

TRANSITIVITY ANALYSIS ON FRIDAY SERMON

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Abstract

Friday sermon is a symbol of and it is conducted as a prerequisite for Friday prayer. This research is designed to identify types of process on Friday sermon delivered by Nouman Ali Khan. Conducting the research, the writer employed qualitative method. Meanwhile, to analyze clauses found in Friday sermon, there are six types of process; they are material, mental, relational, verbal, behavioral and existential. Data collected are in form of clause complex broken down into clauses that was taken from the transcription of the sermon. After analyzing the data from Friday sermon, the research showed that there are all six types of process appearing in the sermon. Further, the writer discovered that material processes highly dominate the text as Nouman mostly revealed his past, present and future happenings. Moreover, from total clauses identified, the writer found material clauses produced. Meanwhile, mental processes found are some clauses and followed by relational processes for both attributive and identifying processes found are 106 clauses. The fourth process found is verbal processes that appeared in some clauses while behavioral and existential processes both are rarely used. The writer only found five behavioral processes and nine existential processes. From the analysis, it shows that types of process can be used to encode and understand the implicit meaning inside of the clause.

Key words: Friday sermon, process, systemic functional grammar, transitivity system.

INTRODUCTION

An address called a sermon or usually known by Moslem *khutbah* is delivered as part of religious services in Islam. There are various forms of sermon such as Friday sermon and marriage sermon. Although, the sermon can take various forms, the most common form is the weekly Friday sermon, which is a prerequisite for the congregational Friday prayer (*The Oxford Encyclopedia of the Islamic World*). The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions (Dewi et al., 2021; Purwaningsih & Gulö, 2021; SUSANTO, 2019). As a religious ritual with fixed rulings, the sermon fulfills a religious mandate associated with specific occasions which is Friday prayer (*The Oxford Encyclopedia of the Islamic World*).

The objective of the Friday sermon is to convey the message from Allah that human especially Moslem must obey what Allah commands and keep away from what Allah forbids or it can be as an education or enlightenment for Moslem as well (Fitranita & Wijayanti, 2020; Hendrastuty et al., 2021; Maskar et al., 2021). The katib, the person who delivers the sermon uses the Qur'an and Hadith to support his quotes in delivering the sermon. Each katib will use his own language in delivering the sermon in order to encode his social purposes. The katib has to deliver some messages about Islam in order to pursue the audience to implement the messages that have been delivered in the real life (Al Falaq & Puspita, 2021; Ferdiana, 2020).

Language is a mean of representing the world that can encode our experience (Aminatun, 2021; Kiswardhani & Ayu, 2021; Yudha & Mandasari, 2021). Actually, the katib will reveal his experience while delivering the sermon. Furthermore, Human experience can be tied into a manageable set of process types called transitivity (Putri & Ghazali, 2021; Wantoro et al., 2021). Transitivity refers to a system for describing the whole clause. It deals with the way meaning is represented in a clause (Gulö, 2014; Sujatna et al., 2020). The clauses produced in the text indicate the way the writer or the speaker encodes his/her experience of the world around him/her then the experience is expressed through process (Afrianto et al., 2021; Kuswoyo, 2014; KUSWOYO et al., 2013). There are six types of process in transitivity; mental, material, relational, verbal, existential and behavioral (Kuswanto et al., 2020; Sulistiani et al., 2021; Yulianti & Sulistiyawati, 2020). Furthermore, transitivity analysis has been widely used to understand the meaning of the clause produced by the speakers or the writers (Bakri & Darwis, 2021; Choirunnisa & Sari, 2021; Pranoto & Suprayogi, 2020). It examines the process of making meanings of a clause through (1) a process unfolding through time, (2) the participants involved in the process, (3) the circumstances associated with the process (Aditomo Mahardika Putra, 2021; Journal et al., 2021; Suprayogi, 2021).

Thus, using transitivity analysis the writer tries to reveal that there are implicit meanings of a text. Since, the speaker or the writer has an intention with the clause that she/he produced. Moreover, the writer tries to discern the implicit meanings through process involved in it, participants and circumstances involved in the process. As Halliday points out that how understanding grammar, especially transitivity, can help interpret the meaning in a text. Therefore, through this research the writer tries to identify the process types of transitivity in the Friday sermon entitled “Be Like The Bee” delivered by Nouman Ali Khan.

Nouman Ali Khan is American Moslem speaker, founder and CEO of Bayinnah Institute. Bayyinah Institute is institute for Arabic and Qur’an studies in Dallas, America. Besides, he is the lead instructor for a number of Bayyinah courses. Moreover, according to Dubai International Peace Convention (DIPC) that was reported in The National newspaper of UAE (United Arab Emirates) in 2014, Nouman Ali Khan was awarded as one of the most-renowned imams in the world. Meanwhile, the sermon has been chosen because according to Bayyinah Institute the sermon was categorized as popular sermon in 2014. Thus, the writer was interested in conducting this research as “Transitivity Analysis on Friday Sermon”.

LITERATURE REVIEW

Systemic Functional Grammar

Systemic Functional Grammar (SFG) is a framework for describing and modeling language as a resource for making meaning. SFG treats language as fundamental for construing human experiences through communication process. It seeks to explore how language is used within social context (MULIYAH et al., 2021; Pratiwi & Ayu, 2020; Qodriani & Wijana, 2020). The way in which human beings use language are classified in SFG into three broad categories known as metafunctions. Metafunction refers to three distinct kinds of meaning that are embodied in the structure of a clause (Kardiansyah & Salam, 2020; Ngestirosa et al., 2020; Nurmallasari & Samanik, 2018). Each of them is construed by configurations of certain particular functions. These are the following metafunctions.

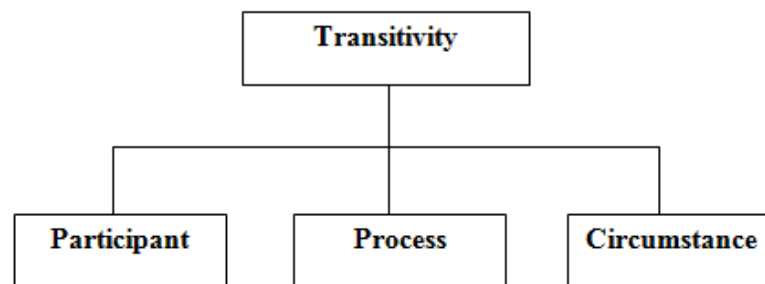
- a. Ideational meaning has meaning as a representation of some process in ongoing human experience. The actor or the doer is the active participant in the process. The actor is the element of the speaker that portrays as the one who does the action.
- b. Interpersonal meaning has meaning as an exchange, a transaction between speaker and listener. There is subject as the element of the speaker that has responsible for the validity of what he is saying.

Textual meaning has meaning as a message, a quantum of information. The theme is the point of the message. The theme is element of speaker that selects for 'grounding' what he is going on to say.

Transitivity System

Halliday (2014: 212) states that transitivity belongs to ideational meaning or clause as representation. Transitivity construes human experience in terms of what is going on outside us and inside us. The way transitivity represents the experience is interpreted through set of process types along with three elements known as participant, process, and circumstance. Those three elements showed in the figure below.

Figure 2.1



Transitivity System

Those six types of process are material, mental, relational, behavior, verbal, and existential. Each type of process has its own function in construing human experience through a clause.

- a. Material process is process of doing and happening that shown through a concrete action (Mertania & Amelia, 2020; Nindyarini Wirawan, 2018; Panganiban1 & Madrigal, 2020). Furthermore, he states that material process deals with physical sense or concrete action that able to be shown. There are four main participants in material process; actor is the one who perform the action, goal is participant at whom the process is directed, beneficiary is participant who gets benefit from the action and circumstance is participant that specifying the situation of the clause.
- b. Mental process deals with process of thinking or feeling as well concerns with our experience of the world of our own conciousness. Divides mental process into three categories; perception (verbs of seeing, hearing), cognition (verbs of thinking, knowing, understanding) and affection (verbs of liking, fearing, etc) (Aguss & Yuliandra, 2021; Kardiansyah, 2021; Sartika & Pranoto, 2021). There are two basic participants in mental process; senser is the one who feels, thinks or perceive then phenomenon is that which is thought, felt, wanted or perceived by the conscious senser.
- c. Relational process is the process of having and being. Relational process serves to characterize and to identify the clause (Heaverly & EWK, 2020; Heri Kuswoyo &

Wahyudin, 2017; K. Sari & Pranoto, 2021). Commonly, the process is realized by the verb 'be' in the simple present or past tense.

- d. Behavioral is process of typically human physiological and psychological behavior that people usually do it in daily life, like breath, cough, smile, dream, sneeze, watch, stare, look at, yawn etc. There is a participant who is behaving labeled behavior.
- e. Verbal is process that construes the clause of saying. This process is often used to develop accounts of dialogue. There are three participants in verbal process; they are sayer, the participant who is responsible for verbal process, receiver is the one to whom the verbal process is directed and verbiage is a nominalized statement of the verbal process.
- f. Existential process represents the existence of something. In this process, there exists any kind of phenomenon that can be construed as a thing, such as person, object, institution, etc, but there will be also action or event. Further, Halliday states that existential process is typically easy to be recognized by the existence of word 'there' in the clause. But, the word 'there' does not refer to a location. There is a participant called existent in the existential process. It functions to receive functional label of existential process.

METHOD

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically (Novanti & Suprayogi, 2021; Suprayogi et al., 2021). This chapter aims to describe an overview of research design, data and data source, data collecting technique and data analyzing technique as well. In conducting the research, the writer employed qualitative method. Qualitative method is subjective and humanistic since they deal with meanings (Adelina & Suprayogi, 2020; Apriyanti & Ayu, 2020; Fithratullah, 2019). Furthermore, qualitative method is a research procedure which produces descriptive data in form of words, notes which deal with meaning, value and also interpretation (Mandasari & Wahyudin, 2019; Pahdi et al., 2020; F. M. Sari & Wahyudin, 2019). It means that qualitative method relies primarily on human perception and understanding.

RESULTS AND DISCUSSION

This chapter elaborates types of process used by Nouman Ali Khan in his Friday sermon that actually Nouman reveals his experience while delivering the sermon in order to encode his social purposes through messages given in the sermon. Further, the discussion covers the types of process based on a theory which are divided into six types, they are material, mental, relational, behavioral, verbal and existential. In analyzing the types of process, the writer uses Roman numeral for example 'I' to indicate the number of clause complex taken from the text while for example symbol "C₁" indicates the first clause found from the clause complex. So, later there is for example 'I/C₁' that indicates the first clause from clause complex number I.

4.1 Material Process

This section presents material clause realized in the text. Nouman construed the world in terms of actions of the past and future happenings. The processes found in the text are served in the below data.

Data Sample 1:

III/C2. where people are entering into hell fire.

Actor	Material	Goal
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People in the clause is explaining the performer of an action represented by the process enter, therefore it labels people as the actor. People are doing something that make them entering into the hell fire. Then, the label given to ‘into hell fire’ in the clause is the goal.

4.2. Mental Process

The same as two previous researches which are the current research also found that mental process comes in the second rank after material process. The below data sample shows mental process.

Data Sample 11:

VIII/C7. that part everybody knows.

Phenomenon	Senser	Mental
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The above clause clearly shows the cognition process of knowing. ‘everybody’ as the senser is the one who sensing the process represented by the process ‘knowing’. Besides, it is ‘that part’ which comes as the first participant in the clause labeled as the phenomenon that is being perceived by the senser.

4.3 Relational Process

This section will be divided into two categories the first is attributive relational process and the second is identifying relational process.

Attributive Relational Process

As Nouman opens his sermon, he employs attributive relational process to describe about a topic that he is going to deliver. The following data sample show attributive relational process used by Nouman.

Data Sample 20:

I/C1. The way Moslem thinks is different from everybody else

Carrier	Relational	Attribute
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The above clause indicates that the attribute ‘different from everybody else’ is served to modify the carrier ‘the way Moslem thinks. The clause is categorized as intensive attributive clause where the attribute is assigned a quality of the carrier. The attribute in a clause is assigned to a participant that can be realized by noun or nominal group. Thus, the writer categories the above process as intensive attributive relational process.

Identifying Relational Process

In delivering the sermon, Nouman employed identifying relational process less than he employed attributive relational process. The below data sample served to show identifying relational process employed by Nouman.

Data Sample 28:

I/C₂. and the reason of that is the book of Allah.

Token	Relational	Value
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The value ‘the book of Allah’ appeared in the clause is served to define ‘the reason of that’ labeled as the token of the clause. Actually, ‘the book of Allah’ as the value is being possessed by the token of the clause. Besides, ‘the reason of that’ can be identified as the one belonging to ‘the book of Allah’. Thus, the clause is categorized as possessive identifying relational process.

Behavioral Process

From this process, the writer found that this is a process that least used by Nouman. Since, the writer only found five clauses produced. The following data sample show the process used by Nouman.

Data Sample 36:

XII/C₃. we listen to a khutba,

Behavior	Behavioral	Behavior
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The above data sample is explaining ‘we’ as the behavior is showing a behavior represented by the process ‘listen to’. It is ‘a khutba’ labeled as the behavior functions as the restatement of the process. Since, you cannot have khutba unless you listen to it. Thus, the clause belongs to behavioral process.

4.5 Verbal Process

From the text, the writer found that Nouman frequently using verbal process. Nouman often refers to ayat and hadist which have been said by Allah or the Prophet. The below data sample show verbal process that produced by Nouman.

Data Sample 40:

XVI/C₂. when you say to somebody,

Sayer	Verbal	Receiver
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The above clause explains a process of saying by the sayer. Actually, the sayer ‘you’ say to somebody that labeled as the receiver in order to give him an advice. Therefore, the clause is categorized as verbal process.

4.6 Existential Process

In his sermon, Nouman rarely used existential process. The writer only found nine existential process employed by Nouman. The following data sample show existential process used by Nouman.

Data Sample 44:

XXXIII/C₇. that there is the natural creation of Allah Azoujal.

Existential	Existent
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The above data sample explains the existence of natural creation of Allah. In this case, the creation refers to a bee. Thus, it simply explains that the clause is classified as existential process.

CONCLUSION

This chapter presents a conclusion of the current research on the types of process. The text of the sermon is model, in which the types of process are classified into six types. There are material process, mental process, relational process that divide into two categories; attributive relational process and identifying relational process, behavioral process, verbal process and existential process. The writer concluded that types of process used by Nouman are revealed to deliver the social purposes. Besides, while delivering the sermon he actually encoded his inside and outside experiences.

Further, the writer found all six types of process employed by Nouman in his Friday sermon. Total of complex clauses found by the writer, then it is divided into clauses. The writer found that the most frequently process used by Nouman is material process. It indicates his past, present and future happenings. The writer found 210 clauses of material process delivered by Nouman during his sermon. The writer argues that Nouman encoded material process to make his sermon more concrete since material process deals with the human physical action. So, Nouman took the real fact that happen near around people to give an example such as *people are making good money*. On the other hand, mental process comes in the second rank following material process. From the text, the writer found clauses. It indicates that delivering the sermon actually, Nouman also reveals his inside experience such as process of thinking.

Then for relational process, it is divided into two categories, the writer also found both two categories. The first is attributive relational process that appears in clauses, meanwhile the second is identifying relational process that appears in clauses.

Besides those three types of process found, the writer also found behavioral process. The writer only found five simple clauses appeared in the text. In contrast, the writer found 59 verbal process. Mostly, the processes appear because of Nouman used aayat or hadist that have been said by Allah or the Prophet. The last is existential process. Almost the same as behavioral process, Nouman rarely used existential process while delivering the sermon. Since, the writer only found nine existential process employed by Nouman. So, total of clauses from all the types of process clauses.

The things found from the analysis are that sometimes there are two types of process appeared in a clause. But, because of context of the clause therefore the clause cannot be separated. Besides, the writer as well found different pattern on each clauses. In sum, by understanding the types of process, it can be used to understand the meaning of the clause.

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