

Rhetoric in Friday Sermons

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Abstract

This study is a descriptive study using the Modern Rhetorical Theory by Enos and Brown (1993) as the basis of the study. Used content analysis method to examine the textual and contextual text. The primary focus or objective of the study is to identify the type, structure and style of rhetoric found in Friday sermons. The results showed that all types of rhetoric that kind of narrative, descriptive, exposition, argumentative and persuasive in Friday sermons. Based on the analysis of the structure angle, it appears that rhetoric is used in all forms of the same language in the form of words, phrases, clauses, sentences, or discourse. While the analysis of rhetorical style corner resulted in a finding that suggests that the Friday sermon using a variety of rhetorical style style comparison, linkage, and conflict recurrence may be treated as the influence listener audience. In other words, rhetoric in the Friday sermon is an important element used by the preacher in enlivening the atmosphere and influencing the congregation's thinking.

Keywords: Rhetoric, Friday Sermon, Preacher, Congregation

Introduction

Khutbah has existed as an activity of oral language and literature among the Jahiliyah Arab community. They use sermons as a medium to convey messages, news, information, as well as anything related to daily life. The arrival of Islam has brought some changes to Jahiliyah society as well as opening the way towards the construction of a new civilization for Muslims. Although the arrival of Islam in the Jahiliyah Arab society has changed their belief system and way of life, this does not mean that Islam has completely eliminated all social institutions or traditions that have been established among them for a long time.

Rhetoric is the art of effective writing or speaking that focuses on style, strategy, substance, and audience. In addition, rhetoric is also the art or skill of effective communication. According to the Fourth Edition Hall Dictionary (2010), rhetoric means the technique of using language effectively in writing and speaking. Another meaning of rhetoric is the art of using or using beautiful and attractive language to persuade or influence the thoughts of readers

and listeners. According to Asmah (1998), rhetoric means the study of the effective use of language. Based on the appropriate context, rhetoric can also be understood as the ability to use language effectively, or also the effective characteristics of language. Rhetoric touches on matters related to how to convey opinions, ideas, and suggestions, or how to describe a vehicle by the writer to present his thoughts, impressions, or feelings clearly in an effective style. The writer's understanding of rhetoric and efficiency in its application is very important to allow the writing produced to contain a strong discourse.

The same thing was also presented by Stott and Avery (2001) who stated that a good writing requires an effective style. Style is a word used to explain the way a speaker or writer conveys ideas or things to be conveyed to listeners or readers. In the study, among the aspects examined are the aspects of word selection, sentence structure and word order, the use of figurative language such as metaphors and similes, and the use of rhetorical elements.

A Brief History of the Development of Rhetoric

The history of the development of rhetoric begins in the classical period which is divided into two, namely the Greek period and the Roman period. The science of rhetoric first appeared in Syracuse, the capital of the island of Sicily which was included in the Greek dominion. The first person who introduced this knowledge was Corax (500 BC). Among his works are the Art of Rhetoric, and *Téchné*, written together with his pupil Tissias. This Corax-Tissias rhetoric later became popular in the Attic Peninsula (Greece) until it became known as Attic Rhetoric (Oka, 1976:27).

Towards the end of the 5th century BC, there was a group of philosophers from the City of Athens better known as the Sophists who had developed another understanding of rhetoric (Oka, 1976:27). Protagoras of Adbara, or often called the 'Father of Debate', was the first figure and an important Sophist (Croskey, 1972:5). The most influential figure among the Sophists was Isocrates. Two of his works, which are *Antidosis* and *Against The Sophists*, help rhetorical researchers a lot with his thoughts on the science of rhetoric. Plato (428-348 BC) also made a great contribution to the advancement of rhetorical theory through his dialogue entitled *Gorgias* and his work *Phaedrus* containing 'three speeches on love' (Mc. Croskey, 1972:6). Aristotle (348-322 BC) is a great figure of rhetoric who is famous for his three books called 'Rhetoric', written around 300 BC in three volumes namely Book I, Book II, and Book III. The Roman period lasted from 300 BC to 130 BC. *Rhetorica ad Merennium* (circa 82nd century) is the first Latin work on rhetoric. Its authorship is uncertain, however, it is referred to the writings of Ceciro and Cornificius. A famous figure in this era is Ceciro (106-43 BC) who has composed several works in the field of rhetoric such as *de Inventione*, *de Oratore*, *Orator*, *Partitiones Oratoriae*, *Brutus*, *de Optima genere Oratorum*, and *Topica*. M. Fabius Quintilianus (Quintilian), a 'Spaniard' is famous for the results of his study entitled *Institutio Oratorio* which is organized in 12 titles.

The classical period ends, the middle ages begin from the 3rd century to the beginning of the Renaissance. In fact, not many people know the development of rhetorical theory during this period. The only prominent name at this time is Augustine, who was a teacher of rhetoric before converting to Christianity.

In the colonial era, the first figure to be examined was Fenelon, a French rhetorician who considered rhetoric as "...a social instrument." Croskey (1972:13) there is a group of theorists known as the Elocutionary Movement to represent the antithesis of Fenelon's 'naturalness'. The founders of this movement were Thomas Sheridan, Joshua Steele, John Walker, and James Borg.

After the colonial era ended, the modern era began which saw the emergence of several figures who studied the science of rhetoric. Among them are several figures in America such as James A. Winans, Charles Henry Woolbert, and Herbert A. Wichelns (the first figure to make a clear distinction between rhetorical criticism and literary criticism), I. A. Richards, and Kenneth A. Burke.

The latest research in the field of rhetoric, that is, the contemporary era is more numerous and diverse than previous eras in the history of rhetorical theory. There are figures who wrote works based on classical theory without trying to add qualities that would certainly be appreciated in a new theory such as J. F. Wilson, C. C. Arnold, Jane Blankenship, Edward P. J. Corbett.

Literature Review

Saad (2021) in his study *Review and Analysis of the Content of the Friday Sermon Text Published by the Department of Islamic Religious Affairs of the State of Kedah (Jheaik)* is also of the opinion that, among other problems that want to be touched on besides the content of the sermon text, among them is related to the credibility of some preachers who simply read the text of the sermon without paying attention to the listeners, thus causing the message of the sermon to be unclear, the content of the sermon to be ineffective and confusion on the meaning of the essence of the sermon. Accordingly, the writing of the text of the sermon needs to be improved in the use of verses to be of better quality, and the preacher should also be given the freedom to read it in their own style. The content of the sermon that is bound under the control of the Department of Islamic Religion indirectly also makes the preacher function like a mere khutbah reading robot. Every preacher certainly has his own style of conversation. Khatibs who are creative in using their own lecterns, will certainly be more comfortable when delivering sermons more effectively in expressing their inner feelings.

Some recent studies related to rhetoric have been done by several figures. Among them is a study by Hashim et al (2020), related to the Khatib's Perception of the Art of Rhetoric in the Text of the Friday Sermon of the Islamic Religious Department of the Federal Territory (JAWI). The study found that the preaching medium is delivered in the form of oral speech and is a pillar in Friday prayers. Khutbah is a field for delivering important information, reminders, and advice every week to the Muslim community. One of the good sermon delivery strategies is the use of persuasive rhetoric in a sermon text. Persuasive rhetoric in the text of the sermon can reflect the preacher's efforts to influence the congregation to believe, understand the advice and guidance and then act to do something good according to the teachings of Islam. Usually the text of the sermon is filled with advice to carry out God's commands and abandon His prohibitions. The essence of a sermon text is definitely a call to do good and prevent evil. Laengkang (2018) in his study entitled *Analysis of Language Behavior Against the Text of the Selangor State Friday Sermon* suggests that more rhetorical questions be used in the writing of Friday sermons. The performance of rhetorical questions can improve the level of communication between the preacher and the congregation. A rhetorical question is a question that does not require an answer, but instead allows the listener to answer in his heart. The value of this interaction is high compared to behavior.

Razak and Salleh (2016) in their study of *Narrative Rhetoric in the Novel "Orang Kota Bharu"* argue that rhetorical language is more of a flowery and colorful form of language. Rhetorical style suggests more pragmatic meaning, implied meaning or the true meaning of an utterance that can be understood based on the interweaving of sentences, context and contextual.

Rhetoric aims to have a profound effect such as to refine the meaning, sharpen the sense, and influence the reader. This study is indeed capable of helping the readership in understanding the beauty and artistry found in creative writing, in addition to being able to improve the quality of creative writing in the future.

Modern Rhetoric by Enos and Brown (1993) produced a deep understanding of the field of study, in addition to examining and identifying, the type, structure, and style of rhetoric found in the Friday sermon which is the basis of this study. Modern Rhetoric classifies rhetoric into two areas, namely rhetoric of speech and rhetoric of writing. Speaking rhetoric focuses on the skills of communicating in front of an audience such as in a speech or public speaking with the ultimate goal of convincing and influencing the listener. Rhetoric writing focuses on the use of artistic language or has a high aesthetic value in various creative writing discourses such as novels, short stories and poems, or in non-creative writing such as essays, speech texts, advertisements, articles and so on with the final aim of influencing the reader.

Research Methodology

This study is a descriptive qualitative study in which the researcher has downloaded some selected Friday sermon texts issued by the Islamic Development Department of Malaysia (JAKIM) to be studied. Based on the sermon texts, the aspects studied are the types of rhetoric, rhetorical structure, and rhetorical style based on Modern Rhetoric Theory by Enos and Brown (1993). The study of rhetoric in Friday sermons is based on five sermon texts issued by the Malaysian Islamic Development Department (JAKIM) entitled:

1. Jati Diri Asas Kemerdekaan Negara (Basic Identity of National Independence (30 August 2013 / 23 Syawal 1434H))
2. Mempertahankan Akidah Ummah (Defending the Faith of the Ummah (6 September 2013 / 30 Syawal 1434H))
3. Persefahaman Teras Perpaduan (Core Understanding of Unity (September 13, 2013 / 7 Zulkaedah 1434H))
4. Memperkasa Ekonomi Ummah (Empowering the Community's Economy (20 September 2013 / 14 Zulkaedah 1434H))
5. Maqasid Al-Syariah Teras Pemerintahan Negara (Maqasid Al-Shariah Core National Government (27 September 2013 / 21 Zulkaedah 1434H))

The matters discussed are related to the aspects studied only, namely the types of rhetoric, rhetorical structure, and rhetorical style. Modern Rhetoric Theory by Enos and Brown (1993) was used in the study to produce a deep understanding of the field of study, in addition to examining and identifying the types, structures, and rhetorical styles found in the Friday sermon texts.

Findings

Etymologically (harfiyah), sermon means speech, advice, message (taushiyah). According to Islamic terminology (the term syara'); The khutbah (Friday) is a speech delivered by a preacher in front of the congregation before the Friday prayer is carried out under certain conditions and pillars, either in the form of tazkirah (warning, awareness), mau'idzah (learning) or taushiyah (advice).

Based on the understanding above, the sermon is a normative speech, because in addition to

being a pillar in Friday prayers, it also requires careful preparation, mastery of materials and methodology that can attract the attention of the congregation.

Types of Rhetoric

Demonstrative rhetoric is a technique of using language in the form of an explanation or description of an idea. Painting involves the human senses in painting something or an object. Demonstration rhetoric is a way to describe something that can be seen with the eyes, heard with the ears and felt through the mind and soul of the reader. This rhetoric aims to convey complete facts and information to the reader or listener.

Persuasive rhetoric uses the language of persuasion to influence the thoughts and beliefs of others so that they believe something that is said. Persuasive rhetoric is usually applied in advertisements to attract consumer interest in a product. Nevertheless, the rhetoric of persuasion is also applied in creative writing to influence the reader's thinking in order to believe or be confident in the storyline to be conveyed.

Explanatory rhetoric is a form of communication through stories, whether written or spoken. In speaking, explanatory rhetoric is used to convey certain ideas with beautiful and interesting intonation and tone. Explanatory rhetoric involves the use of clear and precise formal language so that the audience understands the information to be conveyed.

The rhetoric of disclosure aims to reveal something or reveal, display or show something or information clearly and in detail. The purpose of rhetoric is to effectively transfer ideas or information from one person to another. This rhetoric also plays a role in explaining something involving experience, facts, definitions, processes, ideas, events, history or problems. However, the most important feature in the rhetoric of disclosure is to describe the description of an event or event clearly.

Storytelling rhetoric is a form of delivery through stories, whether written or spoken. Storytelling techniques are often used by writers to produce a quality creative work. Storytelling techniques also work as one of the ways to convey a story line more interestingly and effectively and help the reader to understand a story line well.

Argumentative rhetoric is also known as rational or intellectual persuasion. This type of rhetoric is used in debates, debates, discussions, forums, and academic writing. Argumentative rhetoric is a technique applied in writing to show the truth of the opinions presented whether supporting, opposing or neutral. Induction presentation techniques refer to specific facts and evidence that are presented first before the writer concludes the given argument. While the deduction technique is used to highlight a general statement, followed by specific information and facts.

Principles of Rhetoric

The first principle of rhetoric is the rhetoric of performance. This rhetoric aims to provide a clear visual representation to the audience as in painting. In the rhetoric, the discourse producer transfers his observations and observations to the audience. Transferred materials include images, physical things, conditions, feelings, atmosphere, background and so on. The rhetoric of display can be seen clearly as in the text of the sermon entitled 'Identity as the Basis of Independence' (2013) as follows

Muslimin Yang Dirahmati Allah

Umat Islam hari ini seolah-olah hilang panduan dan pedoman untuk membezakan mana yang benar dan mana yang salah, mana yang palsu dan mana yang tulen.

Inilah permainan minda dan persepsi yang sedang dijalankan oleh musuh untuk mengelirukan umat Islam. Percayalah, bila umat Islam hilang pegangannya, rapuh pedomannya dan hilang sensitivitinya pada agama Islam, inilah saat yang dinanti-nantikan oleh musuh Islam. Sedarlah, pelbagai cara sedang dilakukan oleh mereka yang tidak bertanggungjawab untuk melemahkan jati diri ummah di antaranya melalui pembohongan fakta, pencemaran budaya, penyebaran racun akidah sama ada melalui media massa, internet, facebook, email, SMS dan sebagainya. Penjajahan minda di bawah inovasi baru yang canggih menjadikan ruang sosial tidak mempunyai sempadan lagi. Segala maklumat memenuhi ruang tanpa kawalan dan pemantauan yang berkesan. Proses pendemokrasian maklumat ini berjalan begitu pantas dan sebenarnya media massa mempunyai pengaruh yang besar dalam mencanai pemikiran rakyat.

Muslims who are blessed by God

Today's Muslims seem to have lost guidance and guidelines to distinguish between what is true and what is wrong, what is false and what is genuine. This is the mind game and perception being carried out by the enemy to confuse Muslims. Believe me, when Muslims lose their grip, their guidelines are fragile and they lose their sensitivity to Islam, this is the moment that the enemies of Islam are waiting for. Be aware, various ways are being done by those who are not responsible to weaken the identity of the ummah, among them through lying facts, cultural contamination, spreading the poison of faith either through the mass media, internet, facebook, email, SMS and so on. The colonization of the mind under the new cutting-edge innovation makes the social space have no boundaries anymore. All information fills the space without effective control and monitoring. The process of democratization of information is going so fast and actually the mass media has a great influence in influencing people's thinking.

Based on the excerpt from the sermon, rhetorical rhetoric has been applied to explain the colonization of the minds of the people, especially the young people in the sophisticated and modern age through the mass media, whether print media or electronic media. The writing of the sermon text contains information that is transferred to the audience through the preacher or khutbah reader by transferring his observations and observations through physical, state, feeling, atmosphere, background and behavior. Rhetoric is an important demonstration applied in the delivery of the sermon so that the message to be conveyed to the audience is clearly received and leaves a great impression. This is supported by Saad (2021), the preacher's delivery method which includes voice intonation, body language is an element in non-verbal communication that can have a great impact on the effectiveness of a delivered sermon.

The second principle of rhetoric is the rhetoric of persuasion which is also known as the rhetoric of influence because in this rhetoric, the writer or speaker tries to change and influence the thoughts, beliefs, and views of the reader or listener. The rhetorical features of this persuasion can be clearly seen in the text of the Friday sermon released by JAKIM (2013) entitled 'Core Understanding of Unity

Mimbar ingin berpesan usahlah kerana kepentingan diri yang sempit, kita sanggup meruntuh tembok perpaduan yang telah lama terbina dan menggadai

kuasa dan maruah yang ada. Ingatlah bahawa umat Islam yang menjiwai makna persefahaman adalah mereka yang sentiasa bersikap terbuka, berbaik sangka dan saling menghormati antara satu sama lain atas dasar ukhwah islamiah tanpa mengira sebarang fahaman kelompok tertentu. Sesungguhnya kesucian agama dan maruah umat Islam pasti tidak akan dihina mahupun diperlekehkan jika semua umat Islam terus mengukuhkan perpaduan dan sentiasa bersatu dalam menangani sebarang ancaman terhadap agama dan ummah.

The pulpit wants to tell us not to because of narrow self-interest, we are willing to tear down the wall of unity that has been built for a long time and mortgage the existing power and dignity. Remember that Muslims who embody the meaning of understanding are those who are always open, considerate and respect each other on the basis of Islamic brotherhood regardless of any particular group's beliefs. Indeed, the sanctity of the religion and the dignity of Muslims will not be insulted or belittled if all Muslims continue to strengthen unity and always unite in dealing with any threat to the religion and the ummah.

Based on the excerpt of the sermon, there is the application of persuasive rhetoric about the attitude that should be instilled in the souls of Muslims so that the purity of Islam is preserved and the dignity of Muslims is not mocked. Sermons play an important role in giving advice, reminders and suggestions in a matter. Therefore, the rhetoric of persuasion is very suitable to be applied in the writing of sermons because this rhetoric is able to persuade or influence the minds of the audience through the selection and way of delivering the sermon accurately and effectively. According to Hashim et al (2020), one of the good sermon delivery strategies is the use of persuasive rhetoric or persuasion in a sermon text because it can help the preacher to influence the congregation to believe, understand advice and guidance based on Islamic teachings.

Disclosure rhetoric can be interpreted as 'the act of revealing or revealing something that was previously unknown' because disclosure rhetoric refers to a technique of using language that reveals a matter or topic so that the matter or topic can be known and understood by the audience. An example is an excerpt from the text of the sermon released by JAKIM (2013), under the title 'Empowering the Ummah's Economy

Muslimin Yang Dirahmati Allah

Di negara kita, perangkaan menunjukkan bahawa setakat ini umat Islam yang mewakili lebih kurang 60 peratus penduduk hanya menguasai lebih kurang 20 peratus sahaja daripada ekonomi. Walaupun ianya menunjukkan satu peningkatan dibanding dengan peratusan tahun sebelumnya namun, penguasaan kita masih rendah berbanding kaum yang lain. Sebagai umat Islam kita masih belum boleh berpuas hati dan berbangga sepenuhnya dengan pencapaian ekonomi dan perlu sentiasa diingatkan tentang kedudukan ekonomi semasa. Percayalah bahawa usaha untuk memajukan ekonomi negara adalah usaha keagamaan kerana Islam bukan sekadar agama rabbaniah akan tetapi ia merupakan 'The way Of Life' yakni mencakupi setiap bidang kehidupan seperti sains, teknologi, pendidikan, pembangunan infrastruktur, kejuruteraan, pertanian, ekonomi dan lain-lain.

Muslims who are blessed by God

In our country, statistics show that so far Muslims who represent approximately 60 percent of the population only control approximately 20 percent of the economy. Although it shows an increase compared to the previous year's percentage, our dominance is still low compared to other races. As Muslims we still cannot be fully satisfied and proud of economic achievements and need to be constantly reminded of the current economic position. Believe that the effort to advance the national economy is a religious effort because Islam is not just a rabbinic religion but it is 'The way of life' which includes every field of life such as science, technology, education, infrastructure development, engineering, agriculture, economy and others.

Based on the excerpt of the sermon text, the use of rhetoric of disclosure can be detected through the delivery of the sermon that reveals about the economy of the country dominated by Muslims. In the text of the sermon, the percentage of Muslims in Malaysia and the percentage of the economy spearheaded by Muslims are also stated. Expository rhetoric also acts as a medium to deliver written and oral reports when read by the preacher. Reports are more like conveying news or things that have happened. Therefore, the verses arranged in the text of the sermon are very important so that the information to be conveyed to the audience can be given clearly and concisely. Each spoken sentence contains an action, such as promising, urging, advising, insisting, reporting, concluding and so on (Laengkang, 2018).

Argumentative rhetoric belongs to the rhetoric of influence. However, this rhetoric needs evidence and strong reasons to convince the audience. Therefore, argumentative rhetoric is also known as rational or intellectual persuasion. Argumentative rhetoric requires the audience to agree and believe in the opinion presented. This means that in the rhetoric of argumentation, the audience is considered to be intelligent, objective and capable of evaluating a proposal. It can be further explained by referring to a quote from the sermon entitled 'Maqasid As-Shariah Core of National Government' issued by JAKIM (2013) as below:

Muslimin Yang Dirahmati Allah,

*Dalam fiqh Islam, ketua negara atau pemimpin umat Islam disebut dengan beberapa nama antaranya seperti Khalifah, Imamatul Kubra (pemimpin utama atau tertinggi), al-Imam, Waliyyul Amr, Imaratul Mukminin atau Amirul Mukminin, imam al-Muslimin, Sultan, dan al-Malik (Raja). Maka menjadi beberapa dasar yang wajib dipikul dan dilaksanakan oleh setiap yang bernama pemimpin sesuai dengan kedudukan masing-masing sebagaimana yang dinyatakan oleh al-Imam al-Mawardi dalam kitabnya Al-Ahkam As-Sultaniah wawilayatu ad-Diniyah antaranya: **Pertama:** Memelihara Din al-Islam, mengenai asasnya yang tetap dan juga tentang perkara-perkara yang telah disepakati oleh ulama'. **Kedua:** Melaksanakan hukum di antara pihak-pihak yang bertelagah serta menyelesaikan setiap perselisihan yang timbul. **Ketiga:** Menjalankan setiap hukum dan perintah yang Allah SWT amanahkan kepada manusia agar hak Allah tidak diabaikan dan dapat pula melindungi hak manusia dari kerosakan dan kemusnahan.*

Muslims who are blessed by God

In Islamic jurisprudence, the head of state or the leader of the Muslim community is referred to by several names such as Khalifah, Imamatul Kubra (the main or supreme leader), al-Imam, Waliyyul Amr, Imaratul Mukminin or Amirul Mukminin, imam al-Muslimin, Sultan, and al- Malik (King). Therefore, there are several policies that must be carried out and implemented by everyone who is called a leader according to their respective positions as stated by al-Imam al-Mawardi in his book Al-Ahkam As-Sultaniah wawilayatu ad-Diniyah among them: First: Preserving the Din al- Islam, about its fixed foundation and also about the things that have been agreed upon by scholars'. Second: Enforce the law between the conflicting parties and resolve any disputes that arise. Third: Carrying out every law and order that Allah SWT entrusts to humans so that the rights of Allah are not neglected and can also protect the rights of humans from damage and destruction.

The excerpt of the sermon text talks about the role of a ruler or caliph that needs to be implemented when given the trust to govern a race, community or country. There is the application of the rhetoric of advocacy which is applied through the presentation of some responsibilities or roles of a leader in ruling a group. An argument needs to be accompanied by clear evidence so that the audience listening to the argument can decide whether to support, oppose or not favor anyone. However, it is clear in the passage that every role of the caliph that is argued through the delivery of the sermon is delivered based on Islamic jurisprudence.

Narrative rhetoric is capable of conveying a story, that is, connecting a series of related events in a logical plot. This rhetoric contains four related principles, namely unity, coherence, emphatic and interesting style of language. For example, as in the excerpt from the Friday sermon entitled 'Defending the Faith of the Ummah' (2013)

Sidang Jumaat yang Dirahmati Allah

Sudah menjadi lumrah dalam kehidupan, sesuatu yang gag Namanya dan teguh kedudukannya akan sentiasa dilanda ancaman dan percubaan untuk menggugat keagungannya. Demikianlah kedudukan agama Islam dan umatnya pada hari ini, diancam dari segenap sudut sama ada dari segi sosial, syariah dan akidah termasuklah isu penggunaan kalimah Allah SWT. Mereka ini melakukan pelbagai usaha bagi menimbulkan kekeliruan sehingga menimbulkan pandangan dan pentafsiran yang salah tentang agama Islam dan Allah itu sendiri. Lebih malang lagi mereka sanggup mempertikaikannya sehingga membawa isu ini ke mahkamah.

The Friday session that God has blessed

It has become normal in life, something with a strong name and strong position will always be hit by threats and attempts to challenge its majesty. Such is the position of the Islamic religion and its people today, threatened from all angles whether in terms of social, sharia and belief including the issue of the use of the word Allah SWT. These people do various efforts to create confusion and create wrong views and interpretations about the religion of Islam and God himself. It's

even more unfortunate that they are willing to dispute it and bring this issue to court.

According to Razak and Salleh (2016), religious issues can be touched upon through images related to the characteristics of the religion. In the excerpt of the sermon, the sermon reader tells about the normal life related to the position of Islam which is often sued by irresponsible parties so that it can create a bad perception of Islam. The rhetoric of narration is applied in the delivery of the content of the story contained in the sermon by connecting a series of related events in a logical plot.

Explanatory rhetoric aims to provide information to discourse users and is informative by using precise, clear and thoughtful formal language so that listeners know and understand the information presented. For example, an excerpt from the sermon entitled 'Identity as the Foundation of National Independence' (2013)

Muslimin Yang Dirahmati Allah

Kemerdekaan dalam konteks kenegaraan ialah apabila negara itu bebas daripada kuasa penjajahan. Kemerdekaan berdasarkan kepada pandangan Islam pula sebuah bangsa atau umat manusia itu bebas untuk mengabdikan diri kepada Allah SWT, bebas daripada kezaliman kepada keadilan dan bebas daripada kejahilan kepada berilmu. Berdasarkan kepada pengertian tersebut dapatlah dinyatakan bahawa agama Islam melihat kemerdekaan meliputi soal kenegaraan dan kemasyarakatan. Sekiranya masyarakat masih lagi terbelenggu dengan pelbagai masalah, dikuasai pemikiran dan cara hidup, sebenarnya ia masih belum merdeka.

Muslims who are blessed by God

Independence in the context of nationhood is when the country is free from colonial power. Independence is based on the Islamic view that a nation or human race is free to devote itself to Allah SWT, free from tyranny to justice and free from ignorance to knowledge. Based on that understanding, it can be stated that the Islamic religion sees independence as covering the issue of nationhood and community. If society is still shackled with various problems, dominated by thoughts and ways of life, in fact it is not yet independent.

Based on the excerpt from the sermon, the explanation of the true meaning of independence from the eyes of Islam has been delivered clearly and concisely. This is very much in line with the rhetorical principle of explanation which is used to convey information by using precise, clear and thoughtful formal language so that the listener knows and easily understands each message to be conveyed.

Rhetorical Structure

The Sicilian Greeks were the first to introduce the art of oratory, which was Corax from Syracuse (500 BC) who first laid down the art of oratory based on five parts:

Proem or introduction that will be delivered by the preacher. In simpler language in the context of the Friday sermon, the proem or introduction is a word of welcome from the preacher calling on the congregation to increase their piety to God. Examples are as below:

Muslimin Yang Dirahmati Allah

Kemerdekaan dalam konteks kenegaraan ialah apabila negara itu bebas daripada kuasa penjajahan. Kemerdekaan berdasarkan kepada pandangan Islam pula sebuah bangsa atau umat manusia itu bebas untuk mengabdikan diri kepada Allah SWT, bebas daripada kezaliman kepada keadilan dan bebas daripada kejahilan kepada berilmu. Berdasarkan kepada pengertian tersebut dapatlah dinyatakan bahawa agama Islam melihat kemerdekaan meliputi soal kenegaraan dan kemasyarakatan. Sekiranya masyarakat masih lagi terbelenggu dengan pelbagai masalah, dikuasai pemikiran dan cara hidup, sebenarnya ia masih belum merdeka. Diegenesis atau naratio iaitu bahagian yang mengandungi huraian tentang tajuk seperti di bawah:

Sidang Jumaat Yang Dirahmati Allah

Pada hari Jumaat yang diberkati dan penuh bersejarah ini, saya berpesan kepada diri saya dan sidang jemaah sekalian, marilah kita sama-sama bertakwa kepada Allah SWT dengan bersungguh-sungguh melaksanakan segala suruhan-Nya dan meninggalkan segala larangan-Nya. Mudah-mudahan kita menikmati kesejahteraan dan keberkatan hidup serta berbahagia di dunia dan di akhirat. Mimbar yang mulia ini akan membincangkan tajuk: "MAQASID AL-SYARIAH TERAS PEMERINTAHAN NEGARA".

Muslimin Yang Dirahmati Allah

Dalam fiqh Islam, ketua negara atau pemimpin umat Islam disebut dengan beberapa nama antaranya seperti Khalifah, Imamatul Kubra (pemimpin utama atau tertinggi), al-Imam, Waliyyul Amr, Imaratul Mukminin atau Amirul Mukminin, imam al-Muslimin, Sultan, dan al-Malik (Raja). Maka menjadi beberapa dasar yang wajib dipikul dan dilaksanakan oleh setiap yang bernama pemimpin sesuai dengan kedudukan masing-masing sebagaimana yang dinyatakan oleh al-Imam al-Mawardi dalam kitabnya Al-Ahkam As-Sultaniah wawilayatu ad-Diniyah antaranya: Pertama: Memelihara Din al-Islam, mengenai asasnya yang tetap dan juga tentang perkara-perkara yang telah disepakati oleh ulama'. Kedua: Melaksanakan hukum di antara pihak-pihak yang bertelagah serta menyelesaikan setiap perselisihan yang timbul. Ketiga: Menjalankan setiap hukum dan perintah yang Allah SWT amanahkan kepada manusia agar hak Allah tidak diabaikan dan dapat pula melindungi hak manusia dari kerosakan dan kemusnahan.

Muslims who are blessed by God

Independence in the context of nationhood is when the country is free from colonial power. Independence is based on the Islamic view that a nation or human race is free to devote itself to Allah SWT, free from tyranny to justice and free from ignorance to knowledge. Based on that understanding, it can be stated that the Islamic religion sees independence as covering the issue of nationhood and community. If society is still shackled with various problems, dominated by thoughts and ways of life, in fact it is not yet independent. Diegenesis or naratio, which is the part that contains a description of the title as below

God's Blessings Friday Session

On this blessed and historic Friday, I say to myself and the congregation, let us all fear Allah SWT by diligently carrying out all His orders and abandoning all His prohibitions. Hopefully we enjoy the prosperity and blessings of life and be happy in this world and in the hereafter. This noble pulpit will discuss the title: "MAQASID AL-SYARIAH THE CORE OF NATIONAL GOVERNMENT".

Muslims who are blessed by God

In Islamic jurisprudence, the head of state or the leader of the Muslim community is referred to by several names such as Khalifah, Imamatul Kubra (the main or supreme leader), al-Imam, Waliyyul Amr, Imaratul Mukminin or Amirul Mukminin, imam al-Muslimin, Sultan, and al- Malik (King). Therefore, there are several policies that must be carried out and implemented by everyone who is called a leader according to their respective positions as stated by al-Imam al-Mawardi in his book Al-Ahkam As-Sultaniah wawilayatu ad-Diniyah among them: First: Preserving the Din al- Islam, about its fixed foundation and also about the things that have been agreed upon by scholars'. Second: Enforce the law between the conflicting parties and resolve any disputes that arise. Third: Carrying out every law and order that Allah SWT entrusts to humans so that the rights of Allah are not neglected and can also protect the rights of humans from damage and destruction.

Agon or argumentation is a form of sermon delivery that can be said to be critical in dealing with issues or problems that are happening in society. There are many things to know about argumentation, because sermon texts like this are always written based on reasons, evidence and facts that happen in society. The purpose of writing this text is to influence the congregation to accept the data and facts presented and shared in a sermon. Examples are as follows:

Muslimin Yang Dirahmati Allah

Di negara kita, perangkaan menunjukkan bahawa setakat ini umat Islam yang mewakili lebih kurang 60 peratus penduduk hanya menguasai lebih kurang 20 peratus sahaja daripada ekonomi. Walaupun ianya menunjukkan satu peningkatan dibanding dengan peratusan tahun sebelumnya namun, penguasaan kita masih rendah berbanding kaum yang lain. Sebagai umat Islam kita masih belum boleh berpuas hati dan berbangga sepenuhnya dengan pencapaian ekonomi dan perlu sentiasa diingatkan tentang kedudukan ekonomi semasa. Percayalah bahawa usaha untuk memajukan ekonomi negara adalah usaha keagamaan kerana Islam bukan sekadar agama rabbaniah akan tetapi ia merupakan 'The way Of Life' yakni mencakupi setiap bidang kehidupan seperti sains, teknologi, pendidikan, pembangunan infrastruktur, kejuruteraan, pertanian, ekonomi dan lain-lain.

Muslims who are blessed by God

In our country, statistics show that so far Muslims who represent approximately 60 percent of the population only control approximately 20 percent of the economy. Although it shows an increase compared to the previous year's percentage, our dominance is still low compared to other races. As Muslims we

still cannot be fully satisfied and proud of economic achievements and need to be constantly reminded of the current economic position. Believe that the effort to advance the national economy is a religious effort because Islam is not just a rabbinic religion but it is 'The way of life' which includes every field of life such as science, technology, education, infrastructure development, engineering, agriculture, economy and others.

Parekbasis or digression which is a supplementary note that presents other information that is considered necessary to clarify the question or make confirmation by taking examples that are appropriate to the issue being discussed. Examples are as below

Muslimin Yang Dirahmati Allah

Nabi Muhammad SAW telah membawa pendekatan yang lebih baik dalam mewujudkan persefahaman antara masyarakat. Budaya yang dahulunya berteraskan ketaksuban kepada kabilah yang diwarisi dari nenek moyang bertukar menjadi lebih islamik dan mempunyai ciri-ciri nilai sejagat. Dalam piagam Madinah, Rasulullah SAW telah menetapkan kepada semua penduduk Madinah agar menyayangi dan menghormati bumi Madinah. Antara yang termaktub dalam Piagam tersebut ialah: sesiapa yang cenderung atau melakukan perkara-perkara yang menjejaskan perpaduan di kalangan warga Madinah, maka orang itu dikira sebagai mencabul kesejahteraan Madinah. Sejarah juga memaparkan ketika di zaman khalifah Umar al-Khattab RA, kerajaan Islam amat kuat dan ajarannya berkembang dengan begitu pesat sehingga menaungi dua pertiga dunia.

Muslims who are blessed by God

Prophet Muhammad SAW has brought a better approach in creating understanding between communities. The culture that used to be based on the obsession with the tribe that was inherited from the ancestors turned into more Islamic and has the characteristics of universal values. In the charter of Medina, Rasulullah SAW has stipulated for all the residents of Medina to love and respect the land of Medina. Among the provisions in the Charter is: anyone who tends or does things that affect the unity among the citizens of Medina, then that person is considered to be violating the well-being of Medina. History also shows that during the time of the caliph Umar al-Khattab RA, the Islamic government was very strong and its teachings grew so rapidly that it overshadowed two thirds of the world.

Proratio, which is the closing section that presents conclusions and recommendations as in the example below

Kita doakan juga agar negara tercinta terus dikekalkan nikmat kestabilan politik dan keamanan, keteguhan ekonomi, dijauhkan dari segala perbuatan jahat dan fitnah yang boleh membawa malapetaka dan kehancuran negara. Tanamkanlah rasa kasih sayang di antara rakyat yang berbilang kaum, kukuhkan perpaduan di kalangan mereka semoga sentiasa hidup dalam kemakmuran dan keselamatan sepanjang zaman. Tariklah nafas kesyukuran pasakkanlah niat dan berikrarlah di dalam hati kita dengan penuh keimanan bahawa sesungguhnya demi memelihara kesucian Islam dan kedaulatan negara, kita wajib mempertahankan kemerdekaan

negara tercinta ini dengan sedaya upaya walaupun sehingga ke titisan darah kita yang terakhir.

We also pray that our beloved country will continue to be blessed with political stability and peace, economic stability, and be kept away from all evil deeds and slander that can bring disaster and ruin to the country. Cultivate a sense of love between the people of multiple races, strengthen unity among them, may they always live in prosperity and safety throughout the ages. Take a breath of gratitude, fix your intentions and pledge in our hearts with full faith that indeed in order to preserve the purity of Islam and the sovereignty of the country, we must defend the independence of this beloved country with all our efforts even to the last drop of our blood.

Rhetorical Style

Rhetorical style is a style of language whose meaning is interpreted according to its form as in the following example

Asyndeton refers to figurative language in the form of reference, which is simple and compact in which several words, phrases and clauses of equal status are not connected by conjunctions, but separated by commas. Examples of sermons are as below

Kelima: Menjaga harta. Dalam menjaga harta Islam telah menggariskan prinsipnya iaitu al-adl wal ihsan. Pendekatan Islam amat menitik berat soal keadilan dengan mengharamkan segala bentuk penindasan, peras ugut, amalan riba, penipuan, rasuah, monopoli yang tidak seimbang, cetak rompak, menipu hak intelek, manipulasi pasaran dan segala bentuk penyelewengan atau perkara-perkara yang menzalimi dan merugikan pihak lain.

Fifth: Take care of property. In taking care of property, Islam has outlined the principle of al-adl wal ihsan. The Islamic approach emphasizes the issue of justice by prohibiting all forms of oppression, extortion, usury, fraud, corruption, unbalanced monopoly, piracy, intellectual property fraud, market manipulation and all forms of malpractice or things that oppress and harm the party another.

Polysyndeton is a style of speech that refers to the use of several expressions, especially the same conjunction, in succession. In general it refers to the use of various conjunctions that may be avoided. In simple terms, it is the deliberate use of redundant words in consecutive words or clauses. The term polysyndeton comes from the Greek poly (meaning 'many') and syndon (meaning 'bound together'). An example in the Friday sermon is as below: Sesungguhnya perubahan yang dianjurkan oleh Islam kepada manusia adalah bersepadu di antara urusan Tuhan dengan urusan insan, ibadah dengan kerja, ganjaran material dan pahala serta dunia dan akhirat.

Euphemism is an unpleasant truth. It is an indirect way of expressing something. When talking about a sensitive subject or something that might be rude, taboo or upsetting, euphemisms are used to make things sound better and less offensive. Euphemism comes from a Greek word meaning the use of 'words of good omen'. Examples in the sermon are as below

Demikianlah kedudukan agama Islam dan umatnya pada hari ini, diancam dari segenap sudut samada dari segi sosial, syariah dan akidah termasuklah isu penggunaan kalimah Allah SWT. Mereka ini melakukan pelbagai usaha bagi menimbulkan kekeliruan sehingga menimbulkan pandangan dan pentafsiran yang salah tentang agama Islam dan Allah itu sendiri. Lebih malang lagi mereka sanggup mempertikaikannya sehingga membawa isu ini ke mahkamah.

Such is the position of the Islamic religion and its people today, threatened from all angles whether in terms of social, sharia and belief including the issue of the use of the word Allah SWT. These people do various efforts to create confusion and create wrong views and interpretations about the religion of Islam and God himself. It's even more unfortunate that they are willing to dispute it and bring this issue to court.

Paradox refers to a metaphor that compares the original situation with the opposite situation or something that is contrary or contrary to popular opinion, which is impossible to be true. Examples are as below

Ingatlah, kalimah Allah merupakan lafaz suci yang perlu dijaga dan berkait dengan akidah. Sebagai umat Islam yang beriman kita perlu peka dan bertanggungjawab dalam isu ini. Sikap membenarkan sesiapa sahaja menggunakan kalimah tersebut semata-mata untuk menunjukkan bahawa Islam meraikan agama lain hanya akan mendatangkan mudharat yang lebih besar kepada agama dan umat Islam. Contohnya, adakah kita sanggup mendengar golongan bukan Islam memanggil gereja, rumah ibadat dan rumah berhala mereka sebagai rumah Allah? Memanggil tuhan dan berhala mereka sebagai Allah? Bayangkan pula, apakah akidah generasi muda Islam jika fenomena ini berlaku di negara kita? Sudah pastilah ramai yang akan keliru, terpesong dan berlakulah lautan murtad yang sedasyat-dasyatnya.

Remember, the word Allah is a sacred word that needs to be guarded and is related to belief. As Muslim believers we need to be sensitive and responsible in this issue. The attitude of allowing anyone to use the word simply to show that Islam celebrates other religions will only bring greater harm to the religion and Muslims. For example, are we willing to listen to non-Muslims calling their churches, synagogues and houses of idols the house of God? Calling their gods and idols as Allah? Imagine, what will be the beliefs of the young Muslim generation if this phenomenon happens in our country? It is certain that many will be confused, deviated and there will be a sea of apostasy.

Litotes is a style of language used to express something intended to be self-deprecating. Something expressed is less than the truth or a thought expressed by denying the opposite. Examples are as below

Sesungguhnya perubahan yang dianjurkan oleh Islam kepada manusia adalah bersepadu di antara urusan Tuhan dengan urusan insan, ibadah dengan kerja, ganjaran material dan pahala serta dunia dan akhirat. Maka dalam hal ini, kita

dapat melihat bahwa pihak pemerintah begitu serius dan komited dalam membangun negara untuk masa depan rakyat. Oleh itu, menjadi tanggungjawab kita umat Islam untuk berusaha bersungguh-sungguh tanpa mengenal erti penat dan jemu untuk mengambil peluang yang disediakan oleh pihak pemerintah bagi memajukan diri seterusnya mempertahankan survival umat Islam di tanah air tercinta.

Indeed, the changes advocated by Islam for humans are integrated between God's affairs and human affairs, worship and work, material rewards and rewards as well as the world and the afterlife. So in this regard, we can see that the government is so serious and committed in developing the country for the future of the people. Therefore, it is our responsibility as Muslims to work hard without knowing the meaning of tiredness and fatigue to take the opportunities provided by the government to advance ourselves and further defend the survival of Muslims in our beloved homeland.

Tautology is the repetition of words that have the same meaning or can also be interpreted as unnecessary repetition. Examples in the sermon are as follows

Secara ringkasnya mimbar ingin menyatakan bahawa sifat jati diri sangat berkaitan dengan nilai patriotisme yang bolehlah ditakrifkan sebagai perasaan cinta yang kuat terhadap tanah air. Begitu juga jika di tinjau dari sudut pandangan Islam pun, ianya boleh dihubungkan dengan sifat cintakan tanah air.

In short, the platform would like to state that the nature of identity is closely related to the value of patriotism which can be defined as a strong feeling of love for the motherland. Likewise, if viewed from an Islamic point of view, it can be linked to the love of the country.

Inversion is something that creates a certain effect with the sentence order reversed or inverted. Examples are as follows

Percayalah, bila umat Islam hilang pegangannya, rapuh pedomannya dan hilang sensitivitinya pada agama Islam, inilah saat yang dinanti- nantikan oleh musuh Islam. Sedarlah, pelbagai cara sedang dilakukan oleh mereka yang tidak bertanggungjawab untuk melemahkan jati diri ummah di antaranya melalui pembohongan fakta, pencemaran budaya, penyebaran racun akidah samada melalui media massa, internet, facebook, email, SMS dan sebagainya.

Believe me, when Muslims lose their grip, their guidance is fragile and they lose their sensitivity to Islam, this is the moment that the enemies of Islam are waiting for. Be aware, various ways are being done by those who are not responsible to weaken the identity of the ummah, including through lying about facts, cultural pollution, spreading the poison of faith whether through the mass media, internet, facebook, email, SMS and so on.

Apostrophe is figurative language that moves the message from the audience to something

that is not present. This method is usually used by classical orators. The orator suddenly directs his speech to something absent such as to those who have died, or to an imaginary object or object or something abstract, thus making it appear that he is not speaking to the audience. For example

Seorang sahabat Rub'i bin A'mir pernah menjelaskan ketika bertemu panglima tentera rom yang bernama Rustum tentang hakikat Kemerdekaan dengan katanya yang bermaksud: "Allah mengutuskan kami (orang-orang Islam) untuk kami merdekakan manusia daripada mengabdikan diri sesama manusia kepada mengabdikan diri kepada Allah, daripada kezaliman agama-agama kepada keadilan Islam dan daripada kesempitan dunia kepada keluasan dunia dan akhirat". Justeru, mimbar jumaat ingin mengajak para jamaah dan umat Islam sekalian untuk mensyukuri nikmat kemerdekaan yang kita kecapai agar nikmat ini terus berkekalan dan kemakmuran negara akan sentiasa bertambah dengan pengisian-pengisian yang diredhai Allah SWT.

A friend of Rub'i bin A'mir once explained when he met the commander of the Roma army named Rustum about the nature of Independence with what he said: "Allah sent us (Muslims) to liberate mankind from devoting ourselves to fellow human beings to devoting ourselves to Allah, from the tyranny of religions to the justice of Islam and from the narrowness of the world to the vastness of the world and the hereafter". Therefore, the Friday pulpit would like to invite the congregation and all Muslims to be grateful for the blessing of independence that we have enjoyed so that this blessing will continue to last and the prosperity of the country will always increase with the fillings that are pleasing to Allah SWT.

Research Implications

Friday prayer is a weekly ritual that is obligatory on every Muslim man who is mukallaf, except for those who are ill such as sick and travelers. Khatib as the sole speaker in the performance of Friday prayers has the function and task of delivering advice to the congregation to increase the level of piety to Allah swt. Therefore, the knowledge of rhetoric is very important to be mastered so that the Friday sermon can have a great impact on the congregation. Among the impacts that will be obtained if the congregation master the science of rhetoric well, this can help to make it easier for them to understand the issues, goals, advice and prohibitions that the preacher wants to convey. Therefore, the science of rhetoric should be expanded through more in-depth studies in order to further strengthen the field of rhetoric and connect it with other fields in order to facilitate understanding in a matter.

Conclusion

Rhetoric is a communication science with a long history, which dates back to the Greek and Roman times. Although the writers of communication science do not include the era of Islamic civilization as a time in the history of rhetoric, but researchers believe that Islamic civilization has a very large influence on the science of rhetoric, even the methods in modern rhetoric have existed since the time of the Prophet s.a.w. again. A preacher needs to have good rhetorical knowledge when delivering a sermon because preaching without rhetoric is bland like tasteless food. Hopefully, with the availability of this research paper, it will be a guide and

benefit the preachers in delivering sermons and spreading da'wah more effectively in order to uphold the teachings of Islam.

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