



A Comparative Move Analysis of Religious Sermons by Influential Female and Male Islamic Scholars

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ABSTRACT

As complete professional texts, sermons could be analyzed based on Swales' framework of move analysis to reveal their conventional schematic structure. Thus, the current study aims at analyzing and comparing the rhetorical moves in English non-Friday sermons by female and male most influential Islamic scholars using Swales', Pho's, Hardjanto's, Biber's, and Wang's model of genre analysis. The research consists of a small corpus of four non-Friday sermons of Yasmin Mogahed, Dalia Mogahed, Mufti Ismail Menk, and Shaykh Omar Suleiman. The result depicts that female and male Islamic scholars have similarities and differences in organizing the rhetorical moves for their non-Friday sermons. The similarities could be observed in the terms of implementing three obligatory moves and three obligatory steps. The differences are found in the terms of step occurrence in which the scholars employ relatively different six prototypical steps and twenty-five optional steps. Moreover, the female and male scholars have different step schematic orders in their openings and closings. Although there is no significant difference in the sermons by female and male influential Islamic scholars due to the limited corpus, this initial study is expected to create a new model for more comprehensive research to include a larger corpus with a genre-based approach and mixed-method applied to non-Friday sermons and to provide a better understanding and writing English sermon texts.

Keywords: *Genre analysis, Islamic scholars, Non-friday sermons.*

1. INTRODUCTION

In simple words, genre is text type; spoken or written (Hyon, 2018). However, in the last decades, the notion of genre has changed and developed. The study about genre was developed by Swales (1981, 1990, 2004) through his CARS (Create a Research Space) model. Swales stated that a genre includes a class of communicative events in which the members have some common set of communicative goals (1990).

In line with Swales, Muangsamai (2018, p.236-237) stated that genre analysis is "an approach used to study the relationship between a particular type of the text and its context by dividing the text into small semantic units called move". Then, Muangsamai (2018) added that each move has different communicative goals that are understood among community members. Therefore, it could be understood that genre analysis deals with move analysis.

In other words, moves and steps make up a genre as a hierarchy of schematic structures (Wang, 2016).

Moreover, Wang (2016, p. 321) asserted that "a move is a unit that relates both to the writer's purpose and to the content that he wishes to communicate, while a step is a lower text unit than the move which is used to set out the moves".

To date, genre analysis based on the theoretical framework of Swales (1981, 1990, 2004) focuses more on scientific article research, such as Bhatia (2002), Biber, Connor, and Upton (2007), Bunton (2005), Davis (2015), Hardjanto (1997, 2016a, 2016b, 2017), Khansari (2016), Kurniawan, Lubis, Suherdi, and Danuwijaya (2019), Lubis and Kurniawan (2022), Pho (2013), Pratiwi and Kurniawan (2021), Samraj (2002, 2005), and Suherdi, Kurniawan, and Lubis (2021).

A genre perspective is usually easier to be applied in written varieties than in spoken ones since written varieties commonly have textual conventions which are easily identified in the introduction and closing (Biber & Conrad, 2009). However, according to them, some spoken varieties can also be analyzed from a genre perspective; for instance, a certain type of prayers and

religious lectures (sermons) can be analyzed as a complete text and have fixed convention in the beginning and end in certain religious tradition, or there are usually forms (standard conventions) for the opening and closing sections.

The text of an Islamic religious sermon that has a structure and pattern of discourse as well as distinctive language expressions that indicate the existence of a certain genre is an interesting study material to be explored further. As one of the genres, an Islamic sermon has its patterns to express its communicative purposes. It has a specific rhetorical structure which usually includes greetings, introduction, body, and conclusion/closing. It is, indeed, in line with Biber and Conrad (2009).

Conveyed by the minister or preacher, a sermon is the central part of worship and the religious experience which is usually delivered on certain occasions in front of religious people to motivate them to do religious good deeds in a specific discourse pattern. Nevertheless, in today's era, sermons do not have to be performed in a series of religious ceremonies or worship and carried out in places of worship, but they can be held separately and in other places such as halls, meeting rooms, and others. Likewise, many Islamic sermons are held outside the mosque, then broadcast via radio, television, and even the internet. Various websites present many Islamic religious lectures (sermons) from various scholars, with various themes, and are delivered in various languages, including English.

Considering the statements above, there are still a lot of spaces to be filled to research English Islamic sermons using genre analysis. Thus, the current study focuses on analyzing and comparing the rhetorical moves in English sermons by influential female and male Islamic scholars. Specifically, the study will find the similarities and differences in the schematic structures of English religious sermons which show different moves and steps employed by female and male Islamic scholars broadcast on YouTube.

2. LITERATURE REVIEW

Studies on preaches and religious texts have been conducted using some approaches, such as performance, text, and the context in the religious language (Keane, 1997), the effectiveness of PowerPoint in religious sermons (Buchko, Buchko & Meyer, 2012), and the development of Orthodox sermons (Morozov, 2015), semantic structure on bible and sermon (Hoffman, Cointet, Brandt, Key & Bearman, 2018), and discourse function in hadith genre (Hassanein, 2018).

Additionally, there is a growing body of literature on Friday sermons as material objects in the area of pragmatics and sociolinguistics, especially about speech acts and discourse structure of Friday sermons as

conducted by Ma'ruf (1999), Saddhono (2012), and Sukarno (2013, 2014). English Friday sermons have also been analyzed by Soepriatmadji (2009) using genre analysis based on systemic functional linguistics. Besides, Atmawati (2011) and Nugroho, Miftah, Tarjana, and Purnanta (2018) investigated the da'wah discourse of Indonesian Islamic sermons pragmatically.

Based on the previous studies, there are some thoughts to be pondered. First, religious texts have been observed in various analyses, and one of the significant ones is genre analysis. To this point, genre analysis has been conducted more on research articles and professional contexts as stated by Upton and Cohen (2009) that Swales' framework of move analysis has motivated essential studies on academic and professional texts. There has not been genre analysis on English non-Friday sermons yet. Second, it is stimulating for researchers to understand discourse patterns in texts of religious sermons, particularly non-Friday ones by applying genre analysis. Hopefully, this study could create a new model of discourse patterns in English non-Friday sermons.

3. METHOD

3.1. Research Design

A descriptive comparative qualitative approach was employed to achieve the purpose of the study which was to analyze and compare the rhetorical moves in English sermons by influential female and male Islamic scholars using genre analysis. The comparative analysis results would be presented in the form of tables which would also be combined with further analysis for a better understanding of the results.

3.2. Data Source

Four English Islamic sermons by two female and two male Islamic scholars selected from YouTube were analyzed and compared in this study. The four Islamic scholars (Yasmin Mogahed, Dalia Mogahed, Mufti Ismail Menk, and Shaykh Omar Suleiman) were included in the ten most influential Islamic ones by Kenton (2020). The four sermons with a duration of 15 - 45 minutes were selected from various themes uploaded from 2017 to 2019. The titles of the sermons given by the parties who uploaded them are "Don't be Sad, Allah is with Us." (Mogahed, 2017), "In God We Trust." (Mogahed, 2018), "Those Who Depends on Allah." (Menk, 2019), and "Quran-The Light to the World" Suleiman, 2019). The sample selection was based on the convenience sampling type; a sample that does not use a large proportion of the entire population which is usually applied to linguistic paradigm research which assumes little interpersonal variation (Buchstaller & Khattab, 2013).

3.3. Data Collection and Analysis Procedure

There are some steps passed in this part: downloading the selected videos from YouTube, transcribing the sermons, checking the transcripts helped by a native speaker, classifying, and analyzing them. To collect the data, downloading is done to record the video and sound. Then, the recorded videos are transcribed into written text. To check the transcript, there is a view transcript feature that helps transcribe, but then the transcripts are edited and checked by an American native speaker (Fazil Munir) as the language helper. Next, the data are coded and classified into moves and steps and determined based on the occurrence and frequency.

In the process of classification, each scholar was given some codes to ease reference and analysis. YM was a code for Yasmin Mogahed, DM for Dalia Mogahed, MM for Mufti Ismail Menk, and OS for Shaykh Omar Suleiman. Moves were coded M and ordered based on numbers (M1, M2, M3), and steps were coded S and also ordered based on numbers (S1, S2, S3, etc.).

After all the sermons were classified, they were analyzed based on their common discourse patterns. There are four theoretical frameworks adopted in this research, i.e., Swales' genre analysis (1990, 2004), Pho's model on a research article (2013), Biber's top-down corpus-based analysis (2007), Hardjanto's concept of the frequency of occurrence in a genre (2017), and Wang's schematic structures for public speeches (2016).

Based on CARS (Create a Research Space) model, Swales (2004, pp. 228-9) defined move as "a discoursal or rhetorical unit that performs a coherent communicative function in a written or spoken discourse," and step as "realization of the move." Based on Swales' model, Pho (2013, p. 20) expanded the model on the main research article with four section headings (Introduction, Methods, Results, and Discussion-Conclusion) which contain certain moves and steps. To determine the minimal unit of analysis, this research adopted Hardjanto (1997) who counted the clause as the minimal unit of analysis because of the essential role of the clause in verbal communication. A move could also be determined by a sentence or a paragraph as claimed by McKinlay (1984) "a move can be realized by a single sentence, a group of sentences or even a paragraph." To identify a move, the research employed a top-down approach to determine a move based on its communicative function (Biber, et.al. 2007). Moreover, based on the frequency of occurrence in a genre, moves and steps could be categorized into obligatory, prototypical, and optional. To do so, the study applied Hardjanto's concept which determined 90% for an obligatory move or step, more than 60% but less than 90% for prototypical move or step, and less than 60% for an optional move or step (2017).

In addition to that, Wang's schematic structures for public speeches (2016) were adopted to be the model for identifying the moves and comparing them among different speakers. Wang found three obligatory moves in public speeches of native and non-native speakers, such as move 1 (speech introduction), move 2 (speech bodies), and move 3 (speech conclusion). This model will be adopted to observe the moves and steps of English non-Friday sermons in this research. Some genre analysis has been carried out on Friday sermons, but no genre analysis is applied to non-Friday sermons. Therefore, this research is expected to be initial genre-based research on non-Friday sermons that can be a model for further research.

4. FINDINGS AND DISCUSSION

4.1. Move/Step Occurrence and Patterns

Swales and Pho's models on research articles discourse patterns are employed as the basic point of determining moves and steps. Swales focused on the research article's introduction, whereas Pho (2013) developed the model on the main research article with four section headings (Introduction, Methods, Results, and Discussion-Conclusion). However, the current study found a different model of discourse patterns in Islamic sermons observed.

From the analysis, it is discovered that all sermons use three moves; Move 1 (Opening), Move 2 (Content), and Move 3 (Closing). This is in line with Wang's (2016) classification of speech schematic structures into three moves: introduction, body, and conclusion. In the research, each move consists of several steps; 12 (steps) in the opening, 11 (eleven) steps in the content, and 11 (eleven) steps in the closing. The steps are coded based on their communicative functions stated by scholars in their sermons in the form of a clause, a sentence, a group of sentences, or even a paragraph. In determining moves and steps based on their communicative functions, the research applied Biber's (2007) top-down approach.

Table 1 will present the frequency of moves/steps which then show the category and the schematic patterns of the four Islamic sermons.

Based on table 1, all scholars utilize Move 1, Move 2, and Move 3, but not all of them use common steps. The table shows the classification of moves and steps employed by all scholars based on the frequency that determines whether they are categorized as obligatory moves, obligatory steps, prototypical steps, or optional steps. As adopted from Hardjanto (2017) that the frequency of 90% is for an obligatory move or step, more than 60% but less than 90% for prototypical move or step, and less than 60% for an optional move or step. Therefore, in general, there are 3 (three) obligatory moves, 3 (three) obligatory steps, 6 (six) prototypical steps, and 25 (twenty-five) optional steps.

Table 1. Frequency of moves/steps

Moves and Steps	Frequency (%)	Category
M1: Opening	4 (100)	Obligatory Move
S1: Saying the opening greetings	3 (75)	Prototypical Step
S2: Reciting a prayer for protection from the devils	1 (25)	Optional Step
S3: Mentioning God's name	4 (100)	Obligatory Step
S4: Praising Allah in Arabic	2 (50)	Optional Step
S5: Delivering sholawat and salaam to Prophet Muhammad saw in Arabic	3 (75)	Prototypical Step
S6: Praising Allah in English	1 (25)	Optional Step
S7: Delivering sholawat and salaam to Prophet Muhammad in English	1 (25)	Optional Step
S8: Reciting a prayer for ease and fluency	1 (25)	Optional Step
S9: Expressing compliments to the committee and audience	1 (25)	Optional Step
S10: Asking the audience to give appreciation to the committee	1 (25)	Optional Step
S11: Expressing gratitude to the audience in English	1 (25)	Optional Step
S12: Expressing compliments to the previous speakers	1 (25)	Optional Step
M2: Content	4 (100)	Obligatory Move
S1: Addressing the audience	2 (50)	Optional Step
S2: Stating the topic	3 (75)	Prototypical Step
S3: Introducing the concept of the topic	4 (100)	Obligatory Step
S4: Explaining the topic supported with Al Qur'an verses and/or Hadith	4 (100)	Obligatory Step
S5: Connecting the topic with the personal experience	2 (50)	Optional Step
S6: Explaining the topic supported with illustrations	3 (75)	Prototypical Step
S7: Taking good lessons from the words and/or true stories of the prophet's life	3 (75)	Prototypical Step
S8: Connecting the topic with the life phenomena	2 (50)	Optional Step
S9: Taking good lessons from the words and/or true stories of a public figure's life	1 (25)	Optional Step
S10: Encouraging the audience	2 (50)	Optional Step
S11: Emphasizing the topic	3 (75)	Prototypical Step
M3: Closing	4 (100)	Obligatory Move
S1: Stating the concluding remarks by encouraging the audience	2 (50)	Optional Step
S2: Stating the concluding remarks by providing the solutions to the problems	1 (25)	Optional Step
S3: Stating the concluding remarks supported with Al Quran verses and/or Hadith	1 (25)	Optional Step
S4: Stating the concluding remarks supported with du'a (prayers) and/or hopes	1 (25)	Optional Step
S5: Reciting du'a (prayers) and/or hopes	1 (25)	Optional Step
S6: Apologizing for using extra time	1 (25)	Optional Step
S7: Expressing gratitude to the audience in English	1 (25)	Optional Step
S8: Reciting closing words in Arabic	1 (25)	Optional Step
S9: Delivering sholawat and salaam to Prophet Muhammad saw in Arabic	1 (25)	Optional Step
S10: Reciting the majlis closing's prayer in Arabic	2 (50)	Optional Step
S11: Saying the closing greetings	2 (50)	Optional Step

Wang (2016) termed the steps in all moves of public speeches with nominalizations, such as direct reference, quotation, reference to the audience, background statement, exemplification, topical pattern, restatement, and summary, while the present study employed gerunds for the steps in all of the moves. The use of gerunds to state the steps is the same as what has been done by Pho (2013).

Table 2 depicts the schematic structure of 4 (four) sermons that have various organization patterns. All of the sermons form different patterns in their steps. However, there are three common steps (obligatory steps) that occurred in the sermons, for instance, M1S3: Mentioning God's name, M2S3: Introducing the concept of the topic, and M2S4: Explaining the topic supported with Al Qur'an verses and/or Hadith which could be categorized as obligatory steps because they are uttered by all the Islamic scholars. M1S3 could function to start

the sermon, meanwhile M2S3 functions to give a general introduction dealing with the topic, and M2S4 is used to refer to the Al Qur'an and Hadith connected to the topic.

The table also shows that both female and male scholars utilize non-linear steps by unorderly repeating certain steps in their contents of sermons (YM: M2S4, M2S7; DM: M2S6, M2S7; MM: M2S4, M2S6; OS: M2S4, M2S7) However, female scholars tend to implement linear steps in their openings (YM: S1 – S2 – S3 – S5 – S8; DM: S1 – S3) and closings (S3 – S4 – S8 – S10 – S11). Yet, male scholars tend to use non-linear steps in their opening (OS: S1 – S3 – S4 – S5 – S9 – S10 – S11 – S10 – S12) and closing (MM: S1 – S5 – S6 – S5 – S9 – S10).

All of the scholars employ 6 (six) prototypical steps in various patterns. The prototypical steps are M1S1: Saying the opening greetings, M1S5: Delivering

Table 2. Schematic structure of Islamic sermons

Sermon/ Scholar	Schematic Structure		
	Move 1	Move 2	Move 3
YM	S1 – S2 – S3 – S5 – S8	S2 – S3 – S4 – S7 – S4 – S7	S3 – S4 – S8 – S10 – S11
DM	S1 – S3	S1 – S2 – S3 – S6 – S7 – S6 – S7 – S6 – S7 – S4 – S10 – S11	S2 – S7
MM	S3 – S4 – S5 – S6 – S7	S1 – S3 – S4 – S5 – S6 – S4 – S8 – S6 – S4 – S6 – S10 – S11	S1 – S5 – S6 – S5 – S9 – S10
OS	S1 – S3 – S4 – S5 – S9 – S10 – S11 – S10 – S12	S2 – S3 – S7 – S5 – S4 – S7 – S4 – S9 – S7 – S6 – S9 – S8 – S4 – S11	S1 – S11

sholawat and salaam to Prophet Muhammad saw in Arabic, M2S2: Stating the topic, M2S6: Explaining the topic supported with illustrations, M2S7: Taking good lessons from the words and/or true stories of the prophet's life, and M2S11: Emphasizing the topic. M1S1 which functions to open the sermon was done by three scholars (YM, DM, and OS); whereas, MM did not say the opening greetings, but directly mentioned God's name (M1S3) to open his sermon. M1S5 functions to honor and send prayers for Prophet Muhammad saw. M2S2 functions to mention the topic or the title which will be discussed in the sermon. M2S6 is used to discuss the topic by using examples or concrete descriptions. M2S7 functions to show concrete examples and to get wisdom from the prophet's and his companions' lives. M2S11 could function to stress the topic so that the audience could understand it better.

The four Islamic scholars also utilize twenty-five optional steps in numerous orders differently. For example, M1S2: Reciting a prayer for protection from the devils which functions to seek protection from the devils before delivering a sermon is only uttered by one scholar (YM) in her sermon; M2S9: Taking good lessons from the words and/or true stories of a public figure's life is also used by one scholar (OS) in the content; and M3S6: Apologizing for using extra time is only utilized by one scholar (MM) in the closing.

4.2. A Comparative Move Analysis in English Sermons by Female and Male Islamic Scholars

This part shows the comparison and contrast of moves and steps that occurred in the opening, content, and closing employed by female and male Islamic scholars in their sermons. It describes their tendencies to use certain communicative functions in their sermons.

4.2.1. Steps in Sermon Openings (Move 1)

Opening in the Islamic sermons could have a number of functions. It could greet the audience and start the sermon by mentioning God's name and reciting some prayers. Even, the opening could function to build relationships between the preachers and their audiences by expressing gratitude and compliments to the committee and audience. Wang (2016) also observed that speech introductions could "help to establish a favorable relationship between the speakers and their audiences."

In the sermon openings, both female and male scholars mention God's name before delivering the content of sermons. That becomes their similarity in the openings. It is a little bit different from Soepriatmadji's (2009) opening of Friday sermons which have purposes to praise Allah, to testify shahadah, to remind the audience to have taqwa, and to embody an interpersonal attitude of the speaker to the audience.

Table 3 shows that female Islamic scholars tend to say the opening greetings, recite a prayer for protection from the devils, and recite a prayer for ease and fluency. It is quite interesting that in the openings, the two female Islamic scholars applied different patterns. YM said more prayers than DM. YM said the opening greeting, recites a prayer for protection from the devils, mentioned God's name, delivered sholawat and salaam to Prophet Muhammad saw in English, and recited a prayer for ease and fluency. Meanwhile, DM only said the opening greeting and mentioned God's name in the opening of her sermon.

Meanwhile, male Islamic scholars tend to praise Allah in Arabic, praise Allah in English, deliver sholawat and salaam to Prophet Muhammad saw in English, deliver sholawat and salaam to Prophet Muhammad saw in Arabic, express compliments to the committee and audience, ask the audience to give appreciation to the committee, express gratitude to the audience in English, and express compliments to the previous speakers. Besides using common patterns, both male Islamic scholars also used different patterns in their sermons. Both of them mentioned God's name, praised Allah in Arabic, and delivered sholawat and salaam to Prophet Muhammad saw in English. However, MM also praised Allah and delivered sholawat and salaam to Prophet Muhammad saw in English; whereas, OS more focused on the audience by expressing compliments to the committee and audience, asking the audience to give appreciation to the committee, expressing gratitude to the audience in English, and expressing compliments to the previous speakers.

4.2.2. Steps in Sermon Contents (Move 2)

As the core of sermons, the contents contain concepts, explanations, descriptions, supporting arguments,

Table 3. Proportions of different opening (move 1) patterns

Moves and Steps	Move Occurrence Percentage			
	Openings of Sermons by Female Islamic Scholars		Openings of Sermons by Male Islamic Scholars	
	YM	DM	MM	OS
M1: Opening	50%	50%	50%	50%
S1: Saying the opening greetings	50%	50%	0%	50%
S2: Reciting a prayer for protection from the devils	50%	0%	0%	0%
S3: Mentioning God's name	50%	50%	50%	50%
S4: Praising Allah in Arabic	0%	0%	50%	50%
S5: Delivering sholawat and salaam to Prophet Muhammad saw in Arabic	50%	0%	50%	50%
S6: Praising Allah in English	0%	0%	50%	0%
S7: Delivering sholawat and salaam to Prophet Muhammad in English	0%	0%	50%	0%
S8: Reciting a prayer for ease and fluency	50%	0%	0%	0%
S9: Expressing compliments to the committee and audience	0%	0%	0%	50%
S10: Asking the audience to give appreciation to the committee	0%	0%	0%	50% (Occurred 2x)
S11: Expressing gratitude to the audience in English	0%	0%	0%	50%
S12: Expressing compliments to the previous speakers	0%	0%	0%	50%

illustrations, exemplification, and lesson-taking. This is quite different from Wang's (2016) focus on the topical patterns in speech bodies. From table 4, it could be seen that both female and male scholars have similarities in the steps of introducing the concept of the topic and explaining the topic supported with Al Qur'an verses and/or Hadith. The supporting arguments from Al Qur'an verses and/or Hadith are quite essential in the content of sermons because both Al Qur'an and Hadith are the main sources and guidelines for a moslem's life. The repetition of referring Al Qur'an verses and Hadith in the content of sermons indicates their significance.

Table 4 depicts that female Islamic scholars tend to state the topic, and take good lessons from the words and/or true stories of the prophet's life. Male Islamic scholars tend to take good lessons from the words and/or true stories of a public figure's life, connect the topic with

life phenomena, connect the topic with personal experience, explain the topic supported with illustrations, and emphasize the topic.

Table 4. Proportions of different content (move 2) patterns

Moves and Steps	Move Occurrence Percentage			
	Contents of Sermons by Female Islamic Scholars		Contents of Sermons by Male Islamic Scholars	
	YM	DM	MM	OS
M2: Content	50%	50%	50%	50%
S1: Addressing the audience	0%	50%	50%	0%
S2: Stating the topic	50%	50%	0%	50%
S3: Introducing the concept of the topic	50%	50%	50%	50%
S4: Explaining the topic supported with Al Qur'an verses and/or Hadith	50% (Occurred 2x)	50%	50% (Occurred 3x)	50% (Occurred 3x)
S5: Connecting the topic with the personal experience	0%	0%	50%	50%
S6: Explaining the topic supported with illustrations	0%	50% (Occurred 3x)	50% (Occurred 3x)	50%
S7: Taking good lessons from the words and/or true stories of the prophet's life	50% (Occurred 2x)	50% (Occurred 3x)	0%	50% (Occurred 3x)
S8: Connecting the topic with the life phenomena	0%	0%	50%	50%
S9: Taking good lessons from the words and/or true stories of a public figure's life	0%	0%	0%	50% (Occurred 2x)
S10: Encouraging the audience	0%	50%	50%	0%
S11: Emphasizing the topic	0%	50%	50%	50%

Table 5. Proportions of different closing (move 3) patterns

Moves and Steps	Move Occurrence Percentage			
	Closings of Sermons by Female Islamic Scholars		Closings of Sermons by Male Islamic Scholars	
	YM	DM	MM	OS
M3: Closing	50%	50%	50%	50%
S1: Stating the concluding remarks by encouraging the audience	0%	0%	50%	50%
S2: Stating the concluding remarks by providing the solutions to the problems	0%	50%	0%	0%
S3: Stating the concluding remarks supported with Al Quran verses and/or Hadith	50%	0%	0%	0%
S4: Stating the concluding remarks supported with du'a (prayers) and/or hopes	50%	0%	0%	0%
S5: Reciting du'a (prayers) and/or hopes	0%	0%	50% (Occur red 2x)	0%
S6: Apologizing for using extra time	0%	0%	50%	0%
S7: Expressing gratitude to the audience in English	0%	50%	0%	0%
S8: Reciting closing words in Arabic	50%	0%	0%	0%
S9: Delivering sholawat and salaam to Prophet Muhammad saw in Arabic	0%	0%	50%	0%
S10: Reciting the majlis closing's prayer in Arabic	50%	0%	50%	0%
S11: Saying the closing greetings	50%	0%	0%	50%

4.2.3. Steps in Sermon Closings (Move 3)

There are some functions of closing in a sermon. It could conclude the topic by encouraging the audience, providing solutions, referring to Al Qur'an and Hadith, and reciting prayers. In addition to that, it could function as the signal for the end of the sermon by reciting prayers, apologizing, expressing gratitude, and saying closing greetings. This is almost the same as Wang's observation which reveals that conclusions can be in the form of restatement, summary, and inspiration.

In the closing of the sermons, both female and male scholars have different patterns in ending the sermons. Table 5 reveals that in the closings, female Islamic scholars tend to state the concluding remarks by providing the solutions to the problems, by supporting with Al Quran verses and/or Hadith, by supporting with

du'a (prayers) and/or hopes, to express gratitude to the audience in English, and to recite closing words in Arabic.

Male Islamic scholars tend to state the concluding remarks by encouraging the audience and reciting du'a (prayers) and/or hopes, to apologize for using extra time, and to deliver sholawat and salaam to Prophet Muhammad saw.

5. CONCLUSION

In conclusion, the findings depict that female and male Islamic scholars have similarities and differences in organizing the rhetorical moves for their non-Friday sermons. The similarities show that all of the scholars implement all moves (three obligatory moves) which build a schematic structure of a genre. Moreover, they also utilize three common steps (obligatory steps); one in the opening and two in the content of their sermons. The differences are found in step analysis. In the terms of step occurrence, the scholars employ relatively different 6 (six) prototypical steps and 25 (twenty-five) optional steps. Dealing with step patterns, they have different step schematic orders in their openings and closings. The dissimilar step patterns then bring to the existence of prototypical and optional steps.

In fact, there is no significant difference in Islamic sermons by female and male influential Islamic scholars observed using genre analysis due to the limited corpus. However, this is an initial study to undertake a move analysis on non-Friday sermons that can create a new model for further research. Therefore, more comprehensive research is suggested to include a larger corpus with mixed-method applied to move patterns and linguistic features which may lead to different stances among them. However, this study strengthens Soepriatmadji's research on genre analysis of Friday sermons texts. Finally, it is expected that this study could be a way of introducing a genre-based approach to religious texts and a relatively considerable way to provide a better understanding and writing English non-Friday sermon texts.

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