CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter consists of findings and the discussions about the statement of problems formulated in chapter one. The findings of this research are divided into data description and data analysis. In this section, the researcher discusses the finding in detail.

4.1 Findings

In this part, the research findings are presented below concerning the types of interpersonal metadiscourse markers in ten project proposal of Global Peace Foundation. The first steps are identifying the types of interpersonal metadiscourse markers found in the data source in the form of word, phrase, sentences, and utterances or expression. The next step is investigate the frequency of it and interpreted the result to see what interpersonal metadiscourse markers can reflect to the project proposals. The last step is drawing conclusion which is explained in the discussion.

4.1.1 Data Description

The data from introduction/overview/background and program/program details/activities from ten project proposal of Global Peace Foundation Indonesia were analized and tabulated into the table 4.1.1 below:

25

Table 4.1.1

No	Interpersonal	Hedges	Boosters	Attitude	Self	Engagement			
	Metadiscourse	0		Markers	Mentions	Markers			
I. PI	I. PROPOSAL ASIA YOUNG LEADER EXCHANGE 2014								
1.	Besides ^(H) ,	v							
2.	<u>, it is also an</u>		v						
	opportunity ^(B)								
3.	<u>about^(H)</u>	v	L /						
II. P	ROPOSAL CHAF	RACTER	AND CRE	ATIVITY I	NITIATIV	E:			
4.	<u>we^(SM)</u>				v				
5.	, <u>in fact^(B)</u>		V	-/					
6.	<u>can^(EM)</u>					V			
III.]	PROPOSAL GLO	BAL PEA	CE VOLU	NTEER CA	AMP 1.15				
7.	Besides ^(H) ,	V							
8.	Our ^(SM)				V				
9.	<u>seriously^(B)</u>		V						
10.	•••			V					
	especially ^(AM)								
11.	•••			v					
	increasingly ^(AM)								

Classification Types of Interpersonal Metadiscourse Markers

10	(H)					
12.	Besides ^(H) ,	V				
13.	, <u>it is also an</u>		V			
	opportunity ^(B)					
14.	<u>about^(H)</u>	V				
15.	<u>we^(SM)</u>				V	
16.	<u>our^(SM)</u>	-/			V	
17.	<u>we^(SM)</u>				v	
18.	<u>about^(H)</u>	v				
19.	<u>we^(SM)</u>				v	
20.	<u>can be</u>	V				
	overcome ^(H)					
21.	<u>about^(H)</u>	v				
22.	<u>we^(SM)</u>				V	
23.	It is a great ^(B)		v			
24.	<u>you</u>					V
	learned ^(EM)					
25.	<u>vou</u>					V
	think ^(EM)					
26.	We ^(SM)				V	
27.	<u>about</u> ^(H)	V				
28.	<u>can be</u>	V				
L	I			1		<u> </u>

	done ^(H)							
29.	<u>about^(H)</u>	V						
IV.	GLOBAL PEACE	YOUTH	INTERFA	ITH ASSEN	MBLY 2010	5		
30.	<u>It has also</u>		V					
	destroyed ^(B)							
31.	In response to	_/	v					
	these alarming							
	trends ^(B)							
32.	<u>our^(SM)</u>				v			
33.	<u>can^(EM)</u>					V		
34.	<u>can^(EM)</u>					V		
V. I	TERFAITH SUN	1MIT 201	2			<u> </u>		
35.	Ironically ^(AM) ,			v				
36.	Our ^(SM)			Ĺ	V			
37.	<u>about^(H)</u>	v						
38.	<u>about^(H)</u>	V						
VI.	VI. INTERNATIONAL MULTIFAITH YOUTH ASSEMBLY 2014							
39.	, <u>it would</u>		V					
	ever succeed ^(B)							
40.	<u>it is now a</u>		V					
	<u>vibrant</u>							

	<u>reality^(B),</u>					
41.	, <u>we</u> ^(SM)				V	
42.	Indeed ^(B) ,		V			
43.	<u>should be^(H)</u>	v				
44.	Unfortunately ^{(A}			V		
	<u>M)</u>					
45.	,		V			
	particularly ^(B)					
46.	Lately ^(B) ,		V			
47.	<u>it is</u>					V
	<u>important to</u>					
	note that ^(EM)				× .	
48.	<u>about^(H)</u>	v				
49.	<u>about</u> ^(H)	V				
50.	<u>in fact^(B)</u>		v			
51.	<u>should not^(H)</u>	v				
52.	<u>about^(H)</u>	V				
VII. POWER OF RUPIAH						
53.	Our ^(SM)				V	
54.	<u>seriously^(B)</u>		V			
55.				V		

	especially ^(AM)					
56.	•••			V		
	increasingly ^(AM)					
57.	<u>shall be^(H)</u>	V				
58.	<u>shall be^(H)</u>	V				
59.	<u>It is a long-</u>	_/	v			
	term ^(B)					
VIII	. Proposal Samsur	ng Life Inc				
V 111		ig Life ins	surance			
60.	, <u>We^(SM)</u>		\sim /		v	
61.	<u>our^(SM)</u>		_		V	
62.	<u>our^(SM)</u>			,	V	
63.	, <u>We</u> ^(SM)				v	
IX. U	U-GEN SUMMIT	2014				
64.	<u>Thus</u> ^(EM) ,			Ĺ		V
65.	<u>Thus^(EM),</u>					V
66.	<u>about</u> ^(H)	v				
67.	<u>We</u> ^(SM)				V	
X. YOUNG LEADER EXCHANGE 2013						
68.	Besides ^(H) ,	V				
69.	<u>about^(H)</u>	V				

Table	e 4.1.2
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No	Markers	Code	Frequency	Percentage
1	Hedges	Н	23	33,3%
2	Boosters	В	15	21,8%
3	Attitudes Markers	AM	6	8,7%
4	Self Mentions	SM	17	24,6%
5	Engagement Markers	EM	8	11,6%
	TOTAL	A	69	100 %

Frequency of Interpersonal Metadiscourse Markers

4.1.2 Data Analysis

From the table 4.1.1, the researcher classify and count the frequency of each types of interpersonal metadiscourse markers in ten proposals of Global Peace Foundation Indonesia and it results all markers of the interpersonal metadiscourse used in ten proposals of Global Peace Foundation Indonesia. In this part, the researcher presents the analyses of the types of interpersonal metadiscourse markers, as follows:

4.1.2.1 Hedges

Hedges appear when the writer want to open a dialogue with the reader. These markers are used by the writer to only convey their opinion without tried to force the reader to accept it. "**Besides**, it is also an opportunity for Indonesia to promote the

wonderful Indonesia" is one of the examples of a hedges. This marker becomes the highest markers found in ten of project proposals of Global Peace Foundation Indonesia. It appears 23 times out of 69 data or 33,3% of the total markers. There are 23 data containing the hedges, they are data in number 1, 3, 7, 12, 14, 18, 20, 21, 27, 28, 29, 37, 38, 43, 48, 49, 51, 52, 57, 58, 66, 68, 69. They are in form of words besides, it is also an apportunity, about, can be overcome, can be done, should be, in fact, should not, shall be. Here the researcher takes three data to be discussed.

Excerpt 1 (No 20/III)

6.00am Challenge activity - Unity Ball

A team challenge activity to learn that challenge <u>can be overcome</u>^(H) when the team focuses energy in uplifting each other and positive affirmation.

The sample above is come from the project proposal entitle Proposal Global Peace Volunteer Camp 1.15. Global Peace Volunteer Camp is a two until four days program that provide an opportunities for undergraduate students to learn about the culture of service or volunteerism. The definition above is part of the program details that became one with the program schedule. The words <u>can be overcome</u>^(H) used in describing the definition of the Unity Ball activity. The Unity Ball is like a challenge to test the teamwork of each group. In unity ball the participant is train to use their communication skill, to be creative, to be patience, to control the body movement, to respect people, to encourage people, to make strategies, and others. In Unity Ball a ball used as the media. The participants of the camp are divided into some groups that consist of minimum five people. Each group has to follow the rule to play. There are three stage of the rule. First, the participants have to throw and catch the ball freely until fifty times for each stage. They may not fall the ball to the ground. If the ball falls they have to start from one again. They may use their two hands. They also may move their body. Second, they only may use one hand. Third, they may not move and only used a close finger hand; the hand has to be like want to strike.

From our point of view, the writer tried to persuade and convince the reader smoothly through the words <u>can be overcome</u>^(H). The words <u>can be overcome</u> used in the sentence to showed that Unity Ball is not only one of the ways to train people overcome the challenge. The words <u>can be overcome</u> could be convincing but the words after it be decreasing.

Another example of an expression of regret strategy can be found in no 43.

Excerpt 2 (No 43/VI)

Indeed, serious attention <u>should be^(H)</u> given to solve this problem in light of plans to consolidate into a single market, the ASEAN Economic Community (AEC), in 2015.

The example above is taken from the project proposal of "International Multifaith Youth Assembly 2014". The overview or the background of this proposal told that many problems happened because the religions conflict. But, in the end of the last paragraph says that all the conflicts are religious in nature, and told that many conflicts have been between religious communities.

In the beginning of this proposal, there is statement from Ali Alatas, Former Indonesian Foreign Minister about the spirit of the ASEAN brought. The next paragraphs continue to talk about what have and have not been done by the ASEAN since it builds.

International Multifaith Youth Assembly is a program that a offered a chance for young people to take a part in solving the problems of the world. Global Peace Foundation believe that young people is the agent of change who can be one of the problem solver of the world problems. The word serious attention above in the excerpt 2 try to show that world problems become more complex and it really need to solve immediately. Then the word <u>should be^(H)</u> that known as hedges, function as a softening world without continuing to be more provocative.

Excerpt 3 (No 57/VII)

A community $\frac{\mathbf{shall be}^{(H)}}{\mathbf{be}^{(H)}}$ identified to work together with the POR committee to plan for projects for children development (education / health) over a period of time.

The third example above is taken from project proposal entitled The Power of Rupiah. As the beginning of the proposal state that this program appeared because the culture of selfish-individualism become more serious. The people of society and world becomes more individual and seldom to do service and volunteerism for the sake of the humanity. Thus, this project tries to make a solution for that reason through building a culture of giving in the form of actions - coin box fundraising and other activities.

This project is a long-term one. The program gave two goals, educational and community development. The education goal fulfills trough talks, seminar, and

campaign. Then, the committee and the community that engaged will share a box with massages.

The hedges <u>shall be^(H)</u> taken above try to convey that it was the wish of the big goal. The committees hope this project can touch other community instead of the member of Global Peace itself. Thus, the hedges above show that is softening the chosen word instead of used the word must be.

Excerpt 4 (No 66/IX)

U-Gen Award is one of the appreciations to the best young people who have been doing something to their community and implement **about**^(H) living for the greater good.

The fourth example is taken from a project proposal entitled U-gen Summit 2014. The program is gathering the entire youth member of Global Peace, Global Peace Youth Indonesia to share what social activities they have done.

The hedges <u>about</u>^(H) above used to the diversity of thought. Global Peace, as global organization needs to respect the diversity of the member. Global Peace have almost ten Global Peace Youth local chapter in Indonesia, according to the general manager. Every local chapter can freely build social activities that appropriate to the condition of their region. Therefore, each local chapter have their own creativity to do social activities align to the phrase living for the greater good.

Excerpt 5 (No 68/X)

<u>Besides</u>^(H), it is also an opportunity to raise young leaders of character, values and virtues.

35

The fifth example takes from Young Leader Exchange 2013 project proposal. The participants or called as Young Leaders comes from two countries. They join a series of students service exchange which aims to create a caring community. This program builds the young people to be moral and innovative young leader through education and practicing service project.

The hedges <u>Besides</u>^(H) above function to mention the benefit gaining by the participants. The hedges <u>Besides</u>^(H) seems like also function to tell that all off the benefit offered do not always gain easily. The writer seems like to say that any kinds of training given into young people always have different result depends on the cause and effect of each person.

4.1.2.2 Boosters

Boosters are words such as in fact, definitely, obviously, and clearly, which initiate that the writer have a strong views of what they say. The writer knows the topic discussed has diverse speculation. The writer does not want to open a dialogue and discuss conflicting views with the reader.

Boosters are function to strengthen the argument written. They are more than just opinion given. Boosters used to make argument about important things in paragraphs where it makes the articles written become more reliable.

Boosters are the second marker of the interpersonal metadiscouse theory by Ken Hyland in 2005. It finds out 15 times from 69 data or 21.8% from 100%. It appears in data number 2, 5, 9, 13, 23, 30, 31, 39, 40, 42, 45, 46, 50, 54, 59. They are in form of words it is also an opportunity, in fact, seriously, it is a great, it has also

destroyed, in response to these alarming trends, it would ever succeed, it is now a vibrant reality, indeed, particularly, lately, it is a long-term. Here are the discussions from boosters.

Excerpt 6 (No 5/II)

"Is it school is the pleasant place?" This question sound simple and we can simply easy to answer, $\underline{in fact^{(B)}}$ it is complicated.

The sixth example takes from proposal Character and Creativity Initiative. This program propose as a solution for the students who bored to go to school. Global Peace tries to give a solution through nurturing character, creativity and leadership through transforming school culture. Global Peace believe that young people is the power of Indonesia because the number of young people increasing significantly in Indonesia, but the number of young people complaining about going to school also increasing in social media as mention in the proposal according to a study conducted by Prapanca Research.

The boosters $\underline{in \ fact^{(B)}}$ above use to convince the reader that many of the students having problem in school. The paragraph becomes stronger in idea by the followed sentence. It is about a research, by Prapanca Research that supports the argument.

Excerpt 7 (No 9/III)

The culture of selfish-individualism is <u>seriously</u>^(B) affecting <u>especially</u>^(AM) the youths, as they <u>increasingly</u>^(AM) look after their own individual interests without considering the needs of society or the community.

The sentence above takes from proposal of The Global Peace Volunteer Camp Malaysia1.15 regional Indonesia- Malaysia. The boosters highlighted <u>seriouslv^(B)</u> do not followed by a fact or a resource of the argument. The writer seems to think that it is an international program which means both of the countries has felt the same problems. It is also because the problem mention is a global problem and almost of the people realizes it. It is almost happen around the world when it is talk about the culture of selfish-individualism. In this context the argument looks strong without a fact comes from reliable resources.

Excerpt 8 (No 39/VI)

When ASEAN was born, there were a good number of skeptics who would not believe that, given the wide divergences of view among the ASEAN countries, the differences in the political and economic systems of its founding members, <u>it would ever succeed^(B)</u> in this endeavor at regional cooperation.

Excerpt 9 (No 40/VI)

Well, ASEAN proved all its critics wrong and <u>it is now a vibrant</u> reality^(B), an Association recognized not only in its own region but also in the world at large as one of the most successful regional cooperative schemes.

Both of the boosters above are support each other. They are locating in the proposal of International Multifaith Youth Assembly 2014 in the same paragraph. The first boosters, <u>it would ever succeed^(B)</u> followed by the second one, <u>it is now a</u> <u>vibrant reality^(B)</u>. This paragraph is from Ali Alatas, Former Indonesian Foreign Minister that put in the beginning of the background to strengthen the entire argument

and convince that this agenda will be much useful because bringing the appropriate reason about why International Multifaith Youth Assembly 2014 have to be held.

4.1.2.3 Attitude Markers

Attitude Markers characterize the writer's affective in text through surprise, agreement, importance, obligation, and frustration. They are often signaled by verbs, adverbs, and adjective. The writer used this marker to put forward his attitude the topics or problems written in the text.

This marker becomes the lowest markers found in ten of project proposals of Global Peace Foundation Indonesia. It appears 6 times of 69 data or 8,7% of the total markers. The 6 data containing the attitude markers, they are data in number 10, 11, 35, 44, 55, 56. They are in form of words especially, increasingly, ironically, unfortunately. Here the researcher takes three data to be discussed.

Excerpt 10 (No 10, 11/ III)

The culture of selfish-individualism is $\underline{seriously}^{(B)}$ affecting $\underline{especially}^{(AM)}$ the youths, as they $\underline{increasingly}^{(AM)}$ look after their own individual interests without considering the needs of society or the community.

Both of the attitude markers support <u>especially</u>^(AM) and <u>increasingly</u>^(AM) each other in the sentence. The writer makes the sentence above as the cause and followed by the next sentence as the effect. But, they have different function. The marker <u>especially</u>^(AM) signaled agreement that selfish-individualism much happened to the youth. In other hands, <u>increasingly</u>^(AM) signaled that the writer was surprised by the

number of young people who only look after their own individual interests without considering the needs of society or the community.

Excerpt 11 (No 35/V)

<u>**Ironically**^(AM)</u>, the perpetrators always claim to have done it in the name of religion.

The engagement marker **Ironically**^(AM) takes from Interfaith Summit 2012 proposal. This program becomes one of the efforts to eradicate social problems cause of self-individualism. Interfaith Summit 2012 is the beginning program of Global Peace Foundation Indonesia that discussed and shared about what is actually the cause of the conflicts happened and makes the world seems not in peace anymore. Global Peace Foundation Indonesia takes a serious action towards those problems and held the similar activity annually. Recently, Global Peace announce trough their program Global Peace Youth Interfaith Assembly 2016 that the problems appears is not always caused in the name of religions.

The engagement marker <u>Ironically^(AM)</u> much showing the writer surprising. It support by the answer in the next similar program they held lately. Mentioning at Global Peace Youth Interfaith Assembly 2016 proposal that the cause of conflicts are also could be because of less of education by young people and the media, not merely because of religions.

Excerpt 12 (No 44/VI)

<u>Unfortunately</u>^(AM) it has been the case that identities, <u>particularly</u>^(B) religious identity has been known to cause or exacerbate conflicts with and between various communities of faith.

The attitude marker <u>Unfortunately(AM)</u> found in the International Multifaith Youth Assembly 2014. The attitude marker <u>Unfortunately(AM)</u> also show the writer surprising of the problems happened in Asia that almost of the people assume that it is because the divers religions it has. In fact, International Multifaith Youth Assembly 2014 is also one of the annual program of the Global Peace Indonesia that became an effort to eradicate religions conflicts.

4.1.2.4 Self Mentions

Self Mention is the writer conscious choice to mention their self representation. The writer cannot avoid the relation among them, the reader, and the argument they made.

Self Mentions are the fourth marker of the interpersonal metadiscouse theory by Ken Hyland in 2005. It finds out 17 times from 69 data or 24.6% from 100%. It appears in data number 4, 8, 15, 16, 17, 19, 22, 26, 32, 36, 41, 53, 60, 61, 62, 63, 67. They are in form of words *we* and *our*. Here are the discussions from boosters.

Excerpt 13 (No 32/IV)

Indonesia, home to many religious communities, beliefs and practices has developed a model for "unity in diversity" model that is crucial to the cause of peace in $\underline{our}^{(SM)}$ world today.

The example of self mention <u>our^(SM)</u> takes from Global Peace Youth Interfaith Assembly 2016. The writer cannot avoid and control their emotion to mention self mention marker, <u>our^{(SM).}</u> The writer points out that they are also part of Indonesia. It is indicate their agreement that Indonesia is home to many religious communities and beliefs.

Excerpt 14 (No 67/IX)

 $\underline{We}^{(SM)}$ are giving the recognition to dedicated individuals who are building foundations for peace through their activity.

The self mention $\underline{We}^{(SM)}$ takes from U-Gen Summit 2014 "Moral and Innovative Young Leaders for Indonesia". The member of Global Peace Youth Indonesia from all local chapter gather in this program to shared about social condition and social activities they have done in the region. One of the agenda of this program is U-gen Award. The award gives to appreciate to the best young people who have been doing something to their community and implement about living for the greater good. Here, it indicates the writer cannot avoid that they are part of the staff or committee of the program. Means, the writer also appreciate the to the best young people.

4.1.2.5 Engagement Markers

The Engagement markers are an explicit relation build between the writer and the reader. The Engagement markers function to address the reader, try to achieving the reader expectations to the argument written, and it could to guiding the reader to particular interpretation. This marker becomes the latest markers found in ten of project proposals of Global Peace Foundation Indonesia. It appears 8 times of 69 data or 11.6% of the total markers. The 8 data containing the engagement markers, they are data in number 2, 24, 25, 33, 34, 47, 64, 65. They are in form of words *can, you leraned, you think, it is important to note that, thus*. Here the researcher takes three data to be discussed.

Excerpt 15 (No 2/II)

Refer to Ki Hadjar Dewantara's thought as the Indonesian education founding father, school is a garden where is every students $\underline{can}^{(EM)}$ unleash their potential with happiness, in another words education is not a burden at all.

The engagement marker $\underline{can}^{(EM)}$ takes from Proposal Character And Creativity Initiative. It is find out at the third from the fourth paragraph of the background proposal.

The first paragraph starts with a question about school, "Is it school is the pleasant place?" The questions followed by an answer that is complicated. These first paragraph ends with a research that mention that between 2011 - 2013 captured more than 113.000 conversation in social media about school and most of conversation said that schooling more like a burden for student.

The second paragraph mentions another problems cause of bad education in Indonesia. They are unemployment, corruption and global competition. The paragraph ends using convincing sentence that Global Peace Education and the program, Character And Creativity Initiative or CCI will be the backbone for holistic education. The third paragraph starts using a statement indicate how Indonesia's education should be. The following sentence comes from Ki Hajar Dewantara as the father of education in Indonesia thought.

The engagement marker $\underline{can}^{(EM)}$ locates at the sentence of Ki Hajar Dewantara's thought. The function of engagement marker $\underline{can}^{(EM)}$ is not to build the reader expectation but for guiding the reader into the same interpretation about education as what Ki Hajar Dewantara's thought.

Excerpt 16 (No 33, 34/ IV)

9.30 am Session (3) - Ryan's well video Discussion - Learning from Ryan's story Ryan's well video brings out the spirit of giving of a 7 year old boy to help African children get clean drinking water by building wells. It is a great^(B) teaching material to bring out the message of Living for others, never give up, giving beyond boundaries and the spirit of One Family under God. Group discussion: What have <u>you learned^(EM)</u> from Ryan? Why do you think^(EM) Ryan could succeed despite lots of challenges?

The engagement marker <u>vou learned^(EM)</u> and <u>vou think^(EM)</u> takes from Proposal Global Peace Volunteer Camp 1.15 Regional Indonesia - Malaysia with the theme 'Young People Making Change'. The engagement marker <u>vou</u> <u>learned^(EM)</u> and <u>vou think^(EM)</u> found not at the background but in the program activities. Both of engagement markers found at a day before the last day. Usually, the staff or the committee gives unforgettable activities in hope it becomes a long-life experience for the participants almost in the last day of the program. According to the general manager, many of the participants state that this session is the great one. The discussion session entitled Learning from Ryan's Story starts with watching together the video of Ryan's well. Then, one of the Global Peace staff open the discussion by reviewing what have watched by the participants and in order to make sure that the participants have the same interpretation as what Global Peace means trough the Ryan's story.

The engagement marker <u>vou learned^(EM)</u> and <u>vou think^(EM)</u> written in the proposal functions almost the same as what the Global Peace staff do in the practice that is to avoiding misunderstanding. Therefore, except for addressing the reader <u>vou</u> <u>learned^(EM)</u> and <u>vou think^(EM)</u> also functions to guiding the reader into the same interpretation as what the Global Peace propose. It is also supports by the previous sentence before the markers appear.

4.2 Discussions

Metadiscourse could be one of the new devices to analyzing and maintaining relationship between the reader and the writer. It is important to maintaining relationship in written text and moreover in real life. Knowing what to say and to whom be significant to prevent misunderstanding. It is the reason of the importance of knowing textual and interpersonal meaning that it also part of metadiscourse. Two of three research results interpersonal meaning much takes apart in metadiscourse research. Thus, the present research tries to focus only at the interactional metadiscourse markers that signaled interpersonal meaning.

The researcher found that out of the five markers, hedges as the highest markers used by the Global Peace Foundation Indonesia project propsal. It means the writer used hedges to show the writer tolerance and open dialogue to the reader. The sentence is served is an opinion rather than a fact. The choice of hedges depends on the context of the text, the importance of the commitment, relationship between the speaker and the hearer. Hedges can be written or uttered once or several times depending on how persuasive the writer wants to achieve. The more persuasive the sentence is made; the many more hedges will be appeared.

One of the ways to achieve persuasive massages is trough hedges. From the hedges the writer let the reader feel like having dialogue with the reader. In the real life a conversation can be happened between two people when one of them tell about their opinion and end their words trough question tag, "it is look nice, isn't it?" then the conversation will start. It is the same in the written text especially in the project proposal. When the project proposal already has the certain reader that is company, community, and even to the individual. The hedges keep having the big influence in building the writing of the project proposal that is to make the reader proposed interest to read and to know about the project proposed. However it is hard for people to read and get information only without feels inviting to give comment about the information given. Therefore, it is seldom for people to read news. They prefer to read opinion because the feeling of involving the reader opinion too, whether it is agree or disagree.

The Global Peace Foundation Indonesia, as the name they own, has doing a big effort in order to bring the world in peace. They take a serious views toward the world problems proved by the number of the social and interfaith activities done by them. As an organization who works for peace, Global Peace Foundation Indonesia also put a careful way towards writing an article or even project proposal proved by highest finding of hedges in their project proposals.

In the other hand, others interactional metadiscourse markers also takes much power to bring peace in Global Peace Foundation project proposals. To open dialogue between the writer and the reader also can used attitude markers and engagement markers. However, the softness way to involve the reader in the text is trough hedges.

The same finding with the previous research from Dafouz M (2008), Yipei and Lingling (2013), Sukma and Sujatna (2014) is that interpersonal meaning almost embodies all the use of the language to express opinion, influence, and interact with the reader. It means the interactional metadiscourse meaning gives much benefit in maintaining the relationship between the reader and the writer.

The researcher also found the relation of interactional metadiscourse markers with Islamic views. The good way to maintaining relationship with others is stated in a Hadist of The Prophet Muhammad (PBUH) in Al-Bukhari shahih book no. 6477.

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ مَا فِيْهَا يَهْوِى بِهَا فِي النَّارِ أَبْعَدَمَا بَيْنَ الْمَسْرِقِ وَالْمَغْرِبِ

"Indeed, one who uttered a word that does not think about what the impacts will get him into hell it farther than the distance east to west" There is also a verse in Holly Qur'an Surah Ar-Rahmaan: 60 which tell us about the answer of the kindness.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

"Is there any Reward for Good - other than Good?"

The Hadist and Surah above suggest us to doing kindness and also thinking first before uttered the sentence to others people. We have to know whom and what have to say in order to avoid hurting others people. Allah SWT sees all the people as in the same way. As a Muslim we have to be careful even though we have to speak others people who have different religion in order to avoiding conflicts in the name of the religion. If we are not doing it, Allah SWT will get us into hell that it farther than the distance east to west, Naudzubillah. For the people who always follow Allah ways in doing any kinds of kindness, Allah SWT guarantee us many kinds of kindness for our life here and after.