

**RELIGIOUS MODERATION REPRESENTED THROUGH
RUMI'S THOUGHT IN THE MASNAVI BOOK: A CRITICAL
DISCOURSE ANALYSIS**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG**

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THESIS

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the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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2022**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “Religious moderation Represented through Rumi’s Thought in The Masnavi Book: A Critical Discourse Analysis” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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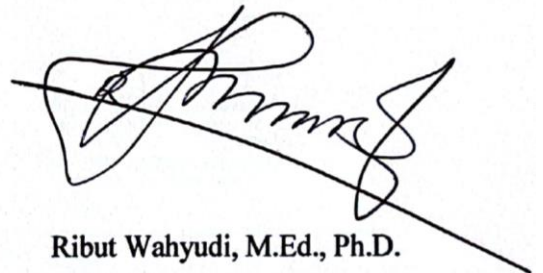
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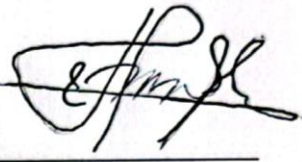
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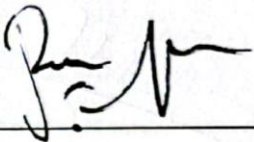
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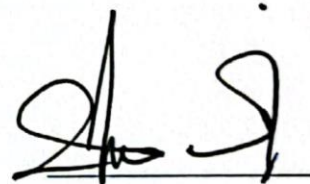
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MOTTO

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest handhold, one that will never break. God is all hearing and all knowing.

[Surah Al-Baqarah: 256]

DEDICATION

I proudly dedicate this thesis to

My father, Abdul Kholid Mas'ud

My mother, Emi Tahmidah Najib

My sister, Fina Faizah

My two brothers, Ahmad Aqil Musaddad and Ahmad Hamiz Syafiq

And My Advisor, Mr. Zainur Rofiq, M.A.


ACKNOWLEDGMENT

All praises to Allah S.W.T., Lord of the Worlds, the Lord of Mercy and the giver of mercy who gives His blessing to all creatures in the universe. Especially, His blessing to me to finish this thesis entitled Religious moderation Represented through Rumi's Thought in The Masnavi Book: A Critical Discourse Analysis. *Shalawat* and *Salam* are praised to our beloved Prophet Rasulullah Muhammad SAW, the messenger as well as the one who brings good news to human life.

First of all, I would like to thank my advisor, Mr. Zainur Rofiq, for his time, patience and power despite his tight schedule to give me critical advice and unsurpassed knowledge of doing research that is invaluable on both academic and personal levels. Then, my deepest gratitude is to all lecturers in English Literature Department who have taught me so many great lessons. My thank is also delivered to my parents who are never stop loving, giving me power and advice and keep praying for me. Then, thank you to my dearest close friends in *anafiel*, *kalemers* and *hafnamahliqu* our togetherness teaches me to be a better person as a place for sharing happiness. Last but not least my friends in Ma'had Aly UIN Malang, especially *Zabarjad* family who I spent my most of time in university life with, thank you.

Finally, this is a very simple thesis that I finish with all my best effort. However, it is still imperfect, thus, any kind of criticism and suggestions are very welcome.

Malang, 14 June 2022



Nahdia Ilma Nafisah

ABSTRACT

Nafisah, Nahdia Ilma (2022) *Religious moderation Represented through Rumi's Thought in The Masnavi Book: A Critical Discourse Analysis*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Zainur Rofiq, M.A.

Key words: Critical Discourse Analysis, Discourse Historical Approach, Religious Moderation.

This study aims to reveal the representation of religious moderation that are contained in the poem of Jalal Ad-Din Rumi in his book entitled *Masnawi*. Rumi is a famous poet who creates beautiful and loves poems, including love in the midst of differences, especially religious diversity, even the Ministry of Religion of Republic of Indonesia was inspired to research deeply about the concept of religious moderation which was initiated by Rumi. Intending to revealing the representation of religious moderation in Rumi's book, the researcher uses Critical Discourse Analysis theory which is used to reveal the intentions embedded in discourse, because language is not only reached as a mean of communication, but critically can be understood as a tool that embodies transparent structural relationships of domination, discrimination, power, and control. The CDA theory that is used by the researcher is Wodak's (2001) theory that well known as the Discourse Historical Approach, by analyzing discursive strategies, discourse practices, and social practices. The finding is Rumi tended to use a predication strategy by attaching positive traits to the moderation discourse and giving negative traits to the opposite, namely extremism and unbalance. His poetry which is widely spread among people from different religions including Islam, Christ and Jew success to convey the message of religious moderation, thus, people understand and apply it well, this is proven by many people mourn on his death. In conclusion, religious moderation is represented as a very positive and good thing in Rumi's poetry in his book entitled *Masnawi*.

مستخلص البحث

نفيسة، نهضية علم (٢٠٢٢) يمثل الاعتدال الديني من خلال فكر الرومي في كتاب المثنوي: تحليل

خطاب نقدي. البحث الجامعي، قسم الأدب الإنجليزية. كلية العلوم الإنسانية. جامعة مولانا

مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: زين الرفيق الماجستير.

الكلمات الأساسية: تحليل الخطاب النقدي، النهج التاريخي للخطاب، الاعتدال الديني.

تهدف هذا البحث إلى الكشف عن تمثيل الوسطية الدينية في قصيدة جلال الدين الرومي المنشورة في كتابه المسمى بالمسناوي. واشتهر الرومي بكونه شاعرًا يبدع قصائد جميلة وكثير المحبة، بما في نشر الحب في الاختلافات، وخاصة في الاختلافات الدينية، حتى أن وزارة الدين في جمهورية إندونيسيا كانت مصدر إلهام للبحث عميقًا عن مفهوم الوسطية الدينية التي بدأها جلال الدين الرومي.

بهدف الكشف عن تمثيل الوسطية الدينية في كتاب الرومي، تستخدم الباحثة نظرية تحليل الخطاب النقدي التي تستخدم عامًا للكشف عن المعنى المتضمن في الخطاب، لأن اللغة لا تفهم كوسيلة للتواصل فقط. بل حرجًا، تفهم اللغة هي أداة تجسد العلاقات الهيكلية الشفافة من الهيمنة والتمييز والسلطة والقبضة. نظرية تحليل الخطاب النقدي التي ستستخدمها الباحثة هي نظرية Wodak المعروفة باسم منهج تاريخ الخطاب، بتحليل استراتيجيات الخطاب وممارساته والممارسات الاجتماعية.

ونتيجة البحث، وجدت الباحثة أن الرومي كان يميل إلى استخدام استراتيجية تنبئية بارتباط الصفات الإيجابية بالخطاب حول الوسطية وإعطاء الصفات السلبية للخطاب على العكس من ذلك، وهي التطرف وعدم التوازن. ومن خلال شعره الذي يقرأه كثير من الناس الذين يأتون من ديانات مختلفة بما في ذلك الإسلام والمسيحية واليهودية، ينقل الرومي رسائل الوسطية الدينية جيدًا، حتى يفهمها الناس ويطبقونها جيدًا، وهذا ما أثبتته كثير من الناس الذين يحزنون يوم وفاته،

سواء كانوا من الإسلام والمسيحية واليهودية. والخلاصة، أن الوسطية الدينية يمثل شيئا إيجابيا
وجيدا في شعر الرومي في كتابه المسمى "المسناوي".

ABSTRAK

Nafisah, Nahdia Ilma (2022). Respresentasi Moderasi Beragama Dalam Pemikiran Rumi di Buku Masnawi: Analisis Wacana Kritis. Skripsi. Jurusan Sastra Inggris Fakultas Humaniora Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Zainur Rofiq, M.A.

Kata kunci: Analisis Wacana Kritis, Pendekatan Historis Wacana, Moderasi Beragama.

Penelitian ini bertujuan untuk mengungkap representasi moderasi beragama yang terdapat dalam puisi Jalal Ad-Din Rumi yang dimuat dalam bukunya yang berjudul Masnawi. Rumi terkenal sebagai penyair yang menciptakan puisi indah dan penuh cinta, termasuk dalam menebar cinta ditengah perbedaan, khususnya perbedaan agama, bahkan Kementerian Agama Republik Indonesia terinspirasi untuk meneliti lebih dalam tentang konsep moderasi beragama yang gagas oleh Jalal Ad-Din Rumi. Dengan tujuan mengungkap representasi moderasi beragama dalam buku Rumi, peneliti menggunakan teori Analisis Wacana Kritis yang pada umumnya digunakan untuk mengungkap maksud yang terdapat dalam sebuah wacana, karena bahasa tidak hanya dipahami sebagai alat komunikasi. Secara kritis bahasa dapat dipahami sebagai alat yang mewujudkan hubungan struktural yang transparan dari dominasi, diskriminasi, kekuasaan dan kontrol. Teori CDA yang akan digunakan oleh peneliti adalah teori Wodak (2001) yang biasa dikenal dengan Pendekatan Sejarah Wacana, dengan menerapkan analisis strategi diskursus, Praktik wacana dan Praktik sosial. Hasilnya, peneliti menemukan bahwa Rumi cenderung menggunakan strategi predikasi dengan menyandangkan sifat-sifat positif kepada wacana tentang moderasi dan memberi sifat-sifat negatif kepada wacana sebaliknya yaitu ekstrimism dan ketidakseimbangan. Lewat puisinya yang dibaca oleh banyak orang yang berasal dari agama yang berbeda-beda termasuk Islam, Kristen dan Yahudi, Rumi mampu menyampaikan pesan moderasi beragama dengan baik, sehingga orang-orang memahami dan menerapkan dengan baik, hal tersebut terbukti dengan banyaknya orang yang berkabung baik dari Islam Kristen maupun Yahudi pada hari wafatnya. Kesimpulanya, moderasi beragama direpresentasikan sebagai hal yang sangat positif dan baik dalam puisi Rumi di bukunya yang berjudul Masnawi.

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CHAPTER I

INTRODUCTION

In this chapter the researcher explains about the background why this research is done, about the religious moderation issue the theory that is used to analyze the data, the gap of study and the previous studies that have similarity to this study. Followed by the problem of study, significance of study, scope and limitation, and the definition of key terms.

A. Background of study

The kind of religions that are practiced by societies around the world which approximately reaches 4000 total, makes it seems immensely interesting to be studied by scholars start the time that research has been doing. In one of the earliest studies, Hasenclever and Rittberger (2000, p. 643) have investigated that religious faith can affect the political realm, they said that it could not be overestimated but it plays a subordinate role in the conflict process. Many religions that are held also involve different patterns of religious practice, it leads to a conflict that can challenge society to maintain the harmonious relationship between societies (Læggaard, 2020,; Talib, Kawangit & KawKunasekaran, 2013). However, all those diversity problems can be overcome with the thought of moderation, which is the middle attitude that avoids extremism and or liberality, is fair and proportional in understanding and practicing religious teachings for its adherents (Arif, 2020, p. 92). Here, this paper examines strategy in selected poems of Rumi which represents religious moderation that is far from fanaticism, radicalism and extremism in religious practice, as well as the

statement of Zekrgoo and Tajer (2016, p. 165) that brings moderation to a new and deeper level, raising the issue of the relation of ‘individual capacity’ or ‘spiritual aptitude’ and relating that to the wider notion of what actually constitutes the true ‘Middle Path’.

Tolerance and harmony are the natural products of religious moderation. Religious moderation according to the ministry of religion (2019, p. 11) is always choosing the middle way, it is easier to realize if a person has an adequate breadth of religious knowledge so that he can be wise in dealing with differences. Religious moderation means equalizing between the practice of the own religion and respecting the practice of others' beliefs, those middle ways avoid people to do extremism on religious practice. While Rumi’s toleration in Masroori (2010, p. 248) is stated as all kinds of persecutions are not welcome in religious manifestation, Rumi is tolerant towards all beliefs regardless of their religious affiliation and disapproves of any mistreatment. All those kinds of religious moderation lead to the principle of justice and balance that are contained in Rumi’s poem. As well the definition of Critical Discourse Analysis is an analysis which deals with unclear and transparent structural relationships of domination, discrimination, power and control are embodied in the language (Wodak, 2001, p. 2), thus the selected discourse will be analyzed using Critical Discourse Analysis theory, especially the discursive strategy in producing the text.

To classify the discursive strategy, Wodak (2001, p. 73) has five kinds of strategies with the question as the approach, including nomination which leads to how the object named or referred linguistically in the discourse, predication

which proposes what characteristic or quality of the mentioned object in the text, argumentation which asks what argument is employed in the discourse, perspectivisation which investigates from which perspectives are these discourse expressed, and the last is mitigation and intensification which examines which speech blatantly is articulated, are they intensified or reduced. Using those kinds of the discursive strategy of Wodak, the selected poem of Rumi will be classified and analyzed as every discursive strategy has a different purpose.

The theory that is used to analyze the poem is Wodak's Discourse–Historical Approach which is committed to Critical Discourse Analysis, and adheres to the socio-philosophical orientation of critical theory (Wodak, 2001, p. 64). There are some analytical tools to be applied in the discourse analysis for example analyzing the discursive strategy due to know the intention of practicing the discourse to achieve any aims. Moreover, this discourse historical approach attempts to facilitate the analysis of the discourse which implicitly contains prejudice and helps to decode the things that are generally hidden in the discourse which likely refers to the insight of discourse history (Tistcher, Meyer, Wodak & Vetter, 2000, p. 272).

Many researchers have already investigated those variables research, including Critical Discourse Analysis in media & political speech (Mahfouz, 2018; Agam, 2021; Susilowati & Ulkhasanah, 2020), discourse historical approach which is applied in books and poems (Sugiharti, 2018; Hussein, 2021; Amjad, Tahir & Ahmad, 2021), examining the discursive strategy by Van Dijk

(Aini, 2019) and the last is the tolerance and religious moderation (Salim, 2019; Yousuf, Qadri & Osmanov, 2019; Arifinsyah, Andy & Damanik, 2020).

To start with, the research about Critical Discourse Analysis about the speech which tried to represent the Muslim immigrant in his speech and the ideology of the speaker, Geert Wilder, which was done by Prayoga (2021). By applying Van Dijk's theory of strategy discursive and ideological square, the researcher found that Wilder tended to use generalization and evidentiality strategy which led to the negative and bad image of Muslim to support his political goals and reveal the ideology Anti-Islam that is attached to Wilder's personality which encouraged him to represent Muslim in his speech negatively.

Another Critical Discourse Analysis on the Fairclough framework has done by Hussein (2021). He examined the figurative language that was used in the poem by E E Cumming by integrating between the micro and the macro units of analysis proposed by Fairclough. As the focus on eight aspects of the text and context, the researcher found that the careful and attentive methodology was used to explore new meanings and reveal hidden ideologies. Such as the imagery of nature in Cummings' poetry which tried to show his worldview of women's place in society and their contribution to the prosperity of the nation.

Furthermore, another Critical Discourse analysis by Aini (2019) also investigated the discursive strategy that was used by Prabowo, on the online media. The study which used CDA theory, revealed that the online media tried to portray the wrong image of Prabowo which influenced people's choice of the presidential candidate and strengthen the vote of his rival in the presidential

election. The strategy that was used by the media made it look real and true and it encouraged people to believe it.

Not only those, but the Critical Discourse Analysis on the Pakistani poem “Wedding in the Flood” by Taufiq Rafat also has been done by Amjad, Tahir, and Ahmad (2021). They showed that Taufiq Rafat included the socio-psychological factors of Pakistani society. It was proven by the condition that was told in the poem as factors of human-life in Pakistani, including worries and restlessness of future, the beautiful face and worrying about the character and personality of a human.

As the same as previous research which chose literature work as the object, Sugiharti (2018) also analyzed the local culture which was represented in literature work which was in the form of trilogy novel of Ahmad Tohari. Through the historical discourse approach, the researcher found that the history of Javanese people condition containing religion was influenced by Hinduism, socio-economic and dominated by farm work field, and pluralistic life as the cultural conditions. So the combination of historical and linguistics research was successfully achieved.

Using the same theory discourse historical approach, Susilowati and Ulkhasanah (2020) investigated ideology and power in presidential Speech. As the strategy which also indicated self-representation of the speaker, the researchers used five strategies of discourse designed by Wodak, they revealed Donald Trump ideology in his speech. They attempted to show positive self-representation which covered the power and ideology which influenced and

controlled people to follow his ideological construction by using nomination or referential, predication, perspectivation, argumentation and intensification strategies.

Discourse historical approach was also used by Mahfouz (2018) to investigate the linguistic feature that was used to construct the negative and positive images of Meghan Markle in Facebook posts. The researcher found that favorable and unfavorable comments about Meghan Markle were divided into two kinds, pro and anti, besides revealing the negative and positive representation of people, events, objects, and social groups.

Using the similar theory form Wodak (2001), Salim and Azmi (2021) analyzed the tolerance discourse in Malaysian society in the social media. Using discourse Historical Approach they found that the online comments of the Malaysian public were tolerant as seen in the discourse found including rational argumentation which consists of legal argument, historical argument and challenge using self-experience in the comments by readers of the news portal. They claimed that argumentation strategy was closely related to the toleration language, thus, they used the Discourse Historical Approach to elaborate the discourse in the media which contains power.

Arifinsyah, Andy and Damanik (2020) analyzed the concept of religious moderation and how to do the de-radicalization in Indonesia. From studying depth the of the text about the content and its meaning as well as the structure and discourse, the researchers found that religious moderation was prominent for all those religions, to maintain the harmonious society. The education and

guidance of religious moderation likely prevented the radicalism among people with their diversity in Indonesia, finally the moderation brought peace in country life.

Yousuf, Qadri and Osmanov (2019), investigated that Mevlana Rumi has taught tolerance, peace and harmony which all were included in the concept of moderation, especially religious moderation. Using library research, it found that even those tolerance has taught there was some aspect that made people having intolerance social and peaceful attitude. There were so many aspects such as language bias, stereotypes, expulsion, segregation, exclusion and social destruction, however, the most highlighted is the inequalities. So that, Rumi stressed that actual knowledge, proper education and dialogue are the best ways to fight with new socio-economic and political challenges to promote tolerance to bring peace and harmony at the societal as well as global scale.

To sum up, different from those researches that are used Van Dijk as the theory and novel, online media as the object, this research investigates representation of the discourse in the form of poem written by Jalal Ad-Din Rumi which accommodates the meaning of moderation, as well what Yousuf, Qadri and Osmanov (2019) found that Rumi taught the foster tolerance, peace and harmony through his poem. On the other hand, from the Critical Discourse Analysis framework the poem embedded meaning will be revealed. Nevertheless, critical discourse analysis which generally deals with injustice, inequality and social wrong, here it obtains the possible representation of religious moderation using Discourse Historical Approach.

As the purpose of this study is to understand the representation of religious moderation in practicing the faith, so, it is critically important to be done in the view of diversities which exist in this country, while according to the ministry of religion in Indonesia that religious moderation is important so that the developed religious understanding is not contradictory with national values (Kementerian Agama RI, 2019, p. 19). Considering that some critical discourse analysis research insignificantly attempts to analyze the embedded meaning in the discourse, it is quite useful in finding the reality of the discourse and fully understanding it. The concept of Rumi's moderation gives us the model to be applied in our societies, especially in Indonesia which is famous for its religious diversity. Moreover, Arifinsyah, Andy and Damanik (2020, p. 106) believe that moderation is the most appropriate value to practice in Indonesia to prevent radicalism and build peace in Indonesia. Meanwhile, the Discourse Historical Approach (DHA) by Wodak (2001) will see discourse relationship with discrimination, and that should advance its theoretical and methodological developments, which means regard to the question of what it means to analyze the historical dimensions of discourse.

B. Problem of Study

1. What are discursive strategies used in Rumi's discourse on religious moderation?
2. How does religious moderation represented through Rumi's thought in Masnavi book?

C. Significance of study

The finding of the research will be considered advantageous for academic, especially in the language aspect, because it shows the strategy discursive that contain less discrimination. Moreover, the religious moderation which is represented in Masnavi book will make people understand the prominent of religious moderation represented by some strategies, and how discursive can covers the substantial topic.

D. Scope and limitation

The scope of this research is Critical Discourse Analysis and using Wodak's theory (2001). Firstly, it focuses on analyzing the discursive strategy that is used in Rumi's discourse using the framework proposed by Wodak. Then, thoroughly interpret the discourse textually and contextually.

E. Definition of Key Term

This sub chapter explains about the definition and description of every keywords that embodies the points of this research

1. **Critical Discourse Analysis:** Critical Discourse Analysis is the method that is used to analyze the discourse but using critical paradigm (power asymmetries, manipulation, exploitation, and structural inequities in domains such as education, media, and politics), it also considers another aspect of completing the analysis including the context of discourse.
2. **Discourse Historical Approach:** is an analysis of discourse which considers historical factor and be introduced by Wodak who believes that history is

important in discourse analysis, especially to describe a group or certain community.

3. **Religious moderation:** Religious moderation is the middle way movement that avoids discrimination, racism and radicalism. It fights for peace toleration and respect to the diversity, in this context especially focuses on the different religion, religious practice and faith.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter II, the researcher explains several things that are related to this research, namely a glimpse of critical discourse analysis, historical discourse approach which has been known as Wodak's CDA theory, and religious moderation from several sources, one of which is from the book of the Ministry of Religion of the Republic of Indonesia.

A. Critical Discourse Analysis

Discourse analysis, according to Widdowson (2004) is the study of language organization in sentences, or clauses, including studying more linguistic unit larger ones such as conversation or written text (Fauzan, 2016, p. 2). Therefore, it studies the relationship between language (written, oral – conversation, institutionalized form of speech) and the context used. The critical thing is the coherence of the text (Kamalu & Osisanwo, 2015, p. 169). Besides, as the influence of the critical linguistics, the method of discourse analysis develops into a Critical Discourse Analysis approach and of scholars who find the larger discursive unit of text to be the basic unit of communication (Wodak, 2001, p. 2).

According to Wodak (2016, p. 2) the most considerable differences between discourse analysis and Critical Discourse Analysis exist on the problem they both deal with, the Critical Discourse Analysis tends to lie in constitutive problem-oriented and some interdisciplinary approaches. Instead of dealing with

investigating only linguistics units, Critical Discourse Analysis interests in analyzing, understanding, and explaining social phenomena which is particularly complex and requiring the multidisciplinary and multi-methodological approach.

The term Critical Discourse Study does not mean negative, the concept of 'critique' which is defined by Wodak in her book *Methods of Critical Discourse Study* (2016, p. 3), which, of course, implies for Critical Discourse Analysis, that critique is the position of analyst itself. In this volume, Ruth Wodak said that critical theory means it should be directed at the totality of society in its historical specificity and should improve societies' understanding by integrating all the major social sciences, including economics, sociology, history, political science, anthropology, and psychology. Thus the researchers are not situated outside the social hierarchy of power, they are the subject in this structure instead, and they have and still frequently occupy in society position (Wodak & Meyer, 2016, p. 6).

Critical Discourse Analysis has considerable interests in the relationship between language and power as the focus of Critical Discourse Analysis, it is critical linguistic, here, Critical Discourse Analysis believes that language does not have the power of itself, but it is gained by the maker of the discourse (Weiss & Wodak, 2003, p. 12). As well as Susilowati and Ulkhasanah (2020) which revealed the power and ideology of Donald Trump, American president, in his discourse of response idea Jerusalem as a capital city, by classifying into some

discursive strategy it finds that he attempts to show positive self-representation which includes the power and ideology which influence and control people.

Besides power and ideology, Critical Discourse Analysis also considers institutional, political, gender and media discourses which testify to more or less overt relations of struggle and conflict (Wodak & Meyer, 2001, p. 2). Similar to what Al Saedi (2020) has done in his research using the ideological square in Van Dijk's theory, he examined Iraq's representation in Media Discourse and finally found that there are two different representations both negative for Iraq and positive for the US.

Critical Discourse Analysis considers language as part of social practice (Fairclough & Wodak, 1997, p. 248), it makes the context of language crucial to be considered. Moreover, text and discourse in German and Central European contexts have differentiated which make some Critical Discourse Analysis scientist take their own volume to describe the discourse. Van Leeuwen emphasizes discourse to the practice dimension, while Reisigl and Wodak tend to describe the discourse as a structured form of knowledge and text which refer to concrete oral utterances or written document (Wodak & Meyer, 2001, p. 6)

For Fairclough, discourse analysis means the analysis of relationships between concrete language use and the wider social and cultural structures. So that, he creates the three-dimension analysis framework that consist three-level level, those are textual, discursive practice and social practice (Tistcher, Meyer, Wodak & Vetter, 2000, p.149)

B. Discourse Historical Approach

Critical Discourse Analysis is a famous topic among the scholar, there are some experts which have their own theories which focus on different aspect. The Critical Discourse Analysis theory of Wodak or Discourse Historical Approach is used by Alemi, Tajeddin & Kondlaji (2017) in his research about representation of two president of Iraq in their speeches and finally he found that there are two different approaches and styles of language that are used by both president, the one tends to represent the moderate political ideology which uses pronoun “I” as the language choice. It has a similar theme of critically analysis the discourse in purpose of revealing hidden meaning in some discourse that is produced, but here Alemi, Tajeddin & Kondlaji examine the representation ideology of two president Iraq when having speeches at the UN General Assembly. As well as done by Samaie & Malmir (2017) which examined the racism ideology which is represented in media US reporting about Muslim, they tend to represent Islam as negative with their discourses which are related to violence, religion radicalism, and Islamic extremist militants. While this research tries to find the representation through identifying the discursive, the process of analysis become bit similar both research critically analyze the selected poem of Rumi.

Moreover, the theory of Critical Discourse Analysis by Wodak which is also well known as discourse historical analysis (DHA) considers the historical process as discourse production’s important aspect. Wodak & Ludwig (1991) said that the main principle of discourse is a historical process and what is cited

from (Datondji & Amousou, 2019, p. 71) that discourse is always historical, and it is connected synchronically and diachronically with other communicative events which are happening at the same time or which have happened before. Furthermore, Wodak (2001, p. 65) in investigating historical, organizational and political topics and texts, the discourse historical approach tries to integrate a large number of available knowledge of historical sources and backgrounds social and political sphere in which discursive 'events' are embedded.

There are three-dimensional of the Discourse Historical Approach's tools (Reisigl & Wodak, 2015, p. 93), those are:

1. Identifying and specifying the content or topic on specific discourse.
2. Investigating the discursive strategy.
3. Examining the linguistics meaning both as general types and as specific tokens or linguistic realizations.

The strategy of discursive can vary as the diversity of intentions of text produced and it can affect how the things is conceived in the discourse. Hence, as some Wodak theories (2001, p. 73) that have arranged about discursive strategy including nomination or referential, predication, argumentation, perspectivation and intensification or mitigation highly useful to strengthen how the moderation religious represented in Rumi's discourse. Below, the five discursive strategies of Discourse Historical Approach (Wodak, 2001; Reisigl & Wodak, 2015; Reisigl, 2017)

1. Nomination : This strategy is the answer of how the discourse construct social actors, objects, phenomena, events, processes and actions named or referred linguistically, as well take them in-group or out-group. The device of categorization including membership categorization, biological, naturalizing and depersonalizing, metaphors and metonymies and synecdoche (part for whole, whole for part).

The example of the analysis in the nomination strategy that is taken from Wodak (2016) on her research which analyzes the discourse of climate change, it found that in the climate change discourse the nomination strategy is used by giving the proper names: Friedrich Hayek and deictics and phoric expressions: I, we, you; they. in this data:

“To use the words of Friedrich Hayek, they try to stop free, spontaneous human action and replace it by their own, very doubtful human design. (Klaus, 2017)” (Wodak, 2016)

2. Predication : This strategy is the answer of what characteristics or qualities that attribute to the social actors, objects, phenomena, events, processes and actions which are mentioned in the discourse, such as labelling them negatively or positively. The devices of categorization are the stereotypical (positive or negative traits), implicit and explicit predicates, explicit comparisons, similes, metaphors and other rhetorical figures including metonymies, hyperboles, litotes, euphemisms.

The example of the analysis in the predication strategy that is taken from Wodak (2016) on her research which analyzes the discourse of climate change, it found that the predication is used by giving the social actors, e.g. environmentalist's processes like the word similar to old Marxists, in the following data:

“This ideology preaches earth and nature and under the slogans of their protection – similarly to the old Marxists – wants to replace the free and spontaneous evolution of mankind by a sort of central (now global) planning of the whole world. (Klaus, 2017)” (Wodak, 2016)

3. Argumentation : This strategy is the answer of what argument which is employed in the discourse as well justify or persuading addressees and ask of specific claims of truth and normative rightness including the justification of negative or positive attribute. The device of categorization is topoi that are parts of argumentation that belong to an argument's obligatory premises with the conclusion which used to justify political inclusion or exclusion, discrimination or preferential treatment.

The example of the analysis in the argumentation strategy that is taken from Wodak (2016) on her research which analyzes the discourse of climate change, it found that argumentation strategy is used by giving the claims of truth regarding the existence, causes, effects and avoidance of climate change, in the following data:

“They neglect the fact that both nature and human society are in a process of permanent change, that there is and has been no ideal state of the world as regards natural conditions, climate, distribution of species on earth, etc. They neglect the fact that the

climate has been changing fundamentally throughout the existence of our planet and that there are proofs of substantial climate fluctuations even in known and documented history. (Klaus, 2017)” (Wodak, 2016)

4. Perspectivication : This strategy is the answer of from what perspective these nominations, attributions, arguments are expressed to know the writers’ or speaker’ position of involving and point of view with the devices of categorization which include direct or indirect speech, reporting, description, narration or quotation of (discriminatory) events and utterances.

The example of the analysis in the perspectivication strategy that is taken from Wodak (2016) on her research which analyzes the discourse of climate change, it found that predication strategy is used by using ideological perspectives: neo-liberal and anticommunist versus environmentalist–protectionist, as the following data:

“As someone who lived under communism for most of my life I feel obliged to say that the biggest threat to freedom, democracy, the market economy and prosperity at the beginning of the 21st century is not communism or its various softer variants. Communism was replaced by the threat of ambitious environmentalism (Klaus, 2017)”. (Wodak, 2016)

5. Intensification or mitigation: This strategy is the answer of how is the articulation of the utterances, is it overtly, intensified or mitigated. The devices of argumentation are diminutives or augmentatives, particles, tag questions, subjunctive, hesitations, vague expressions, hyperboles, litotes, indirect speech acts (question instead of assertion), verbs of saying, feeling, thinking, etc.

The example of the analysis in the mitigation strategy that is taken from Wodak (2016) on her research which analyzes the discourse of climate change, it found that mitigation strategy by using mitigation: fallacy of scientific uncertainty, ‘so-called climate change’, in the following data:

“Therefore, I warn against adopting regulations based on the so-called precautionary principle which the environmentalists use to justify their recommendations, the clear benefit of which they are not able to prove. (Klaus, 2017)”. (Wodak, 2016)

In those book (Wodak, 2001; Reisigl & Wodak, 2015; Reisigl, 2017) also mentioned the steps that are followed as the procedures of practice the Discourse Historical Approach as the research, they are simplified as below:

1. Activation and consultation of preceding theoretical knowledge, the step of collecting and reading the previous research.
2. Systematic collection of data and context information which depends on the research question, the various discourse, discursive events, social field including actors, semiotic media and texts are focused.
3. Selection and preparation of data for specific analyses, the step of selecting and preparing the data according to the criteria.
4. Specification of the research question and formulation of assumptions, by doing the first skimming of the data as the basis on literature review.
5. Qualitative pilot analysis, the step of testing the categories and assumptions as well as the further specification of assumption, including a linguistic analysis such as context analysis.

6. Detailed case studies of a whole data, primarily, qualitatively and also quantitatively
7. Formulation the critique, the step of interpreting the result and relating to the relevant knowledge and referring the three dimension of critique.
8. Application of the detailed analytical results as if the result is possible to be applied or proposed.

Those steps are just ideally realized in the Discourse Historical Approach research, however the specific or different stages and steps also can be done adjusted to the specific Discourse Historical Approach research.

While Wodak (2001) conceptualizes the triangulation that based the context as four part, the first one is descriptive while the other three are parts of the theories on context:

1. The immediate, language or text internal co-text;
2. The intertextual and interdiscursive relationship between utterances, texts, genres and discourses;
3. The extralinguistic social/sociological variables
4. The broader sociopolitical and historical contexts, which the discursive practices are embedded in and related to ('grand' theories).

C. Religious Moderation

The discourse of moderation that is introduced by Rumi has already known around the world, as well the research has done by Yousuf, Qadri & Osmanov (2019) which investigated Rumi's teaching of tolerance peace and

harmony. Additionally, as cited in Mirdal (2015) UNESCO (2007) described Rumi as eminent philosopher and mystical poet of Islam who advocated tolerance, reason and access to knowledge through love, thus, this paper decides to use Rumi's poem which full of toleration with love language as the data since his inter-religion message is conveyed without any discrimination, even there is a bias says that he belongs to every part of them (religions) (Yousuf, Qadri & Osmanov, 2019).

In addition Kementerian Agama RI (2019, p. 19) in "Moderasi Beragama" book says that the principal of religious moderation is justice and balance. Justice means not in one-sided, but more on the side of the truth, meanwhile balance means even firm, it is not harsh in taking sides and not to the point of usurping others' right. Furthermore, in the book also mentioned that as if the three character found including wisdom, purity and courage it will be easier to build justice and balance mindset. While the opposites are extreme, radical and excessive. Its perspective also considers nationality commitment, tolerance, anti-violence and accommodating to culture as one of indicator of religious moderation.

In Oxford learners dictionary word 'tolerance' means the quality of being willing to accept or tolerate somebody/something, especially opinions or behavior that you may not agree with, or people who are not like you, as what said by Robinson (2001) that states tolerance is patience, open-minded and objective to those who have different beliefs in many ways and receptive and appreciative to others while recognizing the differences between others and

ourselves (Arifin, Musaddad & Sudiyanto, 2019, p. 151). Tolerance which means recognizing the differences inter-beliefs keeps us away from the discrimination, violation, restriction and kinds of any conflicts which encourage by the diversity, thus the tolerance avoids the conflict and maintains the harmony among society life. Additionally, Almond (2010) believes that when speaking about tolerance means we come closer into the word acceptance and celebration of thing probably not accordance with us (Arifin, Musaddad & Sudiyanto, 2019, p. 151).

Mulya and Aditomo (2018, p. 9) discuss about the religious toleration that are risen in some discourse, it can be included in the human right discourse and nationalism discourse. Moreover, the religious toleration also has strategy in the discourse which focuses on the contextual of the discourse such as what are drawn on the discourse of warm love and affection which will engage good understanding with young people. As what Mevlana Rumi's works, through his spiritual teachings and masnavi parables to promote love and forbearance, for building peace and harmony in the society (Yousuf, Qadri & Osmanov, 2019, p. 7). Ehrkamp (2010) in the context of respect and acceptance of others, UNESCO has outlined that "tolerance is respect, acceptance, and appreciation for the rich cultural diversity of the world, various forms of self-expression, and ways of being human, tolerance is harmony in difference (Badarussyamsi, Ermawati & Latif, 2020, p. 6).

The Rumi's collected poem in masnavi is affected by the history aspect of his life, which is indicated by most of the poem is concerning his teaching

activities towards the end of his life. Mojaddedi (2004) states that the journey of Rumi's life was influenced by military and political development of the time which makes Rumi's collection of letters proves itself influence among local political authorities and their efforts to secure important positions for his students through letters of recommendation (Rumi, 2004). It strengthens that Rumi's poem can be scientifically analyzed using Ruth Wodak theory of Critical Discourse Analysis, considering the discursive strategy and colorful history which help us to understand the overview meaning of discourse textually and contextually.

CHAPTER III

RESEARCH METHOD

In this chapter III, the researcher explains several things regarding the research method which are divided in the form of research design, research instrument, data and data sources data collection and the last is data analysis.

A. Research Design

Regarding to the aim of this research is understanding the representation of moderation contained in Rumi's collected poem in Masnavi book, this research uses qualitative descriptive design in purpose of describing the result and discussion thoroughly as it is helpful to answer the research question. By considering Ruth Wodak theory of Critical Discourse Analysis, the researcher uses some strategy discursive concept from Wodak (2001, p. 73) to analyze the data, the strategy is investigated by some question which leads to the kind of discursive strategy including nomination, predication, argumentation, perspectivisation, and mitigation and intensification. Inasmuch as using Discourse Historical Approach, this research is also emerged with the characteristics of Discourse Historical Approach, interdisciplinary and particularly historical aims and interest, thus the sociological and historical aspect are combined with the linguistic analysis which is done in this research.

B. Data and Data Source

The data is primarily collected from the poem of Jalal ad Din Rumi poems in Masnavi book which implicitly contains moderation aspects since it is

the focus of research aim. Those poems are in the form of English language which actually translated from Persian language, translated by Jawid Mojaddedi who well known as worldwide Rumi's expert. The Rumi's poem is selected as the data inasmuch as Rumi often produces the poem full of love and tends to reflect the middle way. Thus, the author decides to use this poem to be analyzed in form of how the discourse is produced and the meaning textual and contextually to completely know the representation of religious moderation in his poem. In addition to explain the second research question the researcher used the data of Rumi's historical life from the book of masnavi (2004) and Rumi's Secret : The Life of the sufi Poet of Love (2017).

C. Data Collection

The primary data is collected by reading the book of The Masnavi and taking note of which poems that contain the concept of moderation as well what ministry of religion in Indonesia has conceptualized in the book titled "*Moderasi Beragama*" (2019) which was as the secondary data including the principle of balance and justice which means people have to avoid extremism in their faithful and they have to have the middle point principles can be easily created as if someone has the trait of wisdom, purity, and courage, while the opposites are extreme, radical and excessive, and using documentation as sources as Rahardjo (2011, p. 113). Moreover, the researcher used three-dimensional framework of Fairclough to find the relationship between concrete language use and the wider social and cultural structure in order to strengthen the data collected.

D. Data Analysis

First of all to answer the first research question as the problem of study is in the purpose of identifying the discursive strategy that is used in the Rumi discourse, the collected data is categorized into five discursive strategy including the nomination, argumentation, predication, perspectivization and mitigation, it is classified as the result of answering five questions which leads to characteristic of the strategy discursive. In addition, to answer the second research question which is aimed to discuss the representation of the religious moderation, the result of classification is followed by the analysis of extra-linguistic social/sociological variables and broader sociopolitical and historical context which is in this case the most additional data is taken from Rumi history that is written by Gooch (2017) since those are the principal triangulation of the Discourse Historical Approach, it is used in order to minimize the risk of being bias in the analysis (Wodak, 2001, p. 65). The last stage of doing the analysis is drawing the conclusion of the analysis.

CHAPTER IV

FINDING AND DISCUSSION

This chapter consists of findings and discussion. In the findings, the researcher served the data that have found from The Masnavi Book and also the analysis of the data found. The next is discussion which covers the dialogue academic of this research findings and another findings of others' researches with the same topic.

A. Findings

The findings show that there are fifteen data found in the form of poem and there is no data reduction needed, and all data is presenting in chronological sequence. In the following analysis presentation, there are three sections of explanation. The first section is identifying the discursive strategy that is used by Rumi and completed by the analytical text framework by Fairclough in order to disassemble the discourse, the second section is an analysis of socio/sociological variables and the last is an analysis of sociopolitical and historical context. The result is aimed to reveal how religious moderation is represented in Rumi's poem.

1. Discursive Strategy Used in Rumi's Poem

Rumi used just three discursive strategy around five which are conceptualized by Wodak (2001), those three discursive are nomination which is used in one data, predication which is used in the thirteen data and argumentation that is used in two data. In addition, in this section of

analysis the researcher adds the framework of Fairclough in the part of textual analysis to strengthen the data collection.

a. Nomination

Nomination strategy is the strategy that tries to construct social actors, objects, phenomena, events, processes and action, whether it is named or referred linguistically, as well take them in-group or out-group.

Data 1

*“Dissension’s seed which that vizier had sown
Produced such tragedies that chill the bone;
Their walnut bodies soon were split and cracked,
Only the purest kernels stayed intact.”*

In the first data Rumi uses the **nomination** strategy to describe the phenomenon of moderation in the discourse “only the purest stayed intact”, he puts out those who are affected by dissension seed. Moreover, Rumi also uses the positive predication “purest” for those who stayed intact and were not affected by the dissension seed which indicate they were having the moderate thought, and uses the negative predication “split and cracked” for those who influence to get in the conflict. Rumi here tries to show that moderation is more positive than being stuck hard in our thought and then causing a split.

Moreover, in the Fairclough framework, the word "purest" was used by Rumi to indicate who was standing in this state of division, when the Jewish vizier attempt to divided the Christians. This is the same as what was conceptualized by the Ministry of Religion in Indonesia that a pure soul will easily cultivate a moderate nature that avoids division. The body of religious adherents are supposed to "walnut" which means the light-brown nut of the walnut tree that has a rough surface and a hard round shell in two halves, which when split can be crushed, but the pure one remains intact.

b. Predication

Predication the discursive strategy that attempt to find how characteristics or qualities that attribute to the social actors, objects, phenomena, events, processes and actions which are mentioned in the discourse, such as labelling them negatively or positively. The data analysis is in the following

Data 2

*"Two loads won't balance on the camel's back
If one's much smaller than the other sack."*

The second data shows that the **predication** strategy which highlights the explicit comparison of the sack to the other sack, the one side sack is claimed smaller than the other one, and make it will be not equal. In addition, it indicates how two loads have to be the

same to be balanced, it cannot be extremely hard on the other side and extremely slight on another one, it has to have a middle point, thus the thing will went through the way equally.

The choice of the word negation in the discourse shows that something that is unequal will lose its balance. Moreover, the comparative degree is also used to show inequality between the two sacks that are loaded on camels.

Data 3

“If you should fail to keep that harmony,
Sickness will overwhelm you suddenly.
Do not exceed what you see in your friend,
As that will cause division in the end.”*

In the fourth data, **predication** strategy is used by giving the negative trait to the action that will be done, if it is failed, the sickness can overwhelm and if it exceeds, it causes the division, while the sickness and division is the negative trait. So, Rumi here avoids extremes in seeing someone, if not done then this will cause separation, when the split occurs means harmony is failed to be maintained and causes bad things to happen. Thus, here Rumi stands in the moderate side which is not extreme but balance.

The choice of the word negation in the discourse shows a prohibition on extremism which is the opposite of moderation, which

is then followed by diction division which is a negative result of prohibition that is division.

Data 4

*“Good weighing-scales correct the others, while
Unbalanced ones make others mean and vile;”
Whoever balances with the perverse
Will lose his brain, bedazzled by their curse.*

The fifth data uses the **predication** strategy the positive trait and negative trait are used in different phenomena. The negative trait is used in the unbalanced topic and the positive trait is used in the good scales of consideration. It means that Rumi tries to show being moderate is better than being unbalanced, indeed, it indicates that Rumi chooses to suggest people of having moderate life than the extreme and unbalanced.

The conjunction “while” shows the contrast cohesion between those who have good judgment and those who are unbalanced, one is being able to tolerate but the other is being prejudiced.

Data 5

*“If someone can eat four loaves, eating two
Is moderation from his point of view;
But it would be extreme if he should feast
By eating all four like a greedy beast.”*

In the sixth data, **predication** is also used that the negative trait is attached to the word “extreme” as the opposite of the moderation, it gives the trait as the greedy and beast which indeed has the negative meaning. On the other hand, Rumi tries to build a negative portrayal of extreme and tends to stand up for moderation aspect by giving an explicit comparison between moderation and extremism.

The conjunction “but” shows the contrast cohesion between those who eat two which means moderate and those who eat four which means extreme. This shows that moderation means having the middle way and who is extreme is negative as a greedy beast.

Data 6

*“hat each of you says causes separation,
While what I say brings reconciliation;
Therefore, keep silent,* as God’s told you to,
So I can serve as tongue for all of you!’
Even if your speech sounds like it unites,
Instead it causes arguments and fights.”*

In this seventh data, Rumi also uses the **predication**, by using the explicit comparison between what the subject “I” do and “you” do. The first subject is predicated on bringing the peace while the second causing the split. Here, the second subject is given the negative trait by the claim of causing the argument and fight. Thus,

we can see that Rumi stands for what can bring the peace and reconciliation and it can lead to the concept of moderation.

The conjunction “while” shows the contrast cohesion between the words ‘you’ and ‘I’, and the grammar selection tries to give a positive-self representation in which the word ‘I’ stands in the reconciliation which is one of the moderation traits.

Data 7

*“For their plurality’s like waves in seas:
They seem like separate forms if there’s a breeze
Like light in different windows, each man’s soul
Just seems discrete and not part of one whole;
When you look at the sun, you see one sphere,
But those still veiled by forms claim that’s not clear”*

In this ninth data, Rumi is used the **predication** strategy by applying similes. The word “*plurality*” is equated with the word waves, which means even though they look falling apart, they are still one and it just looks separate when the breeze comes, but it is actually not. Here, Rumi tries to give the comprehension that human do not need to magnify their differences, they can consider that beyond those differences they are actually the same, and have to care for each other. So, Rumi also emphasizes the value of respecting diversity among human beings.

The main subject is described in the form of an active clause to be highlighted and the pronoun "they" is used which indicates more than one but is complemented by a sentence indicating that the plurality is only like separate as if there are something triggers.

Data 8

*“Though living flesh is uniform, within
Some sadly frown while others happily grin—
Until you hear their words what can you tell,
Seeing as their state’s veiled from you as well?
You might perceive them holler, yell, and shout,
But what about their state can you find out?
Our forms are one, but made of differing parts;
Their clay is one, with vastly different hearts.”*

This tenth data is also used **predication** strategy, the word “different parts” is given the positive trait as one, even if finally they also have the different hearts but also come from the same clay. It brings us to an understanding about respecting each other even though there are differences, because basically human are from the same source.

The conjunction “but” is used the most in the discourse shows the contrast between the discourses, even if the forms are one but it comes from a different part.

Data 9

*“We see as similar leaves on different trees,
But their fruit are diverse varieties.
Our bodies are like leaves, as in appearance
They are alike, but each soul has a difference.
People at the bazaar appear so similar
But one feels joy while grief consumes another”*

In this next data, the **predication** strategy is also used, by using the simile, human beings likened to leaves that come from the same trees, although they look the same, they have their own differences. So like the previous data, Rumi here shows that human differences are not something that should be debated. It encourages humans to be moderate with a wise attitude and not to be too extreme on the differences exist among human beings.

The conjunction “*but*” is used the most in the discourse shows the contrast between the discourses. The contrast expresses that something even something looks so similar still having the differences.

Data 10

*“If you gaze at the glass lamp, you’ll be lost:
It brings on dualism as the cost.
Focus just on the light and you’ll break free
From bodily limits and plurality.
It’s due to viewpoints, kernel of existence,
That Muslim, Jew, and Magian show a difference.”*

On the twelfth data, **predication** strategy is used, by using the metaphor Rumi likens differences in belief with a lamp, which if only focus on the lamp we will get lost, but if we focus on the light then we will feel free from limitations, which basically every belief must emits a difference. Here, Rumi tries to emphasize that what we need to look at is not the differences but the spread of goodness, therefore Rumi here clearly implies moderation as an attitude that prevents us from going astray.

The conjunction “*and*” is used in the text shows the equality of being focus on light not glass lamp and it gives people freedom of what limits their body and plurality.

Data 11

*“His work is your work, great king of the sages—
Believers have bonds outside time and ages.’
They’re numerous and yet their faith is one,
Many bodies, although in soul they’re one”*

The thirteenth data also uses a **predication** strategy, here the word "numerous" which means many is given a positive trait, namely the word "one" which the word does not cause division, among the differences it always stands on respecting the differences in order to maintain the peace and harmony. And again, Rumi always tries to show the middle point of differences.

The conjunction “*and*” which shows the equality of “*they’re numerous and their faith is one*”, even numerous means the existence in large number but they have the same faith.

Data 12

*“Your own perception limits your world view;
Your unclean senses veil the pure from you.
Cleanse them in mystic vision’s streams some moments;
Deem this the Sufis’ washing of their garments.
Once you are pure the souls of men who’re holy
Will tear the veil off so they join you fully.”*

This next data, **predication** strategy is also used in which each subject was given a negative trait. "your view" is characterized as a barrier to world view, and "your unclean senses" is characterized as an obstacle to purity. Here it can be understood that the negative trait is put together with what is the opposite of moderation, namely purity of soul and balance that are not extreme. So it can be seen that Rumi here is again trying to build a bad image of the opposite of moderation and support moderation.

The active form of the discourse emphasizes that the subject does something that affects the object, it means that someone’s own perspective and unclean senses affects their worldview and pure of themselves. While the worldview and pureness can build the moderate trait.

Data 13

*“Pour water over oil that’s boiling hot
And you’ll destroy your trivet and your pot.
Speak softly, but don’t say what isn’t true:
Don’t be false with soft speech whatever you do”*

The last data also uses the **predication** strategy, by using the similes, Rumi likens the differences that cannot be combined like water and oil, if hot oil is poured with water it will certainly create riots, this is the same as differences if these things are taken to the extreme it will cause division. Therefore Rumi suggests to speak softly, but do not tell a lie. This is enough to prove that Rumi shows moderation as a very wise solution.

The conjunction “*and*” shows the equation between pouring water on boiling oil which basically cannot be merged and will destroy the trivet and pot. Moreover, conjunction “*but*” shows the contrasts between “*speak softly*” and “*say what is not true*”, so even if someone has to speak softly they cannot speak what is not true.

c. Argumentation

Argumentation is the discursive strategy that reveals argument which is employed in the discourse as well justify or persuading addressees and ask of specific claims of truth and normative rightness including the justification of negative or positive attribute.

Data 14

*“The shaikh turned to the blamed man then, to say:
‘In every venture take the middle way—
The Prophet said, “The best path’s moderation.”
A balanced nature leads to the best station;”*

In the third data, Rumi uses the **argumentation** strategy which gives the justification to what the Sufi said about taking the middle way while mentioning what is the Prophet said about moderation as the best path “The best path’s moderation.” by giving the positive attribute to what is stated by Prophet, the moderation as the thing that leads to the best station. Thus, here Rumi approves that moderation which means having a balanced nature, it is the most fitting way to take in this life and it is capable to lead us to a good final stop destination in our lives.

Quotation from the Prophet about moderation represents that this discourse has a high connectivity with the earlier texts that talked about moderation. The active grammar is used in forming the moderation representation which is then supported by the selection of positive traits shows a positive emphasis on the object

Data 15

*“To different states He keeps on moving you,
In this way opposites to bring to view:
Your deep dread of the left side will display*

Hope for the right side on the Final Day;
In this way, you'll have two wings—who'd deny
That with one wing alone no bird can fly?"*

For the eight data, the **argumentation** strategy is used by asking the specific claim to justify that two wings are used to fly. It means that the balance of having two wings is very considered to fly high, even a bird or human to flies and lives safely, they must have two balance wings, the left, and right. Here, can be seen that Rumi emphasizes the balance in life.

The intertextuality that is used is the presupposition (the supposition of the previous assumption) that the assumption of human have a right side and a left side that cannot be left which means balance, then it is assumed as no bird can fly with one wing.

2. Social/sociological Variable

This part discusses about background life of Rumi, including the sociological variable that is investigated to know the particular genre of the discourse. In addition, this sub chapter is also strengthened by the analysis of the discourse practice from Fairclough framework.

Rumi is famous as a teacher who is a religious expert, besides that he is also a poet who is famous of his love poems. The masnavi form satisfies the Persians felt need to compose narrative and didactic poetry, which is existed before the Islamic period is a long and rich

tradition. In the time of Rumi, some Sufis used the masnavi form to compose mystics' poetry.

These discourses are produced by famous Sufi in the world, Jalal Ad-Din Rumi for Balkh, Persia in his big masterpiece titled "Masnawi". As the teacher, religious expert and poet, he has so many students and followers, it makes his poem wide spreads and be known by lots of people. Moreover, his poem which emphasizes the importance of love to transcend attachments to the world, and ignores worldly worries reputation, literal thought, and intellectualism makes him accepted by many people. And the consumption of this poem becomes widespread because Rumi covers the topics wonderfully.

As Soileau (2006) said Rumi went from representing a Persian speaking Muslim from Balkh to universalist and humanistic Turkey mystics who spreads messages of tolerance, peace, love, and brotherhood (although not necessarily informed by very religious background) (Aslan, 2014, p. 8). As the greatest Sufi in his era, Jalal Ad-Din Rumi is considered as the second Imam of al-Ghazali of his time. His fame is not faded even after his death; Instead, Jalal ad-Din Rumi began to serve as a god spring for souls thirsting for spirituality (Erkinovna, 2021, p. 157)

Rumi lives in a convention society, where decades of life established significance-maturity is believed to arrive at the age of forty. He is a teacher who inherited his father, teaching the emigrant from

different countries, and he is just as interested in giving lessons while strolling. He did not pay much attention to class, race, or religion. As well as Mirdal (2010, p. 3) believes that Rumi's father was a theologian, lawyer, and jurist mystic from Horasan province, between Afghanistan and Iran, and he emigrated to the west with his family and a group of followers. Rumi's father finally settled in Konya and became the head of a religious school. When he died, Rumi who was then 25 years old became his father's successor.

Rumi has more than just passing relationships with Christians, not just native Greeks, but also many emigrant living in Konya. He often visits the nearby Monastery, when he once saw a young Christian about to be executed for murder near the Gate of the Horse Bazaar, Rumi, as a friend local community, intervened with police to save his life by covering him symbolically with his cloak. Acknowledges Rumi's Islamic background, Rumi considers Muslim and Non-Muslim as the same way in his humanist perspective (Aslan, 2014, p. 8).

Along his life, Rumi has two people who influence him the most, it stated by Lashari and Awan (2014, p. 52) that one of them is a stimulator the spiritual and poetic creation of Rumi, Shamas Tabriz. Through him, Rumi finds the perfect social sciences and humanities, the image of the Divine Beloved that he's been looking for a long time. He lives with Shams Tabriz for a year or two but remained spiritually inseparable. Another character who influenced Rumi after Shams Tabriz

is Hosamoddin, whose name is mystically associated with his masterpiece, the famous Masnawi.

The process of producing the Masnavi was started probably around 1262, Rumi had previously created the initial eighteen couplets when Hosamoddin (Rumi's student) made his request, they appear to have dealt with the Masnavi during the nights specifically, and in one example Rumi asks mercy for having kept Hosamoddin up for a whole night with it. Masnavi rhymes about spiritual theme, because his young students preferred such poems to the drier prose manuals on Sufi theory. So, he decided that he should write his own long poem, full of moral core and wisdom.

The Masnavi is described by Rumi as "box of secret", it leaves feeling that it is filled with thoughts and images of symbols that will spill over when provoked by the most subtle affiliation. Masnavi has become a public attraction and, like much of Rumi in Konya, a debate generator, even the Orthodox are shocked by some of their theology. Despite the fact that Rumi has procured a standing as a phenomenal narrator, nonetheless his essential concern was to pass his lessons as successfully as conceivable on to his Sufi students.

Finally, it is visible that the genre of the discourse is in the collected poem in the book titled Masnavi and most of behind the poem is Rumi's Sufi teachers and student. While, the field of the action is

understood as the attempt of formatting public opinion on religious context.

3. Sociopolitical and Historical Context

In this section, the political and historical background of Rumi will be discussed. In addition, as the same as the previous section, it is strengthened by Fairclough framework in the social practice part.

Rumi is born in 1207, When Rumi was about 10 years old, and his family immigrated to Anatolia, after moving several years previously to Samarkand. This emigration seems to have been motivated primarily by the approach of Genghis Khan the Mongol army, despite the rivalry between Baha Valad and various clerics in the region may also play a role. Instead of moving directly west, the Rumi family made their first pilgrimage to Mecca, and that was only a few years after arriving in Anatolia that they decided to settle permanently in Konya.

It was similar to what Erkinovna (2021, p. 156) said that In 1952, Professor Hamidullah Khan, a Pakistani scholar, commented on the ethnicity of Jalal ad Din Rumi by saying that Rumi did not belong to one nation; he is the poet of all mankind. It is strengthened by the research of geographical terms of Masnawi by Ebadi-Zahmatkesh and Cheung (2012, p. 182) who found that the geographic horizon at Masnawi is well defined, including most of the Islamic region of Central Asia, but rather sharply, excluding North Africa and al-Andalus. It perhaps no coincidence that the geographic center of his mental "atlas"

is located in Khorasan (Great), where he spent most of his childhood and received his formal education.

In this case, Rumi was born at a time when all of Asia was suffering of social, political, and military problems. The 13th century was dominated by The Mongol invasion, which was behind the turbulent political context of the life of Rumi and worked in Konya (then the capital of Anatolia) (Yilmaz, 2009, p. 77).

In Konya Rumi's reputation as an authority in religious matters became established there, and he reached his peak as a scholar, achieving what had hoped. In November 1244, after seven years of achievement as a religious teacher after greatly, Rumi had a challenging encounter that would prove to be the most significant event in his life. As expected, an event as important as this has been generating multiple competing accounts.

In Political realm, Rumi was part of the urban elite in the cosmopolitan capital city of Konya, he was also involved in the political struggles of his time in one way or another. He was in contact with the rulers. During this period Rumi is emerged as a powerful activist and cleric. Notes only he talks but also actively generates an atmosphere of dialogue and tolerance through lyrics, poetry, Masnawi and of course his followers. Through tolerance, he conveys his message, which clarifies the human relationship with its Creator, and one's relationship with other people and fellow creatures. (Yilmaz, 2009, p. 80).

Rumi's life went through the collapse of the Islamic golden age in Baghdad which was overthrown by the Mongol empire, it was causing considerable damages to the religion of Islam but instead of focusing on them Rumi prefer to fasting. Islamic culture was allowed to flourish under the Mongol rule in Anatolia, Sufi teachings are given leeway even though the matter is still heated debated. However, Rumi continued to influence the spirit of tolerance and creativity such expressions of spiritual ecstasy.

As a very influential person in Konya, and in a situation of many differences, especially in beliefs, such as Rumi's religion presents the concept of a life full of love, even in the midst of the differences that exist. Many non-Muslims not only have admired him as an outsider but also attended his teaching sessions. The 'Green Dome', where his tomb was found today, it built soon after Rumi's death. This may have been the most popular pilgrimage site in the world to visit regularly by members of every major religion.

The poet of Rumi inspired many people to do kindness full of love without seeing the differences between them, especially in religious diversity. Proved by the large and diverse community in Konya including Christian and Jews who attend the funeral, his death was mourned by lots of people, is also attended by Arabs, Persians, Turks and Romans honored him at his funeral, and people of five religions followed his remains. People at Rumi's funeral is a sign that he is well

understood and that he is becoming and form a solid foundation for the community, and the community. Even this shows that he is not an Islamist despite the fact that he is a social active scholars working for the betterment of the world, who do not hesitate to meet with and talk to politicians (Yilmaz, 2009, p. 82). It shows the power of his poetry including the topic of moderation.

Rumi had ever discussed Shams about Hallaj who is famous for "I am Truth", Shams insists on "following" the Prophet Muhammad, and he intensely rejects Hallaj and his unintentional shout "I am the Truth!", Rumi seems to have surpassed Shams even in radicalism his ideas about God and man. He no longer stood in anyone's shadow, had fully aware of his own voice. Although he remained faithful to Sunni practices, and Masnavi is full of Muslim piety, religious logic which is led by the heart he transcends denominations and religions to a universal vision

Along these lines, beyond of the requirements of an edge story or a severe rule of request, Rumi has had the option to deliver a work that is far more extravagant in happiness than some other illustration of the magical masnavi type. That this is accomplished frequently to the detriment of saving suitability in the stories appears to confirm Rumi's perspective on the general significance of the substance of his verse over its structure, as revealed in his discourse.

Moreover, nowadays, the poem is still admired, for example, the ministry religion in Indonesia who interest in examining the concept of

moderation of Rumi which is famous with its conscience and the way of Sufism. As well as the finding that Rumi shows the moderation as the middle way, admitting the differences and tolerance, not being extreme and open minded.

To sum up, the historical life which was colored by Islamic teachings from his father, moved from place to place and met many people and the high and low period of political background encouraged Jalal Ad-Din Rumi to create discourses on religious moderation and also tried to build a positive picture and nature of the discourse on religious moderation.

B. Discussion

Based on those data analysis, most of discursive strategy that used in the 15 data finding, among those five discursive the most used strategy is predication. According to Wodak (2001) predication strategy is the characteristics or qualities that attribute to the social actors, objects, phenomena, events, processes and actions which mentioned in the discourse, such as labelling them negatively or positively. The devices of categorization are the stereotypical (positive or negative traits), implicit and explicit predicates, explicit comparisons, similes, metaphors and other rhetorical figures including metonymies, hyperboles, litotes, and euphemisms.

Among the devices of predication, the stereotypical which is in the way labelling the positive and negative traits becomes the most used in the

data, for example in the data 4, 6, 10, 13 and 14. Rumi is labelling the moderation positively and the opposite negatively, the same as Ali and Ibrahim (2020) which found the strategy of stereotypical of Muslim in Bernard Lewis' essay, which means trying to associate the subject to the trait that the writer attached to, whether it is negative or positive nature.

Not only stereotypical, predication strategy with explicit comparison is also used in the data 2, 5 and 7, the explicit comparison indeed the different portrayal of two things including good and unpleasant one. It was like what Ali and Ibrahim (2020) also done, they found that Bernard Lewis in his essay compared women's treatment in Christianity and Islam, he addresses his subjective interpretation of the Muslims as proponents of polygamy and concubinage and excludes the way many Christian priests cruelly inflicted witch-trials upon the women of the Middle Ages. In this research data the two compared component are moderate which mean balance and the unbalance one, the words that contain moderation are given the positive modifier to bring the positive portrayal like word 'reconciliation' and 'good weighing-scales, however the immoderate words are given the negative trait like 'mean', 'vile', 'separation', 'argument and fight'.

The next devices of predication that used are the metaphor and similes in the data 9, 11, 12 and 15. The metaphor that is used in the data 12 is the different beliefs are described as the great metaphor to create a positive trait of moderation. As well as Mahfouz (2018) who states that several

metaphors have been used in the sample posts to create a positive representation of the royal wedding and it has been recurrently referred to as a fairy tale since it symbolizes the victory of love over all barriers of race and prejudice. Moreover, the simile is used in the 9, 11 and 15, in that data moderation likened to be something positive in order to create a positive image of moderation.

Beyond predication, the argumentation strategy is also used in data 3 and 10. In the third data argumentation used to justify the specific claim of truth which helps to strengthen the positive image that have built by someone in the past. While in the data 10 the way author uses argumentation by asking the normative rightness that everyone must know it well to also strengthen the moderation which is likened to that normative rightness. In addition, the nomination is used in only one and the first data which is referred to the phenomena of moderation which is well taken in the group of positive nature and the opposite of moderation which is well taken out of the group. As well what is found by Mahfouz (2018) that nomination strategies identified in the revealed data that those who are pro-Markle have a positive view of her background and identity.

While those all the discourses about moderation including the moderation itself or the discourses about the opposite of moderation are driven by several social variables and the sociopolitical and historical background of Rumi's life, because most of Rumi's poetry was generated by

initiatives obtained from his students or the conditions of the surrounding situation (Gooch, 2017, p. 213).

The moderation life of Rumi is also approved by several researcher, like Mirdal (2012) Rumi's work that is combined with a professional awareness-based approach to psychotherapy can provide a meaningful alternative to the cultural heritage of Judaism and Christianity on which western psychology is based today. In addition, Masroori (2010) Rumi provided the most extensive defense of tolerance in Persian, and was undoubtedly one of the most vocal advocates of tolerance in benighted times Islamic world. Another opinion by Yousuf, Qadri and Osmanov (2019) who stated that Rumi emphasized through his Sufi teachings that, it is true knowledge, proper education and dialogue are the best ways to combat new socio-economic and political challenges to promote tolerance to bring peace and harmony in society as well as on a global scale.

Finally, the limitation of this analysis exists on the direct explanation of power and ideology of Rumi in the process of producing the discourse which is in the form of poem. However, by considering the explanation of strategy discursive, the social variables and sociopolitical and historical context, the researcher believes that with his power around society Rumi stands the moderate way to live his live and attempts to influence people to follow his way in practicing tolerance, wisdom and moderation in this life.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion, the conclusion tells about the summary of the findings data and the discussion. While, suggestion part shows about what can be done by the next researcher to continue this kind of research.

A. Conclusion

In this selected poem about moderation, among the five strategy Rumi used three typical of strategy discursive including nomination, argumentation and predication, but Rumi tends to use the predication to represent the positive trait that stands for moderation especially in the religious aspect, he also gives a negative portrayal of what is being the opposite of moderation such as extremism and unbalanced thing. The historical background of Rumi that comes from Muslims does not make Rumi directly discriminate against others who are different.

Moreover, in the political background which was recently taken over from the Islamic dynasty by the Mongols and the diversity cultures and faith under Mongol empire, prompted Rumi to create beautiful poems full of love about the differences exist among society which are also managed to influence many people to have the feeling of moderate especially in religious practice. This is proved that the condolences at the time of his death are not only from Islam, but also from Christians and Jews. In addition, it also inspired the

Ministry of Religion of the Republic of Indonesia to adopt the concept of exercise moderation which was written by Rumi in his poems.

B. Suggestion

For the suggestion to the next researchers, based on findings that Rumi tends to use the predication strategy the most which includes the stereotypical, metaphor and simile, so it is better for the next researcher to conduct the stylistic analysis that is used in Rumi's poem first. The wonderful mystical poem which having many hidden meanings and having amazing concepts of any kind of life aspect. After having the whole understanding of the metaphor and language style, it can be continued to critical discourse analysis to make the whole understanding of the text and context of discourse.

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