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Thematic Analysis of the Content of the Friday Sermon in Negeri Sembilan

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Abstract

The mosque is a superior institution in building the unity of the ummah in addition to the development of the spiritual element of each individual. The Malaysian Mosque Rating Standard (SPMM) developed by the Department of Islamic Development Malaysia (JAKIM), is an instrument in measuring the level of achievement of mosques in service delivery. The four main components arranged as a measure are management, entertainment, infrastructure facilities, and the environment. One of the criteria assessed was the implementation of Friday sermon delivery through document review methods, structured observations, and interviews with mosque worshipers by appointed panels. The assessment proves the importance of the sermon in contributing to the development of the ummah in a place. The sermon is a weekly da'wah platform delivered by the preacher on the pulpit in the form of religious advice or messages. It is not only a basis for motivation for the improvement of spiritual practices as organized by Imam al-Ghazali in the process of mental training (*riyadhah al-nafs*), but it is also a reminder and guide to Muslims during the week. However, some researchers still voice weaknesses and gaps in the content of the sermon text so that the content is not seen to have a profound impact and impact on the congregation. Therefore, this study aims to examine the content theme of the Friday sermon that is most frequently discussed in the Friday sermon. This study uses a qualitative method with content analysis method on the text of the Friday sermon for the year 2019 which is uploaded in the official website of the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS). The results of this study will be able to analyze the frequency of themes discussed and presented in the sermon in Negeri Sembilan.

Keywords: Sermon, Thematic Analysis, Negeri Sembilan Religious Affairs Department

Introduction

Friday prayers are like a ceremony for Muslims to gather weekly to perform prayers and meet as well as listen to messages from the preacher for the week. The message from the preacher is very important to remind the community and provide guidance because all Muslims gather on that day. However, one of the aspects that guarantee its effectiveness is its content (Erwin, 2014) because it can explain many things in detail that are strengthened by strong facts and propositions. Friday sermon is a mandatory pillar in Friday prayers and is a medium da'wah specifically for Muslim men. Usually, the text of the Friday sermon revolves around problems

or issues that arise among the Muslim community delivered by the preacher from the pulpit. (Hamid, 2019).

From the field of Arabic knowledge, the term *khutbah* is a derivative name from the verb *khatabah* which means to have spoken. While the word *khatabah* means speech and *khitabah* means rhetoric, oratory, speech, lecture, and discourse. In terms of terminology, the word *khutbah* is the word *mufrad khataba* which comes from the word *masdarnya al-khitab* which means speech on the pulpit or the words spoken. While the word *khutbah* is isim kalam means the word or speech of the preacher. In terms of verbs, *khatabah* means speech delivered on the pulpit. In Arabic literature, sermons are the art of speech spoken to the public for satisfaction as well as to attract attention through the way of hearing and seeing (Ghazali, tth).

Friday Sermon means a speech spoken by a preacher. Sermons are also defined as speeches or lectures that contain religious teachings or advice (Hassan, 2018). Friday sermons play an important role in the formation of the Muslim community to be the best individual in line with the guidelines and Syariah that have been set by Islam. A sermon is one of the forms of *da'wah* that is delivered orally (Bani 'Amir, 1999) and is one of the methods of *da'wah*, namely *al-maw'izah al-hasanah*. From the time of ignorance, the sermon has been one of the mediums of communication in conveying advice and messages to the community covering various aspects of daily life involving morals, worship, faith, muamalah, and sharia. As the hadith narrated by al-Baihaqi that Rasulullah S.A.W has said which means:

"Indeed, I state that the sermon is a reminder."

In Negeri Sembilan in particular, the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) has prepared sermon texts written by a panel of appointed writers consisting of senior State Mosque officials, senior JHEAINS officials, Mosque Executives in Negeri Sembilan, and from various backgrounds from agencies selected. In the preparation of the sermon text, there is a series of workshops conducted to ensure its preparation based on the theme, content, and facts concerning the Guidelines for the Friday Sermon Negeri Sembilan. To ensure the quality of the sermon text to be published, JHEAINS ensures that it must go through procedures such as the selection of sermon titles throughout the year (*taqwim*), preparation of text synopsis, writing text by panels, text review by panel reviewers, typing and rendering text and uploading to the site JHEAINS official website. In response to the paperless approach, JHEAINS no longer prints sermon texts on behalf of mosques and suraus on Fridays, it is sufficient for committees or preachers to download digital texts for use on Fridays.

Research Problems

Often looking at the atmosphere when the Friday sermon is delivered, we will never miss seeing the phenomenon of lethargy, delusion, laziness playing gadgets, and some even chatting with friends. Have we ever wondered what is the cause of all this?. No less than that, there are a handful of individuals who deliberately miss and casually attend the mosque on Fridays so as not to have to wait long for the sermon to be delivered. Feeding a thirsty throat under a hawker umbrella in the mosque parking lot while chatting and lighting a couple of cigarettes is a common sight. This is one of the challenges in the delivery of a sermon. The

challenge also increases when it comes to ensuring that the sermon delivered has a place in the hearts of the congregation and is then appreciated and practiced in daily life. As stated by Hamdan Y, 2015 in his study, the Friday sermon has not reached the level of an effective communication medium to Muslims due to the factors of the preacher, the content, and the body that publishes it.

Through previous studies, there are several factors identified as contributing to this problem. In the study of Moiden, Hamid (2013) who analyzed language errors in the text of the sermon, they found that errors in language will inhibit the message to be conveyed to the congregation. It can also have the effect of lowering the reputation of the agency that published the text of the sermon. According to Corder (1973) also, language errors occur due to the speaker who changes, transitions or disappears utterances that are sounds, morphemes, words, or phrases that cause the formation of sentences that have errors in them. The function of language in general is a tool for expressing feelings or self-expression. Through the use of language, human beings will be able to openly convey what they think and feel in their hearts (As'ad, 2017)

The content of the sermon can be an effective medium of mass communication (Bakar, Tajudin & Safian, 2007) At the federal level, the text of the sermon was prepared by the Department of Islamic Development Malaysia (JAKIM) which aims to control the content of the sermon so as not to touch on political issues and control racially sensitive issues. In fact, in each state, the State Islamic Religious Department (JAIN) plays a role in publishing the text of their sermons so that it can follow current developments in each state. The preparation of the sermon text based on the guidelines is done carefully so that the content is in line with the current topic. Similarly, in public speaking, delivery requires the structuring of speech so that the listeners can pay attention, focus, understand and easily remember the essence of the speech they hear.

Various studies related to the text of the sermon were conducted to restore the objective of the sermon to invite the negligent to return to God, calm the arrogant soul, stimulate the spirit of sacrifice and jihad, strengthen the piety of those who listen, revive the dead, encourage the good, tell or teach the ignorant and be able to improve the standard of living of Muslims towards a more excellent and distinguished (Hassan, 2018).

Therefore, this study was conducted in Negeri Sembilan by analyzing the sermon texts published by JHEAINS. This study aims to determine the theme that is the basis for the preparation and writing of sermon texts in Negeri Sembilan throughout 2019. The results of this study are expected to list existing themes and see the relationship between themes and current developments in dakwah and efforts to improve the spirituality of the Muslim community in the state.

Result and Discussions

Referring to the content of the text of the Friday Sermon delivered on weekly basis, it has to do with the appreciation of religion. Appreciation comes from the word 'life' which is life while in terms of verbs, it means to feel, experience (with the mind), or permeate into one's soul (Osman, 2002). The word religion is derived from the Sanskrit word from a combination of 'a' which means no and 'gama' which means to stir and then the word 'religion' is interpreted as

not to stir or rule. Following that purpose, the religious person is associated as a human being who has external and internal peace. A person who appreciates religion will always make the religious beliefs 'live' in him outwardly and inwardly. Then, it will translate into good deeds and behaviors. Thus, a person's actions and way of life whether good or bad will be visible as it is influenced by his appreciation of religion.

In the Muslim context, the concept of appreciating religion is to appreciate religion in every aspect of life as a whole based on 3 aspects, namely faith, morality, and worship which are closely related to the inner or spiritual. The appreciation of religion for these 3 aspects brings the meaning of faith as a way of life to be lived, noble morals as an ethic of life, worship as a practice of life including avoiding acts prohibited by Allah S.W.T such as shirk, disbelief, and so on (Zulkiple, 2006).

Faith is the main pillar of faith and piety to God. Faith is like the support of a tree. If the trunk is strong, then the tree will also be strong. In Arabic, *aqidah* comes from the root word 'aqada which means "tie". The word *al-'aqd* also carries the meaning of law, assurance, and agreement such as oath, marriage contract, and sale, and purchase agreement. The word 'aqidah or the plural word' *aqaid*, means anything related to belief and creed does not include aspects of practice. Another meaning is the law that is no doubt for an individual. The creed which comes from the verb '*aqoda, ya'qidu*' also means a strong and firm bond or knot like a rope (Khalid, 2017)

The word *akidah* is not found in the Quran, but the basic word '*aqoda* (عقد) has been mentioned seven times in five different surah, namely in surah al Maidah verses 1 and 89, surah al Baqarah verse 235, surah al nisa' verse 33, surah Thaaha verse 27 and surah al Falaq verse 4. The basis of the beliefs of Muslims in Malaysia is based on the Ahli al-Sunnah wa al-Jama'ah. Muzakarah Jawatankuasa Fatwa Kebangsaan Malaysia has also decided that only Mazhab Ahli Sunnah wa al-Jam'ah is adopted in this country, The practice of other mazhabs is not allowed to be practiced or disseminated among the community (Hamat, 2008).

The rulers (*umara'*) and scholars have a very important responsibility in ensuring that the Muslim community is always obedient and obedient in preserving the faith today. Their responsibility is not only to forbid or prevent the Muslim community from committing immorality and enjoining in doing good deeds (*al-amr bi al-ma'ruf wa al-nahy 'an al munkar*), but also the weight of their responsibility to ensure the religion (*hifz al-din*) protected from misguided and wrong beliefs. Therefore, Sa'id Hawwa has stated that the main task of the scholars is that they are responsible for warning (*inzar*) and intimidating (*takhwif*) people with the threat of punishment regarding the care of religion and questions and answers related to faith. Therefore, one of the mediums used to convey this message is through the Friday sermon (Jasni, 2016)

The second element of religious appreciation that is also touched on in the Friday sermon is also the topic of worship. Worship is defined as submission (*Thaat*), doing devotion (*Tanassuk*), humility (*Khudlu'*), humiliation (*Tadzallul*), and *istrkhanah*. Worship from the root word '*Abd* which means servant and slave. In particular, worship carries the meaning of servitude. Worship is also an effort to always follow the laws and rules and regulations that God has set in living a life by His commandments, beginning with the advent of puberty until

death. The context of worship can also be understood as loyalty, obedience, respect, and appreciation to Allah SWT and performed without any time constraints or obstacles and certain special forms. Any practice that is done if it is not contrary to the Syariah of Allah SWT and the guidelines set by Islam is a noble act of worship if it is based on a sense of sincerity to do it (Khalid, 2017).

There are two types of worship, namely special worship and 'aam worship. Special worship is worship related to the pillars of Islam such as reciting the two words of syahadah, prayer, zakat, fasting, and hajj). Whereas, ibadah 'Aam is any deed or sincere pious deed done to achieve the pleasure and enlightenment of Allah. Regarding the importance of worship, it is enough if we know that the purpose of the creation of the universe and the sending of the prophets is to worship and enslave oneself to Allah as Allah has said in the Qur'an:

Meaning: "I did not create the jinn and humans except to worship Me."

(al Quran, Surah Adz-Dzariyat: 5)

In increasing piety and steadfastness in worship, human beings must always be reminded and instructed in knowledge gatherings such as the Friday sermon. Through this medium, it can indirectly revive the dead souls, remind the forgetful and negligent human beings and even strengthen the piety of the hearers to be more zealous in performing worship and draw closer to Allah S.W.T.

Next, the third element is morality. Islam is a religion that is very concerned about the well-being of the people. The application of morality in every Muslim individual is important to shape the life of a Muslim community that is obedient and obedient to the guidelines that have been set in Islam. The destruction of a civilization can also occur when there is a moral defect in the life of the society. Imam Ghazali has said that indeed morality refers to the nature that is stored in the heart and published to the limbs in terms of words and deeds. (Husain, 2006)

The word "morality" is derived from a word in Arabic, which means manners, temperament, behavior (habits), and customs. Morality is defined as character, behavior, habits, and character. (Dictionary of the Council, 1992). Morality in terms of the term is defined as an analogy of a fixed self -behavior and out of it some actions easily and simply without the need for thought. If the behavior that is highlighted is a good deed in terms of shari'ah and the logic of reason easily, then it is called the behavior as good morals. Similarly, on the other hand, if the behavior that is highlighted is a heinous act, then the behavior is called bad morals (Asming, 2007)

Therefore, this topic of morality is appropriate and important to be conveyed through the Friday sermon. This is because moral education among the Muslim community is very necessary to curb moral behavior that is contrary to the teachings of Islam and subsequently form a Muslim community that has the best personality. Priority to noble morals in all deeds can have a positive effect on human daily life. Morality is a legacy left by the Prophet to his people as a hadith from Abu Hurairah RA that the Prophet SAW said,

Meaning: "Indeed, I was not sent except to perfect the moral good."

Based on the 3 conceptual elements that have been described above, this study focuses on the themes discussed in the text of the Friday sermon in Negeri Sembilan delivered by the preacher every week. The number of Friday sermons throughout 2019 is 60. From the total weekly topics, 3 elements of religious appreciation have been identified, namely the elements of faith, worship, and morality. There are 28 sermon texts themed on worship, followed by 23 sermon texts themed on morality and 9 sermon texts themed on faith. The researcher has categorized through table 1 below:

A Brief Thematic Analysis of the Text of the Friday Sermon Published by JHEAINS Year 2019

Months	Title	Review	Theme
January	☐ Love of God's belongings	☐ Love for God is the most noble	☐ Faith ☐ Moral
	☐ The importance of educating children in shaping The Ummah's personality.	☐ love and remains forever.	☐ Faith ☐ Worship
	☐ Great Muslims away from illegal things.	☐ The importance of building human capital to children and people today.	
	☐ Sincerely lock up the deeds.	☐ Great Muslims have great goals and enthusiasm.	
		☐ Doing a worship or act must be sincere and intent on Allah.	
February	☐ To enroke converts of mutual responsibility.	☐ Definition of converts & challenges they face	☐ Faith ☐ Moral ☐ Moral ☐ Faith
	☐ Love is empowered, the family is happy.	☐ The	
	☐ The prohibition of insulting fellow human beings.	☐ characteristics of a happy family and the cause of the collapse of a family institution.	
	☐ Effect of beliamity in the Day of Judgment.	☐ Current issues concerning the contempt of fellow human beings nowadays.	
		☐ The effects when a believer in the	

Day of Judgment is obedient to Allah,

Mac	?	Worship every second	?	The definition of worship and its demands to mankind.	?	Worship
	?	Our community is our responsibility	?	The disadvantages of the drug and the effects of abuse to the addicts and efforts of NADA.	?	Moral
	?	Al Quran pedoman ummah throughout the ages.	?	those and beliefs that reject the hadith of the tone that interprets the verse of the quran according to desire.	?	Faith
	?	Establish aqidah by knowing Allah.	?	Congregations are urged to strengthen worship because the strengthening of aqidah can be generated through perfect worship.	?	Worship
	?	Default in the world, losers in the hereafter.	?	Guide to prevent ghoflah diseases.	?	Worship
April	?	Aqidah is prosperous: a happy condition in the hereafter.	?	The duty of preserving aqidah.	?	Aqidah
	?	Sya'ban: Gateway Towards Ramadan	?	Ramadan specialty.	?	Worship
	?	Bankruptcy in the hereafter.	?	Discussed about the characteristics of bankruptcy in the hereafter.	?	Worship
	?	Road safety, our responsibility is all.	?	appreciate lives	?	Worship
			?	The importance of self-defense knowledge.		

May	?	Santuni Ramadhan is best.	?	5 Guide in spiritual and physical preparations facing the month of Ramadhan.	?	Worship
	?	Ramadan is a month of joy.	?	The advantages of fasting people.	?	Worship
	?	Al Quran guides human life.	?	Calls to commemorate the events of the decline of the Quran.	?	Worship
	?	Double the practice in late Ramdhan.	?	Advantages of Lailatul Qadr	?	Moral
	?	There is still a dear one	?	Discussed about the love of the child towards parents.		
June	?	Syawal in the election, sharia is taken care of.	?	The sharia must be taken care of during hari raya which is the manner of mixing, keeping the awrah, pilgrimage and charity.	?	Moral
	?	Istiqamah retained the victory of syawal.	?	methods and guidelines in celebrating hari raya to Muslims.	?	Worship
	?	Expect rewards, forged sins.	?	guide in organizing open houses to coincide with islamic sharia.	?	Moral
	?	Walimah, between will or sunnah.	?	7 things to pay attention to in implementing walimah	?	Worship
	?	Contribution of Muslim scientists to	?	The factors led to the glory of science in Islamic civilization.		

July	☐ Halal food, military soul.	☐ Guide to choosing and purchasing halal food.	☐ Moral Faith
	☐ Magic threatens faith	☐ The disadvantages of magic and its effects on the faith.	☐ Moral Faith
	☐ The eclipse phenomenon of evidence of Divine supreath.	☐ Calls for the grasp of Allah's power.	☐ Moral
	☐ Incest crime is damned.	☐ Measures in stemming the act of incest.	☐ Moral
	☐ Fire safety of mutual responsibility.	☐ Mutual interests and responsibilities to safeguard security.	
	☐ Strengthen faith, subdue love.	☐ Calls for love, keeping fraternity and supporting each other.	
August	☐ Practice in the month of Zulhijjah.	☐ The advantages of making Zulhijjah moon practice.	☐ Worship Moral
	☐ Loyalty to Teenagers and Country.	☐ Calls to observe the King and the leader.	☐ Worship
	☐ Islam guarantees social justice	☐ Issues on the importance of social justice	☐ Worship
	☐ National Security, mutual prosperity.	☐ principles plunged in Islam.	☐ Worship
	☐ Qurban grateful sign	☐ Make-up for Congregation and all Malaysians to practice harmonious and tolerant ways of life.	☐ Worship
	☐ Family institutions fortress collapse morality.	☐ Praise be to God as a sign of gratitude and joy.	
	☐ The afterlifer of my goal	☐ The role of family institutions and the whole community in	
	☐ Call to defend Al-Aqsa mosque		
	☐ Grateful for independence		

			curbing the social symptoms occurs.			
			<p>☐ Role as a Muslim to help the Palestinians in the defense of the Al-Aqsa mosque.</p> <p>☐ Calls to appreciate and appreciate the value of independence.</p>			
September	☐	Appreciate the spirit of hijrah.	☐	The importance and wisdom of hijrah in Islam.	☐	Moral
	☐	Tolerance strengthens unity.	☐	Encouragement to create unity among the community in the country and to make the Medina Charter as the best example.	☐	Moral
	☐	Frequently overlooked favors.	☐	Call to the congregation to be grateful for every blessing that God gave.	☐	Moral
	☐	Take care of the mixing, stay away from the silence.	☐	Calls to safeguard and preserve the manners of societies as outlined by Islam.	☐	Moral
October	☐	Looking for friends to heaven.	☐	Calls to preserve friendship relationships and be careful in choosing friends.	☐	Moral
	☐	Blessings in life.	☐	Congregations are reminded of illegal acts that are illegal and religious, especially corruption.	☐	Worship
	☐	Islamic banking system, one claims.	☐	Calls for the use of Islamic banking	☐	Moral

			services to manage the property well.	
			Factors and causes of mental problems occur.	
			The call towards self-describing in worship.	
			A reminder to avoid envy because it is a disastrous act.	
			The virtues of volunteers.	
November	Parents are among the success factors of the child.	Emulate LuqmanulHakim and appreciate Ibrah from the given order.		Moral
	Personality of the Prophet PBUH			Moral
	God's Test a reminder	Congregations are urged to emulate the morals of the Prophet PBUH.		Worship
	Repentance, Liver hygiene Factor.			Worship
	Economic sustainability, well-being of the people.	The wisdoms behind every disaster and test that God revealed to mankind.		Worship
		Make a way to always perform repentance to purify the liver.		
		The responsibility and persistence of the government to ensure that the people live in prosperity.		
December	Zakat Is Not Just Fitrah	Khatib urged and reminded the Congregation to perform zakat obligations.		Worship
	Carrying out social responsibility			Moral
	Troubled by life passed.	Congregations are urged to		Worship
				Faith
				Moral

<p>☐ Eclipse Phenomenon: Proof of Divine Supremacy (Special Sermon)</p> <p>☐ The Role of Parents and Society To Prevent Depression.</p>	<p>maintain relationships and harmony with all creatures of God regardless of race and religion.</p> <p>☐ Congregations are urged to focus on worship, employment, social life & da'wah.</p> <p>☐ Congregations are urged to take ibrah from the eclipse phenomenon as evidence of the power, greatness and matiness of Allah TAALA.</p> <p>☐ Be reminded of the responsibility of each parent in educating the children so that the children do not do things that bring about God's wrath.</p>
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Based on the data in table 1, it is found that 47% of the topics discussed in the text of the Friday sermon in Negeri Sembilan are themed on worship, followed by 38% are themed on morality while 15% are themed on faith. This shows that Negeri Sembilan attaches great importance to the topic of worship to be applied in the life of the Muslim community in Negeri Sembilan.

Worship plays a very important role in the formation of a Muslim community that prioritizes religion and obeys religious injunctions. Effective worship can shape the personality of the Muslim community in Negeri Sembilan to be more steadfast to the faith and practice the true Islamic way of life. In fact, with worship as well, praiseworthy qualities can be nurtured and reprehensible qualities can be prevented. According to Ibn Taymiyyah, "worship is all things that are pleasing and pleasing to God, whether words, outward and inward deeds"

Therefore, as a state with a population percentage of 60.3% consisting of Muslims, (2010 census), Negeri Sembilan has always been committed to upholding and upholding the value of religious values in the daily life of the Muslim community. This is in line with the vision and mission of the Negeri Sembilan Islamic Religious Council to be the foremost in leading the

development of the ummah and Islamic teachings and responsible as the highest Islamic body in Negeri Sembilan in preserving the sanctity of Islam and determining policies to generate ummah development in various fields based on Islamic law. (MAINS website)

Thus, the table above clearly shows that the aspect of worship in the text of the Friday sermon is touched and discussed by the panel of writers and reviewers of the text of the sermon JHEAINS in the production of the text of the Friday sermon without ignoring the aspects of faith and morality which are also important in religious appreciation. Under the social problems plaguing the society, the title of worship presented is hoped to stimulate the spirit of the Muslim community to always improve themselves and worship to a path that is more pleasing to Allah S.W.T.

Conclusion

As a comprehensive religion and encompasses all aspects of life including aspects of faith, morality, and worship, Islam has a mechanism in dealing with the changes of the times in line with technological advances. Similarly, the sermon is an important platform in conveying messages and advice to motivate the community towards the formation of the self in line with Islamic law. This study aims to examine the themes found in the Friday sermon in Negeri Sembilan in accordance with the objectives and target audience.

The Friday sermon is an effective communication platform to be used in conveying the message of Islam and even the best way of maw'zah to be kind to the Muslim community once a week. Because of that, the theme chosen for the sermon writing should be interesting and appropriate to the background and education of the targeted *mad'u* so that the message to be conveyed can achieve its objectives and goals and in line with the spiritual needs of today's society.

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