welcome prof philmen **um yah** thankyou very much and um yah thankyou very much prof alba um for joining this conference today.
17. and **um** thank you also **um** to **um** pak ali imron who the lecture **um um** the faculty of Islamic theology and **um** philosophi **um** so Islamic thought I mean.

18. **um um** I would like to say welcome to all participants **um** office conference **um** and I **um** I see that **um** the number of participants so big eighty proof people here **um** joining **eh** this conference of course the moment is very happy for us.
19. **um** all **um** all of us and because you know first of all the topic is very important in **um** for **um um** today or situation or current situation namely **yah um** pandemic **yah um** covid-19.
20. pandemic was, **ah um eh** you know **eh** very important.
21. and **um** and the second one **um** tha the speakers is **um eh** not only from Indonesia but **um** from **um** world **yah um um** very you know very grade prof from netherland from Holland namely prof phillman.
22. and ofcourse we happy have you all and **um yah** and **um** in **um** in ee I mean in short I would like to **um you know** to say **um** technical bit in relation to **um** the history of religion in in relation to to **eh** pandemic.
23. **um** I think that this **um** this **um** pandemic should be delet not only **um** by those who pay could in medis.
24. for example **yah um** but also **um** by everybody who is concernt with the **you know um** of course **um** first of all in the relation to the health with health human health **um** but also **um um** every **um** negative effect coming from the pandemic.
25. so there for the pandemic should be delete by every body including those are concern with **um** religious studies of course and if **um um** speaking **yah um** speaking about **um** the historis of Islamic.
26. for example **um um** we actually if we we we we **you know** we **um** let say literature of Islamic traditions then **um** we will find that also many books the **um** related to **um** related to let say **um um um** how to solve the **um** pandemic **yah um** in in let say in Arabic we **um um** we have the world like To'un.
27. like something like pandemic and pak ali imron will explain this kind of the term ee me **um oke um** so in adition **um** that **ah ah** the people in the post of Islamic civilization tried to **you know um um** tried to **um** the deal with the desease **um** the pandemic.
28. **um** the pandemic **um um** on the one hand but also they tried to **you know** to cough this problem
29. according to **you know** their belive islmic believe in this case .
30. therefore we have suffer **um** in **um** about for example how to **um** prefont the people from the desease on the one hand how to kill who thise who infected by the desease.
31. **um** so just an example yah al imam jalaludin assuyuthi wrote a book in the title **um um um** arrisalah fil tibbi wal rahmah .

32. it's about **um you know** a book related to **um you know** on the one hand Islamic medicine but on the other hand this book also **um** this book also **um** contains several let say kind of prayers a kind of prayers **um** in other to scure the people from the desease.
33. example yah **um** also if you look at this book **um um** in this book **um** it is stated in the book that those who read.
34. the prayer **um um** stated by abraham the prophet Abraham in other to **um um** prevent from the fire yah at the time.
35. the one contribution **um um** done by **ah ah um** scholars of religious studies islam yah in oreder to , this is one of example very important to say in this moment
36. can **you know um um um** elaborate response the questions and the **um um um** of course according to you **um you know ah** you **um** special knowledge good oke.
37. we can see from the **um** statistic , **um** pak rector thankyou very much for your welcome speech
38. **Ah** as **ah** as **ah** you may already aware **ee** we a part of pokja religious education and I would like to also **um** welcome ibu jun beck was here
39. I student **um** the eight I hope **ee you know** I she is the same person that I am talking about **ee** and also I would like also to **ee** general great another people paticipant in this forum.
40. Indonesia itself **ee** we have just debate discussion about sains religions especially covid-19.
41. many **ah** some clasters covid-19 clasters that contribute this part of the virus comes from religious clasters.
42. they have **ah** protocol that we should not get to close **ah** with each other .
43. otherwise satan will cross **oh** will work close between us so it's real actually **you know** I mean **you know** interesting thing to we think about what **ah** religious practices will be would like to discrese covid-19
44. **um** I happy that we have **ee** organize this save from this pokja **um** which is actually **um** subject **eh** all of busy also in Netherlands.
45. **um** relating **um um** our future religion **eh eh** our **um** heavy **um** how to combine religious teaches as as we said and **ee** keeping archive what religious say about this which come first you have religious duties
46. iam happy that we will discussing with this **ee** together **ee** and and we are thoughts on the subject also here from critize also **you know** from Islamic side
47. we here also **ee** not only from different countries but also from different religious point of view

48. I hope ee we will tak some notes from this meetings for also religious publications ee and and other enviroentment
49. I want to also eh welcome the paticipants from Netherlands we are ee in the minority the majority is from Indonesia but iam very happy ee but also people from Netherlands joining
50. actually ee and ee I think the first people will be philman as speakers I want to you ee the he start with her speech and I will continue our program
51. I was really surprise um that really surprise yah for very important topic um um I have to apologize beforehand.
52. I give you in my power point ee to access to the youtube video
53. when everything is dark you can ee lightern a fire that never um extends ah that never is ee stop.
54. it's related song and what struck me at the beginning of covid-19 in the Netherlands was um in many um villages um and many places in Netherlands.
55. Here is the link for um the youtube. eh rendering of the comporting song and undernete.
56. in the Netherlands ritual iftar um that is on of other thing that ah happen in altar during ramadhan and probably aslo in Indonesia.
57. um so there were a lot of inisiative by moeslim in Netherlands um to have their iftars um by zoom
58. or ah other um um programs so that had virtual iftars and they exchange ah song and stories and um receipes from their mothers and so on
59. it brings um a new things um to the for with people .
60. But you cannot do that um with authority to the present because we look back the past um from the present problems um we take a look in the past
61. in north Africa um there was ah very great epidemic in um the roman empires.
62. that was when um um before that Christian were very small group in the large city roman empires but after that um they they woudlife anymore and they were growing.
63. there were three aspects um that struck a lot of ah the unlock during this epidemic on of them was um there were a lot of religious organizations
64. they had very tired organization um they were grow organize um they know what they doing , they could plan beforehand um they could come together and manage the the logistic
65. in the Christian um way of the city um could help everybody
66. my first brunch eh the logistic eh and I want go very long on my baltis

67. I think we will see in the future a lot of publication on this, **um** I will combine myself to the Netherlands
68. you can bring with your own Indonesian perspective **um** one of the thing that happen **um** I had to price effect on march 15
69. the way that we **ah** had invitage so we could come together in the judge.
70. **um**, the law for bites the government to close down **um** buildings of religious.
71. **um um um** people **um** because the freedom of religion is very important in dutch law but **um** the government.
72. on the Friday doing my shopping **um um** and I met one of people of my church
73. So what happen in Netherlands and probably in Indonesia **um um um** suddenly youtube and facebook and a little bit less instagram they came for a new public square
74. **um um** they had organize youth meeting on youtube **um** on **um** facebook they had **ah** children games.
75. **um** they had the services **um** they had during the week time **um** they **ah** a lot of meditations **um um** minister learn to check with the people that they sick and lately want to face it.
76. I't s **um um** there was **uh** a massive outfit not only **um um** people who could not life their home for instance eitherly people who were afraid **um** they would get the desease
77. And the second aspect **um** I call that vulnerability this is the stronger in our society
78. in Indonesia **um err** a lot of people came with a schock to realitation life is complicate vulnerable and society
79. a lot of **uh** conversation inisiative and discussion about the need to have more spiritual on live to no let yourself be **uh** short of run a way
80. suddenly **um** you learn to appreciate a life that is not complitly plan and **um** that otomatically makes you **uh** turn to what spirituality.
81. **um** realization that's very felt for people who can do that work by zoom.
82. I **um** have teaching profession and I can do my lesson in zoom and do my lecture in zoom.
83. so ee the gap title already worst in the society.
84. look at the way we threat animals ee the way **um um** animals ee are short of seen as a food as lock out in very small crosse box so on.
85. **um** and this is what happen in epidemic because there were animal in this market in china.

86. and because of arrogant life style **um um** and or **err** capitalistic economy which it's brings people to from all the world together in close spaces so on.
87. **um** the covid-19 it's short of punishment for us to life potestly and other type of answer **um**, it's not punishment but it is a test for us it is a way to make us realize what are blessing we have in life.
88. so it is short of **um** it trigger deepening of your views life and for religious people **um** they would say God wants us to be more spirituality.
89. third type is **eh** don't try to find that sort of **eh** explanation and religious people.
90. James see **um** there is **um** persecution **um** could also test by god.
91. **um** with students **eh** that we have already talks about so **uh um** think **um um** this will keep us busy coming time and **uh** I need also good opportunity to **eh** think our **uh uh** problems together
92. **uh uh** I see to find **um** answear **err** I don't know a way to deal with is kind of issue **eh um** maybe they intervate us aspect also teach **ah us ah** find the new way of thinking
93. what is he presented is **ee** his study about the old book title marwahu al ma'un fi akhbari to'un
94. this is a book **ee** written by ibnu atik al khumzy **ee** life around 17 century.
95. so we will share **ee** the pity file that he share to us later on.
96. to all participant so **um** on the manuscript he tells about several wear in pandemic **ee** during early islam after Muhammad **ee** was grown as the prophet and until view the get after he die.
97. So for the first pandemic is **ee** what is manuscript call is to'un **um** syerweh **um** that happened Persia up to madain the city across to madinah **ee** it took place on the **um** six century of **um** Islamic year.
98. then the second pandemic **um** is **you know** a amwas pandemic took place in eighteen century the pandemic
99. because of **you know** what I mean the died body of **um** as you know I mean as resulting of the conquest baitul quds of jerussalem
100. they spread of **ee** the dessease **ee** come from the died bodies, and the pandemic **ee** spread until damscus in Syria.
101. leading friends **um** of Muhammad died because of this pandemic as well.
102. and following of pandemic is jaref took place in sixty and sixty four hijriyah **eh** Islamic calendar.
103. **ee** sixty four after **ee** Muhammad was grown that was prophet took place in kuffah, basrah and Egypt .



104. it happens **um** during **um** period between sixty four to sixty six hijriyah . it was said **um** that between seventy thousand people are died everyday during this pandemic at the time.
105. **um** which cost many official **you know** it was life style official because **ee** they have acces to somany sugary food that was kind of thing **ee** it effected of most official the ordinary people.
106. **oh** I think what we can learn **ee** from Dr ali presentation all this pandemic was named either because of the place because of casualties not of because virus not like we have today covid 19.
107. and now **uh** the last message that he lived for this that **um** the prophet confied the message rather than blaming the victim of pandemic.
108. so they directly **ee** go to heaven.
109. so it stigma tising the pandemic victims **um** the prophet **ee you know** given understanding of who how we should **ee** respect the death those who die because of pandemic.
110. now time for the question and answeare and as we have **um** only for thirty minutes of question and answeare .
111. if anyone wants to let me check properly there are some questions have already in **oke** so I just **ee** read some questions written by the participants from chat box.
112. **um** the question goes to prof philmen
113. and then **oh** of three you mentioned I think it refers to logistic
114. prof philmen you get the questions **oke** I will go to the **ee** mr ali imron
115. So this question **uh** goes to Dr ali imron
116. Dr ali imron presentation **ee** all the pandemics written in the **ee** the manuscript
117. the pandemics as **ee** a result of people falls as **ee** punishment
118. So she **ee** rise question whether or not **ee** the lockdown **ee** that **ee** taken base during the Muhammad prophet was possible to check this today pandemic.
119. when people start using veil or **you know** **eh** they cover that face **eh** this question
120. I think **eh** I would **ee** invite prof philmen to answeare the questions
121. this question very deeply **um** yah **um** in bible there is even very nice description of um of a battle
122. very nice story of **uh** a three very poor people
123. everybody was **ah** having hunger because **uh** there was food in the city
124. So **um** is very nice story
125. from a plate **um** so I think what you can seen in the bible
126. that god send to **um** delivery is realize from the Syrian army

127. **um** and there also references **um** to **um um um** flake
128. where people had some sort of skin disease **oke** and they are often
129. they can **err** as references to **you know** what it is call **um** leporchy
130. **um** there are a lot of rules in the bible
131. and **um** they have to keep it distance
132. and bringing people **um** having skin desesease
133. **Um** people were heald they had to go
134. so **oke um** , there were part of what people live
135. **um** but I didn't enter in their because **um** although history very interesting
136. **um** I want to choose look back
137. **ee** the three types of answer to the why question , **yah yah yah** which one
138. I wouldn't now **um** I think Christianity
139. different types of answer, **ee** if you listen to yourself
140. in **um** in conversation I myself sometimes **um** do refer to punishment
141. so careless about **ee** nature **ee um** and about **ee** train too preserve
142. **um** maybe wakeup call for all of us
143. I say no **um** when I discuss with people
144. I would say **um** I don't know the answer
145. **um yah yah** you want to answer the answer
146. **um yah yah** the third **ee** the question about is new impoloses
147. that I can see **um you know ee** given to sources in the dutch
148. and this **um** , public space of um youtube
149. who suddenly **um** attended services
150. in general Dr ali imron mentioned that **you know** the way we interperate pandemic is a punnishment
151. during pandemic **ee** in early islam.
152. a punishment to **ee** to apply in this case.
153. who lived **ee** around my time
154. um he also stresses **ee** the urgensi to transform
155. **ee** religious understanding to **ee ee you know** technological skill **you know** to deal with dissatster
156. transform understanding **um** to be able to deal with pandemic
157. what to have his book **you know** he's now developing
158. so, **ah** I think he is the process of writing now.
159. we have much discussion for knowledge **oke** thankyou **ee** I just want to say something
160. then **eh** ask **eh** what has through **eh** to share her thought
161. he **ee** was working as a pastour in international charge here in the **um** Netherlands
162. and **eh** she part of graded **ee** development moeslem

163. official student maybe she has ee something to share to us
164. we can ee linked connct to each other
165. actually um I had question to albert
166. do you think ee are um like um how can I say conflict with some of the law
167. we have to go to mosque eh but ee only fourty people
168. it's ee means that ee the majority of the moeslem
169. so ee which come first ee how do you deal
170. the imam in Holland said health come first ee pray
171. the ee middle prayer at home yah um
172. and ee coming maybe in the time we will has more problems
173. we will ee discuss
174. we really you know grate full thankyou for your participation
175. for all of participant oh thankyou very much