CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This is the last chapter of the study. This chapter consists of two subchapters. The first section presents the conclusions on the basis of findings and discussions in the previous chapter. The second put forward the suggestions for further studies.

5.1 Conclusions

As mentioned in the first chapter, the aim of this study was to investigate the realization of advice in *da'wah* program in general. To be more specific, the present study was to investigate advice strategies used by *da'is*. It also aims to find the relationship between the style and the advice strategies.

It is found that Jefri Al-Buchori tends to use indirect-hints advice in his *da'wah*. Meanwhile, Ahmad Al-Habsyi is found to use direct-imperative advice as the most frequent strategies. In terms of the style, Jefri Al-Buchori is more informal in his *da'wah*. It is shown mostly by the use of informal lexical choice. Ahmad Al-Habsyi, on the other hand, is more formal. It is indicated mostly by the use of formal affixes in morphological forms aspect.

It is also found that there seems to be a relationship between the style and the advice strategies used by *da'is*. In this case, informality tends to lead to the use of hints strategy. On the other hand, formality seems to lead to imperative strategy.

Based on the above findings, it can further be said that in his *da'wah*, Jefri Al-Buchori's popularity is caused by his informality. Additionally, he focused mainly on the content of his *da'wah* and paid little attention to form. By using more informal language, his style sounds more casual and this might have become the reason why he is more popular among the audience who is mostly teenagers. On the other hand, Ahmad Al-Habsyi's formality seems to attract adults more because he used mostly formal Indonesian. He paid much attention to form.

5.2 Suggestions

The present study uses data from a program of *da'wah* on television. The data is in spoken form and it is transcribed. However, the data is limited only to male preachers (*da'i*). For further study, it may analyze the types and strategies of advising of *da'wah* of *da'iyah* (female preacher). The interview with the *da'is* or *da'iyah* is also worth considering making the analysis more accurate. Last but not least, it is hoped that this study will be useful not only for other researcher who are concerned in speech act of advising but also for those who are interested in learning communication in general.