

## Rhetoric Structure of the Master of Ceremony and the Function of the Akikah Event in Lubuklinggau City

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### Abstract

This study aimed to describe the rhetorical structure of the master of ceremonies and the function of Akikah for the community in Akikah events in the Lubuklinggau City. The research method used was a qualitative method. Data collection techniques using the technique of record, see, and proficient. Data analysis techniques with steps to transcribe data, data reduction, data presentation, interpretation, and conclusions. Test the validity of the data by member checking and expert validation test. The results showed that the rhetoric structure of the master of ceremonies in the Akikah ceremony in Lubuklinggau City consisted of: 1) opening the Akikah ceremony, including opening greetings, thanksgiving to God, reciting *basmallah*, and conveying the purpose of the event, 2) The contents of the Akikah ceremony, including: delivery of the composition of the arrangement Akikah program, introduction to the next program (transition) by inviting the reading of the Koran, introduction to the reading of the Koran, introduction to the next program (transition) section to deliver a speech, the host commenting on the delivery of greetings, introduction to the next event (transition) part of the reading of Al-Barzanzi, introduction to the next event (transition) section of baby hair shaving, and the host's commentary on baby hair shaving, and 3) closing of the Akikah event includes the introduction of the next program section (transition) of prayer reading, carrier comments the event took the form of an apology, and closing greetings. Then, akikah has a function for the people of Lubuklinggau City, namely as a media to announce news of the birth of a baby, as a form of gratitude to Allah, cultivate faith, implement Islamic law, can provide intercession for both parents, and make a child who is pious or saleha.

Keywords: rhetorical structure, master of ceremonies, Akikah events

### Introduction

The presenter or master of ceremonies has an important role in the implementation of an event. Dunar (2015) & Syafryadin (2019) state that the master

of ceremonies is an event guide who has the responsibility for the success of the event. Aryati (2007) explains the master of ceremonies is the leader of the event and someone in charge of controlling the event. This shows the master of ceremonies is someone who has the duty to guide, control, and lead the event and has responsibility for the success of an event.

The presenter not only delivers one segment to another, but must also be able to become a 'spirit' in an event so that the audience or audience remains enthusiastic in participating in the series of events (Dunar, 2015). In this case, the master of ceremonies must be able to understand various types of events because each program has its own different kinds of characters and has different levels of difficulty. Therefore, the master of ceremonies must be able to make various preparations according to the type of event that will be guided and the event can take place smoothly and successfully.

Aryati (2007) suggests that an event can be divided into four types, namely official events, semi-entertainment events, entertainment programs, and exhibition events. As is the case, the Akikah ceremony is part of a semi-official or semi-entertainment program. Aryati (2007) says that semi-formal or semi-entertainment programs have characteristics that combine the formal nature of official events and the lively nature of entertainment programs. In Indonesian society, certainly no stranger to hear the event akikah. The Akikah ceremony was conducted as a form of gratitude to Allah. for the birth of a child.

Based on this the importance of the master of ceremonies to make various preparations and strategies in designing the arrangement of events both systematically or composing a text with other texts must also be considered by the master of ceremonies into a unified unity because the integration and systematic composition of the program can turn on the atmosphere of the event and the event can be interesting. Furthermore, in line with this, the importance of rhetoric must be mastered by an emcee because speaking in good language is not enough, but an emcee as a public speaking is also required to be attractive and able to account for what is delivered morally (ethos) (Noermanzah et al., 2017; Noermanzah et al., 2018; Syafryadin et al., 2013). Therefore, it is important to study the rhetorical structure of the master of ceremonies in the Akikah ceremony in the City of Lubuklinggau. This is because previous research is also limited to research on the structure of speech rather than the structure of akikah events, for example the results of research

conducted by Noermanzah et al. (2020) who examined the rhetoric structure of the Lubuklinggau Mayor's speech as seen from the introduction, content, and closing.

Based on the results of research conducted by Sepni (2016) with the analysis of the structure of rhetoric and linguistic features of the introduction to articles in Indonesian language research journals in the fields of medicine and health, showing that there are four stages, namely the first stage explaining the basic concepts, the second stage explains what topics will be discussed, the third stage provides what information is obtained and the problem by the researcher and the fourth stage explains and describes the research. Then, the activities about Akikah are examined by Fitrihanur (2017) about the values of Islamic education in the implementation of Akikah and scholarship in Baamang Hulu Village, Baamang District, Kotim Regency. The results showed that a series of akikah and scientific events in Baamang Hulu Village, Baamang Subdistrict, Kotim Regency, generally began with the event of slaughtering an akikah animal, then giving a name to the baby, tahnik (giving something sweet in the mouth), and cutting a little hair.

From some of the relevant research above shows that the study of the rhetoric structure is only a preliminary part of the journal and the study of akikah is only limited to the implementation process in Baamang Hulu Village, Baamang District, Kotim Regency while the rhetorical structure of the host of the ceremony has not yet been studied.

The purpose of this study was to describe the rhetorical structure of the master of ceremonies in the Akikah ceremony in the Lubuklinggau City and to describe the function of the Akikah for the people of the Lubuklinggau City. From the results of this study are expected to develop knowledge in the field of speech, especially the rhetorical structure of the master of ceremonies in akikah events. The results of this study can also be used as an alternative to additional teaching materials for Indonesian language teachers at junior and senior high school levels in teaching the arrangement of the master of ceremonies, especially Akikah events.

## **Research Methodology**

The research method used qualitative methods. Data collection techniques using the technique of record, see, and proficient. The data in this study were rhetorical structures in the Akikah ceremony in Lubuklinggau City in the form of video recordings and interview sheets. The data source which became the primary data of

this study was the video recording of the Akikah ceremony in Lubuklinggau City and the interview notes obtained directly from the informant, which consisted of several people, including: 1) traditional figure, a person trusted by the community to take care of all forms of implementation akikah in Lubuklinggau Selatan District II. 2) religious leaders, is someone who understands and understands Islamic religious laws; and 3) community figure, that is someone who organizes a Akikah ceremony and follows a series of Akikah events.

Data analysis techniques with steps to transcribe data from the results of akikah records, data reduction, data presentation, interpretation, and conclusions. Then, test the validity of the data by checking and validating the expert from the master of ceremonies and akikah experts.

### Findings and Discussion

The findings and discussion of this study were in line with the research questions or objectives namely to describe the rhetorical structure of the master of ceremonies in the Akikah ceremony in the Lubuklinggau City and to describe the function of the Akikah for the people of the Lubuklinggau City

### Findings

#### 1. Rhetoric Structure of Hosts in the Akikah Event in the Lubuklinggau City

The rhetoric structure of the master of ceremonies in three Akikah events in Lubuklinggau City includes the Akikah ceremony of Aisyah Maulida Shidiq, the Akikah ceremony of Delfina Putri Yuanda, and the Akikah ceremony of Muhammad Khairan Hadil, for more details on the results of the analysis in this study can be seen in table 1 below.

**Table 1:** Rhetoric Structure of Hosts in the Akikah Event in the Lubuklinggau City

Event Title	Rhetoric Structure of Hosts in a Akikah Event	Section Structure
Akikah Aisyah Maulida Shidiq	Opening Ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Greetings opening of Islam.</li> <li>2. Thanksgiving to God.</li> <li>3. Submission of the purpose of the Akikah event.</li> </ol>
	Contents of the Akikah Program	<ol style="list-style-type: none"> <li>1. Submission of the composition of the Akikah program.</li> <li>2. Introduction to the next program (transition) by inviting the reading of the Koran.</li> <li>3. The presenter's comment on the reading of the Koran.</li> <li>4. Introduction to the next event (transition)</li> </ol>

		<p>section conveys remarks.</p> <ol style="list-style-type: none"> <li>5. The host's comment on the delivery of remarks.</li> <li>6. Introduction to the next program (transition) part of the reading of Al-barzanji.</li> <li>7. The presenter's comment on the reading of Al-barzanji.</li> <li>8. Introduction to the next event (transition) section of the baby's hair shaving.</li> <li>9. Announcer comments on baby hair shaving.</li> </ol>
	The closing ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Introduction to the next program (transition) prayer section.</li> <li>2. The emcees' comments and thanks.</li> <li>3. Greetings closing Islam.</li> </ol>
Akikah Delfina Princess Yuanda	Opening Ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Greetings opening of Islam.</li> <li>2. Thanksgiving to God.</li> <li>3. Submission of the purpose of the Akikah event.</li> </ol>
	Contents of the Akikah Program	<ol style="list-style-type: none"> <li>1. Submission of the composition of the Akikah program.</li> <li>2. Introduction to the next program (transition) by inviting the reading of the Koran.</li> <li>3. The presenter's comment on the reading of the Koran.</li> <li>4. Introduction to the next event (transition) section conveys remarks.</li> <li>5. The host's comment on the delivery of remarks.</li> <li>6. Introduction to the next program (transition) part of the reading of Al-barzanji.</li> <li>7. The presenter's comment on the reading of Al-barzanji.</li> <li>8. Introduction to the next event (transition) section of the baby's hair shaving.</li> <li>9. Announcer comments on baby hair shaving.</li> <li>10. Introduction to the next program (transition) part of religious lectures.</li> </ol>
	The closing ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Introduction to the next program (transition) prayer section.</li> <li>2. The emcees' comments and thanks.</li> <li>3. Greetings closing Islam.</li> </ol>
Akikah Muhammad Khairan Hadil	Opening Ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Greetings opening of Islam.</li> <li>2. Thanksgiving to God.</li> <li>3. Submission of the purpose of the Akikah event.</li> </ol>
	Contents of the Akikah Program	<ol style="list-style-type: none"> <li>1. Submission of the composition of the Akikah program.</li> <li>2. Introduction to the next program (transition) by inviting the reading of the Koran.</li> <li>3. The presenter's comment on the reading of the Koran.</li> <li>4. Introduction to the next event (transition) section conveys remarks.</li> </ol>

		<ol style="list-style-type: none"> <li>5. The host's comment on the delivery of remarks.</li> <li>6. Introduction to the next program (transition) part of the reading of Al-Barzanji.</li> <li>7. The presenter's comment on the reading of Al-Barzanji.</li> <li>8. Introduction to the next event (transition) section of the baby's hair shaving.</li> <li>9. Announcer comments on baby hair shaving.</li> <li>10. Introduction to the next program (transition) part of religious lectures.</li> </ol>
	The closing ceremony of Akikah	<ol style="list-style-type: none"> <li>1. Introduction to the next program (transition) prayer section.</li> <li>2. The emcees' comments and thanks.</li> <li>3. Greetings closing Islam.</li> </ol>

## 2. The Function of the Akikah Event for the Lubuklinggau City

Based on interviews with nine respondents comprising three public figures, three indigenous people, and three religious figures, the function of the event was for the people of Lubuklinggau City: as a medium to announce the news of the birth of a baby, as a form of gratitude to Allah Almighty. for having been endowed with a child, cultivating faith, executing Islamic law, can provide intercession for both parents in the hereafter and the child's heart to be tender, and to make the child righteous or righteous.

## Discussion

The rhetoric structure of the event and the function of the community for all three events in Lubuklinggau City. In general, the rhetoric structure of the event's attendees in Lubuklinggau City is comprised of: 1) opening of the event, including opening greetings, thanking the Lord, reciting the message, and presenting the purpose of the event, 2) The content of the event, including: delivery of the Akikah event , introductory to the next event (transition) by inviting the recitation of the Holy Quran, the host's commentary on the recitation of the Holy Quran, the introduction to the next event (transition) section delivering the welcome word, the host's commentary on the delivery of the welcome word, the introduction to the next event (transition) Al-Barzanzi's reading section, introduction to the next event (transition) of baby hairstyle, and the host of comments on baby hairstyle, introduction to the next (transitional) religious talk section, and 3) closing of the event including the introduction of the next event, prayer readings (transitions) section, host comments sorry, and goodbye. This is different from the theories put forward by

Taufiq (2007), Sardjana (2009), Hamid & Ahnan (2009), Wiyanto & Astuti (2007), and Aryati (2007)) in the opinion of the experts that the rhetorical structure of the host had no host comment, the opening greetings had no other opening portions, had no introduction to Al-Barzanzi's book and baby hairstyle introduction.

The rhetoric structure of the three events in Lubuklinggau City including Aisyah Maulida Shidiq, Delfina Princess Yuanda, and Muhammad Khvai Hadil show, can be seen in the following picture.

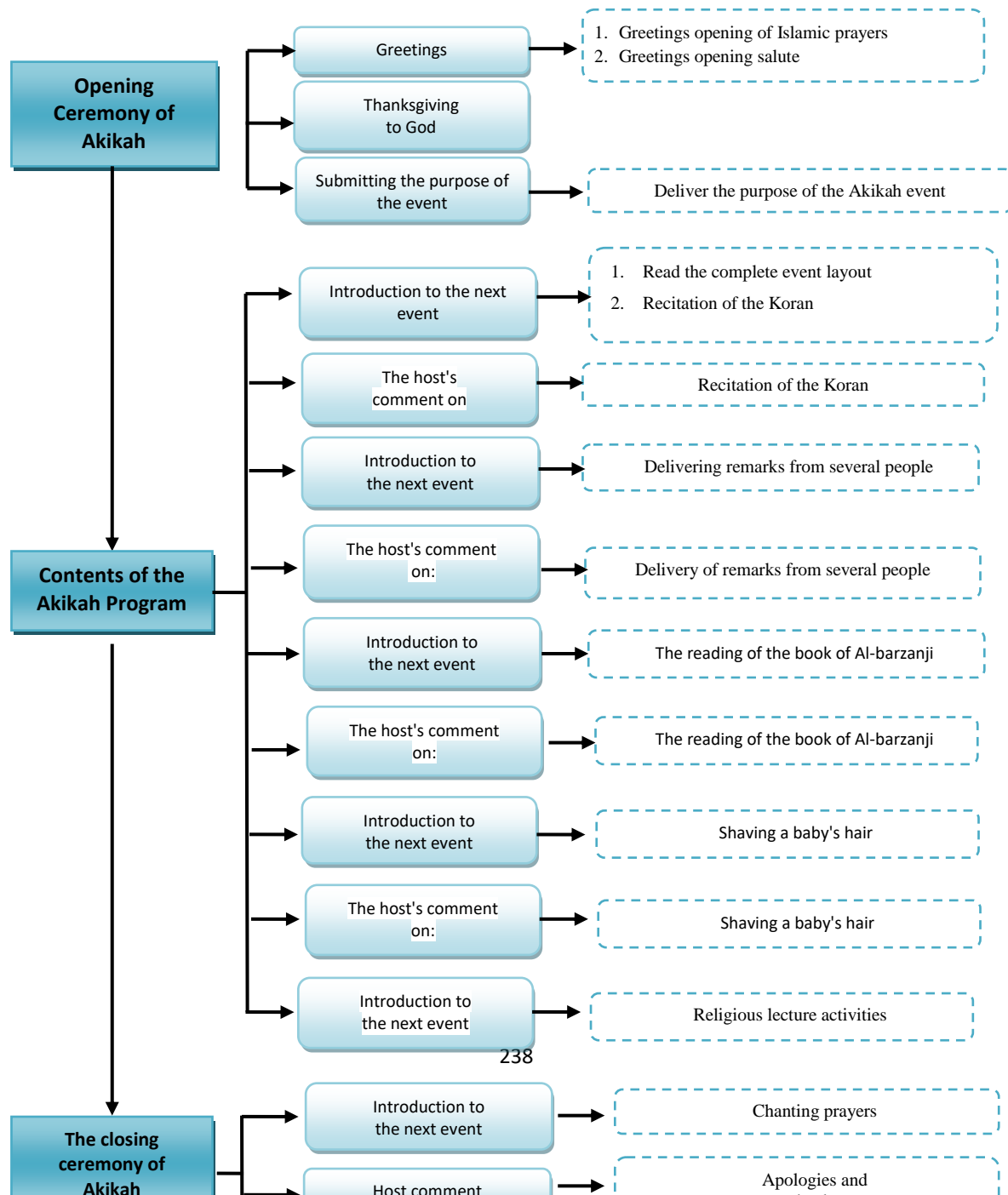


Figure 1. Rhetorical Structure of Hosts at the Akikah Event  
in the Lubuklinggau City

Based on figure 1 shows that the results of the research show host structure found by researchers at the event Akikah is different from the theories put forward by Hamid & Ahnan (2009), Sardjana (2009: 237), and Taufiq (2007), and different from the results of relevant research conducted by Fitrihanur (2017), according to the four opinions of experts and previous studies, the host rhetoric structure does not have a host commentary, introducing a series of events in the reading section of the book of Al-Barzanzi, introductory to the series of baby hair removal processes and the opening greetings do not have any other opening greetings. Based on the results of the analysis conducted by researchers on the rhetoric structure of the opening greeting greetings contained in the akikah event Aisyah Maulida Shidiq in Lubuklinggau City consists of prayer opening greetings, greetings opening greetings and greetings opening prayers and honors, various types of Islamic greetings can be seen in the following quote:

*Assalamualaikum, assalamualaikum warahmatullahi wabarakatuh.*  
(SRMC-AMS, 001)

The above quote shows an opening greeting in Arabic which means that God best salvation, mercy and blessings on you. This quote is very appropriate to be used as an opening greeting because the program hosted by the master of ceremonies is one type of religious event, namely the Akikah program which is an event organized by Muslims as a form of gratitude and redemption for the birth of a newborn child. This opening greeting in Arabic is also contained in the theory of put forward by Wiyanto & Astuti (2007) and research conducted by Fitrihanur (2017) where this greeting structure is located at the beginning of the opening ceremony. However, what is different from the relevant research theory and results is that the use of the word Assalamualaikum should be spoken only once.



Besides, opening greetings in Arabic, in this study there are also opening greetings prayers as follows:

*Alhamdulillahirobbil'alamiin, washolatu wassalaamu'ala asrofil ambiyai walmursalin sayyidina muhammadin, wa'ala alihi wa'ashabihi ajma'in, robbis rohlii shodrii wa yassirlii amrii wahlul' uqdatam mil lisaani yafkohu qoulii amma ba'du. (SRMC-AMS, 002)*

The quotation above shows the part of the opening greetings of prayer that contains praise, hope, and prayer to God and also the Prophet and his Apostles in Arabic because the quote has the meaning of all praise to God the Lord of the Universe. May the blessings and salvation always be bestowed upon the noblest Prophets and Apostles and their families and friends, all. Prayer greetings are not found in the theory put forward by Sardjana (2009), Taufiq (2007), and Hamid & Ahnan (2009). In the theory and results of relevant research conducted by Fitrihanur (2017), the rhetoric structure of the host when after opening the opening greetings in Arabic immediately thanks God, but in the Akikah ceremony in Lubuklinggau City there is a prayer opening greeting after saying the word *Assalamualaikum warahmatullahi wabarakatuh*, the salutation opening greeting itself becomes a characteristic of the religious events, especially events with nuances of Islam.

In addition, in this study there are also greetings opening salute, as follows:

*What we both respect as a celebratory person on this evening, Mr. Anwar Shidiq and his extended family, both of whom we respect the local government, the heads of RTs of the two Simpang Periuk Sub-Districts, the Honorable Mr. Adi Karyanto, M.Pd., whom we both respect customary leader in RT. 02 at the same time the chairperson of the Baiturrahman Mosque, Mr. Abat, whom we both respect the head of our Islamic Assembly Council, Mr. Sanusi, Chairman of our Death Charity Agency, Akanda Raufik, whom I respect, ladies and gentlemen and invited guests which is blessed by Allah. (SRMC-AMS, 003)*

The quotation above shows that the utterance in the quotation is a form of greeting which contains greetings to all attendees from the highest position to the lowest position, but after the opening greeting the host does not say thank you to those who have taken the time to attend although the event is not contained in the theory which was founded by Taufiq (2007: 38), Sardjana (2009), and Hamid & Ahnan (2009). However, the opening salute greetings were found in almost all events as a form of respect for the invited guests who had attended or the event organizer.

Meanwhile, in addition to the opening greetings and opening greetings of respect in this study there are also opening greetings that combine the two types of greetings that are opening greetings of prayer and respect, as follows:

*Ladies and gentlemen, I respect the prayers and greetings, we also present it to our lord, our Messenger Rasulullah SAW, with frequent attendance during our lives in this world, hopefully in Yaumul Doomsday we will be recognized by Rasulullah Saw. as his people and hopefully with frequent visits to the Prophet. in our lifetime. Hopefully in Yaumul Doomsday we will get the intercession, aamiin yarabbalaalamiin. (SRMC-AMS, 006)*

The quote above is part of the opening greetings of prayer and respect, which should be spoken after the opening greeting, namely *Assalamualaikum warahmatullahi wabarakatuh*. It should not be necessary to say the utterances in this quotation because they have already been said in the citation (SRMC-AMS, 003) only in the citation (SRMC-AMS, 003) using Arabic and in this citation using Indonesian and Arabic.

Furthermore, besides the types of opening greetings as above, based on the results of research conducted by researchers do not have an introduction to religious lectures and thanks to invited guests who have been present while according to the theory put forward by Taufiq (2007), Sardjana (2009), and Hamid & Ahnan (2009) along with the results of research conducted by Fitrihanur (2017) there are introductions to religious lectures and thanks to invited guests who have attended. In this study there are also introductory quotes for the series of events reading the Al-barzanzi book and an introduction to a series of events for the process of shaving baby hair, for more details can be seen in the following quotations:

*Ladies and Gentlemen, we respect and honor, the next event is the reading of Al-Barzanzi. On the occasion of this evening for the first reading, the availability of Mr. Om Dayah was requested, for the second requesting Mr. Rafiq, and the third requesting the availability of Mr. Efendi, and the fourth and Marhaban leader asking for his willingness to Mr. Ayat. To the names of the officers I mentioned earlier, please be prepared to be able to take turns. (SRMC-AMS, 014)*

In the quote above is part of the introductory speech form reading the book Al-Barzanzi because it uses the word for the next program and after the sentence is followed by the word reading the book Al-Barzanzi. In addition, at the end of the speech there is a word we invite addressed to the reader of the book Al-Barzanzi. In the akikah ceremony in Lubuklinggau City before the baby hair removal event, the Al-Barzanzi book was read, the Al-Barzanzi book itself is something that contains prayers, praise, and stories about the history of the Prophet Muhammad. Then pronounced with a rhythm that is usually sung when birth (akikah), circumcision, and the Prophet's Birthday. In the quotation, the use of the word and contained in the

quote and the third one, please be prepared, Mr. Efendi, and the fourth and the leader of Marhaban, should be in the words and the third words and just disappear so that the sentence or speech is more effective.

Furthermore, in this study there is also a quote from the introduction to the process of a series of baby hair shaving events, which is different from the theories put forward by the four experts above and the results of research conducted by Fitrianur (2017), to further the details can be seen in the following quote:

*Ladies and gentlemen, ladies and gentlemen, whom we respect and honor. The next event is the shaving event. In terms of this shaving event to begin with his own parents to Mr. Anwar Shidiq, we invite. To begin the procession of shaving, may Allah Almighty, give the only daughter, Aamiin yarabbalaamiin. (SRMC-AMS, 017)*

The quote above is part of the introduction to the next event when the reading of the Al-Barzanzi book has been completed and the delivery of expectations from the reading of the Al-Barzanzi book has been told, then the next event is shaving baby hair because in the Akikah ceremony that is in accordance with the teachings of Islam that must be shaved baby's hair. Baby hair is shaved little by little by some people using scissors and the hair that has been cut is inserted into a young coconut. Then, the shaved hair is weighed then exchanged for gold and the gold is donated.

Meanwhile, in this study there are also some quotes from the presenter's commentary, the presenter's comments as has become a tradition in the Lubuklinggau City in the process of shaving baby hair, for more details, it can be seen in the following quote:

*Hopefully this will be attended by his grandmothers, prayed and as well as his grandfather, please. Pray all at once, please Mbah the main prayer first Mbah. (SRMC-AMS, 022)*

The quote above is a hope and prayer delivered by the master of ceremonies attended by elders at the Akikah ceremony. All of them can join in praying for babies who are married as it has become a tradition in the Lubuklinggau City. When doing the shaving process thereafter prayed then gave a little money to the shaved baby with the intention of giving it as a form of gift for the baby. That is what the people of Lubuklinggau City call saweran. This is certainly different from the theories put forward by Taufiq (2007), Sardjana (2009), and Hamid & Ahnan (2009) along with the results of research conducted by Fitrianur (2017). In Fitrianur's theory and

research results (2017) there is no introduction to the process of shaving a baby's hair let alone giving a saweran when he finishes shaving his baby's hair.

Furthermore, besides discussing the rhetorical structure of the master of ceremonies in the akikah ceremony in Lubuklinggau, this study also discussed the function of akikah for the community. In general the answers from the nine sources were in accordance with the theories and hadiths contained in Husamuddin's (2010) book. However, there are also different, for more details can be seen in the following quotations:

*In my opinion the meaning of akikah in language means that it is free while the true meaning of akikah is to release a pawned child. (TAG-AMS, 002)*

The above quotation is an answer from the definition of akikah which the answer from the source is different from the existing theory because the understanding of Akikah in language is not free but the hair that has grown on the baby's head at birth (Husamuddin, 2010); Azizah (2019); Fitrihanur (2017). Meanwhile, the etymological understanding of Akikah is that animals slaughtered in the name of a newborn baby on the seventh day of birth are an expression of gratitude to the presence of Allah, for the blessing of his blessings in the form of children, both male and female.

*Akikah law that I know is based on the teachings of Islam, that is sunnah muakad, Sunnah muakad which is sunnah which is almost approaching mandatory, there is a provision if the parents vow that if my child is born I will carry out the Akikah, then the law will become mandatory. (TAG-AMS, 004)*

The above quotation is an answer from the law of Akikah which answers from the informant are in accordance with the theories contained in the book Husamuddin (2010) and Ad-Dib (2008), namely akikah is a case that can be done and is a sunnah that emphasizes its implementation (Sunnah Muakkadad).

*In my opinion the time of the implementation of the Akikah which is in accordance with the teachings of Islam is on the seventh day after the child is born, on that day the implementation of the Akikah is slaughtered for slaughtering goats, shaving hair, and giving names to babies born. (TAG-AMS, 006)*

The above quote is the answer from the time of the implementation of the Akikah in which the answer from the source is in accordance with the hadiths contained in the book Husamuddin (2010), namely: Hadith Samurah Radhiyallahu'anhu said; The Prophet sallallahu 'alayhi wa sallam said:

كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيْقَتِهِ؛ تُذْبِحُ عَنْهُ يَوْمَ سَابِعِهِ وَ يُحْلَقُ وَ يُسَمَّى .

That means:

"Every child is mortgaged in his aqiqah; slaughtered animals for him on the seventh day (birth), shaved his hair and given a name."

Hadith 'Amr bin Syu'aib from his father, from his grandfather:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَ وَضَعَ الْأَذَى عَنْهُ وَالْعَقُّ .

That means:

"That the Prophet Sallallahu'alayhi wa sallam ordered to name the baby on the seventh day of his birth, clean the dirt from him and slaughter animals."

Furthermore, in addition to quotations regarding the time of the Akikah, there are also quotations from the interviewees about the wisdom of Akikah which consists of the objectives and benefits of the Akikah itself, as follows:

*In my opinion the purpose of the akikah program is to free the child from sedadanya and give alms to those around. (TAG-AMS, 010)*

*The benefits of akikah that I know of are that the child's heart becomes soft, so that the child becomes a pious or pious child, fostering faith, deliverance, and redemption of the child like Allah, redeemed Ishmael a.s with a sheep.*

*(TAG- DFY, 012)*

The above quote is an answer to the purpose and benefits of Akikah or wisdom from Akikah which answers from the resource persons are in accordance with the explanations contained in Husamuddin (2010) and Ad-Dib (2008) from the explanations of the two experts it can be concluded that the wisdom of Akikah is as a meek media in announcing news about the baby's lineage, fostering generosity, suppressing miser, as an expression of gratitude for the blessings God has given in the form of the birth of a child, as an expression of pleasure and happy, as a ransom to redeem the baby from all kinds of calamities and disasters. Allah Swt., redeemed Ishmael with a slaughtered lamb, as a means to strengthen the bond of affection between individual members of the Muslim community, as a symbol of the manifestation of the Prophet Muhammad's call, and get a lot of merits due to following the Sunnah in carrying out it.

*Yes, it must be four-legged livestock such as goats, cows and camels, livestock such as chickens, birds, rabbits are not allowed. (TA-AMS, 014)*

*Yes, animals that will be slaughtered for the Akikah ceremony must not be deformed. (TA-AMS, 016)*

*Yes, if the goat is at least 2 years old and if the sheep is at least 1 year old.*

(TAG- DFY, 018)

*Yes, because they have to be distributed out, they cannot be sold (TAG-AMS, 020).*

The above quote is an answer to the conditions of Akikah in which the answer from the source is in accordance with the explanation contained in Husamuddin (2010) and Ad-Dib (2008) from the explanation of the two experts, it can be concluded that the terms of Akikah are as follows:

1. Animals that are proper (legitimate) to be slaughtered as a Akikah are livestock, livestock used that can be camels, goats, sheep, or cattle.
2. Livestock that are used are not deformed, akikah animals may not have long, ripped ears with holes, cut from the front or back, it is recommended to choose animals with eyed and full ear leaf as we mentioned in sacrificial animals.
3. Aged animals must be old enough to be slaughtered with provisions, a minimum of one year old goat, cattle at least two years old, camels at least five years old. Aisyah radhiyallahu'anha once said "Bring me a goat with sharp eyes and long horns." Atha 'says" I like males more than females, and sheep I like more than sheep. " Thus, the age of the sheep must not be less than two years, and sheep cannot be less than three years.
4. According to the sunnah of the Prophet, the slaughter of an animal Akikah was carried out on the seventh day of his birth. In accordance with the hadith that was said on the seventh day of Abdullah Ibn Buraidah from his father, from the Prophet, he said, "The beast is slaughtered on the seventh day, the fourteenth day, and the twenty-first day".
5. It is ordained to separate the limbs of akikah animals and it is forbidden to crush their bones.
6. Being banned for eating akikah animals, may also give them or give them to others, because akikah is slaughtering animals whose laws are sunnah then the law is the same as sacrificial animals.
7. It is dedicated to cooking akikah animal meat so that its cooking becomes sweet with the hope that the baby will have good and commendable morals.

## **Conclusion and Suggestion**

Based on the results of the study it can be concluded that the rhetoric structure of the master of ceremonies in the Akikah ceremony in Lubuklinggau City consists of: 1) opening of the Akikah ceremony, including opening greetings, thanksgiving to God, reciting basmallah, and conveying the purpose of the event, 2) The contents of the Akikah ceremony, including: Submission of the composition of the Akikah program, introduction to the next program (transition) by inviting the reading of the Koran, introducing the commentary on the reading of the Koran, introductory to the next program (transition) section delivering remarks, remarks of the host of the delivery of remarks, introduction to the next program (transition) reading section of the Al-Barzanzi book, introduction to the next event (transition) the baby hair shaving section, and the host commenting on the baby hair removal, introduction to the next event (transition) religious lecture section, and 3) closing of the Akikah ceremony includes an introduction to the next part of the reading (transition) section d oa, the presenter's comments in the form of an apology, and closing greetings.

Then, the function of Akikah for the people of the Lubuklinggau City, namely as a medium to announce news of the birth of a baby, as a form of gratitude to Allah, because it has been awarded a child, fostering faith, implementing Islamic law, can provide intercession for both parents later on in the hereafter and the child's heart becomes soft and makes the child pious or soleha. From the rhetoric structure of the master of ceremonies in the Akikah ceremony in Lubuklinggau City and the function of Akikah for the people of Lubuklinggau City can be used as teaching material for Indonesian language teachers in teaching speaking skills, especially the ability to be an emcee.

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