

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

The data were analyzed in term of kinds of speech acts especially classification of speech acts in the introductory part of the sermon. In this chapter, the writer described the analysis of the ministers' sermons. The writer analyzed these data to answer the first research question about kinds of speech acts mostly used in the introductory part of the ten sermons in *Tanah Mas Isa Almasih* church. She analyzed speech acts based on the move and rhetorical function in the introductory part of the ten sermons.

4.1 Speech Acts Mostly Used in the Introductory Part of Ten Sermons in Tanah Mas Isa Almasih Church

In this research, the writer found thirty six representatives; thirty two expressives, fourteen directives and two commissives and zero declaratives. The speech acts that are mostly used by the ministers is representative speech act. The data are shown in the table below:

Sermon	Speech Acts				
	Declaratives	Representatives	Expressives	Directives	Commisives
Sermon 1	0	4	4	1	0
Sermon 2	0	4	3	2	0
Sermon 3	0	4	2	1	0
Sermon 4	0	4	5	3	0
Sermon 5	0	3	3	2	1
Sermon 6	0	4	6	0	1
Sermon 7	0	6	1	2	0
Sermon 8	0	0	2	0	0
Sermon 9	0	1	4	1	0
Sermon 10	0	4	3	1	0
Total	0 (0%)	34 (41.5%)	32 (39%)	14 (17.1%)	2 (2.4%)

Tabel 3. The Percentage of Speech Acts in The Introductory Part of Ten Sermons in Tanah Mas Isa Almasih Church

The writer found the data of the representatives' speech acts in many examples. In some sermons, the representatives were used to assert, describe and conclude something that the minister believed. For the assertion, many examples are shown from some sermons. In the analysis of assertion, the minister shown there is a key word in his utterance, for example,

Saya tahu ada berkat Tuhan yang besar yang luar biasa. (see Appendix 1)
[I know there is God's great wonderful blessing].

The key word in this utterance is "*saya tahu*" [I know]. In the writer's

opinion the word “*saya tahu*” [I know] is assertion speech acts. Sometimes, people use “*saya tahu*” [I know] to explain that he believes something. In the next analysis the minister gave assertion too, for example:

Saya yakin saudara – saudara di saat sore hari ini kita telah disegarkan. Kita telah diberkati melalui pujian tadi, ya. (see Appendix 3)
[I am sure this evening we have been refreshed. We have been blessed through the worship]

The word “*yakin*” means that someone gives assertion to the other people about his certainty. In this occasion, the minister asserted because he knew something to be the case or not. Then, the writer also found another example for assertion. The example is:

Saya percaya sore hari ini saudara akan diberkati melalui firman Allah. (see Appendix 3)
[I also believe this evening you will be blessed through the God’s word].

This utterance talked more about the minister’s belief that the God’s word will bless the congregation. In the text above, there is a key word “*Saya percaya*”. In the writer’s opinion, the words “*Saya percaya*” [I believe] here concluded assertion speech acts. Then, there are different examples of assertion for example:

Hamba percaya pujian yang kami naikkan pada sore hari ini dapat naik kehadiran Tuhan dan menjadi dupa yang harum di hadapan hadirat Tuhan. (see Appendix 6).
[I believe that the our praise and worship this evening will become sweet smelling incense in Your presence].

In this context, the minister wanted to assert about his beliefs when he said “*Hamba percaya*” [I believe]. This key word also includes in the assertion speech acts. The writer thought if the minister asserted something, he knew and believed it will be the case or not. Then, the other utterance is:

Saya percaya Bapak, Ibu yang tidak ikut kemarin, Bapak, Ibu sudah berdoa bukan untuk kita? (see Appendix 6)
[I believe Ladies and Gentlemen who did not come yesterday, you all prayed for us, did you?]

When the minister said, “*Saya percaya...*” [I believe] the minister talked about his belief that the congregation had prayed. In the speech acts theory, the key words “*Saya percaya*” [I believe] included in representatives speech acts because the minister gave utterance about his beliefs to be the case or not. There was an example in ninth sermon about minister’s belief. His utterance was:

Kami percaya Tuhan, Engkau ada di tengah – tengah kami dan ketika Engkau hadir sesuatu yang ajaib terjadi. (see Appendix 9)
[We believe Lord, You are in the midst of us and when You are here, something wonderful will happen].

The writer thought that the minister used the key word “*Kami percaya Tuhan*” [We believe God] when he pray in the beginning to express his feeling that he believes in God was with the minister and the congregation. There were two different examples again in the tenth sermon. The data were as follows:

...kita percaya oleh karena perkenan Tuhan dan oleh kasih Tuhan... (See Appendix 10)
[And we believe because of the Lord’s favor of love,...]

In text above, the minister wanted to express his belief about God’s attendance and God’s love. He used to give the key word “*Kita percaya*” [We believe]. Then, another example in the tenth sermon is as follows:

Kita percaya bahwa kuasa mujizat Tuhan sampai saat ini masih berlaku. (See Appendix 10)
[We believe that the power God’s miracle still applies until now].

The minister wanted to explain his belief. He used the key word “*Kami percaya*” [We believe] to express that he belief the power of God’s miracle. Then,

the minister also gave an example of representatives' utterance from his utterance in the beginning of his introductory sermon when he gave description in the introductory part. The examples in the first sermon were:

Biarlah hati mu menjadi tanah yang subur untuk ditaburi kebenaran firman Tuhan. (see Appendix 1)
[Let your heart be fertile land to be sown with the truth of God's word]

According to the writer's opinion, "Heart be fertile ground" described a plant that can be fertile. Then, the other example of description was:

Berkat Tuhan yang besar. (see Appendix 1)
[There is God's great wonderful blessing].

In this context, he had a belief in himself that there is God's wonderful blessing. The word "yang besar" [wonderful] here describes about God's blessing. Then, the other example was:

...bahkan hidup daripada anak – anak kita hancur oleh karena keegoisan kita sebagai orang tua. (see Appendix 1)
[... even our children's lives can finally be broken because of our egoism as parents].

The word "hancur" here means there is no future for the children. In these analysis the minister wanted to describe about something that can be described as what human beings do in daily activities, for example: "naikkan, bekerja, dewasa, bawa, tenggelam" [rise up, work, be mature, bring, drown]. Then the minister also wanted to describe something using natural things, for example "hancur, mengalir, menjadi ukuran, terangi, disegarkan, benih, tumbuh dan berbuah lebat, luar biasa, kendur, menjadi tanah yang subur" [broken, flow, measure, lighten, refreshed, seed, grow, bear fruit, wonderful, weaken, be fertile land]. The other examples in the second sermon were:

...urapan ilahi mengalir atas hidup kami sehingga berkat ini buat kami. (see Appendix 2)
[We are asking for divine anointing flowing on our lives, so this blessing will be for us].

The word “*mengalir*” [flow] here is represented as a river where the water flows. Then, the other example is:

...itu dulu pos PI-nya dari gereja Isa Almasih Dokter Cipto dan dewasa e tahun 2002. (see Appendix 2)
[...it was PI head quarter of Doctor Cipto Isa Almasih church and got mature in 2002].

When the minister said “*dan dewasa e tahun 2002*” [and got mature in 2002], in this context “*dewasa*” [mature] shows that the church developed like a mature person. The other example is also found in:

Sebab itu istri saya selalu saya bawa dan mendampingi dalam pelayanan. (see Appendix 2)
[That is why I always take my wife to accompany me in the ministry].

In this context, “*bawa*” in the phrase “*selalu saya bawa*” [I always take] does not refer to stuffs that people bring but, this means to accompany him”. The last example from this speech acts were:

Harta bukan menjadi suatu ukuran. (see Appendix 2)
[Richness is not a measurement].

For this example, the writer thought that the minister’s utterance described that he did not see richness as an important indicator with a scale or the other measurement. In the third sermon, the writer also found the example of the minister’s sermon as follows:

Harta itu bukan menjadi suatu ukuran (see Appendix 3)
[Richness is not a measurement]

In the text above, the minister also described that he did not see richness as

an important indicator with a scale or the other measurement. In the third sermon, the writer found other descriptions such as:

...di saat sore hari ini kita telah disegarkan. Kita telah diberkati melalui pujian tadi, ya dengan semangatnya. (see Appendix 3)
[... this evening, we have been refreshed. We have been blessed since the worship time when we sang enthusiastically].

This utterance “*disegarkan*” [refreshed] describes that the congregation’s soul becomes fresh after they listen to a song before. The minister also gave different examples in the fourth sermon. The examples in the fourth sermon were:

hawa kami tenggelam dalam hadirat orang-orang yang diurapi Tuhan... (see Appendix 4)
[... drown us in the presence of the Lord’s anointed people...].

In this context, the minister described the word “*tenggelam*” as a feeling of enjoying the Lord’s presence, not like drowned people in the pool. Next, the other example is:

Berkati telinga kami, berkati pikiran kami, dan hidup kami pagi ini untuk siap ditaburi benih—Mu yang kekal itu. (see Appendix 4)
[Bless our ears, bless our mind, and our lives this morning to be ready to be sown with Your immortal seeds].

There is a key word in this context. The key word is “*benih*”. This word represents with real seed which when it is sown in the ground, it will grow like a tree. When the minister said this utterance, the minister wanted to explain that when the minister delivered the sermon, the seed of God’s word can grow in the congregation’s heart. The writer also had the same example with the explanation above. The example is:

Biar benih firman Tuhan yang dasyat itu tertanam, bertumbuh, bahkan berbuah di dalam hidup kami. (see Appendix 4)
[Let the awesome seed of God’s words be planted, grow, and even bear

fruit in our lives].

In the text above, the writer thought that the minister wanted to describe again about the key word “*benih*” [seed]. In the fifth sermon, the minister wanted to describe a wonderful thing. The example is:

Iya, apa kabarnya Bapak, Ibu? Baik. Luar biasa. (see Appendix 5)
[Yes, how are you Ladies and Gentlemen? Fine? It is wonderful (congregation answer). It is wonderful].

The writer wanted to explain if the minister just said, “*Luar biasa*” [it is wonderful], it has no meaning but if the writer saw the context before when the minister asked the congregation condition and the congregation answered, “*Luar biasa*”, the writer understood what the minister meant to describe that he and the congregation were in a good condition. The other representative description is:

...tapi itu tidak membuat kerajinan kita kendur, tidak membuat kita lari daripada Tuhan. (see Appendix 5)
[... but it did not weaken us, not make us run away from God].

The words “*kendur*” [weaken] is to describe a string that was not tight again. It means the congregation has no a good relationship with God anymore. Then the words “*run away*” are not described as a runner who runs from the start line but it describes that has no good relationship between God and the congregation. Then, in the sixth sermon, the writer found other examples for this description as follows:

...jemaat menjadi tanah yang subur supaya boleh ditaburi kebenaran firman Tuhan (see Appendix 6)
[... congregation must be the fertile ground so it can be sown with the truth Of God’s words].

In this context, the writer thought the word “*jemaat menjadi tanah yang*

subur” [congregation to be the fertile ground] was to describe the congregation’s heart as a fertile ground which can be planted with God’s words. Next, the other minister’s utterance is:

Apa kabar? (luar biasa = congregation answer). Iya, luar biasa. (see Appendix 6)
[How are you? It is wonderful. Yes, it is wonderful].

In this speech act, the minister wanted to describe “wonderful” with the congregation’s condition when the minister asked before. The other example can also be found in this speech act.

Saya berdoa, terima kasih buat saudara di retreat, diberkati Tuhan secara luar biasa. (see Appendix 6)
[I prayed I was thankful for those who were, they were wonderfully blessed by God].

The utterance “*diberkati Tuhan luar biasa*” correlates with the next of the minister’s utterance. The minister said,

Tidak terjadi apa-apa, semuanya sehat, tidak ada yang sakit walau badan capek memang capek saudara. (see Appendix 6)
[Nothing happen, all were healthy, no one was sick eventhough we were tired, really tired Brethens].

So, the second word “*luar biasa*” above described the congregation who was in the retreat. The description also can be found in the seventh and tenth sermon. The examples in both sermons are:

... dan mempersiapkan hati jemaat-Mu boleh menjadi tanah yang subur untuk ditabur kebenaran firman Tuhan sampai pada akhir ibadah ini. (see Appendix 7)
[... and prepare Your congregation’s heart to be the fertile land to be sown with the truth of God’s words].

In this context, the minister wanted to describe the congregation’s heart with the fertile land which can be sown. Then, the other example is:

Saya sangat - sangat diberkati dengan pujian yang saudara naikkan bersama- sama. (see Appendix 7)
[I am very blessed with the songs that you lifted up together.]

The minister also gave the other utterance to describe something as follows:

Pujian dari "Mazmur bakti" yang luar biasa, ya. (see Appendix 7)
[Great songs from "Mazmur Bakti", aren't they?]

The first utterance describes that songs must be sang. If we say "naikkan", means that we bring something from the bottom to the top. Then the second utterance describes that the songs from Mazmur Bakti choir members were good. The the example in the tenth sermon is:

... sehingga benih firman Tuhan tertanam, tumbuh, dan herbuah dengan lebat. (see Appendix 10)
[... so, the seed of God's words will be planted , will grow, and bear fruits in folds].

In this context, the minister wanted to describe that God's words can be a seed for planting which can grow and bear fruits in folds. Next, is the other example for the description.

...kita di ikat di dalam kasih Tuhan. (see Appendix 10)
[...we are bound in the Lord's love]

In this example, the writer thought the word "di ikat" did not describe to tie a person with another person but to describe a person who has a good relationship with other person in the Lord's love.

The writer also finds conclusion in the data. The minister wanted to conclude his utterance. There is key word in the minister's conclusion. The key word is "jadi" [so]. This key word is used to conclude what the minister said

before as the conclusion of the end of his explanation. The conclusion can be shown in the seventh sermon below:

Ada satu yang sangat penting yang sangat sulit di control yaitu adalah mulut kita. (see Appendix 7)
[One thing that is very important which is very difficult to control is our mouth].

In the text above the minister used the key word “*Yaitu adalah*” [is]. He wanted to make conclusion of his explanation. There was an example in the seventh sermon as follows:

Jadi, kiranya biarlah menjadi kemuliaan Tuhan. (see Appendix 7)
[So, let it be the glory of God].

The writer thinks that there is a key word in it. The key word is “*jadi*” [so]. This key word is a conclusion after the explanation of the minister prayer. Then the other example as follows:

Sebab itu maka pada sore hari ini saya akan bicara tentang kejujuran. (see Appendix 7)
[Therefore this evening I will talk about honesty].

This speech acts show that the minister made conclusion when he said “*maka*” [so]. The minister said “*maka*” [so], the minister used speech acts representative. The writer thought that this minister’s utterance concluded to explain what he told about after his introduction before.

In this research, the writer found representatives speech acts are mostly used by the minister because in the representatives’ speech act, the speaker believed about something whether it is true or not. In some sermons, the writer found that the minister believed something and tried to describe what he believed. The minister’s description can show natural things that people can find in the

environment, for example: “*mengalir*” [flow] describes water flows, “*dewasa*” [mature] described someone is growth. The writer thought that the minister mostly used representatives speech act because when the writer listened to the minister’s sermon in the introductory part, the minister gave assertion and so many descriptions on it. The writer assumed the assertion used by the minister to assert about God power, so the congregation believes in it too. Then, she also thought the description used by the minister to describe about what he believed through something that the congregation found around their environment, so the congregation can understand the minister’s description.

To compare with the other speech acts, the writer found some speech acts are not mostly used by the minister. They are declaratives, expressives, directives, and commissives. For declaratives speech acts, the writer just finds zero data. The writer thought that declaratives are used to specific contexts, for example for a couple who were blessed by a minister in the church. The minister will give declaration for them, when he said: “Now, I pronounce you husband and wife”. In the introductory part for all sermons, the writer did not find some utterance for declaration speech act. She also just found thirty two expressives speech acts. Actually, there are so many examples for the expressives but it is not oftenly used by the minister. In the expressives speech act, the minister tried to express what he felt. Then, directives speech act, the writer just found fourteen examples in the introductory part. When the writer listened to all sermons, the directives were not mostly used by the minister after the introductory part of all sermons. The minister gives directives speech act in the body and conclusion part of the sermon,

for example: “*Jangan lupa Saudara apa yang Tuhan Yesus katakan hari ini*” [Do not forget Brethrens what Jesus said today]. Commissive speech acts, the writer found just two examples. The writer thought that this speech act is used for specific event when the minister wanted to commit themselves to some future action, for example: the minister commits to the congregation to build the church.

4.2 Moves Found in The Introductory Parts of The Ten Sermons in Tanah Mas Isa Almasih Church

The moves that the writer finds in this research consist of relation to the Scripture, prayers, opening markers, gambits, propositions, and transitions. Actually, the writer only found one sermon that have all moves starting from opening marker, gambit, relation to the Scripture, proposition, transition, and prayer. Those data can be found in the tenth sermon. As it can be shown in the table below:

Sermon	Move					
	Opening Marker	Gambit	Relation to the Scripture	Proposition	Transition	Prayer
Sermon 1	1	1	1	1	1	1
Sermon 2	1	1	0	1	0	1
Sermon 3	1	1	1	0	0	1
Sermon 4	1	1	1	0	0	1
Sermon 5	1	1	1	1	0	1
Sermon 6	1	1	1	1	0	1
Sermon 7	1	1	1	1	1	1
Sermon 8	0	0	1	0	0	1
Sermon 9	1	1	1	1	1	1
Sermon 10	1	1	1	0	0	1
Total	9 (19.6%)	9 (19.6%)	9 (19.6%)	6 (13%)	3 (6.5%)	10 (21.7%)

Label 4. Data of Move in the Introductory Part of Ten Sermons in Tanah Mas Isa Almasih Church

4.2.1 Opening Marker

The writer finds some different moves in each sermon because the minister can also give a short introduction. The minister used some opening markers in the introductory part of his sermon. But, not the entire sermon has opening marker, because the minister gave move in the relation to the Scripture directly without opening marker and gambit. It can be shown in the eighth sermon. In the opening marker, the minister usually told about the welcoming congregation, congregation's condition, the weather, and introduction to about the new minister if there is guest minister from other churches to *Tanah Mas Isa Almasih*. The first opening marker was in the first of the ministers' sermon as follows:

Haleluya. Shalom Bapak, Ibu. Apa kabarnya ni? (see Appendix 1)
[Shalom Ladies and Gentlemen. How are you?]

In this move, the minister wanted to welcome the congregation and asked their condition too. The writer found another opening marker in the second sermon is:

Shalom sejahtera Bapak, Ibu. (see Appendix 2)
[Shalom peace be unto you, Ladies, Gentlemen].

In this move, the minister just wanted to greet the congregation and did not mention the title of the minister's sermon. The third opening marker in the third sermon is as follows:

Shalom. Puji Tuhan. Senang sekali, ya. Haleluya. (see Appendix 3)
[Shalom. Praise lord. It is very pleasant].

In this opening marker, the minister wanted to welcome the congregation. The minister also gave greeting "Shalom" to them. The fourth opening marker is also found in the fourth sermon. In this part, the minister wanted to greet the congregation to respect them. The example for this move is as follows:

Selamat pagi saudara. (see Appendix 4)
[Good morning Brethrens.]

The writer thinks that the minister wanted to greet the congregation using "Selamat pagi saudara" [Good morning brethrens]. He did not use "Shalom" [Shalom].

Then, the fifth opening marker in the fifth sermon is as follows:

Iya, selamat pagi. Shalom. (see Appendix 5)
[Yes, Good morning. Shalom].

In this context, the minister wanted to greet the congregation. Then the

minister also said “*Shalom*” [Shalom] to greet the congregation. The writer found another example in the sixth opening marker in the sixth sermon as follows:

Salamat sore, Shalom Bapak, Ibu. (see Appendix 6)
[Good evening, shalom Ladies and Gentlemen].

In this move, the minister wanted to greet the congregation. Another example can be found the seventh opening marker in the ministers’ sermon as follows:

Shalom Bapak, Ibu. (see Appendix 7)
[Shalom Ladies and Gentlemen]

In this part, the minister wanted to give greetings for the congregation and told about his feeling that he can meet together with the congregation. The writer can find another example the ninth opening marker in the ninth sermon as follows:

Puji Tuhan. Silahkan duduk kembali. Shalom. (see Appendix 9)
[Praise the Lord. Please be seated. Shalom].

In the context above, the minister gave a greeting for the congregation when he said “*Shalom*” [Shalom]. Then, the tenth opening marker in the tenth sermon as follows:

Puji Tuhan. Silahkan duduk. Salam sejahtera dalam kasih Tuhan saya sampaikan kepada jemaat yang dikasihi Tuhan. Salam hormat dari jemaat gereja Isa Almasih Kelapa Gading. (see Appendix 10)
[Praise the Lord. Please be seated. Greeting of peace in the love of the Lord I deliver to the congregation whom God loves. Best regard from the church congregation of Isa Almasih Kelapa Gading].

In this part, there was a guest minister who wanted to greet the congregation when the minister said “*Salam sejahtera dalam kasih Tuhan saya sampaikan kepada jemaat yang di kasihi Tuhan. Salam hormat dari jemaat gereja Isa Almasih Kelapa Gading*” [Greeting of peace in the love the Lord I deliver to

he congregation whom God loves. Best regard from the church congregation of Isa Almasih Kelapa Gading] from his church to the congregation before he started delivered a sermon.

4.2.2 Gambit

The writer found some gambits in the ten ministers' sermons in the introductory part. The writer found only nine gambits. In the eighth sermon, the minister did not give gambit because he directly went to the relation to the Scripture. In this gambit, the minister wanted to get audiences' attention. So, the minister gave some explanations about news, funny stories; explained where he comes from as he was a new minister from another church. The data for those gambits are:

The writer finds a gambit in the first sermon as follows:

Baik, Puji Tuhan senang sekali sore hari ini kalau kita masih bisa kembali di tempat ini ya. Saya tahu... Anak – anak kita akhirnya tidak bisa berbuat apa –apa bahkan hidup dari pada anak – anak kita hancur oleh karena keegoisan kita sebagai orang tua. (see Appendix 1)

[Well, praise to the Lord, I am so happy this evening that we still can be here again. I know... Finally our kids can be victims. Finally, our children can not do anything, even their lives can finally be broken because of our ego as parents].

In this move, the minister wanted to get more from the congregation's attention before he started to deliver the sermon by talking about the song from Sunday school kids and the message of that song. The minister also hoped that the congregation were good parents. There was different example of gambit in the second sermon as follows:

Pertama tama kami mengucapkan terima kasih kepada bapak gembala jemaat, bapak Titus juga beserta dengan majelis yang telah memberi

kesempatan dalam pelayanan pagi ini. (see Appendix 2)

[First of all we thank the minister of the congregation, Mr. Titus with committee who have given chance in the service this morning].

In this move, the minister wanted to attract congregation's attention by telling about his family and giving information about his sermon. In this gambit, the writer can see that the minister is a guest from another church. It can be shown when he thanked the minister in Isa Almasih church. Next, gambit in the third sermon as follows:

Saya yakin saudara di saat sore hari ini kita telah disegarkan. Kita diberkati melalui pujian tadi, ya dengan semangatnya. Saya percaya juga pada sore hari ini saudara akan diberkati melalui firman Allah. (see Appendix 3)

[I am sure brethrens this evening we have been freshed. We have been blessed since the worship team we sang enthusiastically. I also believe this evening you will be blessed through the God's word].

In this move, the writer thought that the minister wanted to take congregation's attention more than just give explanation for the subject of his sermon. In this gambit, the writer can see that before the minister started to deliver the sermon, there was a song presented by the worship team. Next, gambit in the fourth sermon as follows:

Lama banget kaya berabad-abad saya tidak ada di gereja ini, saudara, ya..ha...ha...memulihkan kita dan memantapkan langkah kita kedepan makin dasyat di dalam Tuhan ya.. (see Appendix 4)

[I have been absent from this church for a long time – like ages, yes Brethrens... restore us and establish our steps forward get more and more in the Lord, yes].

In this part the minister wanted to tell about him and did not want to start and give information about his sermon. In this move, the writer can see that the minister was the guest from another church because the minister just said that he

never came to *Tanah Mas Isa Almasih* church to deliver a sermon. He also told his schedule. Then he told about his friend in *Tanah Mas Isa Almasih* church that he always met in *Putri Sion*. The writer finds another gambit in the fifth sermon as follows:

Kemarin kita sudah di berkati Tuhan luar biasa dengan turunnya air hujan yang sangat – sangat melimpah khususnya di daerah Tanah Mas, ya. Saya percaya... Itu akan membuat saudara diberikan kekuatan oleh Tuhan. (see Appendix 5)

[We were greatly blessed by God yesterday by the falling down of the rain abundantly especially on area around Tanah mas. I believe... It will make you be given strenght by God].

In this move, the minister wanted to take the congregation's attention through the situation that happened in that time. He told a condition about rain, and flood around his environment. He told about the people who reminded him that the flood would go up. The minister thanked God that the flood started to go down. For another different gambit, the writer finds a gambit in the sixth sermon as follows:

Kalau di luar hujan gerimis, saya pikir itu tidak akan mengganggu kita, tuk tetap beribadah datang melayani Tuhan, ya. Makasih buat jemaat semuanya tanpa kecuali, secara khusus buat saudara – saudara yang tidak sempat ikut retreat selama dua hari kemarin dan tadi siang. Bapak, Ibu nda usah kecewa, ya. (see Appendix 6)

[Although the rain is pouring, I think it will not disturb us, for us to keep on serving the Lord, yes. I thank the entire congregation without exception, especially for brethrens who missed the retreat for two days: yesterday and this afternoon. Ladies and gentlemen do not be disappointed, yes].

In the sixth sermon, the minister gave gambit about the situation. The minister tried to take the congregation's attention through the rain that happened in that time. The minister also wanted to thank the congregation who did not join the retreat for their prayers during the retreat. Next, there is a gambit in the

seventh sermon as follows:

Saya sangat – sangat diberkati sekali dengan pujian yang saudara naikkan bersama sama. Pujian dari “Mazmur Bakti” yang luar biasa, ya. Dan biarlah kiranya itu menjadi satu tekad khususnya dari anggota paduan suara “Mazmur Bakti” melalui kehidupan saudara, melalui tutur kata saudara. Kita akan membawa orang untuk percaya kepada Tuhan. Mereka akan bertekuk lutut untuk mengakui Tuhan Yesus adalah Tuhan. Oleh sebab itu ati ati, ya. (see Appendix 7)

[I am very – very blessed with the song that you lifted up together”. Great songs from “Mazmur Bakti”, aren’t they? And let it be a commitment especially of “Mazmur Bakti” choir members through your lives, through your words. We will bring people to believe God. They will bow their knees to confess that Jesus is the Lord. So, be careful]

In the gambit of the seventh sermon, the minister wanted to say that the song which he sang together with the congregation was wonderful. The minister hoped the song that they listened would bring people to believe to God. The minister also reminded the members of “Mazmur Bakti” choir to say nice words in their lives.

The writer also finds another gambit in the ninth sermon as follows:

Sudah setahun tidak berjumpa. Saya melihat saudara semua setia, ya. Karena Tuhan lebih setia kepada kita. (see Appendix 9)

[We have not met for something. I see that all of you are faithful, yes. Because the Lord is more faithful to us].

This gambit was given by the minister because the minister wanted to attract the congregation attention by giving more information about his sermon. In this gambit, the writer can see that the minister was a guest from another church when he said, “*Sudah setahun tidak berjumpa*” [We have no met for something].

The following the Gambit in the tenth sermon is as follows:

Biarlah persekutuan kita pada hari ini tidak sia – sia. Amin. Dan kita percaya oleh karena perkenan Tuhan dan oleh kasih Tuhan, kita diikat di dalam kasih Tuhan. Trima kasih kepada bapak gembala, majelis yang mengundang saya untuk membagikan firman Tuhan pada pagi tadi dan juga ibadah sore hari ini. (see Appendix 10)

[Let our meeting today be not in vain. (Amen). And we believe because of the Lord's favor of love, we are bound in the Lord's love. I thank the minister, deacon who invited me to share the Lord's words in the morning and evening service].

In this move, the minister wanted to attract the congregation attention more by giving the congregation the information about his sermon. In this move, the writer found that the sermon was delivered by the guest minister from outside *Tanah Mas Isa Almasih* church because the minister thanked the minister who was the leader in Tanah Mas Isa Almasih church. This minister delivered two sermons in the morning and in the evening too. The relation to the Scripture can be found in all ten sermons. The minister always used the relation to the Scripture because in the relation to the Scripture, the minister must read the subject, the chapter and the verse of the Bible before the minister starts to enter the body of the sermon. In the relation to the Scripture, the minister said, "*Mari kita buka Psalm 24 chapter 3, 4, and 5*".

4.2.3 Relation to The Scripture

In *Tanah Mas isa Almasih* church, the writer found all of these relations to the Scripture actually were in the end of the introductory part of the minister's sermon not in the third of the minister's sermon. In Bhatia analysis the relation to the scripture is in the third of the introductory part of the pastor's sermon. So, the relation to the Scripture in *Tanah Mas Isa Almasih* church in Semarang is different from Bhatia. The data for those relations to the Scripture as follows:

Kita akan belajar bersama – sama dengan satu tema yang saya berikan satu judul yaitu "Tujuh Perkataan Tuhan Yesus setelah Dia bangkit. (see appendix 1)

[We will learn together about a theme which I titled "The seven words of

Jesus after His resurrection. Let us open First Peter chapter three verse twenty three until twenty five].

In this relation to the Scripture, the writer found that it is in the last of the introductory part of the sermon. Next, the Relation to the Scripture in the third sermon as follows:

Kita akan membuka di dalam kitab markus pasal yang kelima ayat yang kedua puluh empat sampai dengan ayatnya yang ketiga puluh empat. Haleluya. Saudara sekalian mari kita membuka di dalam markus pasal yang kelima . . . (see Appendix 3)

[We will open in the book of Mark chapter five verse twenty four to thirty four. Haleluya, brethren. Let us open to mark chapter five].

In the sermon above, the minister asked the congregation to open the Bible and not mention the title of the Scripture. There was another example that can be found in the fourth sermon:

Injil Yohanes pasalnya yang kelima ayat yang ke tujuh belas. (see Appendix 4)

[John chapter five verse seventeenth]

In this move, the minister wanted to give the Scripture but did not want to tell about the title of the Scripture. Then another example from the Relation to the Scripture in the fifth sermon is:

hampir tiap hari selama sepuluh malam ditempat ini dibuka dan di baca dalam kisah Rasul pasal yang pertama ayat yang kedelapan. (see Appendix 5)

[...almost everyday during ten nights here, this was opened and read in Acts chapter one verse eight].

In this part, the writer thought that the minister just gave the Scripture. There was no the title of the sermon. Then, the following the Relation to the Scripture in the sixth sermon is:

Satu ayat yang cukup panjang sekali dari Mazmur 117. Saya pikir ini

adalah pasal terpendek, Saudara. Dan Mazmur 117 ada dua ayat, saya nduk tau apa saya salah. Kalau tidak salah, ini mungkin Mazmur atau pasal yang terpendek yang di beri Tuhan dua pasal. Cuma terdiri dari 2 ayat. Mazmur 117 ayat yang pertama dan ayat yang kedua. Pada Alkitab berjudul "Pujilah Tuhan hai segala Bangsa". Ya, kalau kita melihat dari segi yang lain. Dengan suara cukup keras, Mazmur 117 ayat 1 dan 2. (see Appendix 6)

[One verse which is very long in Psalm one hundred and seventeen. I think this is the shortest chapter brethren. And in Psalm one hundred and seventeen there are two verses, I do not know if I am wrong. If I am not mistaken, this may be the shortest psalm or chapter which God gave two chapters. It only consist two verses. Psalm one hundred and seventeen verse one and verse two. In the Bible the title is "Praise to the Lord all nations". Yes, if we see from another point of view. With loud voice Psalm one hundred and seventeen verses one and two].

In this move, the minister gave the Scripture and gave the title of the Scripture. Next, the following the Relation to the Scripture in the seventh sermon is:

Mari kita buka alkitab kita dari Mazmur yang ke-24. Mazmur yang ke-24 ayat 3, 4, dan 5. Ada satu pokok disitu saudara menemukan masih perlukah kejujuran atau masih pentingkah kejujuran. (see Appendix 7)

[Let us open our Bible in Psalm chapter twenty four. There is one thing in Psalm chapter twenty four verse three, four, and five. There, you can find, if honesty is still needed or important].

In this move, it shows that the minister tried to explain of the background of the Scripture. The explanation is related to the text of the sermon. The next is the Relation to the Scripture in the eighth sermon as follows:

Kita buka Alkitab kita didalam surat Yakobus didalam pasal yang pertama. Surat Yakobus didalam pasal yang pertama. Kita akan melihat ayat yang ketujuh belas. Surat Yakobus pasal pertama ayat yang ketujuh belas. (see Appendix 8)

[Open our Bible in the epistle of Jacob chapter one. The epistle of Jacob chapter one. We will see verse seventeenth. The epistle of Jacob chapter one verse seventeenth].

In this relation to the Scripture, the minister just gave the Scripture.

Another example of the Relation to the Scripture can be found in the ninth sermon:

Mari kita sama-sama belajar dari kebenaran firman Tuhan, di dalam kitab nabi Nehemia. Maaf, bukan kitab nabi Nehemia maksud saya. Kita buka kitab Nehemia pasal yang kedelapan. Kitab Nehemia pasal yang kedelapan. Kita akan mempelajari seluruh pasal ini. (see Appendix 9)
[Let us learn from the truth of God's words. In the book of the prophet Nehemiah. Sorry, it was not Nehemiah, I mean. We open to the book of Nehemiah chapter eight. Nehemiah chapter eight. We will learn the whole chapter].

In the text above, the minister told that he gave the Scripture was wrong in the first then he corrected it when he said, "*Maaf, bukan kitab Nabi Nehemia maksud saya*" [Sorry, it was not Nehemiah, I mean]. Then, the minister also said,

Nehemia pasal delapan ayat satu.
[Nehemiah chapter eight verse one].

In the example above, the minister just gave the Scripture from Nehemiah. He did not give the title of his sermon. Then the writer found the last of the Relation to the Scripture in the tenth sermon as follows:

Nah, kita akan membuka Alkitab kita dari amsal pasal tiga puluh ayat dua puluh empat sampai dengan dua puluh delapan. Kitab Amsal pasal tiga puluh ayat dua puluh empat sampai dengan dua puluh delapan. Saya akan bacakan. Demikian bunyi firman Tuhan. (see Appendix 10)
[Well, we will open our Bible in Proverbs chapter thirty verse twenty four until twenty eight. Proverbs chapter thirty verse twenty four until verse twenty eight. I will read it, this is what the word says...]

In the last relation to the Scripture the minister also just gave the Scripture. He did not give the title of his sermon.

4.2.4 Proposition

In the proposition part, the writer found six data. There is no proposition in third, fourth, eight and tenth sermons. When the minister did not give proposition,

the minister did not have a theme for his sermon and entered to read the Scripture of the sermon. In this proposition part, the minister wanted to give the title of his sermon and little explanation about his theme. The data proposition in the first sermon as follows:

Ya, dua minggu yang lalu kita memperingati paskah dan kebangkitan Tuhan dalam waktu yang singkat, dalam waktu yang tidak lama ternyata Tuhan Yesus memberikan satu pesan dan satu isyarat pada kita yang luar biasa. (see Appendix 1)

[Yes, two weeks ago we celebrated Easter and the Lord's resurrection and God rose in a short time. In such a short time Jesus gave a message and great sign to us]

In this move, the minister wanted to talk about a message from his sermon of the Scripture and go to the central of the sermon". The writer found that this minister's proposition is after transition move. In this sermon, the minister told about Easter and God's resurrection. The following is the proposition in the second sermon:

Bapak, Ibu, Saudara sekalian, tema dari pada kotbah pagi ini tentang "Harta Bukan Menjadi Suatu Ukuran. (see Appendix 2)

[Ladies, Gentlemen, and Brethens, the theme of the sermon in this morning is "Richness is not a Measure].

In this move, the minister wanted to give the theme of his sermon before he started to enter his sermon. The writer found another proposition in the fifth sermon as follows:

Bapak, Ibu coba, saya harapkan Bapak, Ibu masih ingat. Kalau mau buka alkitabnya juga boleh karena yang ini saya katakan... (see Appendix 5)

[Look, Ladies and gentlemen, I hope Ladies and Gentlemen still remember. If you want to open Your Bible it is ok because this I say...]

In this move, the writer found that the minister did not tell the title of the

sermon but he just asked the congregation about their memory when the minister said, “*Bapak, Ibu coba saya harapkan Bapak, Ibu masih ingat*”. [Ladies and Gents, I hope Ladies and gentlemen still remember. If you want to open your bible it’s ok because this I say...]. The proposition in the sixth sermon is as follows:

Pada sore hari ini kita akan belajar satu bagian yang saya mau lihat hari – hari ini sangat penting. Dan kalau boleh saya katakan mulai hampir dari mulai kita, dari kehidupan manusia, kehidupan anak – anak Tuhan apalagi buat anak Tuhan yang tidak kenal Tuhan Yesus. (see Appendix 6)

[This evening we will learn a part which I want to see these days very important. And if I may say start from us, from human’s lives, God’s children lives evenmore for God’s children who do not know the Lord Jesus].

In this proporsition, the minister wanted to a part which according to him is very important message correlated with his sermon. Then, the following proposition in the seventh sermon as follows:

In this move, the minister says, “Ada satu yang sangat penting yang sangat sulit untuk dikontrol yaitu adalah mulut kita. Ya, sebab itu maka pada sore hari ini saya akan bicara tentang kejujuran. (see Appendix 7)

[One thing that is very important which is very dillicult to control is our mouth. Yes, that is why this evening I will talk about honesty].

This move shows that there is a message of the Scripture delivered by the minister when he delivered a sermon. The minister asked the congregation to control their mouth. The message is about honesty for Christian people. Proposition in the ninth sermon is as follows:

Kitab Nehemia pasal yang kedelapan yaitu saudara tentang “Dampak Kuasa Firman. (see Appendix 9)

[Nehemiah chapter eight that is “The Effect of God’s Word Power].

In this move, the minister gave the title of his sermon. He did not give the message of his sermon. This sermon was taken in the Nehemiah.

4.2.5 Transition

The writer just found three transitions in the ten ministers' sermons. The transitions are in the first, seventh and ninth sermons. In those transitions, the minister wanted to give the main part of his theme of the sermon. Actually, the minister will start to give one or more than one question about the theme of the sermon which correlates to the congregation's life. The data of the transition can be shown below. The writer finds it when the minister said,

Nah, bapak, ibu, saudara sekalian, sore hari ini saya ingin melanjutkan atau saya ingin mengatakan satu pelajaran penting sekali tentang apa yang ingin Tuhan lakukan setelah Dia bangkit. (see Appendix 4)

[So, Ladies and Gentlemen and Brethrens, this evening I would like to continue or I would like to say a very important about what Jesus wanted to do after He rose from the dead].

In this transition, the minister wanted to explain or to introduce the sermon body by asking a question to the congregation, for example: "*Apa yang ingin Tuhan lakukan setelah Dia bangkit?*" [What Jesus wanted to do after He rose from the dead?]. This question is correlated with the main part of the sermon. The minister wanted to talk about Easter. Next, the writer finds different transition in the seventh sermon as follows:

Pertanyaan saya yang pertama adalah masih perlukah kejujuran itu? Atau masih perlukah kita sebagai orang kristen jujur di dalam segala hal? Dan pertanyaan yang ke- 2, masih pentingkah kejujuran itu ada hari – hari ini? (see Appendix 7)

[My first question is, is honesty still necessary? Or is it still necessary for us as Christians to be honest in everything? And the second question is honesty still necessary these days?]

This move shows that there is main part when the minister gave some

questions which is related to the sermon. In the transition above, the minister asked two questions to the congregation about honesty. In this move the minister just gave question to the congregation about the topic of the minister's sermon. He said,

Ketika firman itu bekerja, apakah yang terjadi dalam hidup kita? Jika firman Tuhan yang penuh kuasa itu bekerja, apakah yang kemudian terjadi?" (see Appendix 9)
[When God's words work, what will happen in our lives? If the powerful God's words work, what will happen next?]

The witer thinks that when the minister asked "*Apakah yang terjadi dalam hidup kita*" [What will happen in our lives?] is the transition move because the minister introduced the sermon body before he delivered the body of the sermon.

4.2.6 The Prayer

The prayer is also found in the introduction stage. There are ten data delivered by the minister. The minister gave prayer in the first sermon. The writer found that the prayer in this introduction part is in the beginning before the minister delivered the sermon. The minister prayed:

Haleluya inilah percaya dan iman kami Tuhan bahwa kami berharap kepada Tuhan maka kami tiap hari akan terjadi mujizat bagi hidup kami, dalam pekerjaan kami, dalam pelayanan kami, ... (see Appendix 1)
[Haleluya this is our belief and our faith God that when we hope in You, everyday we will have miracles in our lives, in our jobs, in our services,...]

Here, the minister wanted to believe and trust God that will be miracle in the minister and the congregation's lives. There is prayer in the second sermon as follows:

Sungguh besar kasih-Mu Tuhan. Kami boleh menikmati anugrah Tuhan yang ajaib. Engkau kiranya menolong dan memimpin dalam setiap langkah hidup

kami. Tanpa Engkau,... (see Appendix 2)

[How great is Your love God. You let us enjoy Your really wonderful grace. May You help and lead us in each step in our lives. Without You,...]

The writer finds this prayer in the introductory part before the minister started to deliver his sermon. In the prayer above, the minister wanted to thank God when he said "*Sungguh besar kasih-Mu Tuhan*". [How great is your love God]. Then next third prayer also found in the third sermon. This prayer was:

Terangilah kami dengan kuasa- Mu. Urupilah kami ya Tuhan sehingga kehendak Mu yang terjadi pada saat sore hari ini. Dampingi hambaMu Tuhan yang ingin untuk menjadi curang-Mu ya bapa. Sekali lagi kami siap untuk Kau pakai. Dalam nama Tuhan Yesus kami berdoa, kami bersyukur. Amin. (see Appendix 3)

[Lighten us with your power, anoint us, yes God. So, Your will be done this evening. Accompany Your servant God who wants to be Your funnel. Ye, Father once again we are ready for Your to use. In the name of Jesus we pray, we are grateful. Amin].

The writer thinks that this is a short prayer. The minister asked to God to lighten, anoint the minister and the congregation and asked God to lead the minister deliver God's word when the minister said "*Dampingi hambaMu Tuhan...*" [Accompany Your servant God...]. The prayer is in the fourth sermon as follows:

Terima kasih Tuhan Yesus, terima kasih. Engkau begitu mengasihi kami dan nda berhenti sampai disitu tapi Tuhan sudah naik di surga bahkan duduk di sebelah kanan Bapa untuk menjadi pendoa syafaat bagi kami. Kau curahkan roh-Mu atas kami. Terima kasih Tuhan. Biar kehendak-Mu jadi... (see Appendix 4)

[Thank You Jesus, thank You. You love us very much and did not stop there but the lord has ascended to heaven even has been sitting in the right hand of the Father to be our intercessor. You poured out Your spirit upon us. Thank You Lord. Let You will be done...].

In the prayer above, the minister wanted to thank to God when he said "*Terima kasih Tuhan Yesus terima kasih*" [Thank You Jesus thank you]. The

minister gave thank to God because Jesus is sitting in the right hand of the Father to be the minister and the congregation's intercessor. The minister gave prayer in the fifth sermon. This prayer is longest from other minister's prayers. The writer also finds this prayer is in the beginning of the introductory part of the minister's sermon as follows:

Kami tau seperti janji firman-Mu. Ketika Engkau hadir Engkau akan menaruh sesuatu yang luar biasa buat kami semuanya. Kami bahkan hamba-hamba-Mu menantikan janji-Mu, kuasa-Mu,... (see Appendix 5)
[We know as Your word promises. When You attend You will put something which is wonderful for all of us. We even Your servants wait for Your promises, Your power...]

In the prayer above, the minister prayed to wait God promises and God power when the minister said "*Kami bahkan hamba-hamba-Mu menantikan janji-Mu, kuasa-Mu, ...*" [We even your servants wait for Your promises, Your power...]. The next prayer in the sixth ministers' sermon is as follows:

Engkau Allah yang bersama kami dan tiada duanya. Biarlah kami boleh mengasihi Engkau lebih daripada apa yang ada Kau beri. Bapa Engkau sungguh baik. Terima kasih Bapa surgawi. Kami sudah boleh memuji Tuhan. Hamba percaya... (see Appendix 6)
[You are God who is with us and is compared to nothing. Let us love You more than what You have given. Father, You are so good. Thank You Heavenly Father. We have praised the Lord. I believe...]

In this prayer, the writer finds that the prayer delivered by the minister about thankful to God for His bless. The minister gave the prayer in the seventh ministers' sermon is as follows:

Roh Kudus besertalah kami. Kami menikmati kebenaran firman Tuhan dan menolong kami semuanya. Roh kudus menguatkan.. (see Appendix 7)
[Holy spirit please be with us. We will enjoy the truth of God's words and help all of us. Holy spirit please strengthen...]

In the prayer above, the minister wanted to ask God's leading when he said

“Roh Kudus besertalah kami”. [Holy Spirit please blesses us]. Then, the minister prayed in the beginning before he started to deliver the sermon in the eighth sermon. The minister’s prayer is as follows:

Haleluya. Haleluya. Haleluya. Kami percaya sesuai dengan kehendak dari firman-Mu, Tuhan. Bila dua tiga orang sehati berseru di dalam nama-Mu, Engkau hadir. Dan bila Engkau hadir,... (see Appendix 8)
[Haleluya, Haleluya. Haleluya. We believe as Your will from Your words, Lord. When 2-3 people call out in Your Name in one accord, You are there. And if You are here,...]

In the prayer above, there is minister beliefs to God when he said “*Kami percaya sesuai dengan kehendak dari firman-Mu, Tuhan. Bila dua tiga orang sehati berseru di dalam nama-Mu, Engkau hadir*” [We believe as Your will from Your words, Lord. When 2-3 people call out in Your Name in one accord, You are there]. Then, the ninth prayer in the ninth of the minister’s sermon was same from the prayer in the eight sermon. The writer also finds that the prayer is in the beginning of the ministers’ sermon before the minister started to deliver the sermon.

Kami percaya Tuhan, Engkau ada di tengah-tengah kami dan ketika Engkau hadir, sesuatu yang ajaib terjadi. Pengharapan kami yang lemah...
[We believe Lord, You are in the midst of us and when You are here, something wonderful will happen. Our weak hope...]

The ninth sermon above was same as the prayer in the eight sermon because the prayer told about the minister’ beliefs to God when he said “*Kami percaya Tuhan, Engkau ada di tengah-tengah kami dan ketika Engkau hadir, sesuatu yang ajaib terjadi*” [We believe Lord, You are in the midst of us and when You are here, something wonderful will happen]. The tenth prayer also was same with eighth and ninth sermon. The writer also finds this prayer was in the beginning too. The

minister said,

Tiada yang mustahil. (Amin). Tapi Tuhan Yesus juga pernah berkata bagi orang percaya tidak ada yang mustahil. (Amin).

[There is nothing impossible. (Amen). But the Lord Jesus has also ever said: "For those who believe there is nothing impossible". (Amin). We believe...]

Compared to Bhatia's analyses and the data which the writer finds in Tanah Mas Isa Almasih church, the prayer was in the first part of the introductory of the minister's sermon. The minister usually prayed in the beginning. When the writer listens to the prayer in the beginning before the sermon, the writer thinks that the prayer that the minister gave is to ask for God's blessings and His guidance for him, the congregation, and the deliverance of the sermon.

The writer thinks that the relation to the Scripture and the prayer is usually used by the ministers because those are the manners which must be delivered by the ministers when he delivered the sermon. The relation to the Scripture is given before the minister and the congregation open their Bible.

4.3 Rhetorical Function Found in the Introductory Part of the Ten Sermons in Tanah Mas Isa Almasih Church

In this research, the writer finds many examples for each rhetorical function in the introductory part of ten sermons in Isa Almasih. The writer will show the examples from cause- effect to the last exemplification. The data are in the table below:

Sermon	Cause-Effect	Comparison-Contrast	Definition	Description	Enumeration	Exemplification
Sermon 1	1	0	1	4	1	0
Sermon 2	1	0	0	1	4	0
Sermon 3	0	1	0	3	0	0
Sermon 4	1	0	0	7	0	0
Sermon 5	2	0	3	2	0	0
Sermon 6	0	0	0	3	0	0
Sermon 7	1	0	0	3	2	3
Sermon 8	0	0	0	0	0	0
Sermon 9	0	0	0	2	1	0
Sermon 10	1	0	0	2	0	0
Total	7 (13.7%)	1 (1.9%)	4 (7.8%)	28 (54.9%)	8 (15.6%)	3 (5.8%)

Tabel 5. Data of Rhetorical Function in the Introductory Part of Ten Sermons in Tanah Mas Isa Almasih Church

4.3.1 Cause- Effect

The writer finds this rhetorical function when the minister said:

Pesan satu message yang sungguh – sungguh luar biasa yang disampaikan oleh anak – anak kita kepada kita sebagai orang tua. Sebab itu orang tua ati – ati, jangan sembarangan mengakui putus asa dalam rumah tangga nggak!. Karena ada anak – anak mu yang sementara memperhatikan engkau, ada anak – anak mu yang sementara mengharapkan kasih dari orang tua, ya. Jangan sampai korban e... oleh karena keegoisan dari papa dan mama , akhirnya anak – anak kita menjadi korban. Anak – anak kita akhirnya tidak bisa berbuat apa – apa bahkan hidup dari pada anak – anak kita hancur oleh karena keegoisan kita sebagai orang tua. (see Appendix 1)

[A wonderful message was delivered by our kids to us as parents. That is why parents are careful not to lightly say you are desperate in your marriages, no! Because your kids are watching you, you kids are hoping love from parents, yes. Do not ever let them be victims of parents' ego. Finally our kids can be victims. Finally, our children can not do anything; even their lives can finally be broken because of our ego as parents].

The cause from the text above can be shown when the minister said, *“Pesan yang sungguh- sungguh luar biasa yang disampaikan anak- anak kita kepada kita sebagai orang tua”* [A wonderful message was delivered by our kids to us as parents]. Then, the effect is when the minister said, *“Anak- anak kita akhirnya tidak bisa berbuat apa- apa bahkan hidup dari pada anak- anak kita hancur oleh karena keegoisan kita sebagai orang tua”* [Finally our children can not do anything; even their lives can finally be broken because of our ego as parents]. In the context above, the writer tried to find the relationship between the cause- and the effect. In the writer opinion, because of parent’s ego, their children will not have good future. The writer finds another cause- effect when he said:

Sebah memang saudara sekalian, saya masih ingat kepada Bapak Gembala jemaat di tempat ini dimana ketika e- kami diundang pelayanan di Makassar, beliau katakan “Pak Ishak, kamu harus dengan istri dan sebah itu saudara sekalian setiap pelayan kami selalu terngiang – ngiang dan teringat akan pesan dari pada Bapak Titus. Sebah itu istri saya selalu saya bawa dan mendampingi dalam pelayanan. (see Appendix 2)

[Because Brethens, I do still remember that the minister here, where when we were invited to minister in Makassar. He said “Mr. Ishak you must be with your wife” and that is why Brethens in our each service, it always rings in our ears. We always remember this message. That is why I always take my wife; I bring to accompany me in the ministry].

The writer thinks when the minister said, *“Pak Ishak, kamu harus dengan istri”* [Mr. Ishak you must be with your wife] is the cause of minister’s utterance and the effect is when the minister continues his utterance like: *“ Sebah itu, istri saya bawa dan mendampingi dalam pelayanan”* [That is why I always take my wife; to accompany me in the ministry]. The writer tried to find the relationship between the cause and the effect. Because of Mr. Titus words to bring the guest

minister's wife, so the effect is the guest minister always brings her to accompany him in the ministry. The cause – effect can be found when the minister said:

Mengingat saya sudah lama nda di sini, siapkan saya kotbah lama hari ini saudaraku, ya... (see Appendix 4)
[Because I was not here for so long, get ready that I could preach long] ”

The writer thinks the cause for the context above is: “*Mengingat saya sudah lama nda di sini*” [Because I was not here for so long]. Then the effect is: “*Siapkan saya kotbah lama hari ini*” [get ready that I could preach long]. The writer thinks that because the minister was not in *Tanah Mas Isa Almasih* church for long time, the minister gave the effect to the congregation in *Tanah Mas Isa Almasih* church. The effect is the congregation in *Tanah Mas Isa Almasih* church will listen to the guest minister for long time. It can be shown when the minister said “*Siapkan saya kotbah lama hari ini*” [Get ready that I could preach long]. The writer finds the other rhetorical function for cause – effect. That is.

Mereka rayakan sebagai hari pengucapan syukur sehingga mereka semuanya kumpul di Yerusalem. (see Appendix 4)
[They celebrated as the day of thanks giving so all of them were in Yerusalem].

The cause for the text above is. “*Mereka rayakan sebagai hari pengucapan syukur*” [They celebrated as the day of thanks giving] and the effect for it is: “*sehingga mereka semua kumpul di Yerusalem*” [so all of them were in Yerusalem]. The thanks giving day is as the cause. Then so many people in Yerusalem must come in Yerusalem as the effect. The writer can find cause-effect in the fifth sermon. The example for this rhetorical function is:

... air hujan yang melimpah, air laut yang sementara naik sehingga sungai – sungai di sekitar kita meluap ... (see Appendix 5)

[...eventhough the rain was so abundant, meanwhile the sea level went up]

The writer thinks the cause for the text above is: “air hujan yang melimpah, air laut yang sementara naik” [eventhough the rain was so abundant] and the effect is: “*sehingga sungai – sungai di sekitar kita meluap*”. [meanwhile the sea level went up].

In the text above, the writer thinks because of the rain was so abundant, the effect is the river be full and cause flood. She thinks the water will be flood from the text of “*sehingga sungai- sungai di sekitar kita meluap*” [The sea level went up]. The another cause- effect in the seventh sermon is:

Dan biarlah kiranya itu menjadi satu tekad khususnya dari anggota paduan suara “Mazmur Bakti” melalui kehidupan saudara, melalui tutur kata saudara. Kita akan membawa orang untuk percaya kepada Tuhan. Mereka akan bertekuk lutut untuk mengakui Tuhan Yesus adalah Tuhan. Oleh sebab itu ati – ati ya. (see Appendix 7)

[And let it be a commitment especially of “Mazmur Bakti” choir members through your lives, through your words. We will bring people to believe God. They will bow their knees to admit that Jesus is the Lord]

This rhetorical function shows that there is a cause while refers to an event that performance from *Mazmur Bakti* choir members can bring a commitment through their lives and through their words. Through their lives and their words, the *Mazmur Bakti* members hoped can bring a good effect on the other person. The effect is the member of *Mazmur Bakti* must be careful of what they say. Another cause- effect can be found in the tenth sermon. This rhetorical function can be shown when the minister said,

Dan kita percaya, oleh karena perkenan Tuhan dan oleh karena kasih Tuhan, kita di ikat di dalam kasih Tuhan. (see Appendix 10)

[And we believe because of the Lord’s favor of love, we are bound in the

Lord's love]

In the writer's opinion, when the minister said "*Oleh karena perkenan Tuhan dan oleh karena kasih Tuhan, kita di ikat di dalam kasih Tuhan*" [...because of the Lord's favor of love] in the text above is the cause. Then, the writer thinks that the effect is: "*...kita diikat di dalam kasih Tuhan*" [We are bound in the Lord's love]. The writer thinks there is a key word "*Oleh karena*" [because of] to show the cause.

4.3.2 Comparison- contrast

The writer finds comparison – contrast in the third sermon when the minister said,

Kalau tadi pagi saudara sekalian firman Allah berbicara tentang "Harta bukan menjadi ukuran" tetapi pada sore hari ini saudara sekalian, "Bukan cukup mendengar tetapi berbuat. (see Appendix 3)
[This morning Brethens, God's words talked about "Richness is not the measure" but this evening Brethens "It is not enough just to listen but to do"].

In text above, the minister wanted to compare what he will talk about in his sermon in the first meet in the morning and the second meeting in the evening. In the first meeting, the minister wanted to deliver the sermon about wealth. Then, in the second meeting, the minister wanted to talk about not just listening but doing something. There is comparison in the text above, but there is no contrast in it. The key word to show the comparison is "*Tetapi*" [but].

4.3.3 Definitions

In this research, the writer only finds three definitions in ten minister's sermon because not all ten minister's sermons had definitions sermon and the

minister only gave short introductory part of his sermon. The writer finds this rhetorical function when the minister said,

Apa yang ingin Tuhan lakukan setelah Dia bangkit? Ya, dua minggu yang lalu kita memperingati paskah dan kebangkitan Tuhan dalam waktu yang singkat. Dalam waktu yang tidak lama ternyata Tuhan Yesus memberikan satu pesan dan satu isyarat pada kita yang luar biasa. (see Appendix 1)
[What Jesus wanted to do after He rose from the dead? Yes, two weeks ago we celebrated Easter and the Lord's resurrection and God rose in such time. In such short time, Jesus gave a message and a great sign to us].

In this part, the writer thinks the definition showed when the minister said, "*Dalam waktu yang tidak lama*" [In such short time]. Then, he gave the definition when he said "*Ternyata Tuhan Yesus memberikan satu pesan dan satu isyarat pada kita yang luar biasa*" [Jesus gave a message and a great sign to us]. "*Dalam waktu yang tidak lama*" [In such short time] equals "*Tuhan memberikan pesan dan satu isyarat pada kita yang luar biasa*" [Jesus gave a message and a great sign to us]. The minister wanted to give explanation that in that time, Jesus gave message for the congregation which have explained in the Bible. The writer finds five definitions. The examples are:

Kalau, kalau saudara melihat kitab kejadian di pasal tujuh belas ayat yang pertama sampai delapan, itu adalah awal dari pada hari-hari pentakosta. (see Appendix 5)
[If, if you see in Genesis chapter seventeen verse one until eight, it is the beginning of the Pentecost].

Here, the minister wanted to explain in that verse one until eight there was a story about Pentecost. There is key word "*Adalah*" [Is] to show the definition. Then, the other example is:

Memang tidak disebutkan kalau kita lihat tujuh belas. Itu adalah perjanjian Allah dengan Abraham. (see Appendix 5)
[It does not say in the seventeenth. That is God's covenant with

Abraham].

When the minister said “*itu adalah*” [is] means the minister wanted to give explanation from that seventeenth verse in the Bible that was God’s covenant with Abraham. Next, the third example is:

Yang kemudian Abraham berkembang biak, berkembang biak akhirnya menjadi suatu bangsa yang dikenal yaitu dengan nama bangsa Israel (see Appendix 5)

[Then Abraham multiplied, multiplied and finally became a nation which has been known by the name Israel]

In this sentence, the minister wanted to definite using “*yaitu*” [which] to definite that nation.

4.3.4 Description

In this rhetorical function, the writer finds descriptions. In the rhetorical function, the minister wanted to describe three types of what he wanted to describe. They are physical things that have to do with the physical nature based on the Jordan, Trimble, and Crombie analysis. They also give other types. The next type is functional or the purpose. So, when someone used it, there is purpose in that description. Then, another type is how description works and description is as processes. All division can be shown in the table below:

Semon	Description shows physical things	Description shows make purpose	Description works and process which correlate with processes or procedures.
First Sermon	1	1	2
Second Semon	1	0	0
Third Sermon	2	1	0
Fourth Sermon	2	4	2
Fifth Sermon	0	1	1
Sixth Sermon	2	0	1
Seventh Sermon	1	2	0
Eighth Sermon	0	0	0
Ninth Sermon	0	0	2
Tenth Sermon	0	2	0
Total	9	11	8

Tabel 6. The Division of Ten Ministers' sermon in the introductory part in Tanah Mas Isa Almasih Church

4.3.4.1 Description Used as Physical Things

The writer finds description in some ministers' sermons. Actually, the minister used description to describe that what human being do can be described like things in the nature, and describe things can be natural. The writer finds physical things that can be described by the five ministers in the introductory part of their sermons. The minister uses some natural things that can be described as human does something or to describe the God's power. The data that the writer found in the nine sermons are "*hati menjadi tanah yang subur, benih, tertanam, berbuah*". The first description in the minister sermon is about seed, seed planted, and bear fruits in folds. The writer finds description of these physical things in first sermon when the minister said,

Biarlah hati-mu menjadi tanah yang subur untuk ditaburi kebenaran firman Tuhan. (see Appendix 1)

[Let your heart be fertile land to be sown with the truth of God's words]

The writer finds the key word "*Hati-mu menjadi tanah yang subur*" [Your heart be fertile land]. In this key word the writer thinks that the minister wanted to use physical things of fertile land and described a heart of congregation can be fertile land. In the fourth sermon, the minister said,

Berkati telinga kami, berkati pikiran kami, dan hidup kami pagi ini untuk siap ditaburi benih-Mu yang kekal itu. (see Appendix 4)

[Bless our ears, bless our mind, and our lives this morning to be ready to be sown with Your immortal seeds]

In the text above, the minister used a key word of "*hidup kami pagi ini untuk siap ditaburi benih-Mu yang kekal itu*" [Our lives this morning to be ready to be sown with Your immortal seeds]. The physical thing is "*benih*" [seeds]. The minister wanted to describe the God's words as seeds that can be sown in the congregation's lives. The minister also described the God word seeds when he said,

Biar benih firman Tuhan yang dahsyat itu tertanam, bertumbuh, bahkan berbuah di dalam hidup kami. (see Appendix 4)

[Let the awesome seed of God's word be planted, grow, and even bear fruit in our lives].

The writer finds a key word in the text above which correlate with physical things. The key word is "*benih*" [seed]. The minister used this key word to describe seed can be planted, grow, and even bear fruit in the congregation's lives. In the sixth sermon, the minister said,

...jemaat menjadi tanah yang subur supaya boleh ditaburi kebenaran firman Tuhan. (see Appendix 6)

[...congregation to be fertile land so it can be sown with the truth of God's

words].

In the text above the minister used key word “*Tanah yang subur*” [Fertile land]. The writer thought the minister used that key word to describe congregation to be fertile land. There is another example in the tenth sermon of this description as followed:

... sehingga benih firman Tuhan tertanam, tumbuh, dan berbuah dengan lebat. (see Appendix 10)

[...so, the seed of God's words will be planted, will grow, and bear fruits in folds].

In the description above, the minister wanted to describe the congregation's heart as a fertile that can be planted as a tree which can grow, and bear fruits in folds. The writer finds three different description but still has meaning to physical things. In the second sermon, the minister said,

Kami mohonkan urapan ilahi mengalir atas hidup kami sehingga berkat ini buat kami. (see Appendix 2)

[Please we are asking for divine anointing flowing on our lives so this blessing will be for us].

The word “*mengalir*” [flow] here described divine anointing like water which fall down or a river that flows. Then, in the third sermon analysis, the minister said,

Terangi kami dengan kuasa-Mu. (see Appendix 3)

[Lighten us with Your power].

When the minister said, “*Terangi*” [Lighten], it describes as a lamp, a sun and a candle that can lighten the congregation's heart. Next, the minister also gave another description in the third sermon analysis that can be physical things. He said,

Saya yakin saudara – saudara di saat sore hari ini kita telah disegarkan. Kita telah diberkati melalui pujian tadi, ya dengan semangatnya. (see Appendix 3)
[I am sure brethren this evening we have been freshed. We have been blessed since worship time we sang enthusiastically].

When the writer went to the church, the writer listened a song in the third meeting in *Tanah Mas Isa Almasih* church. There is description word that used by the minister to describe it. That is “*disegarkan*” [refreshed]. This word can be described a leaf which can be freshed by water. In the minister’s example above, the ministers wanted to describe that the song can fresh the congregation’s heart. There is another example that can be physical things in the seventh sermon. That is:

dan mempersiapkan hati jemaat-Mu boleh menjadi tanah yang subur untuk ditabur kebenaran firman Tuhan sampai pada akhir ibadah ini. (see Appendix 7)
[...and prepare Your congregation’s heart to be fertile land to be sown with the truth of God’s words].

In this context, the minister wanted to describe the congregation’s heart as fertile land.

4.3.4.2 Description Used To Make Purpose and How It Works

There were some descriptions that the minister gave in their sermons. To show the description in the first sermon, the writer can see this following the quotation:

Biarlah hati-mu menjadi tanah yang subur untuk ditaburi kebenaran Firman Tuhan. (see Appendix 1)
[Let your heart be fertile to be sown with the truth of God’s word].

According to writer, in this sentence there is a key word “*untuk*” [with]. This key word is used by the minister to indicate purpose. The writer thinks the

description of “*tanah yang subur*” [fertile] used to make purpose of “*untuk ditaburi kebenaran Firman Tuhan*” [to be sown with the truth of God’s word]

Then, the example is:

Sekali lagi kami siap untuk Kau pakai. (see Appendix 3)
[Once again we are ready for Your to use]

In the prayer above, the writer thought there is a key word “*untuk*” [for] to show the purpose. The minister prayed to be ready for God to use. The purpose is for God to use. The writer found other examples of description to make purpose, the example is:

Tapi Tuhan sudah naik di surga bahkan duduk disebelah kanan Bapa untuk menjadi pendou syafaat bagi kami. (see Appendix 4)
[But the Lord has ascended to heaven even has been sitting in the right hand of Father to be our intercessor]

In the prayer above, the writer thought there was a description which minister used to describe his prayer. In the writer opinion, God has ascended to heaven. The purpose is to be an intercessor. The writer found two more about some descriptions of a purpose in the fourth sermon. The examples are:

Mari Tuhan terus bekerja di dalam kami, bersama kami untuk kembali mengagungkan nama-Mu yang dahsyat itu. (see Appendix 4)
[Please Lord; keep on working in us, with us to praise Your great name again.

The writer thought when the minister used description of “*Mari Tuhan terus bekerja di dalam kami, bersama kami*” [Please Lord; keep on working in us, with us] has a purpose. In the text above, the writer can also find a key word “*untuk*” [to] to show a purpose. The purpose is “*untuk kembali mengagungkan nama-Mu yang dahsyat itu*” [to praise Your great name again]. Then the other examples are:

Berkati telinga kami, berkati pikiran kami, dan hidup kami pagi ini untuk siap ditaburi benih-Mu yang kekal itu. (see Appendix 4)
[Bless our ears; bless our mind and our lives this morning to be ready to be sown with Your immortal seeds].

In the prayer above, the writer thinks that there is a key word “*untuk*” [to] to show the purpose. When the minister prayed “*berkati telinga kami, berkati pikiran kami, dan hidup kami pagi ini*” [Bless our ears, bless our mind and our lives this morning], the minister make a purpose to ask God’s bless. The purpose is “*Untuk siap ditaburi benih-mu yang kekal itu*” [To be ready to be sown with your immortal seeds]. Then, the writer finds another example in the fourth sermon, the example is:

Dan puji Tuhan hari ini, kemarin sore, saya tiba di Semarang untuk datang melayani GIA Tanah Mas. (see Appendix 4)
[And praise the Lord today, yesterday evening; I arrived in Semarang to serve in GIA Tanah Mas].

The writer thought that the minister was a guest minister from another church. He had a purpose to give service in *GIA Tanah Mas*. So, the minister described that he came to Semarang to give a service in *GIA Tanah Mas* when he said “*Saya tiba di Semarang untuk datang melayani GIA Tanah Mas*” [I arrived in Semarang to serve in *GIA Tanah Mas*]. Next, the writer found many examples from some sermon. The examples are:

... dan sejak hari itu Abraham beserta sekeluarganya dituntut oleh Allah untuk membuat satu perjanjian, setia kepada Allah bahwa keluarga Abraham tidak akan lari dan meninggalkan Tuhan. Itu perjanjian mereka. (see Appendix 5)
[... and his family were claimed by Lord to make a covenant, to be loyal to God so that Abraham family would not run away and leave God. That was their covenant].

In the text above, the writer saw the purpose of why the Abraham family

were claimed by Lord. Then the minister described it. The minister wanted to show the purpose through his words, "*untuk membuat satu perjanjian, setia kepada Allah*" [to make a covenant, to be loyal to God]. The minister also gave other examples in the seventh sermon. The examples are:

... dan mempersiapkan hati jemaat- Mu boleh menjadi tanah yang subur untuk ditabur kebenaran firman Tuhan sampai pada akhir ibadah ini.
[... and prepare Your congregation's heart to be fertile land to be sown with the truth of God's word until the end of this service].

The writer thinks there is a key word in the text above "*untuk*" [to] to show the description to make purpose. The minister described the congregation's heart to be fertile land. The minister wanted to describe that a fertile land can be sown. So the minister showed the purpose when he said, "*untuk ditabur kebenaran firman Tuhan*" [to be sown with the truth of God's word until the end of this service]. The minister also said:

Salah satu cara untuk kita lakukan adalah melalui hidup kita, dan dari dalam hidup kita. (see Appendix 7)
[So, a way for us to do it is through our lives, and from the inward of our live.]

The writer thinks when the minister said, "*untuk kita lakukan*" [for us], the minister wanted to describe that there is a way for the minister and the congregation to say good words because the minister asked the congregation to be careful with their mouth in the text before. The purpose in the text above is "*untuk kita*" [for us]. Then, the minister gave two examples in the tenth sermon. The examples are:

Kami siap untuk menerima firman-Mu. (see Appendix 10)
[We are ready to receive Your words].

The writer thinks that there is a key word “*untuk*” [to] to show the purpose. The minister wanted to describe that the minister and the congregation were ready to do something. That was to receive God’s words. Then, the minister also said:

Trima kasih kepada bapak gembala, majelis yang mengundang saya untuk membagikan firman Tuhan pada pagi ini dan juga ibadah sore hari ini. (see Appendix 10)

[I thank the minister, deacon who invited me to share the Lord’s words in the morning and evening service]

In the text above, the minister wanted to describe why the minister and the deacon were invited him. The minister was invited by the *Tanah Mas Isa Almasih* church to deliver the sermon in that church.

4.3.4.3 Description Used To Process Which Correlate With Processes or Procedures.

The writer finds in the first sermon that explain description when the minister said,

Akhirnya anak – anak kita menjadi korban. (see Appendix 1)
[Finally our kids can be victims].

In this utterance, the word “*akhirnya*” [finally] shows the end of the process of kid’s future. But, it describes the kid’s soul. Then, the other example is in the first sermon when the minister said,

Pujian dari anak sekolah minggu luar biasa sekali waktu mereka menemukan satu kasih di dalam kehidupan para papa dan mama. (see Appendix 1)

[The praise from Sunday school kids was so wonderful when they found love in their parents’ lives].

When the writer listened to the song above in the church, the writer interested in that song. That song explains that parents love their kids from the

time they were born until they grow up. When the minister said, “*Pujian dari anak sekolah minggu luar biasa sekali*” [The praise from Sunday school kids was so wonderful], the writer thinks these words describe as the process of the text of the song from the beginning to the end of the song. The writer also finds other examples in the fourth sermon when the minister said,

...bawa kami tenggelam dalam hadirat orang – orang yang diurapi Tuhan... (see Appendix 4)
[...drown us the presence of the Lord’s anointed people...].

In this context, the minister wanted to describe that the word “*tenggelam*” has the meaning is drown people in the pool but describes as a feeling when someone enjoys the Lord’s presence. The minister also said,

Lama banget kaya berabad – abad saya tidak ada di gereja ini, saudaraku ya. (see Appendix 4)
[I have been absent from this church for a long time – for ages, yes Brethens].

When the minister said: “*kaya berabad – abad*” [for a long time- for ages] describes that he almost never come back to that church again. The words “*kaya berabad- abad*” [for a long time- for ages] describe the process of years that the minister left. In the fifth sermon, the minister wanted to describe about the word that correlate with the sentence before. He said,

...air laut yang sementara naik sehingga sungai- sungai di sekitar kita meluap... (see Appendix 5)
[...meanwhile the sea level went up so the rivers around us flooded...].

The writer wanted to explain when the minister said, “*sehingga sungai- sungai di sekitar kita meluap*” [...meanwhile the sea level went up]. The process can be found in that context after that the minister and the congregation had the

flood. The other data also can be found in the sixth sermon when the minister said,

Apa kabar? (luar biasa=congregation). Iya, luar biasa. Saya bersuka cita sekali Bapak Ibu boleh berkumpul pada sore hari ini. Kalau di luar hujan gerimis, saya pikir itu tidak akan mengganggu kita.... (see Appendix 6)
[How are you? (It is wonderful = congregation answer). Ye, it is wonderful. I am very happy that Ladies and Gentlemen may meet this evening. Although the rain is pouring, I think it will not disturb us,...].

In this move, the minister wanted to describe wonderful the congregation's condition when the minister asked the congregation' condition before. The process can be found when the rain is pouring; the congregation wanted to come to the church and then arrived in that church in good condition. It can be shown when the congregation answered "*Luar biasa*" [It is wonderful]. The writer finds data in the ninth sermon. They are:

Ketika firman itu bekerja,... (see Appendix 9)
[When God's words work,...].

The writer thinks the text above to describe the God's word "*bekerja*" [work] like people work. The minister wanted to explain the process when God's words work in the congregation lives. Then another example for this description is:

Jika firman Tuhan yang penuh kuasa itu bekerja, apakah yang kemudian terjadi? (see Appendix 9)
[If the powerful God's words work, what will happen next?]

The explanation the second example is same. The minister just replied what he said before. He wanted to describe the God's words work as people work. There is process when people work.

4.3.5 Enumeration

In this research, the writer finds eight enumerations. Sometimes, the minister gave enumeration start with the first and followed with the second, third and the other cardinal number. But, the minister also suddenly said “finally” without introduction with the first cardinal number. Data for those enumerations are:

Anak-anak kita akhirnya tidak bisa berbuat apa-apa. (see Appendix 1)
[Finally, our children can not do anything].

The word “*akhirnya*” [Finally] is to specify the message which is very important for parents. The writer finds four enumerations in the second sermon. The data are:

Pertama-tama kami mengucapkan terima kasih kepada Bapak Gembala jemaat... (see Appendix 2)
[First of all we thank the minister of the congregation...]

There is a key word to show the enumeration. The key word is when the minister said, “*Pertama-tama*” [First of all]. Then, the minister also gave examples in the second sermon. He said:

Yang pertama adalah perempuan dan dia sudah bekerja di Bekasi (see Appendix 2)
[The first child is a girl and she works in Bekasi...]

In the text above, the minister showed the enumerations when he said, “*Yang pertama*” [The first]. In this context, the minister wanted to enumerate his daughter whom he had.

“Yang ke-dua, dia sudah bekerja di Madura” (see Appendix 2)
[and the second child, he works in Madura]

In the text above, the minister showed the enumerations when he said;

“Yang ke-dua” [and the second child]. In this text, the minister wanted to enumerate his second son. The minister also gave third example in the second sermon. He said:

dan yang ke-tiga baru saja lulus SMA. (see Appendix 2)
[and the third has just graduated from Senior high School].

When the writer listens to the sermon, there is a minister guest from other church. He said, “*Pertama- tama kami mengucapkan terima kasih kepada Bapak Gembala jemaat...*” [First of all we thank the minister of the congregation]. Every minister guest usually will say same utterance to thank to the minister of the congregation because the minister guest welcomed. Then, the others enumerations are to specify the minister’s children. The minister wanted to different example in the seventh sermon. He said:

Pertanyaan saya yang pertama adalah masih perlukah kejujuran itu? (see Appendix 7)
[My first question is, is honesty still necessary? Or is it still necessary for us as Christians to be honest in everything?]

In the text above, the minister wanted to show the enumeration. He said, “*Pertanyaan saya yang pertama*” [My first question]. The writer finds the key word “*Pertama*” [First] to show the enumeration. Then, another minister’s enumeration is:

Dan pertanyaan yang kedua, masih pentingkah kejujuran itu ada hari – hari ini? (see Appendix 7)
[And my second question is honesty still necessary these days?]

The first and the second enumeration shows that the minister wanted to specify his subject of his sermon in two parts. It is used to divide the main part of his sermon but it is still correlated with that subject of the sermon. The minister

gave different example too in the ninth sermon. The example is:

Mari kita baca terlebih dahulu saudara – saudara ayat pertama. (see Appendix 9)
[First, let us read Brethens verse one].

In this sermon, the minister asked the congregation to read verse one. The writer analyzed that the minister will read the other verse after he said “*terlebih dahulu*” [First]. According to the writer, the words “*terlebih dahulu*” is the beginning to start something and continue something.

4.3.6 Exemplifications

In this research, the writer finds only five exemplifications. The minister just gave exemplification in the seventh sermon. By giving exemplification, the minister can explain to the congregation what he will talk about through an example or more. The data for those exemplifications are: The first exemplification is used by the minister when he said,

Dan biarlah kiranya itu menjadi satu tekad khususnya dari anggota paduan suara “Mazmur Bakti” melalui kehidupan saudara, melalui tutur kata saudara. (see Appendix 7)
[Let it be a commitment especially of “Mazmur Bakti” choir members through your lives, through your words].

In the exemplification above, the minister gave some examples when he said, “*Melalui kehidupan saudara, melalui tutur kata saudara*” [through your lives, through your words]. The word “*melalui*” [through] is same as an example in the minister’s context of his sermon. So, in this exemplification the writer finds two exemplifications. They are: “*melalui kehidupan saudara*” [through your lives] and “*melalui tutur kata saudara*” [through your words]. The third minister’s exemplification is:

Salah satu cara untuk kita lakukan adalah melalui hidup kita, dan dari dalam hidup kita. (see Appendix 7)

[One of the ways for us to do is through our lives and from inward of our lives].

The word “*adalah*” [is] is used to give example. So, the writer gets two exemplifications too. They are: “*adalah melalui hidup kita*” [through our lives] and “*dan dari hidup kita*” [and from inward of our lives]. The fifth exemplification is:

Ada satu yang sangat penting yang sangat sulit dikontrol yaitu adalah mulut kita. (see Appendix 7)

[One thing that is very important which is very difficult to control is our mouth].

The writer thinks that the words “*yaitu adalah*” [is] is used to give an example. Sometimes, people use “*yaitu adalah*” [is] to mention examples of something.

To compare to Bhatia’s analisis, the writer finds in this research the ministers usually use description. The writer thinks the ministers used this rhetorical function to describe his purpose in the introductory part of his sermon easiest from others rhetorical function. Then, the writer shows the rhetorical function is not oftenly used by the ministers is comparison- contrast. The writer thinks the ministers only use comparison- contrast if there is a situation that can be compared and contrasted, for example news, economic condition that happened at that time.