

**ANALYSIS OF RHETORICAL MOVES OF FRIDAY
SERMON AT MUIS (MAJLIS UGAMA ISLAM SINGAPORE)**

THESIS

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THESIS

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**Maulana Malik Ibrahim State Islamic University Malang in Partial
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Malang, June 05 2014

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APPROVAL SHEET

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MOTTO

ربنا لا تؤاخذنا ان نسينا او اخطئنا

**Dear our god, do not leads us into punish if we
forget and commit mistakes.**

Good words are alms value (al hadits)



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ABSTRACT

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The Advisor : Prof. Dr. H. Mudjia Rahardjo, M.Si

Key Words : Rhetoric, move, Friday sermon.

The rhetorical studies are primarily related to investigating the use of the language, which is used by somebody to convince or persuade the hearer or reader. In this research, the researcher is interested in investigating the rhetorical move of Friday sermon at Majelis Ugama Islam Singapore Since two reasons: first is the rhetorical move is admitted as an innovation in the field of rhetoric. The second is the rhetorical study still limited in term of Islamic context. Thus the researcher takes the field of Islam.

This research problems are principally formulated into two sections; (1)What kind of rhetorical movements are produced by the preacher in the Friday's sermon at **MUIS (*Majlis Ugama Islam Singapore*)**. (2) What are the most frequent moves during the sermon? Descriptive qualitative design is applied in analyzing data and the move model proposed by Yang and Allison (2003) is used as the framework for the move identification.

The findings show that there are at least six moves in the Friday sermon at Majelis Ugama Islam Singapore, those are Move 1, Move 2, Move 3, Move 4 step 1, Move 4 step 2, and Move 4 step 3. The moves 1 are the most frequent move in the khutbah/sermon. It is suggested for the next researchers can use the other expert frame works of moves analysis in order to find something new in the field of rhetorical study.

Fathurrozi, Achmad Sulaiman. 2014 *"Analisis Perpindahan Langkah Retorika pada Khutbah Jumat di Majelis Ugama Islam Singapura"*, Skripsi, Jurusan Bahasa Dan Sastra Inggris , Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Prof. Dr. H. Mudjia rahardjo, M.Si

Kata kunci : Retorika, Perpindahan langkah, Khutbah jumat.

Studi tentang retorika pada dasarnya yaitu penelitian terkait dengan penggunaan bahasa yang digunakan oleh seseorang untuk membujuk maupun mempengaruhi pendengar atau pembaca. Dalam penelitian ini, peneliti tertarik untuk mengambil objek kajian pada perpindahan retorika pada Khutbah Jumat di Majelis Ugama Islam Singapore, hal ini di dorong oleh dua alasan yaitu, pertama perpindahan retorika ini adalah sebuah inovasi baru dalam objek kajian retorika. Kedua, penen terkait retorika masih jarang dipakai dalam konteks islam.

Penelitian ini didasari oleh dua problem masalah yang diangkat :1. Apa macam macam perubahan langkah retorika yang di lakukan oleh seorang khotib saat khutbah jumat di majlis ugama islam Singapore. 2 bagaimana cara khotib tersebut menggunakan langkah retorika tersebut. Dalam melakukan penelitian ini, peneliti memakai pendekatan (framework) deskriptif qualitative dan dalam menganalisa data menggunakan model move (langkah) yang dikenalkan oleh Yang dan Allison (2003)

Hasil dari penelitian ini menunjukkan bahwa ada minimal 6 perpindahan retorika di dalam khutbah jumat di majlis ugama islam Singapore, yaitu langkah 1, langkah 2, langkah 3, perpindahan 4 tipe 1, langkah 4 tipe 2, dan langkah 4 tipe 3. Langkah 1 digunakan untuk menceritakan latar belakang masalah, langkah 2 digunakan untuk memberikan contoh figure ulama muslim, langkah 3 yaitu digunakan untuk membuat kesimpulan dan maksud dari khutbah, langkah 4 model 1 yaitu untuk memberitahu maksud umum berdasar kehidupan nyata kita, langkah 4 model 2 yaitu untuk membandingkan hasil dengan referensi yang relevan, dan terakhir langkah 4 tipe 3 yaitu untuk menegaskan tujuan umum dari seluruh khutbah. Peneliti sangat berharap untuk para peneliti selanjutnya dapat menggunakan bingkai penelitian yang berbeda guna memperkaya khazanah eilmuan di bidang retorika

فتح الرزى أحمد سليمان. 2014 " تحليل الإنتقال للمنطق على خطبة الجمعة في مجلس أوكاما إسلام سيغفورا"

الأطروحة, شعبة اللغة الإنجليزية في كلية الانسانية, جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج.

المشرف : البروفيسور الحاج الدكتور موجيا راهارجو

مفتاح الكلمة : المنطق, الإنتقال, خطبة الجمعة.

الدراسة من المنطق الأساسي يعني البحث الذي يتعلق على استعمال اللغة التي تلبس الشخص لدعوة أو تأثير على المستمعين أو القارئ. في هذا البحث, الباحث ينظر لأخذ هذا البحث تحت الموضوع : انتقال المنطق على خطبة الجمعة في مجلس أوكاما اسلام سيغفورا. وهذه تسبب من حالين, الأول انتقال المنطق التجديد في البحث المنطقي. الثاني البحث الذي يتعلق المنطق قليل لدعوة الإسلام.

هذا البحث يتكون من حالين, الأول ما انواع المنطق الذي يلبس الخاطب عندما يحطب يوم الجمعة في مجلس أوكاما اسلام سيغفورا. الثاني ما الطريقة الخاطب يتعمل ذلك النطاق. وفي هذا البحوث الباحث يتعمل الوسائل يعنى فريم ويراك و في التحليل الباحث يتعمل نمط الطريقة ياغ و اليسون(2003)

الملخص في هذا البحث يدل على ستة الانتقال في خطبة الجمعة في مجلس أوكاما اسلام سيغفورا يعنى الانتقال الاول, الانتقال الثنى, الانتقال الثالث , الانتقال الربع نمط الاول, الانتقال الربع نمط الثنى, الانتقال الربع نمط الثالث, الخطبة الاول يتعمل لعلف خلفت البحث, الخطبة الثنى يستعمل لبيان المثال الرجال العلماء الاسلامية, الخطبة الثالث يستعمل خلاصة و اطرا ر في الخطبة, والخطبة الرابعة نمط الاول يعنى البيان المرور العامة على اساس الحياتى, والخطبة الرابعة نمط الثنى يعنى لتفضل على رفرينسى المتسبحة, والخطبة الرابعة نمط الثالث يعنى لتاء كيد الاهداف العامتى من الخطبة. قد رجوت الباحثين يستطيعون البحث المفارقة لغير العلوم في صعال المنطق.

Fathurrozi, Achmad Sulaiman. 2014 “*Analisis Perpindahan Langkah Retorika pada Khutbah Jumat di Majelis Ugama Islam Singapura*”, Skripsi, Jurusan Bahasa Dan Sastra Inggris , Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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CHAPTER I

INTRODUCTION

This chapter presents background of study, research problems, and objectives, scope and limitation, significance of the study, benefit in (academic field, research and implementation), scope and limitation, and definition of the key terms.

1.1 Background of Study

Every day people never stop speaking since it is a part of human life without speaking people cannot well convey whatever in their minds. However, in term of speaking, good speaker is somebody who can utter the message through the appropriate words. Thus, communication finesse necessitated for every human being.

Communication defined by way of one or several methods used to convey a message either in the same languages or in the different ones. People usually try to find the way to convey the intended message through the most effective use of language especially in the term of sermon/ khutbah. The preacher should use the best language style in delivering their messages. They could modify the choice of a particular topic to perform the order of the speech and word choices in order to attract the audiences. Hence, this is the spectrum

of ideological practices, the process of domination, employed within the discourse of the speech (Dijk, 1998, 2000 as cited in Irham .2012).

Along with development of knowledge, the term of art in the way of speaking is named rhetorical study (Effendy, 2005 as cited in Nurazzah.2013). Rhetoric is the art of using language to persuade, convince and enlighten and to discover knowledge (Hairson, 1978:76). In addition Saraka (1998; 19) said that the function of rhetoric is not simply to succeed in persuading the reader, but also to discover mean as near success as possible. In order to discover means of rhetoric, the writer in this case uses discourse analysis especially genre to elucidate the theories.

Discourse analysis is term initially introduced by Zellig Harris in 1952. Actually there are a lot of definitions in term of discourse analysis. However, the main point of discourse analysis is to make the communication more intelligible and done well (Paltridge: 2006). There are a lot of researches interested in examining the discourse analysis since Zellig Haris had introduced this term. Beginning from identity, genre, language style, discourse and pragmatic, discourse and religion and so forth. All of these kinds of discourse are concerned about what is the main purpose of the communication beyond the word or the level of the sentences and the relationship between

linguistics and non linguistics behavior and interrelated with context or situation (Dijk.1997; Partridge. 2006).

In this research, the writer will mainly explore the speech of Friday through the discourse analysis, chiefly in the rhetorical movement. Since the object of research is Friday's sermon, thus, this research will also has tight relation to religious discourse. Many researches in discourse fields have examined the phenomena of religion. Beginning the definition religious discourse is a discourse which is integrating into the aspects of religious (Jule and Allyson.2007). Mostly the religious discourses in which related to the sermon analyzed about the phenomena in the catholic and Christian. The latest research about sermon has conducted by Francois P. Viljoen¹ entitles Righteousness and identity formation in the Sermon on the Mount in 2013.

In the other hand in the Islamic context there are still a few researches related to the sermon chiefly in Friday's sermon. The latest research about Friday's sermon was conducted by Jurist Qadikhan with the title Politics in Muslim Friday Prayer in 2012. He stated in his researched that Friday's prayer is full of political aspects. Thus, the writer interested in observing the Friday sermon but in the area of rhetorical moves of Friday sermon.

Actually, in the term of Islam, Friday prayer is a kind of activity in which it always held by Muslim in every single Friday. Friday is a wonderful

day in Islam and represents a great weekly meeting in which the Muslims gather in the houses of Allah leaving aside all worldly affairs (Nadjif Jama: 2004). The time of Friday prayer is about similar to the time to pray dzuhur it is about 00:00 to 00 30 pm. It is mandatory for the every single Muslim who has achieved balligh (fledge) to go to the mosque every Friday for praying. In the context of Muslim, Friday praying is also believed as a media to get closer to Allah (Muslim's God) and to wipe out the sins, Allah (God) stated in his decree on holy Quran "O believers, when there is a call for Salat (praying) Friday, rush for the Dhikr of Allah and leave trade. (al-Jumu'ah:9)".

The statement above indicates Allah asks for Muslim to go Muslim to take a pray and leave their business. The prophet Muhammad (the greatest prophet of Islam) also has said related to the obligation of the Muslim for in Friday praying, "Whoever makes an ablution, and makes it well, then comes to the Masjid on Friday for Juma'ah, and listens to the Khutbah (speech) attentively and keeps silent, his minor sins between that Friday and the following Friday will be forgiven, with the addition of three more days. But, he who touches pebbles (during the Salat or Khutbah) has caused an interruption." It is clear from this that one should listen attentively to the Imam (preacher) during the Khutbah (speech), and not play with anything, such as a watch, prayer beads, or anything else, or you will lose your reward."

From the statements above, it can vividly be realized that praying Friday is one of mandatory worships in term of Islamic religion. In Friday praying, every Muslim must listen to the preacher's speech attentively. It is because in the speech there are a lot of beneficial advises that are delivered by the preachers in which the preachers are usually elected from the Muslim scholars and community figures. They are elected to be a preacher by the communities for their capabilities chiefly in Islamic knowledge and they are trusted to have good attitudes, benevolent, well manner, and so forth. In this case the researcher interested in choosing the the MUIS (majlis ugama islam Singapore) as the object of the research.

The Majlis Ugama Islam Singapura in which it is abbreviated as MUIS also known as the Islamic Religious Council of Singapore is a statutory board in Singapore. Its role is to look after the interests of Singapore's Muslim community. MUIS was established in 1968 when the Administration of Muslim Law Act (AMLA) came into effect. Its primary statutory role is to advise the President of Singapore on all Islamic matters as well as the religious interests and issues faced by the Muslim Community in Singapore.

Related to the Friday preacher, in this research mostly the writer will focus on how the preachers produced the rhetorical movement on their Khutbah (speech) to persuade the congregations. Since actually it is not easy

for somebody to make somebody else believes his speech especially in term of Islamic discussion (Indah.2007 as cited in kajian linguistic bahasa dan sastra).

1.2 Research Problems

According to the background of study this research intends to answer these following research problem:

1. What kind of rhetorical movements are produced by the preacher in the Friday's sermon at **MUIS (Majlis Ugama Islam Singapore)**.
2. How are those rhetorical moves used by the preacher?

1.3 Research Objective

Based on the research problem above, the research objective are:

1. To know the rhetorical movement of Friday's sermon at Majlis Ugama Islam Singapore
2. To describe the way preacher uses the rhetorical moves during the sermon.

1.4 Benefit of the Research

The writer expects this research will be useful for himself, readers, or everyone who interests in this research.

1.5 Benefit in Academic Field

This research is tightly related to linguistics aspects chiefly in discourse analysis (DA). In this research the writer will explain what is the actually discourse analysis, religious discourse in which related to Friday sermon "khutbah jumah", genre, speech, rhetoric, and so forth. Thus, from the writer's explanation hopefully can give more understanding about these topics.

1.6 Benefit in the Implementation

This research is focused on the move of rhetoric speech in the Friday praying. In this context, the researcher will examine the rhetorical movement used to convince their congregation in the Friday speech from the way of genre analysis. Hopefully, this research may useful for the readers mainly for every Muslim in which want to enhance their knowledge.

1.7 Scope and Limitation

In this research, the researcher elaborates the rhetoric with special focus on rhetorical move. Thus, this research only focuses on the rhetorical movement of the Friday sermon at **MUIS** (Majlis Ugama Islam Singapore). This sermon will be elaborated and analyzed by using the theory of Swales (1990) in which it is about move analysis. The researcher uses this kind of theory since he is a funding father of the move theory.

1.8 Definition of Key Terms

In order to avoid the misunderstanding and ambiguity in comprehending this research, it is necessary to give the key terms of some words below:

Genre is a class of communicative events which typically possesses features of stability name recognition, and so on.

Rhetoric is study of using spoken and written language effectively, which has the aims to convince, persuade and give information to the audiences through the art of speaking.

Moves are conventional strategies which are vary from one genre to another.

Sermon is an instrument to give a human motivation, goodness values, and to make them do the best act as such the instruction of the god. it can be delivered by prophet, minister, or clergy person.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, it will be mentioned the related literature of discourse analysis,, genre, move and rhetorical analysis. Thus, there will be some of classification of those in following explanation.

2.1 Discourse analysis

The term discourse analysis was the first introduced by Zellig Harris in 1952 as a way of analyzing connected speech and writing. Discourse analysis focuses on knowledge about language beyond the word, clause, phrase, and sentence that is needed for successful communication. It looks at patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used (Paltridge, Brian, 2006). Then, essentially a discourse analysis involves asking questions about how language, at a given time and place, is used to engage in the seven building tasks we have discussed earlier. The tools of inquiry we have introduced are meant to constitute six areas where the analyst can ask such questions. These tools are: situated meanings, social languages, figured worlds, intertextuality, Discourses, and Conversations (Gee, J, p. 1999, p.121).

2.2 Discourse community and genre

Swales (1990) gives the definition of discourse community as a set of common public goals in which in it broadly agreed. It has

mechanism for intercommunication among its members (e.g meetings, correspondence, newsletter, mailing list). Related to the research the discourse community of this research is the Friday sermon because the Muslim regularly performs it in every single Friday.

On the other hand, genre is a term for grouping texts together, representing how writers typically use language to respond the recurring situation. A genre comprises a set of communicative event, the member of which share some set of communicative purposes (Swales,1990). Exemplars of a genre exhibit various patterns of similarity in term of structure, style, content and intended audience. Genre is also a social action a speech event that has communicative goal shared by the members of a particular discourse community.

2.3 Rhetoric

An effective communication is important nowadays. People are insisted to have such a public speaking or critical skill. This skill is considered to be a basic need in all aspects because people can never live far away from others. They will need each other. It means those people will always communicate each other. They also need to express the idea effectively, both in writing and speaking. Whether we realize it or not that rhetoric always appears surrounding us. We employ rhetoric in our daily life.

Being conscious of how rhetoric works and transforms speaking, reading, and writing makes us more successful and good communicator, and discerns audiences more. So what is rhetoric? Rhetoric is regarded as a discipline of argumentation which concerns not only with the message but also with the determination of the most effective persuasive method of presentation. It frequently incorporates to the use of rhetorical figure/ device (Eves. 2009).

Based on Kock (2005) rhetoric is a practical subject, which also implies the normative values. It will teach us, not only to do certain things with words, but also to do these things well with words. Because rhetoric is about doing things well with words, we should always be very aware of what we are trying to do. In general, rhetoric teaches us that the function of a message which is intended to serve very largely in order to determine all the properties that the message should have which again, implies that messages meant to serve different functions will have very different properties. Rhetoric is not merely as a subject on how each individual can do his or her own thing with words, sometimes at the expense of others it also holds that we have language as communication to perform certain vital functions in society. Rhetoric has always been seen by some of its practitioners as the ongoing public discourse that has helped to establish human societies and hold them together; society would not have existed without the constant workings of rhetoric. In fact, the way rhetoricians

figure it, is in believing that if everyone is enabled and allowed to do their own things with words, and then it is the way in which the interest of society is best served. I see what Kock is trying to remark on rhetoric, functions to control audience's mind. Critically, we do not say words without any purpose. There should be an action to be done with these words, at least the audiences who read or hear will have a perception on what the idea is delivered. Any implied message in which it has different properties is expanded in order to get an effective effect of communication. Rhetoric is known as one of persuasive strategies to persuade the audiences.

This rhetoric appeared from 490-430 SM proposed by Empedocles as the politician who leads the rebellion to ouster the dictatorship in Greece at that time. As an orator he also granted his knowledge, the usage principle of rhetoric to people of Athena (Sosiawan, 2009). Historically, rhetoric can be very well theorized in strong sense that specific principles can provide with the direction for inquires into thought and persuasion. Rhetoric became a central to the political, educational, and poetic activities of historically specific periods, using formulations of such rhetorical concepts as ethos, phatos, topic, style, conversation, and decorum to illuminate the social practice of using rhetorical strategies to influence attitudes, beliefs and actions (Jost and Olmested, 2006: 2- 3).

Aristotle thought that a speaker's ability to persuade an audience is based on how good the speaker appeals to the audience in three different areas. These appeals are formed of what later rhetoricians have called as the rhetorical triangle such as: Logos appeals to the reason. Logos is also defined as the text of the argument, as well as how good a writer argues his/her point on Ethos appeal to the writer's character. Ethos can also be thought as the role of the writer in the argument, and how credible his/her argument is, Pathos appeals to the emotions and the sympathetic imagination, as well as beliefs and values. Pathos can also be thought as the role of the audience in the argument (in Lutzke and Henggeler, 2009). While, in Oxford dictionary rhetoric is defined as a speech or writing intended to Influence people, but that is not completely honest or sincere. The rhetoric applied in the form of writing. It can be called as rhetorical situation which has some elements. Besides, Aristotle defined rhetoric as discovering the best means of persuasion in any given situation; this definition might include not only the argumentative but also the expository or informative mode of discourse.

Rhetoric is implied at every moment human made that intends to produce something through the use of signs or symbols and some effects on other by words or facial expressions, or gestures or symbolic skills of any kind (Booth, 2004). There should be a rhetorical effect when you hear people who try to confirm or inform something to you. For instance, in

advertisement, the words used by the actor are attempting to do something, typically to sell something or the product offered. Thus advertising is the use of rhetoric in the service of selling (Pracejus, Olsen and O'gunn, 2006). The effects made by this rhetoric can be considered as the rhetorical power toward the audiences.

Some other rhetoricians controversially see that rhetoric is the art of deception. When you are good at using rhetoric on other people you eventually and all unknowingly use it on us. Even some of rhetoricians engage in its study often treat it as, at best, the art of manipulation of audiences, or promoting a reality or truth discovered through other means: a kind of icing to a cake that is produced by real thought. At least, we pay more attention to improve our communication in the levels of life, unless we also study more carefully about the rhetorical strategies we depend on (Booth, 2004:12). Rhetoric could be in many perceptions as how the rhetoricians have explored. The meaning of rhetoric depends on where it is implied. This could be type. A systematic research of the basic rhetorical classification of texts may offer insights for the researcher studying how texts are comprehended.

2.3.1 Classification of Text by Purpose

Classification of the text and the purpose is derived from Aristotle's theory as mentioned in the rhetorical elements. Aristotle classifies two kinds of arguments. The first is relying on external evidence

and another is on persuasion. Persuasion could be divided in three types; appeals to the character of the speaker (ethos), to the audiences (phatos), and to the subject (logos). This theory is also supported by Campbell offered by classifying discourse according to four purposes; to enlighten the understanding, to please the imagination, to move the passions or to influence the will (Faigley and Meyer, 1983).

2.3.2 Classification of Text by type

This classification of text type was advanced by the nine-teenth-century rhetorician, Bains. Bains forms the discourse into the four traditional modes of discourse such as narration, description, exposition, and argumentation (Faigley and Meyer, 1983).

2.4 Speech

Speech is that communication in which it is in line with through ideas , language, voice, bodily expression, and speaker 's personality, inform one or more other people or influence their attitudes and behavior in harmony with the speaker's purpose (Craig and Franklin, 1957 : 9). Still, speech differs from some other types of communication in that is outgoing types of behavior and operates whit listeners in a time sequence and immediate social situation (Laeli.2013)

Oxford advance learner's dictionary (2000:1292) literary defines the term speech as way of speaking, act of speaking, of formal talk given to an

audience. From this definition, speech physically can be many kind such as; preach, lecture, paper presentation, or inaugural speech. Anjali (2006;20) explicitly explained as a part of communication, so that all these kind must carry messages or ideas.

Still according to Anjali (2006 : 16), speech has a power to charge the speaker himself and other people. By speaking, an individual can enliven or control the life. Let us say, when someone has been brilliant idea about reprocessing the garbage, while he does not speak anything about that, as the result there will be no solution of the problem of garbage because nobody know his ideas. This is simple illustration of the importance of speech. This assumption possibly leads us to an understanding that speech is the manifestation of language, which takes a very significant role in everyday life.

In investigating a speech, researcher lists some types of speech in order to be able to analyze the object of this study. According to Rakhmat (2006: 17-19), based on the way the speech is delivered, speech is classified into impromptu, manuscript, memorizer, extemporary. The speech is considered become impromptu if there is no preparation before delivering speech. Let us say, when someone in the party and asked to delivered speech directly. Manuscript refers to speech with the complete text. In the other word, it refers to read a text before delivering a speech.

Memorizer is a kind of speech in which the speaker memorizes the content of speech. Extemporaneous is considered as the best type of speech because the speaker develops what will be delivered by himself based on his outline. The speech becomes the object of this study is included a manuscript because the preacher of the Friday sermon reads the text of the speech.

By referring to the objective of the speaker, Rahmad (2006:89-125) classifies speech into;

2.4.1 Informative speech

It is oriented to deliver or share information to enable the listener to know, understand, and receive what is informed. Ehninger, Monroe, Bronbeck figured out types of informative speech; oral report (annual report, project, governmental report), oral instruction (speech containing instruction from teacher to student, leader to official, director to secretary), and informative lecture (lecture, preach, paper presentation).

2.4.2 Persuasive speech

It is oriented to convince, control or attract listener's attention. Campaign speech and preach are two examples of persuasive speech. Joseph A. (1938: 205) stated that the vast majority of speeches are designed to convince the listener. The speeches of politicians, advertiser,

and religious leaders are probably the clearest examples of persuasive speeches. Furthermore, persuasive speech aims to influence an audience attitude toward something in which it can be described as favorable, undecided or unfavorable (Bryant and Wallace, 1947: 317). Then Pauland friend (1965: 265) said that the speech to persuade is often based on the speech to inform, it is usually necessary to give information as well as argument and to use persuasive the vices. It means that when speaker's purpose is to influence the doing, the thinking, or feeling of his audience, he must go beyond to give information.

2.4.3 Re - creating speech

It is not oriented to inform something or influence listeners but to attract enliven, and given an interlude. Discussing speech also means the organization of message, Since speech become a part of delivering message or idea Rakhmat (2006:35-36) described briefly the six forms in organizing message; deductive (the tour of the mind idea to facts or supporting idea), inductive (the tour of fact or supporting idea to the mind idea),chronological (based on time science), logical (based on the order of cause to effect or from effect to cause), spatial (based on the order of place) and topical(the order of specific topic).

2.5 Move

The application of genre analysis was started by Swales (1990) he attempts to investigate English for Specific Purpose (ESP). in the field of ESP, genre was focus on to analysis of regularities of structure that distinguish one type of text from another type. The most prominent and fundamental approach on doing genre analysis is discussing about “ moves” Liu (2012) said that “ moves is logic maneuver adopted by the communicators in written or spoken discourse. Such maneuver is evident in the unified functional meaning of a sentence or group of sentences in a written or spoken text. In this way, “move” function as a controlling element for which the event communicated. However, this model was modified when swales (1990) tried to offer an alternative account for the rhetorical movement in the research article introduction and assigned it a three move structure called the “ Create a Research Space, or Cars model. However, along with the running of time this model was not exemplary because there are some experts offer the new model of rhetorical movement framework, one of the most favorite model is the move model proposed by Yang and Allison (2003) as shown below :

Move 1: Background information

Move 2: Reporting results

Move 3: Summarizing results

Move 4: Commenting on results

Step 1: Interpreting results

Step 2: Comparing results with literature

Step 3: Accounting for results

Step 4: Evaluating results

Move 5: Summarizing the study

Move 6: Evaluating the study

Step 1: Indicating limitations

Step 2: Indicating significance/advantage

Step 3: Evaluating methodology

Move 7: Deductions from the research

Step 1: Making suggestions

Step 2: Recommending further research

Step 3: Drawing pedagogic implication

The move analysis is wider used for both written (e.g., Han ,2012; cheng, Sin, & Li,2008) or spoken discourse (e.g,Martinsen& dubsloff ,2012),this indicates that applying this theory to which he current study will be conducted is appropriate. It can be assumed to find the general structure of Friday sermon at masjid ugama islam Singapore (MUIS).

2.6 Previous studies

There are are some previous studies in which it had already conducted the same field of research in rhetoric movement:

Holmes (1999) revealed that the rhetorical structure of social science Discussion sections displayed some distinctive features, such as the result that there is no obligatory move. In addition, in a study carried out by Peacock (2002), it was found that there was no compulsory move in 252 Discussions from seven disciplines. In addition, there were some differences in terms of move employment and cyclist in the Discussions written by native and non-native writers. In three different corpora (Persian, English, and English as L2), Amirian, Kassaian, and Tavakoli (2008) found that although there was a kind of universality in moves across English and Persian texts, there were some discrepancies in the frequency and sequence of moves, such as the lack of a logical sequence of different moves in the English Discussions written by Persian writers. The marked difference was the pervasive use of 'Reference to previously mentioned statement' and 'Expressing wish for further research' moves in the Persian corpus that were not found in the English corpus. Results showed that Persian writers tended to make strong claims when explaining and justifying their findings and tried to validate their findings by repetitively referring to past literature. Although some studies have identified the schematic structure of research articles written by Thai writers, their focus was on other sections, such as the Abstract (e.g. Phanthama, 2000; Promsin, 2006) or Introduction (e.g. Im-O-Cha, Kittidhaworn, Broughton, & Panproegsa,

2004; Jogthong, 2001). From the previous studies that mentioned above, the researcher consider that his research entitle a rhetorical moves in the Friday sermon at Majlis Ugama Islam Singapore will be very beneficial, it is because there is no research about rhetorical moves in the Islamic location.



CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research method and the procedures design to answer the research question. The discussion includes the research design, data source, research instrument, data collection, data analysis.

3.1 Research Design

Definitively, a research design is a general plan helping the researcher to conduct the study in reference to the objectives, the method of data gathering and analysis and the strategy to present the findings and conclusion. As can be known that this research deals with the social science. It is because the language phenomena is directly related to the social circumstances.

Thus, the qualitative methodology is primarily used and applied to explore the problems. It is noted that this method tends to describe and investigate thoroughly certain phenomena of language in the society, especially in the context of discourse analysis. It is known that this research is also elaborated descriptively in its explanation especially in the chapter of finding and discussion. Therefore, the research design of this study is, descriptive qualitative because it is focused on analyzing the *Rhetorical movement of Friday sermon at MUIS (Majlis Ugama Islam Singapore)* and it will be analyzed by using the theory and move model of move model proposed by Yang and Allison (2003).

3.2 Data Source

The data source is in the form of “texts/manuscripts of Friday sermon” in which it is obtained through downloading from the official website of MUIS (Majlis Ugama Islam Singapore).

3.3 Research Instrument

The process of data, in this case, is gathered reading process. On the other words, the data and aspects of discourse are collected by applying a relevant technique of reading process. In relation to relevance of technique of reading process in this study, the skimming reading technique is mainly used due to the focus of the text. In qualitative research, the main instrument is the researcher him/herself as the collector and analyst of the data. It is believed that the researcher as a human being plays an important role in conducting the qualitative research based on the situational relevance of the social phenomena. It is because the speech is possibly taken from the human production. Therefore, it is related to the production of utterances, talks, and so forth.

3.4 Data Collections

In this research, the data is collected through downloading the speech text from the official website of Majlis Ugama Islam Singapore (MUIS), The texts of sermon which is used to be analyzed are two texts of Friday sermon starting at 21 March 2014 / 19 jamadilawal 1435 to 28 March 2014/ 26 Jamadilawal 1435.

3.5 Data Analysis

In this study, the data analysis is grouped and selected the relevant structures. Beside, it is got through the intensive reading with a technique in which it must be relevant to the technique of data gathering. Barry in Sakban Rosidi provides that the technique of intensive reading is well known as the technique of SQ3R (Survey, Questions, Read, Recall, and Review). Thus, the regular reading, in this research, it is strongly done due to the need of finding the gist, themes, topics of the speech conveyed . The move model proposed by Yang and Allison (2003) is used as the framework for the move identification because it was developed from the analysis of RAs in Applied Linguistics, which is also the focus of the present study. In addition, some moves in their model contain a wide coverage of the constituent steps which are used to realize the moves explicitly.

CHAPTER 4

FINDING AND DISCUSSION

This chapter discusses and analyses the data based on the move model proposed by Yang and Allison (2003) employed as the framework for the move identification. Thus, the researcher will analyze two Friday khutbahs based on the Yang and Allison's framework.

4.1 Findings

In this analysis the researcher attempts to display two khutbahs as the data and every single sentence of khutbah will be analyzed by using the framework above

(Khutbah 1) held 21 March 2014 / 19 jamadilawal 1435

Data 1

Dear blessed Friday Jemaah, Let us boost our sense of takwa towards Allah by increasing our knowledge as we continue on a journey of lifelong learning.

Analysis:

The sentence above is divided into two section the first is a salutation of the preacher addressed to the congregations by saying Dear blessed Friday Jemaah. Meanwhile the second is “ *Let us boost our sense of takwa towards Allah* ” indicates the invitation for both preacher and congregation to upgrade the taqwa towards Allah (God). In addition he (preacher) also expects that by expanding the knowledge,

he can get closer toward Allah. In this case, by using the Yang and Alison's framework it can be assumed that it included into Move 1" it is because this statement indicates the expectation / aim of both preacher and congregations.

Data 2

Hopefully by doing so, our sense of remorse (insaf) will deepen and it will be easier for us to continue to obey His commands and diligently avoid what Allah has prohibited upon us.

Analysis :

In this fraction the communicative intention of the preacher is he attempts to deliver his high expectation for increasing the knowledge for both the congregations and himself. It can be seen in the initial sentence, the phrase "*Hopefully by doing so*" the word *so* indicates knowledge as he delivered in the previous sentence (See: data 1). In the other hand, the sentence "*our sense of remorse (insaf) will deepen and it will be easier for us to continue to obey His commands and diligently avoid what Allah has prohibited upon us*". It refers to the outcome of having knowledge. By having a knowledge it can be easier to differentiate between everything which are obligated or prohibited by Allah. In this data the writer may assume that the data indicates to the Move 3, it is because the function of this move is to sum up the result of the khutbah. We know that the communicative purpose of the sermon mostly is to

make ourselves increasing the sense of our taqwa by obeying the commands and avoiding the prohibition of the Allah.

Data 3

My dear brothers. Due to His wisdom and justness every person that Allah s.w.t. created has different strengths and abilities

Analysis:

This is how the preacher repeats his salutation to all the congregations by saying “*My dear brothers*”. It is conducted by the preacher to state that every single in the muslim is loved by Allah, in the arabic mostly use the jumlah/sentence “*Ma’ashiral Muslimin Rahimakumullah*“. It is also usually employed by the preacher before delivering his statements. In the next sentence of data above indicates that he wants to show a cause and effect by using “*Due to His wisdom and justness every person that Allah s.w.t. created has different strengths and abilities*”, in this case, the writer divides the sentences into two parts, the first is due to his wisdom and justness and the second is every *person that Allah s.w.t. created has different strengths and abilities*. In the first sentence point outs the cause while in the second sentence shows the effects. Regarding on the writer’s frame work, the writer may assume that the first sentence could be categorized as Move 4 step 1” it is because in this step the preacher attempts to make a assumption. On the other hand, in the second sentence

could be classified as Move 4 step 3” it is because in this step the preacher attempts to evaluate his argument.

Data 4

The idea behind this is to allow us to mutually strengthen one another, and to reinforce the awareness that we each have our weaknesses and thus are in need of one another.

Analysis:

In this fraction the preacher is trying to strengthen his idea regarding his statement in the preceding sentences (See.data 3). Moreover, the word “*us*” above indicates that he is not only advising the listeners but also preacher himself. In this case, the preacher makes a generalization based on the reality in our life. Thus, the writers may assume that this data included into Move 4 step 1.

Data 5

Let us reflect on what Allah says in surah Al-Qamar verse 49:



Which means: “*Indeed, all things We created with predestination*”

Analysis:

In this fragment the preacher invites the congregation and himself to ponder upon the verse of Al-qomar 49 in the holy Quran which means: *“Indeed, all things We created with predestination”* . The cause of this revelation revealed (Asbabun nuzul) of this verse is when the unbelievers came to prophet Muhammad and invited him to make a debate with the topic about the problems of taqdir (Narrated by Bukhari and Muslim as cited in Tafsir Quran Perkata Hatta.Ahmad.page,530).

The preacher attempts to enhance his statements in prior through a verse of holy Quran. He used the holy Quran as the literature. The writer may assume that this is can be classified into Move 4 step 2”. It is because in this section the preacher provides the literature to strengthen his argument.

Data 5

This is indeed the wisdom of Allah, whereby each person is given his or her own strength.

Analysis:

After delivering a verse of holy Quran, he expands his argument. The word indeed above indicates that he is likely to express his seriousness in delivering his speech. In the other hand, the sentence “whereby each person is given his or her own strength” has a communicative intention to express the effect of the cause (the

wisdom of Allah). In this circumstance the writer may assume that this data could be included into Move 4 step 3. it is because in this step the pracher attempts to explicate his arguments.

Data 6

As parents, what is important is that we identify the strengths and weaknesses of our children. We should then help them develop their potential further to the best of their abilities.

Analysis:

In this data the word we indicates that the preacher is not only ask the listener/congregation but also for himself. It is stated in the initial sentence it has a communicative intention for advising that as a parent it will be very crusial for knowing the capability of their children. Meanwhile, in the further sentence he explicates the reason of his statement in the initial sentence through uttering "We should then help them develop their potential further to the best of their abilities". In this case the writer may assume that it can be classified as move 4 step 3 since in this step the pracher attempts to explicate his arguments.

Data 7

Just look at the story of a famous scholar, Ibnu Hajar Al-Asqalani He was an orphan who came from a very poor family. Despite his extremely humble background,

Analysis:

In this fraction the preacher attempts to invite the hearer to remind the history of famous islamic scholar “Ibnu Hajar Al-Asqalani” . At this point, he gives the information relates to the Ibnu Hajar’s background in the initial Ibnu Hajar even he is a famous scholar he was not born from rich family but very poor family. It can be seen in this sentence “He was an orphan who came from a very poor family” In this case he attempts to make a generalization based on the reality of our life stating that everybody can be a successful person even though he/she is coming from poor family. From the data the writer may assume that it could be included into two kind of moves the first is Move 2, it is because it employs a figure of somebody, and the second is Move 4 step 1” it is because in this data the preacher makes a generalization based on the reality in our life

Data 8

He had a very positive attitude in life. He worked hard, he was dedicated, consistent and never gave up. Ibn Hajar Al-Asqalani was initially identified as a student with average intelligence, and in fact, it was said that he often forgot what was taught to him.

Analysis:

In this data the preacher continues the story of the Ibnu Hajar by explicating the Ibnu Hajar's attitude. He explains a contrastive behaviour of Ibnu Hajar. Ibnu Hajar was known as average student and often forgot what he had to him by his teacher. Mostly in our reality of life the average student usually do not have a huge passion and dedication in terms of their education. However, Ibnu Hajar is different even though he is an average student but he is very diligent it can be seen from this sentence "He had a very positive attitude in life. He worked hard, he was dedicated, consistent and never gave up". In this data the preacher also wants to give an advice that everything can be achieved when we are consistent. Like in the preceding data the writer assumes that it can be included into Move 4 step 1 it is because in this data the preacher makes a generalization based on the reality of life.

Data 9

However, according to a report, things changed after he witnessed how droplets of water could carve out a hole in a piece of rock. It was then that he became

inspired and reached the realisation that if he worked hard he would eventually attain success.

Analysis:

In this data there is a moral value or moral life which usually can be found when we are having a class. At this point, the communicative intention of the preacher is telling how Ibnu Hajar got the god's guidance / wisdom. From the data, it can be considered that hard working and persistency can make somebody attain a success like in the sufism's proposition it is very eminent the slogan " *Al istiqamah khairun min alfi karomah*" which means one persistence is better than a thousands of previlages. Ibnu hajar realizes that he is just ordinary person in the initial. However he believes that he can be a succesful person if he become hard worker as witnessed how droplets of water could carve out a hole in a piece of rock. He believes that if he persint in learning he will get success. The writer may assume this data could be included into Move 4 step 1" it is because in this step the preacher makes a generalization based on the reality in our life.

Data 10

Due to his sheer diligence, hardwork and earnestness, Allah s.w.t. granted him with extensive knowledge such that he became an ulama (scholar). His writings were sharp and extensive, producing works in various fields including Quranic sciences,

As-Sunnah, Fiqh and so on. One of his well-known works is "Fathul Baari – Syarah Sahih Bukhari".

This data showing us the effect of Ibnu hajar's earnestness which makes him being a very good person and has a really bright memory as we can see in this sentence "*Due to his sheer diligence, hardwork and earnestness, Allah s.w.t. granted him with extensive knowledge such that he became an ulama (scholar)*". From this sentence, it is told that the dreams of Ibnu Hajar are coming true. He is not only smart in one discipline like Quranic sciences but also in other fields included Hadiths, Fiqh, and soon. His contributions are well known over the time. Fathul Baari is his master piece which leads him very popular in the Hadiths lovers. The writer may assume that the preacher here has a communicative intention to invite both the congregation and himself following the Ibnu Hajar's earnestness in learning a knowledge. Thus, the writers may assume that it can be included into move 4 step 3 since in this step the preacher attempts to explicate his arguments in the preceding sentence.

Data 11

Because of his knowledge, he continues to be revered as an ulama whose works are referred to until today. Allah s.w.t. says in surah Al-Mujadilah verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ

Which means: “ *Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.*”

Analysis:

In this fraction, the preacher attempts to continue his story regarding Ibnu Hajar by purpose taking a moral value of Ibnu Hajar's life. The preacher here provides a very popular nerve of holy alquran in which it is usually become a slogan in the academic fields. Al Mujadilah nerve 11 is a very well known ayat/nerve; mostly Islamic students have known this nerve. In this context, this nerve employed by the preacher indicates that he has a communicative intention to strengthen his argument in the preceding by showing a nerve of holy Quran. It is said that ulama is a selected person consequently Allah will raise by degree for those who become ulama until somebody who sits together with ulama will get merit of the god as prophet muhammad reveals ” *Mujalasat al ulama'i ibadatun*” which means siting along with ulama (*educated people*) is a rewarding deed (Hadits narrated by Addailami) . Ulama can be translated as somebody who has a knowledge. Thus, in order to become an ulama somebody mandatoried to have a good knowledge consequently he/she must works hard as what has conducted by Ibnu Hajar. The writer may assume that this data can be clasified into Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his preceding arguments.

Data 12

My Dear brother. The story of Ibn Hajar holds many valuable lessons for us.

Analysis:

It can be divided into two contexts. The initial is the salutation. It can be seen that here once again the preacher repeats his salutation for all the congregations by saying “*My dear brothers*”. It is conducted by the preacher to state that every single muslim there who come to pray jumuah is loved by Allah, in the arabic mostly use the jumlah/sentence “ *Ma’ashiral Muslimin Rahimakumullah* “. The second is the sentence “the story of Ibn Hajar holds many valuable lessons for us. Among them”: from his statement it indicates that he has a communicative intention to convince the listeners and also himself taking a valuable lesson of the story of Ibnu Hajar. Thus, the writer may assume that this data can be categorized as Move 1” it is because this data there is an expectation / aim of both preacher and listeners.

Data 13

All of us, especially those with children, need to understand that our children, and also ourselves, have unique abilities and we need to also understand that these are special gifts bestowed by Allah s.w.t.

Analysis

It can be realized from the word “our” and “we” indicates that the preacher is not only invites all of the congregations but also himself to care of the children especially regarding to the aspects of capabilities. He stated that everybody has

uniqueness that all of these are the gift of Allah. In this case, the main intention of the preacher is considering and understanding about the capability of their children. The writer may assume that this data may included into Move 1” it is because this statement indicates the expectation for both preacher and listeners.

Data 14.

We should never look down on them. If our children have difficulties in studying or mastering a subject, this does not mean there is no hope left for them

Analysis:

On the data above, it is the implementation of understanding the children. The preacher prohibits the listeners and him embittering their children it can be seen in this sentence” We should never look down at them “.the word never can be interpreted we are allowed to look down at them forever. As we know that, the parents are the most prominent figures in establishing the basic knowledge and also mental of children moreover mother as the prophet states “ *Al umm madrasat al ula*”. The more the parents caring of their children the better their children become educated people. In this circumstance, the writer may assume that it can be included as the Move 3” it is because the function of this move is to sum up the result and the data here provides the sum up of the result.

Data 15

It is most likely that they have other skills which can be developed and will allow them to contribute to their families and the community.

The writer may assume that the speech above can be interpreted as follow. As a parent, we must give a chance for our children to establish and develop their creativities as long as it is good for them. It is because if we allow them sharpen their skills of consequently it will be very beneficial for the parent since they will grow as creative people and creative people mostly will give a good contribution not only for their family but also for the community in their surroundings. It can be assume thata data above included into "*Move 4 step 1*" it is because in this step the preacher makes a generalization based on the reality in our life.

Data 16

Second: As we seek the favours or nikmat from Allah, strive hard and with confidence Strengthen our belief in Allah s.w.t. and place our hopes only with Allah and never feel discouraged with what He has blessed us with.

Analysis:

In this fraction, the preacher invites to know two main points in order to attain the dream. The first is keeping up the hard working to get and the second is placing

our hopes only with Allah. Placing our belief in Allah is very prominent besides hard working because it can make god bless us and it is a key to get many miracles in our life. It can be related when we see the holy Quran surah At thalaq verse 3rd states “wa yarzuquhu min haitu la yahtasib” which means and surely Allah will give you unpredictable luck and fortune. It can be assumed that the preacher here attempts to make a generalization based on the reality of life. Thus, in this case, the Move 4 step 1 is employed its function.

Data 17

Whatever it is that we seek from His blessings – be it knowledge, sustenance, skills and so on – requires patience, endurance and gratitude. Giving up and feeling discouraged will only bring us further from Allah and destroy our hopes for this world.

Analysis:

The preacher enhances the power of his argument in this section. He listed that everything in the world required an action in gaining it. He prohibited us to give up and destroy our hopes in traveling on this world because when we do it will make us further from Allah. It relates to the statement in the holy alquran at surah Yusuf verse 87th “Wa la taiaasu min rouhillah innahu la yaiasu min rauhillahi illa qoumun alkafirun” which means never despair of the mercy of Allah. Certainly, no one despairs of the mercy of Allah except the disbelievers. In this fraction, the preacher

can be assume uses the "Move 4 step 1" it is because in this step the preacher still makes a generalization based on the reality in our life.

Data 18

Imam Ibn Hajar managed to attain a high level of knowledge because of his diligence and perseverance.

Analysis:

At this point, he attempts to make the congregations reminding what he have told in the preceding section about Ibnu Hajar. He wants the congregation can attain a high level of the diligence and persistence in order to achieve the dreams as Ibnu Hajar as he has explicated in the preceding. From the data the writer may assume that it could be included into two kind of moves the first is Move 2, it is because it employs a figure of somebody, and the second is Move 4 step 1" it is because in this data the preacher makes a generalization based on the reality in our life

Data 20

The prophets did not taste success without first being tested with hardship, difficulties and various challenges. Which is why Nabi s.a.w. said:

المُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ
خَيْرٍ، إِحْرَاصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتِعْنِ بِاللَّهِ وَلَا تَعْجِزْ

Which means: *“The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart”*. [Hadith narrated by Imam Muslim]

Analysis:

In this fraction, the preacher has a communicative intention in which he wants to strengthen his argument regarding the importance of maintaining a diligent and perseverance in the process of gaining a dream. At this point, as he stated, it can be assume that difficulties will make us stronger. So, whenever we get difficulties, just seek the help of the Allah as our god. The ”Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his argument

Data 21

Let us, from time to time, increase our knowledge in accordance with the times. Let the knowledge that we have attained bring us closer to Allah,

Analysis:

After giving a hadits a preacher invites both the congregation an himself to praise to Allah. Expecting that the knowledge that they have can bring them to get close to Allah. In this point, the writer ay assume that this data can be included into ”Move 1“ it is because in this statement show the aims after delivering khutbah.

Data 22

Let the knowledge that we have attained bring us closer to Allah, increase our love for goodness and multiply our contributions to others, and as our investment to attain a place in paradise as promised by Allah s.w.t. O Allah, enrich us with knowledge, adorn us with the softness of our hearts, beautify us with takwa and grant us good health. Amin. Ya Rabbal 'Alamin.

Analysis

This is the ending section of the khutbah, in this point, the sentences of the preacher are full of the expectations. as we can see in the data above that the preacher one of the sentence above is also a section of Dua (pray) it can be recognized in the data above he utilizes the word "O Allah" and ending by Amin. Ya Rabbal 'Alamin. The writer may assume that this kind of data employs Move 3" it is because the data sum up the result of the khutbah.

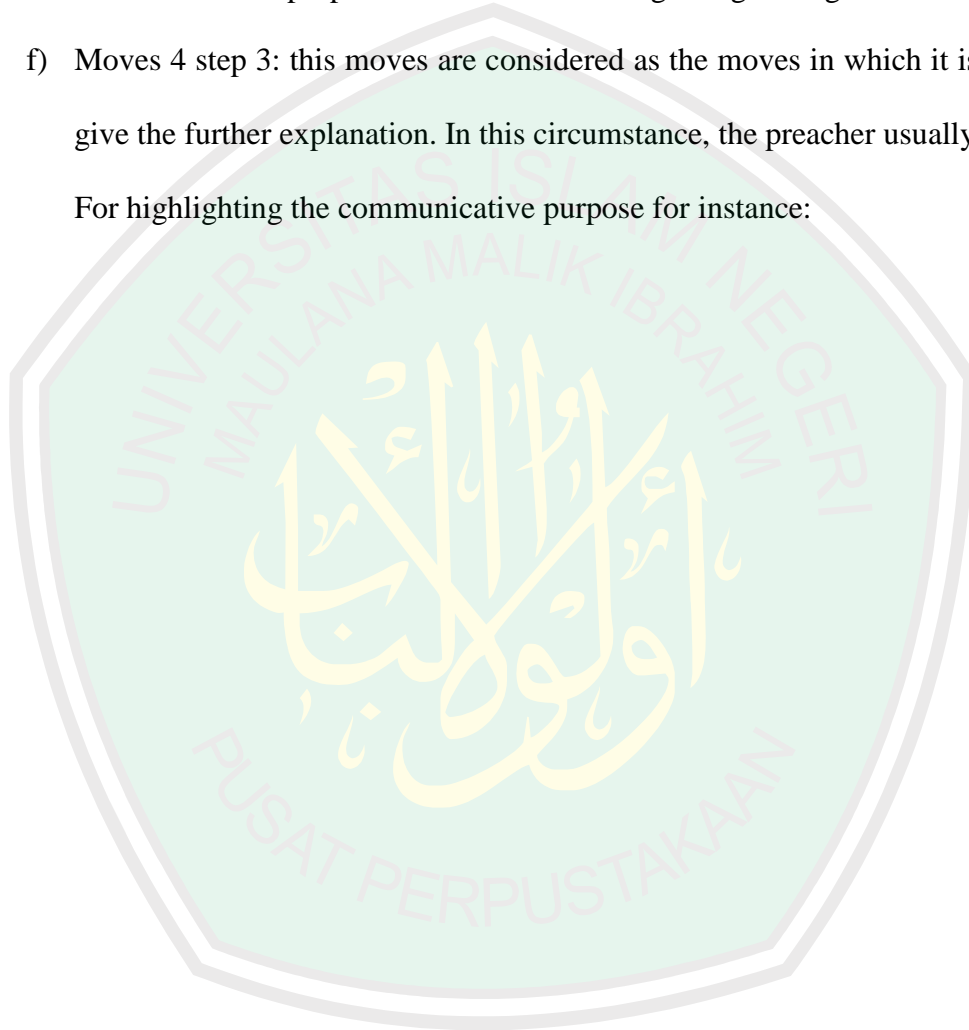
4.2 Discussion

In this part, the researcher discusses the findings of the rhetorical moves in the khutbah. From data of khutbah above, it can be assumed, there are four kinds of moves in in which each of moves has different purposes and aims in term of the context. There are six kinds of moves in the Friday sermon. There are Moves 1, Moves 2, Moves 3, Moves 4 Step 1, Moves 4 Step 2, and the last is Moves 4 Step 3

From data above, the writer may assume that six kinds of rhetorical moves are employed by the preacher as follow:

- a) Moves 1: The preacher employs this kind of moves to express the aims or purposes of the object intended (khutbah). For instance: the preacher give a salutation in the opening of the khutbah, giving a background and so forth.
- b) Moves 2: The moves 2 are considered as the moves to report a result. In this case, the preacher usually employs this kind of moves by figure of Muslim scholar for explicating his arguments. In the data above, he employs the figure of Ibnu Hajar.
- c) Moves 3: These kinds of moves are employed to summarize the expectation in the khutbah. Especially, after having a khutbah as we can see in the data 22 above “O Allah, enrich us with knowledge, adorn us with the softness of our hearts, beautify us with takwa and grant us good health. Amin. Ya Rabbal ‘Alamin.
- d) Moves 4 step 1: this step is considered as the moves for interpreting result of the study. In this circumstance, moved 4 are used by preacher commonly for explaining and informing the congregation about the general thought based on our life reality. For instance: “ Giving up and feeling discourage will only bring us further from Allah and destroy our hope for this world.”

- e) Moves 4 step 2 : This step is considered as the move which compare the result with the literature, in the data the preacher provides a nerve of holy quran and the hadits of the prophet Muhammad in strengtening his arguments
- f) Moves 4 step 3: this moves are considered as the moves in which it is used to give the further explanation. In this circumstance, the preacher usually used For highlighting the communicative purpose for instance:



CHAPTER V

CONCLUSION AND SUGGESTION

After presenting the research findings and discussion in the previous chapter, the researcher makes a conclusion and gives a suggestion to the reader, particularly for the next researchers who want to conduct the same research.

5.1 Conclusion

Based on the data analysis and discussion, the researcher concludes the outcome of the present study that in the sermon at Majlis Ugama Islam Singapore at least has 6 kinds of moves after the researcher analyzed by using move model proposed by Yang and Allison (2003). They are: Move 1, Move 2, Move 3, Move 4 Step 1, Move 4 Step 2, and the last are Move 4 Step 3. Each of moves has different purposes and aims in term of the context.

The moves 1 hold the most frequent move among the others. This kind of moves used to explain the background, aims and purposes of the study For instance: “Let us continue developing our takwa towards Allah s.w.t. by inculcating a deep sense of piety, obeying all of His commands and avoiding what He has prohibited upon us”. From the statement above we may assume that the aims and the purposes of the Friday sermon is to enhance our sense of piety toward Allah.

5.2 Suggestion

Based on the research result, some suggestion concerning with the topic can be given to the students of English Letter and Language Department and other researchers who want to conduct in the same field.

The researcher suggest for the future researchers who are interested in analyzing the rhetorical moves, in the initial you should understand well the history of the rhetoric itself prior to conducting your research. Second, the next researcher can use the other expert frame works of moves analysis in order to find something new in the field of rhetorical study.

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Appendices

Data 1 (khutbah 1) held 21 March 2014 / 19 jamadilawal 1435

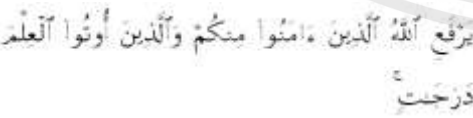
Discourse unit	Communicative intentions	Kind of moves
<p>الْحَمْدُ لِلَّهِ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَقَضَىٰ بِمَا يُرِيدُ حِكْمَةً وَحُكْمًا، أَنْعَمَ بِالنِّعَمِ ابْتِلَاءً وَامْتِحَانًا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ذُو الْجَلَالِ وَالْإِكْرَامِ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَفْضَلُ الْأَنْبِيَاءِ وَصَبَّاحُ الظَّلَامِ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْدُ فَيَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ حَيْثُ مَا كُنْتُمْ، فَإِنَّ اللَّهَ</p> <p>يَعْلَمُ سِرَّكُمْ وَعَلَانِيَتَكُمْ</p>	<p>Salutation, with the praises to the Allah and prophet Muhammad.</p>	<p>“Move 1“</p> <p>it is because in this statement show the background information and the aims of the khutbah itself.</p>
<p>Dear blessed Friday Jemaah,</p>	<p>Addressing to the audiences/ congregations.</p>	<p>”Move 1” it is because this statement indicates the expectation / aim of both preacher and listeners.</p>

Let us boost our sense of takwa towards Allah, by increasing our knowledge as we continue on a journey of lifelong learning.	Invitation for both the listeners and preacher himself .	”Move 1“ it is because in this statement show the aims of the khutbah itself.
Hopefully by doing so, our sense of remorse (insaf) will deepen and it will be easier for us to continue to obey His commands and diligently avoid what Allah has prohibited upon us.	Showing an Expectation	”Move 3” it is because the function of this move is to sum up the result of the khutbah
My dear brothers,	Addressing to the audiences/ congregations.	”Move 1” it is because this statement indicates the expectations / aims of both preacher and listeners.
Due to His wisdom and justness,	Showing a cause/reason	”Move 4 step 1” it is because in this step the preacher makes an interpretation and assumption
every person that Allah s.w.t. created has different strengths and abilities	Showing effects of the cause	“Move 4 step 3” it is because in this step the

		pracher attempts to evaluate his argument.
The idea behind this is to allow us to mutually strengthen one another, and to reinforce the awareness that we each have our weaknesses and thus are in need of one another.	Advising the listeners and preacher himself.	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
<p>. Let us reflect on what Allah says in surah Al-Qamar verse 49:</p>  <p>Which means: “Indeed, all things We created with predestination</p>	Invitation to think / remind about the verse of the holy quran.	”Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his argument

This is indeed the wisdom of Allah, whereby each person is given his or her own strength	Showing effects of the cause	“Move 4 step 3” it is because in this step the preacher attempts to explicate his argument.
As parents, what is important is that we identify the strengths and weaknesses of our children. We should then help them develop their potential further to the best of their abilities.	Advising to the parents for knowing about the capability of their children	“Move 4 step 3” it is because in this step the preacher attempts to explicate his argument.
Just look at the story of a famous scholar, Ibnu Hajar Al-Asqalani.	Exemplifying a famous figure muslim scholar	”Move 2” it is because this sentence employs the figure in the khutbah
He was an orphan who came from a very poor family. Despite his extremely humble background,	Giving an information about the background of ibnu hajar	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
he had a very positive attitude in life. he had a very positive attitude in life. He worked hard, he was dedicated, consistent and never gave up.	Exemplifying a good attitude of a Muslim scholar.	”Move 2” it is because this sentence employs the figure in the khutbah
Ibn Hajar Al-Asqalani was initially	Informing that Ibnu Hajar	”Move 2” it is because

<p>identified as a student with average intelligence, and in fact, it was said that he often forgot what was taught to him</p>	<p>was also ordinary person in the initial</p>	<p>this sentence employs the figure in the khutbah</p>
<p>However, according to a report, things changed after he witnessed how droplets of water could carve out a hole in a piece of rock. It was then that he became inspired and reached the realisation that if he worked hard he would eventually attain success.</p>	<p>Telling how he got the god's guidance / wisdom.</p>	<p>"Move 4 step 1" it is because in this step the preacher makes a generalization based on the reality in our life.</p>

Due to his sheer diligence, hardwork and earnestness, Allah s.w.t. granted him with extensive knowledge such that he became an ulama (scholar).	Showing a cause.	“Move 4 step 3” it is because in this step the pracher attempts to explicate his argument.
His writings were sharp and extensive, producing works in various fields including Quranic sciences, As-Sunnah, Fiqh and so on. One of his well-known works is ”Fathul Baari – Syarah Sahih Bukhari”.	Showing an effect of the good effort	“Move 4 step 3” it is because in this step the pracher attempts to explicate his argument.
Because of his knowledge, he continues to be revered as an ulama whose works are referred to until today. Allah s.w.t. says in surah Al-Mujadilah verse 11:  Which means: “ Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with	Strengtening the effect by showing the verse of holy quran	”Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his argument

what you do.”		
My dear brothers	Addressing to the listeners	”Move 1” it is because this statement indicates the expectation / aim of khutbah both preacher and listeners.
The story of Ibn Hajar holds many valuable lessons for us. Among them:	Informing to the listeners	”Move 1” it is because this statement indicates the expectation / aim of both preacher and listeners.
All of us, especially those with children, need to understand that our children, and also ourselves, have unique abilities	Inviting the congregation to Consider that everybody is unique	”Move 1” it is because this statement indicates the expectation / aim of khutbah both preacher and listeners.

And we need to also understand that these are special gifts bestowed by Allah s.w.t.	Considering the godsend.	”Move 1” it is because this statement indicates the expectation / aim of khutnah for both preacher and listeners.
We should never look down on them. If our children have difficulties in studying or mastering a subject, this does not mean there is no hope left for them	Prohibition to look down our children	”Move 3” it is because the function of this move is to sum up the result
It is most likely that they have other skills which can be developed and will allow them to contribute to their families and the community.	Giving our children to develop their own creativities	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
Second: As we seek the favours or nikmat from Allah, strive hard and with confidence	Showing the requisite	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
Strengthen our belief in Allah s.w.t. and place our hopes only with Allah and never feel discouraged with what	Invitation for listeners and preacher himself	”Move 4 step 1” it is because in this step the preacher makes a

He has blessed us with.		generalization based on the reality in our life.
Whatever it is that we seek from His blessings – be it knowledge, sustenance, skills and so on – requires patience, endurance and gratitude.	Showing a requisite and a result	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
Giving up and feeling discouraged will only bring us further from Allah and destroy our hopes for this world.	Informing the listener	”Move 4 step 1” it is because in this step the preacher makes a generalization based on the reality in our life.
Imam Ibn Hajar managed to attain a high level of knowledge because of his diligence and perseverance	Exemplifying the figure of ibnu hajar	”Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his argument
The prophets did not taste success without first being tested with hardship, difficulties and various challenges. Which is why Nabi s.a.w. said:	Exemplifying the prophet	”Move 4 step 2” it is because in this section the preacher provide the literature to strengthen his argument

<p>المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك، واستعن بالله ولا تعجز</p> <p>Which means: “The strong believer is better and more beloved to Allah than the weak believer although there is good in each. Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart”.</p> <p>[Hadith narrated by Imam Muslim]</p>		
<p>Let us, from time to time, increase our knowledge in accordance with the times. Let the knowledge that we have attained bring us closer to Allah,</p>	<p>Invitation to get closer to god</p>	<p>”Move 1“</p> <p>it is because in this statement show the aims of the khutbah.</p>
<p>Let the knowledge that we have attained bring us closer to Allah, increase our love for goodness and multiply our contributions to others, and as our investment to attain a place in paradise as promised by Allah s.w.t.</p>	<p>Expectation</p>	<p>”Move 3” it is because the function of this move is to sum up the result of the khutbah</p>
<p>O Allah, enrich us with knowledge, adorn us with the softness of our</p>	<p>Expectation</p>	<p>”Move 3” it is because the function of this</p>

<p>hearts, beautify us with takwa and grant us good health. Amin. Ya Rabbal 'Alamin.</p>		<p>move is to sum up the result</p>
<p>بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ، أَقُولُ قَوْلِي هَذَا وَاسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ ، وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، فَاسْتَغْفِرُوهُ يَا فُوزَ الْمُسْتَغْفِرِينَ يَا لِحَاجَةِ الثَّائِبِينَ .</p>	<p>Expectation and prayer.</p>	<p>”Move 3” it is because the function of this move is to sum up the result</p>

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