

**CRITICAL DISCOURSE ANALYSIS ON *GHAZWUL*
FIKRI BOOK WRITTEN BY ABDUL SHABUR MARZUQ**

SKRIPSI

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English Education Program

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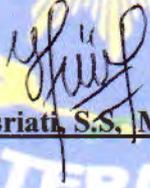
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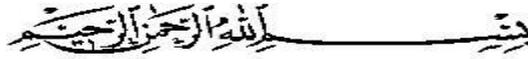
ABSTRACT

Indah, Fatmala. 1502050293. *Critical Discourse Analysis on Ghazwul Fikri Book Written by Abdul Shabur Marzuq*. English Education Program. Faculty of Teacher Trainings' and Education. University of Muhammadiyah Sumatera Utara. Medan. 2019.

This study was about Critical Discourse Analysis on *Ghazwul Fikri* book written by Abdul Shabur Marzuq published in June 1991 in form of macrostructure, superstructure, and microstructure. The method of this research was descriptive qualitative research. The compiled data were analyzed by using the concept of Van Dijk's discourse analysis. The result focused on macrostructure consisting of the thematic. In superstructure, the researcher found several parts of the text that used schematic, namely the introduction, content and conclusion. In microstructure, the researcher found the semantics, syntax, stylistic, and rhetoric. The result showed that the author's had the purpose that muslim should be careful of *ghazwul fikri* in semantics element, syntax element found: additive ('*dan*' and, '*atau*' or), temporal ('*selama*' as long as, '*sejak*' since, '*ketika*' when), clausal ('*jika*' if), and contrast ('*tapi*' but), in stylistic used the lexicon element to choose word according author interpretation of *Ghazwul Fikri* book. And in rhetoric, it used metaphor element to describe the author's that was linguistic style suitable with *Ghazwul fikri* book.

Keyword : Critical discourse analysis, macrostructure, superstructure, and microstructure and ghazwul fikri

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Medan, September 2019
The Researcher,

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CHAPTER I

INTRODUCTION

A. Background of the Study

Ghazwul fikri (invasion of thought) Lately talk that threatens the Islamic ummah is quite crowded. This method is used by the enemy in accordance with the times. According to them, the invasion using military force and occupying Islamic territory, caused a lot of losses rather than the results achieved. Such military invasions will revive the sense of unity of the Islamic ummah and arouse the spirit of their jihad to achieve independence and freedom. Based on this, there was a change in strategy in combating the Islamic ummah. They ruled out military occupation and territorial occupation, instead they colonize thought, or what was known as "*Ghazwul fikri*". According to Marzuq (1991), the war waged was a thousand times more dangerous than the military and political occupation that had happened in the past. Because military occupation would end with an army with drawal, the occupation of thought would remain as long as those who are colonized were still alive.

The current situation were facing, and the awareness of various nations to reject and oppose the military invasion, make *ghazwul fikri* effective way to realize various enemy targets, without spilling blood, without using soldiers and weapons.

Therefore a book written by Dr. Abdul Shabur Marzuq (1991), a lecturer who has contributed greatly to instilling and values of Islam in the soul of the

young generation, now he serves as Director General of the Muslim World League, It is good to ward off trickery and attack the enemy.

Abdul Shabur statement above, it is very interesting to discuss in a study, because each discourse written has meaning and can be analyze used the theory of CDA (critical discourse analysis) from Teun Van Dijk.

Teun A. Van Dijk (2001) stated CDA is the studies the way social power abuse, dominance, and inequality were enacted, reproduced and resisted by text and talk in social and political context of type of discourse analytical research. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose and ultimately resist social inequality. As CDA is the ways that concerned of an academic field “discourse structures enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society”, it lays its focus on discourse and society. It is a manner of looking into discourse (text and talk) critically to see the manner of discourse can cause impact against society. Such impact caused by discourse can also occur through a book. In other word, a Book, especially delivered by someone with ‘power’ has strength to control readers’ minds and create some ideologies, speak and communicate that affect the way of people, according to what is emphasized and deemphasized in his or her texts.

A discourse cannot be seen and understood only as the study of free language but also released in context. Which is discussed here is a language that is use for certain purposes. A discourse is seen as having a background in the production process and the goals to be achieve. The discourse develops in the

community and represents issues that occurs in social transitions. Because critical through critical discourse analysis was dismantled the things that are linguistic and out of language in a discourse.

However, many people did not know what was *ghazwul fikri* and its dangers to human thought. Many people, did not understand what the discourse and the function of discourse in analyzing discourse in their lives. In addition, some readers still found it difficult to understand texts, especially in text analysis in books that make them lazy to read. Furthermore, *Ghazwul Fikri* book written by Abdul Shabur Marzuq contains critical discourse especially about his discourse. That is why the researchers are interested in having a reason to choose *Ghazwul Fikri* book as the object of his research.

Based on the above phenomenon, the aim of this study was to analyzed of CDA focused on macrostructure, superstructure and microstructure of *Ghazwul Fikri* book written by Abdul Shabur Marzuq. Therefore, the researcher was interested in conducting a study entitled "Critical Discourse Analysis on the *Ghazwul Fikri* Book Written by Abdul Shabur Marzuq".

B. The Identification of the Problem

The research problems based on the background were formulated as follows:

1. Most of people were still confused what *ghazwul fikri* was.
2. The readers or students lacked the knowledge about *ghazwul fikri* with critical discourse analysis using Van dijk theory.

3. Most of people did not understand about critical discourse analysis model by Van dijk.

C. Scope and Limitation

The Researcher focused on Critical Discourse Analysis used the theory of Teun A. van Dijk in the book of *Ghazwul Fikri* written by Abdul Shabur Marzuq published in june 1991. This Research was limited the form of macrostructure, supestructure, and microstructure.

D. The Formulation of Problem

With reference from the background, the problems of the study were formulated as follows:

1. What were types of macrostructure, superstructure, and microstrucure in the *Ghazwul Fikri* book written by Abdul Shabur Marzuq?
2. How were the macrostructure, superstructure, and microstructure of the language realized in the *Ghazwul Fikri* book written by Abdul Shabur Marzuq?

E. The Objectives of Study

In line with the problems of study, the objectives of study were:

1. To describe the macrostructure, superstructure, and microstructure on the *Ghazwul Fikri* book written by Abdul Shabur Marzuq.
2. To investigate the macrostructure, superstructure, and microstructure on the *Ghazwul Fikri* book written by Abdul Shabur Marzuq.

F. Significance of Study

This study was expected to have contribution:

1. Theoretically

The result of this study could be used as an information and reference material in acquiring knowledge and understanding about Critical Discourse Analysis in the text book.

2. Practically

Practically, the usefulness or the invention explained as follows:

- a. English teachers. As a contribution for them to enrich the number of studies about critical discourse analysis, especially macrostructure, superstructure, and microstructure.
- b. Readers. It is expected to give scientific understanding about critical discourse analysis especially macrostructure, superstructure, and microstructure which readers did not know or had not known about it yet.
- c. Other researcher. It was expected the finding of study could provide further information to those who were interested in similar research related to this.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Discourse

Van Dijk (1988) states discourse analysis is an ambiguous concept. Discourse analysis is used to denote a new scientific discipline, one of which is studying text and conversation or use of language from all possible perspectives. In addition, discourse analysis refers to the method and theoretical approach to language and usage language. In that sense it can also be defined as an analysis of objects, discourse, text, messages, talks, dialogues, or conversations. In general, linguistics, especially grammar, usually only focuses on abstract sentence structures and considers discourse as an aspect of actual language use.

From the concept above, can understand that discourse is not only unit of language that is larger than sentence and conversation or discourse. but the breadth of meaning is due to differences and disciplines that use the term discourse by studying texts and talking or using language from all field that relation like social cognition and social context, in discourse also not only about structure text but in text always has the meaning that should be analyze.

2. Critical Discourse Analysis

CDA is practically oriented form of discourse analysis aimed at addressing social problems. Critical is used in the special sense of aiming to show up connections which may be hidden from people such as the connections between language, power, strategies, and ideology (Fairclough, 1989). In other word is the

exercise of power, in modern society, is increasingly achieved through ideology. Drawing on the discourse-power-ideology relationship, he introduces the concept of hegemony which he defines as a way of theorizing change in relation to the evolution of power relations which allows a particular focus upon discursive change, but at the same time a way of seeing it as contributing to and being shaped by wider processes of change.

Eriyanto (2011) states in *Critical Discourse Analysis (CDA)*, the discourse here is not understood as mere language study. Language is analyzed not by merely describing linguistic aspects, but also by connecting with context. The context here means that the language is used for certain purposes and practices, including the practice of power. Teun A. van Dijk, Fairclough, and Wodak (in Eriyanto, 2011) state that critical discourse analysis has the following characteristics:

a. Action

Discourse is understood as an action. Discourse is seen as something that aims, whether to influence, argue, persuade, support, react, and so on. Discourse is understood as something that is consciously expressed, controlled, not something that is out of control or expressed outside of consciousness.

b. Context

Critical discourse analysis considers the context of discourse, such as background, situation, events, and conditions. The discourse here is seen as being produced, understood, and analyzed in a particular context. Context includes all situations and things that are outside the text and influences the use of language,

such as participants in language, the situation in which the text is produced, the intended function, and so on. They influence the production of discourse because there are several important contexts. First, discourse participants, whose background is producing discourse. Education, gender, age, social class, ethnicity, religion, many respects relevant in describing discourse. Second, certain social settings, such as position, place, time of speaker and listener or physical environment are contexts that are useful for understanding a discourse.

c. Historical

Placing discourse in certain social contexts means discourse produced in specific contexts and cannot be understood without include the accompanying context. One of them is with place that discourse in a specific historical context. When conducting an analysis, review is needed to understand why the discourse develops, why the language is used, and so on.

d. Power

Every discourse that appears in the form of text, conversation, or whatever, is not seen as something natural, reasonable, and neutral but is a form of power struggle. Language users are not only speakers, writers, listeners, or readers, they are also part of members of certain social categories, part of professional groups, certain religion, community or certain community. Power in relation of discourse, it is important to see what is called control. One person or group controls another person or group through discourse. Control here does not always have to be physical and direct but also controls mentally or psychologically.

e. Ideology

Discourse in this approach seen as a medium through which the dominant group persuades and communicates to the production audience the power and dominance they have, so that it appears legitimate and correct. As Teun A. van Dijk said, ideology is primarily intended to regulate the problem of actions and practices of individuals or members of a group.

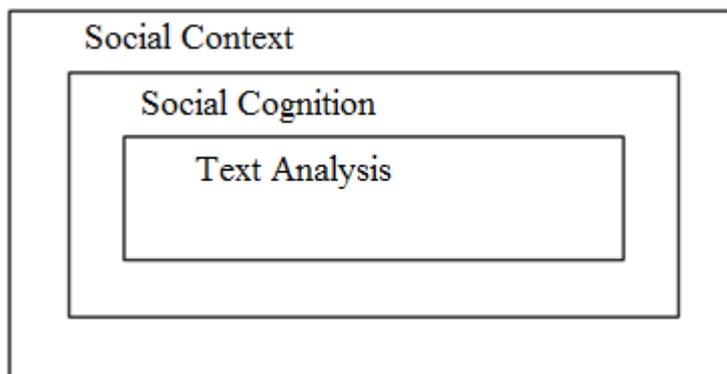
The obviously not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistics, semiotic or discourse analysis. Though in different terms, and from different point of view, most of us deal with power, dominance, hegemony, inequality, and the discursive processes of their enactment, concealment, legitimation and reproduction is Critical Discourse Analysis (CDA) (Van Dijk 1993). The macrostructure, superstructure and microstructure are three levels of discourse structure by Van Dijk.

Van Dijk stated (in Eriyanto, 2011) research on discourse is not enough only base on analysis of the text alone, because the text is only the result of a production practice that must also be observe. He also see how social structures, domination, and groups of power exist in society and how cognition / thought and consciousness form and influence certain texts. Three dimensions of discourse by Van Dijk are describe: text, social cognition, and social context. In the dimensions of the text under study, the structure textand discourse strategy are use to emphasize a particular theme. In social cognition the research process produces news texts that involve individual cognition from journalists. Whereas the social context studies the building of discourse that develops in society about a problem

3. Van Dijk's Discourse Analysis Concept

This Van Dijk analysis model as follows:

Figure. 1
Van dijk's Discourse Analysis Concept



A. Text Analysis

The text analysis was based on Van Dijk's design in the three parts unit elements of the analysis are divided into: macro-structure, superstructure and microstructure.

Fairclough, cited by Gowhary, et al. (2015, p. 132), asserts that there are three stages of doing CDA: text analysis (description), processing analysis (interpretation), and social analysis (explanation). However, this paper will discuss mainly on text analysis designed by Van Dijk. The unit elements on the text analysis are divided into three parts, namely macrostructure in which the text is analyzed thematically/topically. The second part is superstructure in which parts and order of the text are schemed in whole. Then the third part is called microstructure consisting of semantic, syntactic, stylistic, and rhetoric analysis. Then discourse structure in the table below:

Table 2.1
Van Dijk's Discourse Analysis Concept of Text Structure

| DISCOURSE STRUCTURE | THINGS TO OBSERVE | ELEMENT |
|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|
| Macro Structure | Thematic Theme/Topic put forward in a news | Topic |
| Superstructure | Schematic How the parts and sequence of news are presented in full text | Scheme |
| Micro Structure | Semantic The meaning to be emphasized in the news text, for example by giving details on one side or making explicit one side and reducing the other side's details. | Background, detail, purpose |
| | Syntax How is the sentence (shape, arrangement) chosen. | Sentences, Coherence, pronouns. |
| | Stylistic How is the choice of words used in the news text. | Lexicon |
| | Rhetorical How and by the way emphasis is made. | Graphics, Metaphor, Expression. |

1. Macro Structure

The macrostructure analysis which deals with global meaning tries to seek the theme of the text. In macrostructure analysis, theme and rheme analysis as proposed by Halliday (2004) was employed. Subagyo (2012) stated that the global meaning of text was formulated in the frame of text, for example, title, headlines, topic sentence, summary, abstract, or conclusion. Leaning on that notion, this present reseach used theme and rheme analysis to reveal the macrostructure of text in sentence level. It also helped researchers to find significance how certain rheme was arranged with a theme to give name and to represent the theme itself (Mason in Baker, 2010) as follows :

a. Topic

Ideological content is most directly expressed in discourse meaning. Then, someone shall pay special attention to the semantics of discourse ideology. Since the meaning of words, sentences and whole discourses are extraordinarily complex, the researcher have to make a selection of its most relevant aspects. However, the meaning of discourse is not limited to significance of its words and sentences. Discourse also has more global means, such as topics represent the gist or most important information of discourse, and tell us what discourse is about.

Topics typically are the information that is best recalled of discourse. Although the topics abstractly characterize the meaning of a whole text or a larger fragment of discourse, they may also be concretely formulated in the text itself, for instance in summaries, abstracts, titles or headlines.

The ideological functions of topics directly follow the general principles mentioned above: if someone wants to emphasize self-good things or others bad things, the first thing they do is topicalizing such information. Conversely, if someone wants to de-emphasize self-bad things and others good things, then they need to de-topicalize such information. For instance, in much public discourse in multicultural society this means that topics associated with racism are much less topicalized than those related to the alleged crimes, deviance or problems allegedly caused by minority groups (van Dijk, 2004).

2. Superstructure

Superstructures is a theory of discourse that important. Thus, we want to know how the global content of a story is related to the narrative schema, what constraints upon the macrostructure are determined by such a schema, or how schemata in turn may develop from “fixed” macrostructures. Finally, we should investigate whether macrostructures in discourse are different for different types of discourse and hence for different types of schematic structures: Intuitively speaking we know that what is more important or more thematical in a narrative may not be in a police report or a psychological paper. (Van dijk 1980), as follow :

a. Schematic

Schematic structures are not directly controlled by ideological variation. A reactionary and a progressive story are both stories and should both feature specific narrative categories to be a story in the first place. Schematic categories also define the (canonical) order of discourse, they may signal importance or

relevance. Initial summaries, such as headlines in the news, for instance, have the crucial function of expressing the topic highest in the macrostructure hierarchy, and, therefore, the (subjectively) most important information of a news report (van Dijk, 1988b).

3. Micro Structure

The subject matter examined in the micro structure is the local meaning of a text which is observed through the choice of words, sentences, styles used in a text. The local meaning is observed through semantic, syntactic, stylistic and rhetorical elements as follows:

a. Semantic (local meaning)

Sobur (2009) states semantics in the van Dijk scheme categorized as local meaning, ie the meaning that emerges from interfaith relations, constructive relations between propositions certain meanings in a text building. Elements of discourse observed in semantics, namely:

1. Background

Background is a section of news that can affect the semantics (meaning) that you want to display. Background can be a justification for ideas proposed in a text (Eriyanto, 2006). therefore, the background of the text is a useful element because it can uncover what is meant by the reporter. The setting of the event is used to provide the basis for the direction in which the text was taken.

2. Details

Elements of detailed discourse are related to the control of information displayed by someone (Eriyanto, 2006). Complete and long details are protrusions

that are done intentionally to create a certain image to the public. Complete details will be omitted if it relates to something that concerns communicators' weaknesses or failures.

3. Purpose

Sobur (2009: 79) states if details relate to what certain sides of information are describe in length or not, purpose emenet to see whether the text is delivered explicitly or not, whether the facts are present bare or not. Generally, information that benefits the communicator will describe explicitly and clearly, otherwise the information harm will be describe disguisedly, implicitly, and hidden.

4. Preupposition

Eriyanto (2011: 256) stated element of preupposition is a question used to support the meaning of a text. The preupposition is an effort to support the opinion by giving a premise that is believed to be true. Presence comes with a statement that is deemed reliable so that it does not need to be questioned.

b. Syntactic

The ideological implications of syntactic sentence structures referred to in the literature are familiar. For example, it has often been shown that word order as well as transactional structures of sentences may code for underlying semantic (or indeed, cognitive) agency (Fowler et al., 1979; Kress and Hodge, 1993). In general, at least in English, responsible agency is associated with grammatical subject, and initial position. This means that ideologically monitored opinions about responsibility for socially positive or negative acts may be differentially expressed in different syntactic forms. Negative properties attributed to outgroups

(e.g. black youths) may be enhanced by focusing on their responsible agency (Hamilton and Trolier, 1986). In that case minorities will tend to be subject and topic of the sentence. The same is true for the *positive* actions of *us*. Conversely, the agency of in group members who engage in negative actions will be syntactically played down by the use of passive sentences, and their role may be wholly dissimulated by agentless passives or nominalizations. A typical discourse location for this kind of syntactic management of opinions are news headlines (van Dijk, 1991a).

The theoretical explanation of such ideologically based syntactic variation should be given in terms of model structures. Syntactic prominence expresses or suggests semantic prominence, which, in turn, may be related to prominence of actors and their properties in mental models. If negative properties of out groups are prominent in the model, this may affect syntactic word order and clause structure in such a way that agency and responsibility of outgroup actors is syntactically highlighted (for details of these relations between discourse structures and models, see van Dijk and Kintsch, 1983).

c. Stylistic (lexicon)

Stylistic is a major and well-known domain of ideological expression and persuasion as the well-known terrorist versus freedom-fighter pair suggests. To refer to the same persons, groups, social relations or social issues, language users generally have a choice of several words, depending on discourse genre, personal context (mood, opinion, perspective), social context (formality, familiarity, group membership, dominance relations) and sociocultural context (language variants,

sociolect, norms and values). Many of these contexts are ideologically based, as is the case for the representation of speech participants, and their mutual relations in context models, and the representation of participants and actions in event models.

d. Rhetoric

Rhetoric is a way to persuade and strengthen the particular information that wants to be shown to the reader or hearer by using language style. The use of rhetoric is signed by hyperbole, alliteration, metaphor, repetition, irony and metonymies. In textual analysis, the author expresses the things that would be stressed to the public, usually in form of graphic, pictures, raster or table to support or hidden another part to be shown. The author is not merely conveying the main information, but it shows the metaphor to ornate the text. It used as the main thought to support the particular idea to the public (Alex Sobur, 2006: 119).

1. Graphic

This element is part of giving what is emphasized or highlighted (which means it is important) by someone who can be observed from the text. In news this graphic element usually appears through writing sections that are made differently than other writings, such as bold, italic, underline, letters of a larger size, including the use of captions, rasters, graphics, images, photos and tables to support messages . The use of numbers in the news is used to suggest the truth, accuracy, and position of the virgin of a report. The number usage, according to Van Dijk (in Eriyanto, 2006: 258), is not merely part of journalistic standards, but also suggests the precision of what is said in the text.

2. Metaphor

Eriyanto (2011) stated in a discourse, a journalist not only conveys the main message through the text, but also figures of speech, expressions, metaphors which are intended to be part of the ornaments or ingredients of a news. However, the use of certain metaphors can be used by journalists as a strategy as a basis for thinking, justification for certain opinions to the public. Use of everyday expressions, proverbs, ancestral advice, ancient words, even scripture expressions are used to strengthen the main message.

B. Social Cognition

In accordance with Fairclough's critical approach, the socio-cognitive approach put forth by Van Dijk perceives discourse as a form of social practice. However, it does not focus on discursive practice. Van Dijk rather concentrates on social cognition as the mediating part between text and society. He claims that CDA needs to account for the various forms of social cognitions that are shared by the social collectivities (groups, organizations and institutions) (Van Dijk, 2001). Social cognitions, he states, are "socially shared representations of societal arrangements, groups and relations, as well as mental operations such as interpretation, thinking and arguing, inferencing and learning" (Van Dijk, 1993, p.257). Van Dijk further identifies two levels of (discourse) analysis: macro vs. micro. Language use, discourse, verbal interaction and communication determine the micro level of social order, while the macro level refers to power, dominance and inequality between social groups (Van Dijk, 2003).

As basic forms of social cognitions, however, ideologies also have cognitive functions. We have already suggested that they organize, monitor and control specific group attitudes. Possibly, ideologies also control the development, structure and application of sociocultural knowledge. To wit, feminists have special interest in acquiring and using knowledge about the dominance of women by men. Generally though, we shall assume that ideologies more specifically control evaluative beliefs, that is, social opinions shared by the members of a group.

C. Social Context (Social Analysis)

The social context or social analysis is the last dimension of Van Dijk's discourse analysis . This dimension will discuss how the text can be produced by readers. The text, power, access that forming also a discourse in social analysis, such as background, situation, event, and social condition that happening.

The match incoming information against the more general linguistic and other knowledge in memory, they must analyze the context with respect to which a certain speech act is performed before to be language users (Dijk 7).

In order to illustrate informally our levels and categories operating in pragmatic context analysis of language users, we will give two examples of speech acts and a characterization of a context in which they are appropriate. The examples will be taken from both an institutional and a private kind of context.

First, consider the following utterance :

1. May I see your ticket, please?

Although there is set of possible context with respect to which this utterance, taken as a request, may be appropriate, only one example will be given, viz. that of ticket inspection on trains, or means of public transport in general :
Social context type: Institutional. public.

Based on Van Dijk's concept, there are two points of social analysis, they are power and access,

a. Power

Social power is based on privileged access to socially valued resources, such as wealth, income, position, status, force, group membership, education or knowledge. Below we shall see that special access to various genres, forms or contexts of discourse and communication is also an important power resource (for further details on the concept of power, see, e.g. Clegg, 1989, Lukes, 1986). Power involves control, namely by (members of) one group over (those of) other groups. Such control may pertain to action and cognition: that is, a powerful group may limit the freedom of action of others, but also influence their minds (Fairclough, 1985).

b. Access

Access is an interesting but also a rather vague analytical notion (Van Dijk, 1989b, 1993b). In our case it may mean that language users or communicators have more or less freedom in the use of special discourse genres or styles, or in the participation in specific communicative events and contexts. Thus, only parliamentarians have access to parliamentary debates and top managers to meetings in the boardroom. People may have more or less active or passive access

to communicative events, as is usually the case for journalists, professors or bosses when writing for, or speaking to, a more or less passive audience. Similarly, participants may have more or less control over the variable properties of the (course of) discourse and its conditions and consequences, such as their planning, setting, the presence of other participants, modes of participation, overall organization, turn-taking, agenda, topics or style.

4. The book of *Ghazwul Fikri* and its author

Dr. Abdul Shabur Marzuq, a senior lecturer at King Abdul Aziz University, and has served as Director General of the Muslim World League, will explain to us in detail and systematically the details of this ghazwul fikri. Since when did this movement begin, what are the means and targets, and how do they operate. All that he explained clearly, so that it can be easily understood. And more importantly, at the end of this study, the author presents a special discussion to counteract and dismiss the invasion of thought.

This book really needs to be read by all levels of Islamic society. This is because the target of ghazwul fikri is not only limited to teenagers or adults, even from children to old people who do not escape the attack.

In war with the enemy, it is not enough for us to just save ourselves, instead we have to hold resistance and struggle. We have the principles, values and civilizations taught by Islam, all of which can help us to stand firm and confident in the face of the enemies, both visible and hidden.

Ghazwul fikri book written by Dr. Abdul Shabur Marzuq, a lecturer who has contributed a lot in instilling the principles and values of Islam in the soul of the

young generation, now he serves as the Director General of the Muslim World League, very good at countering the deception and attacks of the enemies. Blocking the invasion of thought is no less important than the various other responsibilities borne by the people.

B. Previous Study

There are some researchers about critical discourse analysis have been studied in different object, they are statements:

Fitri Astuti (2017), in her study entitles. "Critical Discourse Analysis on Tohoshinki's Song Lyric: Wasurenaide and Kiss The Baby Sky". Department of Japanese Studies Faculty of Humanities Diponegoro University. This research is aimed to find out the text analysis, the social cognition, the social context of Tohoshinki's song titled Wasurenaide by Kim Jae Joong and Kiss The Baby Sky by Park Yoochun. Text (lyrics), social cognition and social context are analyzed using discourse analysis model Teun A. van Dijk.

Arini Nurfadilah (2017), in her study entitles, A Critical Discourse Analysis of Teun Van Dijk on The Jakarta Post's Editorials "New Year in Singkil" and "Banning Hate Speech. English Letters Department, Letters and Humanities Faculty, State Islamic University (UIN) Syarif Hidayatullah University Jakarta. This thesis present Critical Discourse Analysis especially in text structure, social analysis and social cognition of two articles about the religion conflict among Muslims and Christians on The Jakarta Post online newspaper. The research using the method is qualitative by using the descriptive analysis technique. The compiled data will be analyzed by using the concept of Van Dijk's discourse

analysis concept. The writer analyzes the discourse structure of two editorials on presenting the texts about the religion conflict among Muslims and Christians.

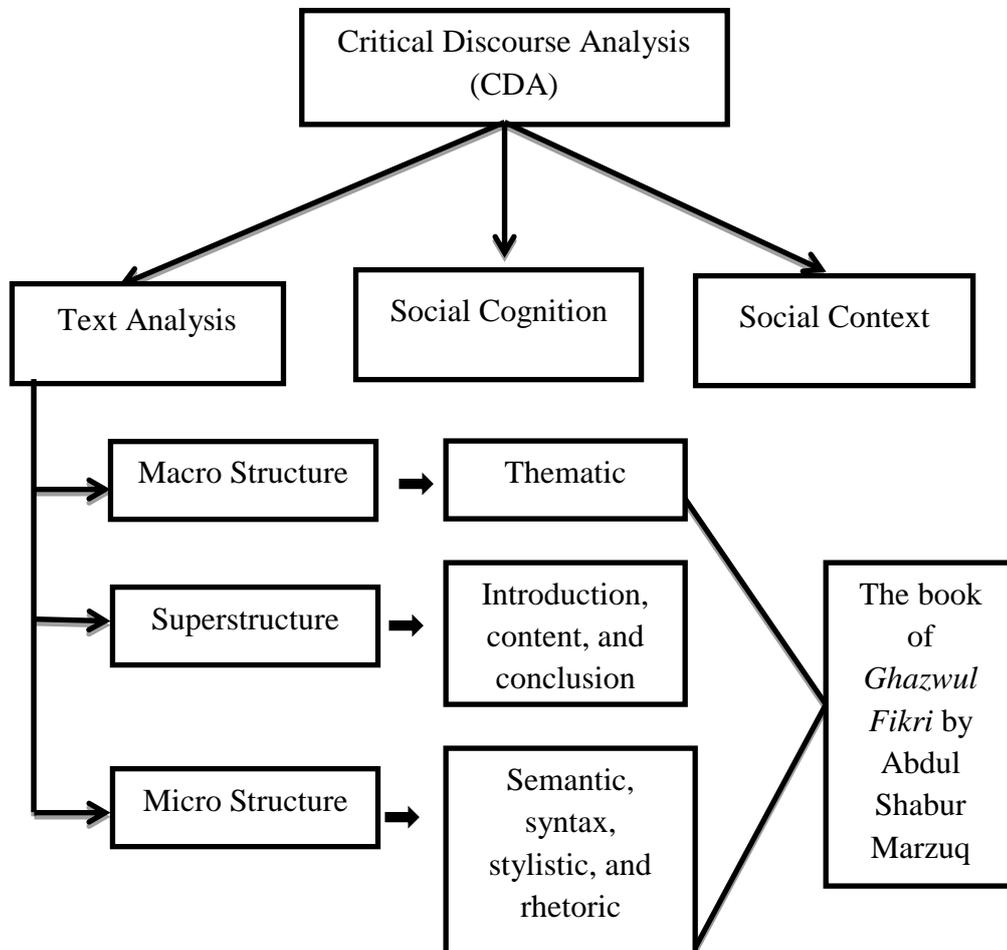
Those theses above have similarity with the writer's research. Fitri and Arini focused on text analysis, the social cognition, the social context. All of the theses above discuss about Van Dijk's model but have different object in analysis. The different in this research, writer used the book of *Ghazwul Fikri* by Abdul Shabur Marzuq and the writer just focused on macrostructure, superstructure, and microstructure on his book.

C. Conceptual Framework

The conceptual framework is a framework that contains generalizations that can be used to determine several interrelated plans and is a tool for describing phenomena about research problems and the theoretical framework used.

The critical discourse analysis by van Dijk's has three models, namely text analysis, social cognition, and social context. In the text analysis, it is analyzed linguistically by looking at the macrostructure, superstructure, and micro structure. Macrostructure is global meaning of a text that could be observed from the topic or theme were raised by the text. Superstructure is how part of the order of the text book were schemed in whole text book. In superstructure has scheme of the text, such as introduction, content, and conclusion. And last microstructure is local meaning of a text that can be observed from the choice of words, sentences, and style used by a text. Such as semantic, syntax, stylistic, and rhetoric.

Figure 2
Conceptual Framework



CHAPTER III

METHOD OF RESEARCH

A. Research Design

This study was conducted by apply descriptive qualitative method in order to describe and explain what had been interpreted from the object of the research. The author used a qualitative descriptive research method, namely research conducted to describe meaning and structure in the book. The method used discourse analysis Teun A. van Dijk model, consisting of macrostructure, superstructure and microstructure of discourse selected on the *Ghazwul Fikri* book written by Abdul Shabur Marzuq. The documents analyzed in this research were form of text in every chapter of *ghazwul fikri* book.

B. Source of Data

The source of data in this research was the *Ghazwul Fikri* book written by Abdul Shabur Marzuq. The book was published in Juni 1991. It consisted of 7 chapters and 145 pages.

C. Technique of Collecting Data

This study was a technique for provide data through read careful and note taking. The procedures of collecting the data include the followed steps :

1. Read The *Ghazwul Fikri* book to collect the data;
2. Identify the discourses in the book;
3. Classify and transfer the selected discourses or utterances, which were in accordance to the objectives of this study into data sheets as the raw data.

D. Technique of Data Analysis

The data was analyzed by used theory proposed by Miles and Huberman (1994), the qualitative data analysis consist of three procedures. There were data reduction, data display, drawing and verifying conclusion.

1. Data Reduction

Data reduction meant the process of sorting, focusing, identifying, simplifying, abstracting, and transforming of the data that were considered important. In the conducting the research, the researcher selected the data and gave valuable information in research; the data was chosen by identifying and classifying the kinds of critical discourse analysis.

2. Data Display

Data display meant the process to simplify the data in the form of sentences, narrative, or table. In displaying data, the researcher described data by tabulating of the macrostructure, superstructure and microstructure of critical discourse analysis into table.

3. Drawing and Verifying Conclusion

The last step after did the data display was draw the conclusion and verification. It was used to describe all of the data, so that it became clear. The conclusion could be able to answer the formulation of the problem that formulated from the begin.

CHAPTER IV

DATA AND RESEARCH FINDING

A. Data

The data of this research was analyzed based on the analysis of critical discourse by Van Dijk and classified by the type of macrostructure, superstructure and microstructure. Theoretically, there were topics and arguments presented by Abdul Marzuq in the book *Ghazwul Fikri*. This study found that Abdul Marzuq's critical discourse was important to analyze.

B. Data Analysis

To investigate *ghazwul fikri* book, the researcher used text analysis consist three elements by Van Dijk Discourse theory. The analysis was described below.

1. Macrostructure

Macrostructure was the global meaning of text that could observed from the topic or theme contained in text.

a. Thematic

Thematic elements refer to a general description of a text, referred to as the core idea, summary, or the main of a text. Based on the different subtitles in the book, it was found that: (1) The topic *Invasi pemikiran lebih berbahaya ketimbang invasi militer* focus on the invasion of thought was more dangerous compared to a military invasion. (2) The topic of *Kenapa muncul Ghazwul Fikri* focus on the reasons why *ghazwul fikri* could appear in the middle of islamic society. (3) The topic of *Target dan sarana Ghazwul Fikri* focus on who was the

object of the *ghazwul fikri* attack and what means were used by the enemies of Islam to launch their plans to reach the goal.

Continuation of the paragraph above: (4) The theme of *Berbagai media Ghazwul Fikri* focus on what media are used by aggressors to attract the attention of Muslims. (5) *Konspirasi pemikiran* subtitle has a topic about targeting people of all ages from young to old, especially those who do not understand the religion of Islam on all sides, and through the charm of wealth, the mass media to launch the *ghazwul fikri* plan earlier. (6) The last topic in *Ghazwul Fikri di segala segi* was to realize in what fields *Ghazwul Fikri* develops and launches a plan to destroy Islam. Therefore, it was often referred to as a theme or topic of the subtitles from the *ghazwul fikri* book.

2. Superstructure

Superstructure was to build texts with an appropriate scheme in order to produce meaning from beginning to end, below was explanation of schematic.

a. Schematic

Schematic was a scheme or plot from the introduction to the end of the text or discourse. The plot shows how the parts in the text are arranged and ordered so that they form a unity of meaning. For example, has a introduction, content and finally conclusion. Below are the elements of schematic :

Table 4.1
Schematic on subtitle 1

| | |
|-------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <i>Invasi pemikiran lebih berbahaya ketimbang invasi militer</i> ‘The invasion of thought was more dangerous than the military invasion’ |
|-------|-------------------------------------------------------------------------------------------------------------------------------------------------|

| | |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Introduction | <p><i>Akhir-akhir ini pembicaraan tentang ghazwul fikri (invasi pemikiran) yang mengancam ummat islam cukup ramai.(hal.3)</i></p> <p>‘Lately talk of ghazwul fikri (invasion of thought) which threatens the Islamic Ummah quite crowded.’ (P.3)</p> |
| Content | <p><i>Menurut mereka, invasi menggunakan kekuatan militer dan menduduki wilayah islam, banyak menimbulkan kerugian ketimbang hasil yang dicapai. Invasi militer seperti itu akan menghidupka rasa persatuan ummat islam dan membangkitkan roh jihad mereka untuk menggapai kemerdekaan dan kebebasan. (hal.3)</i></p> <p>‘According to them, the invasion used military force and occupied Islamic territory, causing more harm than the results achieved. Such a military invasion will revive the sense of unity of the Islamic ummah and awaken their spirit of jihad to achieve independence and freedom.’ (P.3)</p> |
| Conclusion | <p><i>Menurut pendapat saya, mereka hanya korban invasi pemikiran. Terpengaruh oleh pemikiran, peradaban dan kebudayaan asing. Buktinya, setelah situasi dan kondisi berubah, mereka kembali kepada jalan yang benar. (hal.11)</i></p> <p>‘In my opinion, they were just victims of the invasion of thought. Influenced by foreign thought, civilization and culture. The proof, after the situation and conditions changed, they returned to the right path. (p.11)’</p> |

From the schematic in the table 4.1 above, it could be concluded that the emergence of *ghazwul fikri* was caused by changes in the strategies of the enemies of Islam to destroy Islam through thinking not colonialism, because it not succeed the strategy that was used by enemies of Islam.

Tabel 4.2
Schematic on subtitle 2

| | |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <i>Kenapa muncul ghazwul fikri</i> 'why does ghazwul fikri appear' |
| Introduction | <p><i>Agaknya sebelum kita melanjutkan pembicaraan tentang ghazwul fikri (invasi pemikiran), perlu kita pahami suatu fakta yang cukup penting yang berkaitan dengan topik ini; yaitu, bahwa musuh-musuh kita setelah berupaya berulang kali untuk memadamkan dakwah dan melenyapkannya dari muka bumi.(hal.13)</i></p> <p>'It seems that before we continue our discussion of ghazwul fikri (invasion of thought), we need to understand a fairly important fact related to this topic; namely, that our enemies after repeated attempts to extinguish the da'wah and eliminate it from the face of the earth.' (P.13)</p> |
| Content | <p><i>Saya tegaskan bahwa para musuh kita, setelah upaya mereka yang berulang kali itu, dan setelah mereka berhasil meraih berbagai kemenangan, baik politik maupun militer, namun mereka tidak mampu mematikan cahaya islam. (hal.13)</i></p> <p><i>Setiap kali mereka mengira bahwa peperangan dengan islam telah selesai dan pengikutnya pun telah lenyap, tiba-tiba muncul dihadapan mereka penegak kebenaran seraya berkata: " kami disini, islam masih hidup dan masih mampu melanjutkan perjuangannya menghadapi pendukung kebatilan". (hal. 14)</i></p> <p>'I emphasize that our enemies, after their repeated efforts, and after they won various victories, both political and military, but they are not able to turn off the light of Islam. (P.13)</p> <p>Every time they think that the war with Islam is over and their followers have disappeared, suddenly appear before them the enforcer of the truth while saying: "We are here, Islam is still alive and still able to continue its struggle against the supporters of evil".' (P.14)</p> |

| | |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Conclusion | <p><i>Dengan ghazwul fikri ini, suatu bangsa dapat terkecoh dan terjauh dari nilai-nilai luhurnya; lalu mereka tidak mampu melihat berbagai masalah dan fakta secara benar, dengan demikian mereka juga susah membedakan antara lawan dan kawan. Setelah itu, secara pelan-pelan mereka jatuh ke dalam genggamannya para agresor.(hal.19)</i></p> <p>‘With ghazwul fikri, a nation can be deceived and furthest from its noble values; then they are not able to see various problems and facts correctly, so they are also difficult to distinguish between opponents and friends. After that, they slowly fell into the hands of the aggressors.’(P.19)</p> |
|------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

From the schematic in the table 4.2 above, it could be concluded that the enemies' allegations about Islam have vanished because of the plans they launched, but in reality Islam still exists today, making the enemies continue to think about destroying Islam. Then they chose ghazwul fikri to distance the followers of Islam from the teachings of Islam, through the thought of making a person unable to distinguish friend or opponent, and it is difficult to interpret facts that occur good or bad.

Table 4.3
Schematic on subtitle 5

| | |
|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <i>Konspirasi pemikiran</i> ‘conspiracy of thought’ |
| Introduction | <p><i>Setelah memahami berbagai hal yang lalu, mari kita tanya diri kita. Kenapa para agresor mampu memperdaya kita semudah itu, seolah-olah kita tidak mempunyai akal dan perasaan, dan seolah-olah kita menghadapi bahaya dengan mata tertutup?(hal.113)</i></p> <p>‘After understanding the various past things, let us ask ourselves. Why are aggressors able</p> |

| | |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | to deceive us so easily, as if we have no reason or feelings, and as if we face danger with our eyes closed?.' (P.113) |
| Content | <p><i>Para musuh dalam menginvasi pemikiran kita mengikuti rencana matang yang telah ditempa oleh ratusan percobaan. Sehingga hal itu hampir menyerupai berbagai fakta ilmiah.(hal.113)</i></p> <p><i>Para agresor sangat yakin bahwa setiap orang dapat diperdaya, kecuali pendukung agama dan yang mempunyai akidah kuat. (hal.114)</i></p> <p>‘The enemies in invading our minds follow a mature plan that has been forged by hundreds of experiments. So that it almost resembles various scientific facts. (P.113)</p> <p>The aggressors are very confident that anyone can be deceived, except for supporters of religion and who have strong faith.’ (P.114)</p> |
| Conclusion | <p><i>Ketika saya menulis risalah ini, saya sempat membaca dengan pilu yang mendalam. Seruan dewan pendiri Liga Muslim Dunia yang ditunjukkan kepada negara sahabat, Republik Somalia, agar jangan terjerumus ke dalam perangkap Marxisme dan berpegang teguh dengan agama yang mulia (islam). Waktu saya membaca surat itu, saya ngomong sendiri: “kita telah terlambat, para agresor telah mendahului kita.” Namun berkat rahmat dan karunia Allah, pemerintah Somalia tanggap dan mengetahui adanya bahaya, lalu mereka mulai merubah sikap dan menanggapi seruan islam. (hal.126)</i></p> <p>‘When I wrote this treatise, I was able to read deeply. The call of the founding council of the World Muslim League was shown to the friendly country, the Republic of Somalia, so that it would not fall into the trap of Marxism and hold fast to a noble religion (Islam).When I read the letter, I said to myself: "We are late, the aggressors have preceded us." But thanks to Allah's grace and gift, the Somali government responded and learned that there was danger, then they</p> |

| | |
|--|----------------------------------------------------------------------|
| | began to change attitudes and respond to the call of Islam.' (P.126) |
|--|----------------------------------------------------------------------|

From the schematic in the table 4.3 above, it could be concluded that the aggressor has been able to influence Muslims in various ways that have been tested in advance but not for humans who have a strong aqeedah, he will not be affected by foreign attacks that will damage his thinking. Like Somali who were exposed to the thought of Marxism but in their hearts want to change back to Islam they respond to the call of Islam.

3. Microstructure

Microstructure was the local meaning of a text that could be observed from the choice of words, sentences, and styles used by a text. Below was an shows of the parts of microstructure.

a. Semantic

This element contains the meaning that determine in the text. Consists of background, details and purpose. The shows were :

1. Background

Element background discourse was a piece of writing that can affect the semantics (meaning) you want to display. The chosen setting outlines the background of the events written down and determines which view the audience wants to take.

2. Detail

The element of detailed discourse relates to the control of information someone displayed. The author was over-display information that benefits a good

image. Instead, it could display a small amount of information if this was detrimental its position.

3. Purpose

The element of purpose see information that benefits the communicator will be described (clearly). On the contrary, information which was to be described implicitly (hidden).

Table 4.4 below shows about the semantic in background, detail, and purpose:

Table 4.4
Semantic text of subtitle 1

| Elements of semantic | Discourse text |
|-----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Akhir-akhir ini pembicaraan tentang ghazwul fikri (invasi pemikiran) yang mengancam umat islam cukup ramai.(hal.3)</i></p> <p>‘Lately the talk of ghazwul fikri (invasion of thought) which threatens Muslims is quite crowded.’(P.3)</p> |
| Detail | <p><i>Kebulatan tekak, keimanan yang sempurna dengan nilai-nilai qur’ani, dan keberanian menghadang maut demi mempertahankan akidah, tidak mungkin akan terwujud bila musuh telah berhasil meruntuhkan kepribadian seseorang. (hal. 7)</i></p> <p>‘Unanimous determination, perfect faith with Qur'anic values, and the courage to face death for the sake of defending the aqedah, it would not be possible if the enemy had succeeded in undermining one's personality.’ (P. 7)</p> |
| Purpose | <p><i>Setelah itu, keberhasilan ghazwul fikri menguasai akal dan pikiran ummat islam berarti menghapus secara total semua nilai-nilai islami yang ada pada seseorang atau masyarakat. Dan inilah target terakhir yang dicita-citakan oleh para agresor. (hal.7)</i></p> <p>‘After that, the success of ghazwul fikri mastering the minds and thoughts of the Islamic ummah means</p> |

| |
|-----------------------------------------------------------------------------------------------------------------------------------------|
| totally eliminating all Islamic values that exist in a person or society. And this is the last target aspired by the aggressors.’ (P.7) |
|-----------------------------------------------------------------------------------------------------------------------------------------|

Based on table 4.4 above, the background, detail and purpose from subtitle *Invasi pemikiran lebih berbahaya ketimbang invasi militer* shows that :

1. Background

Background on the text was many Muslims today talk about the invasion of thought, in Arabic it was called *ghazwul fikri* which can damage or even threaten Muslims because it was dangerous for thought and aqeedah.

2. Detail

The details inform that if *ghazwul fikri* has entered into thought and become a someone's personality it will be difficult to manifest perfect faith in Allah.

3. Purpose

This text explicitly shows that the last target of *ghazwul fikri* was to master the minds of the Islamic community and automatically Islamic values were forget by the islamic community. This was the final goal of *ghazwul fikri*.

Table 4.5
Semantic text on subtitle 2

| Elements of semantics | Discourse text |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Agaknya sebelum kita melanjutkan pembicaraan tentang ghazwul fikri (invasi pemikiran), perlu kita pahami suatu fakta yang cukup penting yang berkaitan dengan topik ini; yaitu, bahwa musuh-musuh kita setelah berupaya berulang kali untuk memadamkan dakwah dan melenyapkannya dari muka bumi.(hal.13)</i></p> <p>‘It seems that before we continue our discussion of ghazwul fikri (invasion of thought), we need to understand a fairly important fact related to this topic;</p> |

| | |
|----------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | namely, that our enemies after repeated attempts to extinguish the da'wah and eliminate it from the face of the earth.' (P.13) |
| Detail | <p><i>Kasus ini pernah terjadi setelah Rasulullah saw wafat. Orang-orang murtad mengira bahwa kepergian Rasulullah berarti berakhirnya dakwah beliau. Sebagai contoh, apa yang terjadi pada kerajaan ottoman yang disingkirkan secara kejam oleh Kemal Ataturk dari dunia islam. Contoh senada dengan ini sangat banyak, hampir tidak terhitung. Semuanya menegaskan kepada lawan dan kawan bahwa keberadaan islam akan berlanjut sampai hari kiamat. (hal.14)</i></p> <p>‘This case happened after the Messenger of Allah died. The apostates think that the departure of the Messenger of Allah meant the end of his da’wah. For example, what happened to the ottoman empire which was cruelly removed by Kemal Ataturk from the Islamic world. Examples in line with this are very many, almost uncountable. Everything confirms to opponents and friends that the existence of Islam will continue until the Judgment day.’ (p.14)</p> |
| Purpose | <p><i>Dengan ghazwul fikri ini, suatu bangsa dapat terkecoh dan terjauh dari nilai-nilai luhurnya; lalu mereka tidak mampu melihat berbagai masalah dan fakta secara benar, dengan demikian mereka juga susah membedakan antara lawan dan kawan. Setelah itu, secara pelan-pelan mereka jatuh ke dalam genggamannya para agresor. (hal.19)</i></p> <p>‘With <i>ghazwul fikri</i>, a nation can be deceived and furthest from its noble values; then they are not able to see various problems and facts correctly, so they are also difficult to distinguish between opponents and friends. After that, they slowly fell into the hands of the aggressors.’ (p.19)</p> |

Based on table 4.5 above, the background, detail and purpose from subtitle

Kenapa muncul ghazwul fikri shows that :

1. Background

Background in this text was the enemies of Islam will not stop at any time to eliminate Islam even though the plans they made previously failed, but it does not dampen their enthusiasm to make new propaganda.

2. Detail

In detail this text shows that the enemies of Islam think that after the death of the Messenger of Allah, the teachings of Islam were erased from the faith of followers. There was no longer delivering the message of Islam to the midst of people. And shows other examples from the time of the Prophet to the Ottoman Empire, many enemies of Islam who tried in a cunning way to subvert the glory of Islam in the past.

3. Purpose

The purpose of this text informs that Muslims should be careful in facing *ghazwul fikri* which endangers aqeedah and invites followers to slowly leaving the laws of Allah which they has unconsciously trapped in *ghazwul fikri*. Muslims should continue to study and practice Islamic rules in their lives.

Table 4.6
Semantic text on page subtitle 3

| Elements of semantics | Discourse text |
|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Islam adalah suatu agama yang membebaskan ummat manusia dari berbagai tekanan yang dapat meruntuhkan kepribadian dan kehormatannya sebagai manusia. Islam membolehkan, bahkan menganjurkan seseorang untuk bergaul dengan orang lain seperti pergaulan seseorang dengan saudaranya, tanpa melihat perbedaan status sosial, ekonomi, dan politik. (hal. 22)</i></p> <p>‘Islam is a religion that frees the Ummah from various</p> |

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| | <p>pressures which can undermine his personality and honor as a human being. Islam allows, even encouraging someone to get along with others such as someone associates with his brother, without seeing differences in social, economic, and political status.’ (p. 22)</p> |
| Detail | <p><i>Suatu hal yang aneh, setelah perang salib berubah dari bentuknya yang klasik kepada berbagai bentuk lain pada zaman modern, mereka masih saja menghasut bangsa mereka untuk memusuhi islam dan menganggapnya sebagai sumber bahaya. Hal itu (menurut mereka), karena islam membolehkan kekerasan dan pertumpahan darah. Sebagai contoh, memotong tangan pencuri, merajam pezina yang sudah kawin, dan menghukum mati orang yang membunuh dengan sengaja.(hal.32)</i></p> <p>‘A strange thing, after the crusade changed from its classical form to various other forms in modern times, they still incite their nation to hostile Islam and consider it as a source of danger. That is (according to them), because Islam allows violence and bloodshed. For example, cutting off the hand of a thief, stoning an adulterer who is already married, and executing a person who kills someone intentionally.’ (p.32)</p> |
| Purpose | <p><i>Berdasarkan faktor diatas, maka ghazwul fikri dengan cara menyelusup kedalam wilayah musuh adalah suatu uslub (metode) yang telah dipraktekkan sejak abad ke-15 masehi.(hal.46)</i></p> <p>‘Based on the above factors, then <i>ghazwul fikri</i> by infiltrating into enemy territory is a <i>uslub</i> (method) that has been practiced since the 15th century AD.’ (p.46)</p> |

Based on table 4.6 above, the background, detail and purpose from subtitle *Target dan sarana ghazwul fikri* shows that :

1. Background

The background of this text inform that Islam was a religion that encourages followers to associate without distinguishing of person's economic, social and political status.

2. Detail

Details in this text was the enemies of Islam deliberately spread the issue so that Islam was hated. They assume that Islam permits violence and bloodshed, whereas in Islam it was a law of Allah that must be obeyed when a Muslim commits immoral acts, such as stealing punished by cutting off hands, people who are married in adultery are punished with stoning, and so on.

3. Purpose

In this purpose shows that the enemy wants to attack Muslims from inside. By this plan it was easy to bring down Islam, and make Muslims cannot distinguish between enemies and friends. If *ghazwul fikri* has influenced the Muslims community, then the attack easily to be launched.

Table 4.7
Semantic on subtitle 4

| Elements of semantics | Discourse text |
|------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Malapetaka besar (peristiwa terbunuhnya Khalifah Utsman bin Affan r.a.) ini menjadi lahan subur bagi munculnya berbagai dakwaan aneh yang jelas-jelas bertentangan dengan islam.(hal.49)</i></p> <p>‘This big disaster (the event of the killing of Caliph Uthman bin Affan r.a.) this becomes fertile landfor the emergence of various strange indictment that were clearly contrary to Islam.’ (p.49)</p> |
| Detail | <p><i>Contoh lain, pengikut Maimun Al-Qaddah (Al-Maimunah), mereka membolehkan kawin dengan cucu perempuan dan putri saudara lelaki dan perempuan.</i></p> |

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| | <p><i>Kemudian datang pula sekte Al-Kamiliah, termasuk sekte Syi'ah yang fanatik, kelompok ini mengkafirkan semua sahabat Rasulullah.(hal.50)</i></p> <p>‘Another example, followers of Maimun Al-Qaddah (Al-Maimunah), they allow marriage to granddaughters and daughters of brothers and sisters. Then came the Al-Kamiliah sect, including fanatical Syi'ah sects, this group disbelieved all the companions of Rasulullah.’ (p.50)</p> |
| Purpose | <p><i>Perlu diketahui, menyebarkan berbagai fitnah dan pertikaian antar kelompok bukanlah tujuan terakhir, itu hanya sarana untuk merobek-robek tatanan politik dan melumpuhkan kekuasaan islam. Hal tersebut tercermin pada sejumlah pergerakan aneh yang amat berbahaya.(hal. 56)</i></p> <p>‘Keep in mind, spreading slander and dissension between groups is not the final goal, it is only a means to tear up the political order and paralyze Islamic power. This is reflected in a number of strange movements that are very dangerous.’(p.56)</p> |

Based on table 4.7 above, the background, detail and purpose from subtitle *Berbagai media ghazwul fikri* shows that :

1. Background

The background of this text shows that in the past, when the Caliph Uthman bin Affan was killed, many groups were established that against the Islamic teachings. The enemies used the heretical groups to launch *ghazwul fikri* attacks on the Islamic state.

2. Detail

Detail of this text shows that how heretical groups that teach the action were forbidden by islam. Like the follower of heretical group teach to married someone who has a blood relationship, such as: married with daughter and daughter of a

sibling. Another example was the disbelief of all the Friends of Rasulullah. Whereas the friends of Rasulullah were people who delivered the proposition to the middle of the people who has preached by Rasulullah.

3. Purpose

This purpose shows that slander and dissension between groups aimed at paralyzing Islam and Islamic politics. The aggressors were not satisfied with it, so there was something more dangerous, namely the heretical groups who used Islamic identity.

Table 4.8
Semantic on subtitle 5

| Elements of semantics | Discourse text |
|-----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Setelah memahami berbagai hal yang lalu, mari kita tanya diri kita. Kenapa para agresor mampu memperdaya kita semudah itu, seolah-olah kita tidak mempunyai akal dan perasaan, dan seolah-olah kita menghadapi bahaya dengan mata tertutup? Kenapa kita lalai dan tidak berusaha bangkit untuk menghadapi bencana yang telah mengepung kita, dari atas, bawah, kiri dan kanan... kenapa?(hal.113)</i></p> <p>‘After understanding the various past things, let us ask ourselves. Why are aggressors able to deceive us so easily, as if we have no reason or feelings, and as if we face danger with our eyes closed? Why are we negligent and not trying to get up to face the disaster that has surrounded us, from above, below, left and right ... why?’(p.113)</p> |
| Detail | <p><i>Manusia yang menjadi perhatian para agresor, pertama-tama individu dengan segala tingkatannya, mulai dari pemuda, bahkan mulai dari anak-anak sampai kepada orang tua bangsa. Pada setiap tingkat kehidupan para agresor berupaya mengepung dan menyerang. Bahkan dari segala penjuru, mulai dari rumah sampai ke sekolah, klub-klub olahraga, tempat-tempat diskusi, berbagai arena pertandingan olahraga, lokasi darmawisata, tempat kemping, kantor, kampus, dan seumpamanya. (hal.114)</i></p> |

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| | <p>‘Humans are the concern of the aggressors, first of all individuals of all levels, ranging from youth, even from children to old fart. At every level of life the aggressors try to surround and attack. Even from all directions, from home to school, sports clubs, discussion sites, various sports arena, field trips, campsites, offices, campuses, and so on.’ (p.114)</p> |
| <p>Purpose</p> | <p><i>Ketika saya menulis risalah ini, saya sempat membaca dengan pilu yang mendalam. Seruan dewan pendiri Liga Muslim Dunia yang ditunjukkan kepada negara sahabat, Republik Somalia, agar jangan terjerumus ke dalam perangkap Marxisme dan berpegang teguh dengan agama yang mulia (islam). Waktu saya membaca surat itu, saya ngomong sendiri: “kita telah terlambat, para agresor telah mendahului kita.” Namun berkat rahmat dan karunia Allah, pemerintah Somalia tanggap dan mengetahui adanya bahaya, lalu mereka mulai merubah sikap dan menanggapi seruan islam. (hal.126)</i></p> <p>‘When I wrote this treatise, I was able to read deeply. The call of the founding council of the World Muslim League was shown to the friendly country, the Republic of Somalia, so that it would not fall into the trap of Marxism and hold fast to a noble religion (Islam). When I read the letter, I said to myself: "We are late, the aggressors have preceded us." But thanks to Allah's grace and gift, the Somali government responded and learned that there was danger, then they began to change attitudes and respond to the call of Islam.’ (p.126)</p> |

Based on table 4.8 above, the background, detail and purpose from subtitle *Konspirasi pemikiran* shows that :

1. Background

Background of this text was the author of the book *ghazwul fikri*, like asked the reader, why the Muslim Ummah was easily possessed by the invasion of

thought. The Muslims like not has feelings and thoughts. after that, automatically makes the reader reflect on the previous question.

2. Detail

Detail of the text informs that aggressor who was targeting Muslims. The target starts from children who can understand new things until parents who has fart. The enemy not looked at someone rich or poor but the target to all status but were Muslim. The enemy did not choose a special place to launch a plan, but in various places be found Muslims.

3. Purpose

The purpose of this text was the author informs that a sad story about the Somali people who has influenced by ideas and theories from the west. Whereas the author aims to inform the Somali people to keep heldof Islam. But, thanks to guidance from Allah, Somali people change attitudes back to the way of Allah. Because of re-using Islam rules in their lives.

Table 4.9
Semantic on subtitle 6

| Elements of semantics | Discourse text |
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| Background | <p><i>Di segi ini, saya akan menampilkan suatu fakta yang pernah terjadi di negara saya (Mesir), yaitu munculnya propaganda yang meragukan prinsip khilafah (kekhalifahan) dalam pemerintah islam. Saat itu mulai timbul pembicaraan seputar khilafah ini sebagai suatu sistem untuk mengembalikan persatuan ummat, khususnya setelah para cendikiawan menyadari peranan zionisme dalam meruntuhkan khilafah utsmaniah (kerajaan ottoman). (hal. 127)</i></p> <p>‘In this aspect, I would present a fact that has happened in my country (Egypt), namely the emergence of propaganda that doubts the principle of the caliphate (caliphate) in the Islamic government. At that time</p> |

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| | discussions began to emerge about the Khilafah as a system to restore the unity of the Ummah, especially after scholars realized the role of Zionism in undermining the Utsmaniah Khilafah (Ottoman Empire). (p. 127) |
| Detail | <p><i>Bidang ghazwul fikri terbagi-bagi yaitu :</i></p> <ol style="list-style-type: none"> 1. <i>Menimbulkan keraguan tentang efisiensi berbagai prinsip</i> 2. <i>Merusak kultur Al-Quran</i> 3. <i>Merusak keluarga</i> 4. <i>Merusak kurikulum pendidikan</i> <p>‘The field of ghazwul fikri is divided into:</p> <ol style="list-style-type: none"> 1. Raises doubts about the efficiency of various principles 2. Damaging the culture of the Koran 3. Damaging the family 4. Damaging the educational curriculum’ |
| Purpose | <p><i>Saya harapkan dengan membaca berbagai sampel tersebut, seseorang menyadari bahwa ia sudah terkepung. Tugas pertama yang harus dilakukan adalah melepaskan diri dari kepungan tersebut.(hal.132)</i></p> <p>‘I hope by reading these various samples, someone realizes that he is surrounded. The first task that must be done is to break away from the siege.’ (p.132)</p> |

Based on table 4.9 above, the background, detail and purpose from subtitle *Ghazwul fikri di segala bidang* shows that :

1. Background

Background of this text shows that a fact in the past. Regarded, the collapse of Islamic government caused by betrayed of Mustafa Kemal. Intellectuals wanted to restore the principle of khilafah to unite the people and realized the role of Zionism when tear down the Turkish kingdom.

2. Detail

Detail in the text were : first, foreigners who hate Islam spread doubts about the teachings of Islam to the followers of Islam and made Muslims more believe with the growing hoax. secondly, there was a problem between the used of pure Arabic and everyday Arabic. Third, women and youth were damaged because that the source of civilization. Fourth, many historical facts were tampered with and replaced with other forms.

3. Purpose

The purpose of this text shows that by holding Islamic rules, it would release all thoughts that has damaged aqeedah. When Islam was embedded in the mind, automatically all behavior should be based on Islamic standards.

b. Syntax

In discourse analysis, the syntax tools to connect the words, sentences, or paragraphs was coherence. The coherence was used to connect the two difference sentences or paragraphs to be correlating each other by using the connector. The coherence uses the cohesive devices of the sentences in the paragraphs. Those coherences were : Conjunctions, References, Sentence structures.

The *Ghazwul Fikri* book can locate and put some correct arrangement sentences on the paragraph. The good coherence were imply the coherence text (co-text). Co-text was not only seen from its structure (in syntax) but also it were effect to the co-text meaning (in semantic). The varieties cohesive devices that the *Ghazwul Fikri* book used:

Table 4.10
Syntax

| Elements of syntax | Discourse text |
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| <p>a. Additive (<i>dan</i> ‘and’, <i>atau</i> ‘or’)</p> | <p>1. <i>Setiap orang yang tunduk dan patuh kepada kebatilan dicela oleh Al-Quran, dan orang tersebut dianggap menganiaya diri sendiri, serta di akhirat kelak tempat kembalinya neraka jahannam. (hal.5)</i></p> <p>‘Esveryone who submits and obeys to evil is denounced by the Al-Quran, and the person is considered persecute of self, in the hereafter, the place of return of hell.’ (p.5)</p> |
| | <p>2. <i>Setelah itu, keberhasilan ghazwul fikri menguasai akal dan pikiran ummat islam berarti menghapus secara total semua nilai-nilai islami yang ada pada seseorang atau masyarakat. (hal.7)</i></p> <p>‘After that, the success of <i>Ghazwul Fikri</i> mastered the reason and mind of Muslims, means to completely eradicate all Islamic values that exist in a person or society.’ (p.7)</p> <p>3. <i>Bahwa agama ini akan tetap eksis, akan menang dan akan dilindungi oleh Allah; baik orang lain senang atau benci.(hal. 16)</i></p> <p>‘That this religion will still exist, will prevail and will be protected by God; either other people like or hate it.’ (p.16)</p> <p>4. <i>Untuk itu mereka menggunakan bermacam sarana yang intinya merubah atau merusak fakta-fakta islam dan menggambarkan para pengikutnya dengan gambaran yang sangat jelek.(hal. 26)</i></p> <p>‘For this reason, they use various means that essentially change or damage the facts of Islam and describe their followers with a very ugly picture.’ (p.26)</p> |
| <p>b. Temporal</p> | <p>5. <i>Peristiwa lain yang sangat mengagetkan musuh</i></p> |

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| <p>(<i>selama</i> ‘as long as’, <i>sejak</i> ‘since’, <i>ketika</i> ‘when’)</p> | <p><i>adalah, setelah penjajahan salibi di salah satu negeri islam –yang saya maksud Aljazair-selama 300 tahun.(hal. 15)</i></p> <p>‘Another event that really shocked the enemy was after salibi occupation in one of the Islamic countries - which I mean Aljazair–as long as 300 years’. (p.15)</p> |
| | <p>6. <i>Beliau mengatakan “selama Al-Quran ini masih ada, Eropa tidak akan sanggup menguasai wilayah timur, bahkan eropa sendiri tidak akan tenteram. . .”(hal. 17)</i></p> <p>‘He said "as long as Al-Quran is still in existence, Europe will not be able to control the eastern region, even Europe itself will not be peaceful. . ." (p.17)</p> |
| | <p>7. <i>Metode ini telah dipakai sejak datangnya kesempatan untuk menantang pemerintahan islam, yaitu telah wafatnya Khalifah Utsman bin Affan r.a.(hal.49)</i></p> <p>‘This method has used since the opportunity to challenge the Islamic government, namely the death of the caliph Utsman bin Affan r.a.’ (p. 49)</p> |
| | <p>8. <i>Metode yang ditempuh oleh jamaah ahmadiyah sejak ia didirikan, adalah patuh dan setia kepada pemerintahan yang berkuasa (pemerintahan pendudukan Inggris). (hal.85)</i></p> <p>‘The method adopted by the ahmadiyah group since he was founded, is obedient and loyal to the ruling government (English occupation government).’ (p.85)</p> |

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| | <p>9. <i>Uslub Ghazwul Fikri ini telah mulai dipakai ketika memuncaknya permusuhan antara Yahudi dan Kristen pada Abad ke-15.(hal.47)</i></p> <p>‘This <i>Ghazwul Fikri</i> method began to be used when mounting hostilities between Jews and Christians in 15th Century.’ (p.47)</p> <hr/> <p>10. <i>Tetapi, itu berarti bahwa kemampuan indera terbatas, dan ketika menetapkan suatu masalah ia membutuhkan faktor-faktor penunjang.(hal. 67)</i></p> <p>‘However, it means that the ability of senses is limited, and when defining a problem it need supporting factors.’ (p. 67)</p> |
| <p>c. Clausal (<i>jika</i> ‘If’)</p> | <p>11. <i>Akan tetapi, bila kita kaji sejarah dengan cermat, akan nampak bagi kita dengan jelas pihak-pihak yang berdiri di belakang berbagai pergerakan destruktif ini. (hal.59)</i></p> <p>‘However, if we examine history carefully, it will appear to us clearly the parties standing behind these destructive movements.’ (p. 59)</p> <hr/> <p>12. <i>Tapi, bila akidah lemah dan tak terpelihara, para agresor dengan gampang akan sampai ke benteng pertahanan. Dengan demikian terjadilah musibah.(hal. 62)</i></p> <p>‘But, if the aqeedah is weak and not maintained, the aggressors will easily get to the stronghold. Thus a disaster happened.’ (p. 62)</p> |
| <p>d. Contrast (<i>Tapi</i> ‘But’)</p> | <p>13. <i>Manusia bukanlah “rentangan” antara kera dan superman –beliau menyinggung pendapat Nietzsche. Tetapi, manusia adalah rentangan antara bumi dan langit yang dibangun oleh kodrat Allah.(hal.72)</i></p> <p>‘Humans are not a "stretch" between apes and superman - he alludes to Nietzsche's opinion. But, humans are a stretch between the earth and the sky that was built by Allah nature.’ (p.72)</p> |

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| | <p>14. Tapi, karena kepentingan dan target Qadiyaniah dengan pemerintah Inggris saling terkait, maka saya terpaksa menghormati dan melaksanakan berbagai perintahnya.</p> <p>‘But, because Qadiyaniah interest and target with the English government were intertwined, I was forced to respect and carry out her various orders</p> |
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The first has additive in table 4.10 : (1) used the connective **dan** to explain that people’s who like to sin were denounced Al-Quran because with sin persecute yourself in the world then in the hereafter go to hell. (2) **Dan** uses in this paragraph for describe if *ghazwul fikri* were master themselves from thoughts that were eliminate the value of Islam in a person or society. (3) the conjunctions **atau** describe the fact that Islam still exist even if there are haters and lovers. (4) **Atau** uses in this paragraph as conjunction about the fact that change Islam to be ugly in the eyes of followers.

The second was temporal in tabel 4.11 : (5) **Selama** uses to declare that al jazair was colonized for 300 years. (6) in this sentence **Selama** was used to state that if Islam still exists, Europe not be able to control the eastern region. (7) the temporal **sejak** uses in the sentence states the time when the method used to oppose Islamic government.(8) used temporal **sejak** states that any method was used when Ahmadiyah stand up. (9) **Ketika** in this sentence states that *ghazwul fikri* was used at the height of the Jewish and Christian hostilities. (10) temporal **ketika** uses in this sentence informs that there should be a supporting factor in determining a problem.

The third was clausal in tabel 4.11 : (11) while in this sentence there was *jika* (causal) invite us to find out who is the party behind this movement. (12) *Jika* of this sentence was causal for example, aqeedah was weak it easy to be consumed by issues that denigrate Islam.

The last has contrast in tabel 4.11 : (13) used connection *tapi* to make contrastive between two fact and denied that humans came from apes. (14) connection *tapi* uses in this sentence to make contrastive between two facts.

c. Stylistic

Stylistic expresses how word choices were used in the text. The focus of stylistic attention lies in the style of language displayed by the author. The following shows.

a. Lexicon

Elements of the lexicon discourse signify how a person was make a selection of words on various possible words available. So that the choice of words was not merely coincidental but also shows how someone interpretation of facts / reality.

Table 4.11
Lexicon

| Discourse text | Lexicon |
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| 1. <i>Itu hanya karena mereka tidak percaya apa yang kita yakini, yaitu bahwa agama ini akan tetap eksis. (hal. 16)</i> | Can be seen by the author using a choice of certain words. Like the word ' <i>eksis</i> ' has the meaning of being present. Although in fact similar words are still available such as existence, presence, etc. but the word ' <i>eksis</i> ' more expresses the seriousness of the atmosphere built in the book. |

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| <p>2. Berdasarkan kesadaran mereka terhadap pengaruh roh islam pada para pengikutnya. (hal.19)</p> | <p>Can be seen by the author using a choice of certain words. As the word 'roh islam' means the passion for Islam. Although in fact similar words are still available such as surge, soul, spirit and so on but the word 'roh islam' expresses more the compatibility of the meaning built in the book.</p> |
| <p>3. Setelah itu, secara pelan-pelan mereka jatuh ke dalam gengaman para agresor. (hal. 19)</p> | <p>the author uses a choice of certain words. Like the word 'agresor' means attacker. Although in fact there are still similar words like invaders, careless, and so on, but the word 'Agresor' expresses more compatibility in the atmosphere discussed in the book.</p> |
| <p>4. Di sini saya tidak ingin berbicara panjang lebar tentang berbagai aliran destruktif. (hal. 34)</p> | <p>The author uses a choice of certain words. As the word 'aliran destruktif' means to destroy. Although in fact similar words are still available such as negative, ugly, and so on but the word 'aliran destruktif' is more formal to be used in an atmosphere built in the book.</p> |
| <p>5. Sambil memperhatikan tangan-tangan jahil yang merusak agama Allah. (hal. 52)</p> | <p>The author uses a choice of certain words. As the word 'jahil' means evil. Even though in reality similar words are still available such as naughty, nosy, and so on but the word 'jahil' is more suitable for use in an Islamic atmosphere built in book.</p> |
| <p>6. Ghazwul fikri tak obahnya seperti penyakit. (hal. 61)</p> | <p>The author uses a choice of certain words. As the word 'penyakit' means depravity. Even though in reality similar words are still available such as damage, difficulties, problems and so on but the word 'penyakit' is more suitable as a parable of words to be used in an atmosphere built in</p> |

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| | the book. |
| 7. Perbedaan pokok antara toleransi dan fanatik , seperti perbedaan kita terhadap kebenaran dan kebatilan di satu segi. (hal. 101) | The author uses a choice of certain words. As the word ' <i>fanatik</i> ' means extreme. Even though in reality similar words are still available such as militant, radical, obedient and so on, but the word ' <i>fanatik</i> ' is more suitable to be juxtaposed with the word tolerance in an atmosphere built in the book. |
| 8. Kecuali setelah ada jaminan bahwa loyalitas orang-orang tersebut.(hal. 107) | The author uses a choice of certain words. As the word ' <i>loyalitas</i> ' means devotion. Although many similar words are still available such as obedience, sacrifice, loyalty and so on, but the word ' <i>loyalitas</i> ' is more suited to the atmosphere built in the book. |

On this side, the author certainly choose each word according to his choice of description and diction.

d. Rhetoric

Rhetorical relates to the style of language expressed by the author to express something with intonation or emphasis. The following shows :

a. Metaphor

Metaphors were words or groups that not used to the true meaning. Below has a table 4.13 and shows of the metaphor :

Table 4.12

| Discourse text | Metaphor |
|----------------------------------------------------------------------------|--------------------------------------------------------------------------|
| 1. Tetapi, yang paling penting ialah keluarnya orang-orang Inggeris | The meaning ' <i>Inggris coklat</i> ' are Egyptian peoples who have been |

| | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>coklat dari Mesir. (hal.9)</i> | totally affected by Western thought. |
| 2. <i>Namun mereka tidak mampu mematikan cahaya Islam. (hal.13)</i> | The meaning ' cahaya islam ' is the enemy of Islam will not be able to eliminate Islam from it adherents, if it has embedded faith in the hearts of Muslims. |
| 3. <i>Bahkan tanggung jawab sepenuhnya terletak di pundak kaum muslimin sendiri. (hal. 30)</i> | The text ' di pundak ' have meaning that as a Muslim must be responsible for everything that has done in the world and must be a helper of the Allah religion in order to get the pleasure of Allah. |
| 4. <i>Semuanya berbicara seolah-olah manusia hanya terdiri dari perut dan kemaluan yang harus diisi dan dipuaskan, persis seperti binatang. (hal.40)</i> | The text of ' binatang ' have meaning that humans, if life is only to satisfy the stomach by eating and to satisfy the genitals by having sex the same as animals but the author's intent, humans live not only for those two. |
| 5. <i>Segi ketuhanan yang tidak mati ini berada di awan, petir suaranya dan kilat senyumnya, dan kelak ia akanb turun ke bumi. (hal.54)</i> | The meaning of the text ' petir suaranya dan kilat senyumnya ' is Ibnu Saba' glorified Ali as a god, so after Ali died, he believe that Ali was above the heavens and would return to earth to spread justice. |
| 6. <i>Ini mereka lakukan hanya untuk merobek-robek dan memecah belah umat Islam. (hal.63)</i> | ' merobek-robek ' is the text have meaning that fanatical about ethnicity that makes Muslims divided, because it only prioritizes their groups but other groups do not even though one aqeedah. |
| 7. <i>Si rambut emas, yang juga diberi gelar oleh gurunya Qadhin Ar-rasyid dengan "penyejuk mata dan pelipur lara". (hal.92)</i> | ' Si rambut emas ' have the meaning is women who have beautiful hair that fascinates all eyes of the man who is looking. |
| 8. <i>Mereka tak lebih hanya bunga kehidupan dunia, sedangkan bunga harus dipetik dan dicium, sebab ia diciptakan untuk dicium. (hal.92)</i> | ' Bunga ' is the text have meaning that women are only as satisfiers for male passions, which can easily be carried and kissed at any time. |

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>9. <i>Dunia islam telah menyaksikan invasi berbagai organisasi internasional terhadap islam dengan cara menyelusup ke dalam tubuh kaum muslimin berkedok slogan-slogan palsu; bagaikan musang berbulu ayam. (hal.97)</i></p> | <p>The meaning of text 'bagaikan musang berbulu ayam' is the enemy of Islam invades Muslim thought in a subtle way, gently but can change Muslim thoughts and behavior slowly without knowing that what influences is the opponent not the friend.</p> |
| <p>10. <i>Sudah sejak lama buah hati kita, kita serahkan kepada musuh untuk mendidiknya. (hal.124)</i></p> | <p>'Buah hati' is Beloved biological children but we believe it to strangers who hate Islam to educate them, finally Western thought has entrenched in the brains of my childrens.</p> |

Based on the table 4.12 above that the author uses a lot of metaphors to replace the true meaning with diction.

C. Research Finding

Based on the results of data analysis that has stated in section previously, this research question could be answered. In this study, researchers used van dijk theory were analyzed the *ghazwul fikri* book written by Abdul Shabur Marzuq and focused on the text analysis section, such as macrostructure, superstructure and microstructure. in the macrostructure section, researchers found several themes in several subtitles. Researchers found the thematic (topic) of macrostructure of the whole subtitles, namely *Ghazwul Fikri* was made by enemies of Islam to destroy Islam, after various methods had carried out including military attacks and occupation but not discouraging Islam in its followers. But when Muslims were no longer bound by Islamic law it easily influenced by thought and could be damaging to all aspects. In the superstructure section, researchers found in the book *Ghazwul Fikri* there are several parts of the text that use schematic, namely

the introduction, content and conclusion that produces summarize from the scheme. The part of microstructure, the researchers found that in the semantic there were backgrounds, details and purposes that has the meaning behind the ideology conveyed by the writer in the book. In the syntax using the cohesive devices in the sentences, such as additive (*dan, atau*), temporal (*selama, sejak, ketika*), clausal (*jika*) and contrast (*tapi*). In stylistic, the researcher found in the sentence chosen using the lexicon and the writer chose the words that match the topics covered in the text, many words were used which came from Arabic and English. In the rhetoric there was a style of language used by the author, that was, metaphors that use words or figurative sentences, such as *bunga, penyakit, buah hati* and others.

D. Discussion

Based on the results of research finding, there were discuss that text analysis that contain macrostructure, superstructure, and microstructure by Van Dijk Theory on *ghazwul fikri* book written by Abdul Shabur Marzuq. The critical discourse anlysis of *ghazwul fikri* book was supported the previous research by Fitri Astuti (2017) and Arini Nurfadilah (2017). The first, Fitri Astuti (2017) found that the text analysis, the social cognition, the social context of Tohoshinki's song titled Wasurenaide by Kim Jae Joong and Kiss The Baby Sky by Park Yoochun. Text (lyrics), social cognition and social context are analyzed using discourse analysis model Teun A. van Dijk.

The second, Arini Nurfadilah (2017), found that critical discourse analysis especially in text structure, social analysis and social cognition of two articles

about the religion conflict among Muslims and Christians on The Jakarta Post online newspaper. The research using the method is qualitative by using the descriptive analysis technique. The compiled data will be analyzed by using the concept of Van Dijk's discourse analysis concept. The writer analyzes the discourse structure of two editorials on presenting the texts about the religion conflict among Muslims and Christians.

In short, both of the researcher has similarity theory, Fitri and Arini focused on text analysis, the social cognition, the social context. All of the theses above discusses about Van Dijk's model but have different object with this analysis. The different in this research, writer used the book of *Ghazwul Fikri* by Abdul Shabur Marzuq and the researcher just focused on text analysis on his book.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In this final chapter, the researcher summarized the results in this study. This study used Van Dijk theory to analyze the *ghazwul fikri* book. In macrostructure, it had a topic that discussed that *ghazwul fikri* was a smooth way through various fields that could damage the minds of Muslims and eliminate Islam. Superstructure looked the schematic elements which analyzed the ordering important information at the *ghazwul fikri* book has a scheme, it was introduction, content, and conclusion to convey the message to the readers orderly. In microstructure, it was analyzed four elements: semantic, syntax, stylistic, and rhetoric. The *Ghazwul Fikri* book presented their meaning directly without prolog (there was no implicature) in semantic level, and in syntax level, The *Ghazwul Fikri* book used good structure with subject or noun with verb. In rhetoric, The *Ghazwul Fikri book* used some difficult language styles.

B. Suggestion

In relation to the conclusion, and suggestion as the follows :

1. For the students, especially in English Department, it was suggested to learn more about CDA in text book. To get clear understanding and deep comprehension especially about types of microstructure, namely semantic, syntax, stylistic, and rhetoric. And it could also give contribution For English learners.

2. For the other researcher, the researcher hoped that this study could be useful as a reference and combine two CDA concepts, for example between Teun Van Dijk and Halliday or others.
3. And also for the readers, this study could enrich knowledge and perspective about discourse analysis. And the researcher realized that this research still not perfected, so the researcher appreciated any kinds of critics or suggestions from the readers in order to make this analysis better.

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APPENDIX

I. The Table of Data in the *Ghazwul Fikri* Book

Table 4.1
Schematic on subtitle 1

| | |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <p><i>Invasi pemikiran lebih berbahaya ketimbang invasi militer</i></p> <p>‘The invasion of thought is more dangerous than the military invasion’</p> |
| Introduction | <p><i>Akhir-akhir ini pembicaraan tentang ghazwul fikri (invasi pemikiran) yang mengancam ummat islam cukup ramai.(hal.3)</i></p> <p>‘Lately talk of ghazwul fikri (invasion of thought) which threatens the Islamic Ummah is quite crowded.’ (P.3)</p> |
| Content | <p><i>Menurut mereka, invasi menggunakan kekuatan militer dan menduduki wilayah islam, banyak menimbulkan kerugian ketimbang hasil yang dicapai. Invasi militer seperti itu akan menghidupka rasa persatuan ummat islam dan membangkitkan roh jihad mereka untuk menggapai kemerdekaan dan kebebasan. (hal.3)</i></p> <p>‘According to them, the invasion used military force and occupied Islamic territory, causing more harm than the results achieved. Such a military invasion will revive the sense of unity of the Islamic ummah and awaken their spirit of jihad to achieve independence and freedom.’ (P.3)</p> |
| Conclusion | <p><i>Menurut pendapat saya, mereka hanya korban invasi pemikiran. Terpengaruh oleh pemikiran, peradaban dan kebudayaan asing. Buktinya, setelah situasi dan kondisi beruba, mereka kembali kepada jalan yang benar. (hal.11)</i></p> <p>‘In my opinion, they are just victims of the invasion of thought. Influenced by foreign thought, civilization and culture. The proof,</p> |

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| | after the situation and conditions changed, they returned to the right path. (p.11)' |
|--|--------------------------------------------------------------------------------------|

Table 4.2
Schematic on subtitle 2

| | |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <i>Kenapa muncul ghazwul fikri</i> 'why does <i>ghazwul fikri</i> appear' |
| Introduction | <p><i>Agaknya sebelum kita melanjutkan pembicaraan tentang ghazwul fikri (invasi pemikiran), perlu kita pahami suatu fakta yang cukup penting yang berkaitan dengan topik ini; yaitu, bahwa musuh-musuh kita setelah berupaya berulang kali untuk memadamkan dakwah dan melenyapkannya dari muka bumi.(hal.13)</i></p> <p>'It seems that before we continue our discussion of ghazwul fikri (invasion of thought), we need to understand a fairly important fact related to this topic; namely, that our enemies after repeated attempts to extinguish the da'wah and eliminate it from the face of the earth.' (P.13)</p> |
| Content | <p><i>Saya tegaskan bahwa para musuh kita, setelah upaya mereka yang berulang kali itu, dan setelah mereka berhasil meraih berbagai kemenangan, baik politik maupun militer, namun mereka tidak mampu mematikan cahaya islam. (hal.13)</i></p> <p><i>Setiap kali mereka mengira bahwa peperangan dengan islam telah selesai dan pengikutnya pun telah lenyap, tiba-tiba muncul dihadapan mereka penegak kebenaran seraya berkata: “ kami disini, islam masih hidup dan masih mampu melanjutkan perjuangannya menghadapi pendukung kebatilan”. (hal. 14)</i></p> <p>'I emphasize that our enemies, after their repeated efforts, and after they won various victories, both political and military, but they are not able to turn off the light of Islam. (P.13)</p> <p>Every time they think that the war with Islam is over and their followers have disappeared,</p> |

| | |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | suddenly appear before them the enforcer of the truth while saying: "We are here, Islam is still alive and still able to continue its struggle against the supporters of evil".' (P.14) |
| Conclusion | <p><i>Dengan ghazwul fikri ini, suatu bangsa dapat terkecoh dan terjauh dari nilai-nilai luhurnya; lalu mereka tidak mampu melihat berbagai masalah dan fakta secara benar, dengan demikian mereka juga susah membedakan antara lawan dan kawan. Setelah itu, secara pelan-pelan mereka jatuh ke dalam genggaman para agresor.(hal.19)</i></p> <p>‘With ghazwul fikri, a nation can be deceived and furthest from its noble values; then they are not able to see various problems and facts correctly, so they are also difficult to distinguish between opponents and friends. After that, they slowly fell into the hands of the aggressors.’(P.19)</p> |

Table 4.3
Schematic on subtitle 5

| | |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Title | <i>Konspirasi pemikiran</i> ‘conspiracy of thought’ |
| Introduction | <p><i>Setelah memahami berbagai hal yang lalu, mari kita tanya diri kita. Kenapa para agresor mampu memperdaya kita semudah itu, seolah-olah kita tidak mempunyai akal dan perasaan, dan seolah-olah kita menghadapi bahaya dengan mata tertutup?(hal.113)</i></p> <p>‘After understanding the various past things, let us ask ourselves. Why are aggressors able to deceive us so easily, as if we have no reason or feelings, and as if we face danger with our eyes closed?.’ (P.113)</p> |
| Content | <p><i>Para musuh dalam menginvasi pemikiran kita mengikuti rencana matang yang telah ditempa oleh ratusan percobaan. Sehingga hal itu hampir menyerupai berbagai fakta ilmiah.(hal.113)</i></p> <p><i>Para agresor sangat yakin bahwa setiap orang dapat diperdaya, kecuali pendukung</i></p> |

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| | <p><i>agama dan yang mempunyai akidah kuat. (hal.114)</i></p> <p>‘The enemies in invading our minds follow a mature plan that has been forged by hundreds of experiments. So that it almost resembles various scientific facts. (P.113)</p> <p>The aggressors are very confident that anyone can be deceived, except for supporters of religion and who have strong faith.’ (P.114)</p> |
| <p>Conclusion</p> | <p><i>Ketika saya menulis risalah ini, saya sempat membaca dengan pilu yang mendalam. Seruan dewan pendiri Liga Muslim Dunia yang ditunjukkan kepada negara sahabat, Republik Somalia, agar jangan terjerumus ke dalam perangkap Marxisme dan berpegang teguh dengan agama yang mulia (islam). Waktu saya membaca surat itu, saya ngomong sendiri: “kita telah terlambat, para agresor telah mendahului kita.” Namun berkat rahmat dan karunia Allah, pemerintah Somalia tanggap dan mengetahui adanya bahaya, lalu mereka mulai merubah sikap dan menanggapi seruan islam. (hal.126)</i></p> <p>‘When I wrote this treatise, I was able to read deeply. The call of the founding council of the World Muslim League was shown to the friendly country, the Republic of Somalia, so that it would not fall into the trap of Marxism and hold fast to a noble religion (Islam). When I read the letter, I said to myself: "We are late, the aggressors have preceded us." But thanks to Allah's grace and gift, the Somali government responded and learned that there was danger, then they began to change attitudes and respond to the call of Islam.’ (P.126)</p> |

Table 4.4
Semantic text of subtitle 1

| Elements of semantic | Discourse text |
|-----------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Akhir-akhir ini pembicaraan tentang ghazwul fikri (invasi pemikiran) yang mengancam umat islam cukup ramai.(hal.3)</i></p> <p>‘Lately the talk of ghazwul fikri (invasion of thought) which threatens Muslims is quite crowded.’ (P.3)</p> |
| Detail | <p><i>Kebulatan tekad, keimanan yang sempurna dengan nilai-nilai qur’ani, dan keberanian menghadang maut demi mempertahankan akidah, tidak mungkin akan terwujud bila musuh telah berhasil meruntuhkan kepribadian seseorang. (hal. 7)</i></p> <p>‘Unanimous determination, perfect faith with Qur'anic values, and the courage to face death for the sake of defending the aqeedah, it would not be possible if the enemy had succeeded in undermining one's personality.’ (P. 7)</p> |
| Purpose | <p><i>Setelah itu, keberhasilan ghazwul fikri menguasai akal dan pikiran ummat islam berarti menghapus secara total semua nilai-nilai islami yang ada pada seseorang atau masyarakat. Dan inilah target terakhir yang dicita-citakan oleh para agresor. (hal.7)</i></p> <p>‘After that, the success of <i>ghazwul fikri</i> mastering the minds and thoughts of the Islamic ummah means totally eliminating all Islamic values that exist in a person or society. And this is the last target aspired by the aggressors.’ (P.7)</p> |

Table 4.5
Semantic text on subtitle 2

| Elements of semantics | Discourse text |
|------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Agaknya sebelum kita melanjutkan pembicaraan tentang ghazwul fikri (invasi pemikiran), perlu kita pahami suatu fakta yang cukup penting yang berkaitan dengan topik ini; yaitu, bahwa musuh-musuh kita setelah berupaya berulang kali untuk memadamkan dakwah dan melenyapkannya dari</i></p> |

| | |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | <p><i>muka bumi.(hal.13)</i></p> <p>‘It seems that before we continue our discussion of ghazwul fikri (invasion of thought), we need to understand a fairly important fact related to this topic; namely, that our enemies after repeated attempts to extinguish the da’wah and eliminate it from the face of the earth.’ (P.13)</p> |
| <p>Detail</p> | <p><i>Kasus ini pernah terjadi setelah Rasulullah saw wafat. Orang-orang murtad mengira bahwa kepergian Rasulullah berarti berakhirnya dakwah beliau. Sebagai contoh, apa yang terjadi pada kerajaan ottoman yang disingkirkan secara kejam oleh Kemal Ataturk dari dunia islam. Contoh senada dengan ini sangat banyak, hampir tidak terhitung. Semuanya menegaskan kepada lawan dan kawan bahwa keberadaan islam akan berlanjut sampai hari kiamat. (hal.14)</i></p> <p>‘This case happened after the Messenger of Allah died. The apostates think that the departure of the Messenger of Allah meant the end of his da’wah. For example, what happened to the ottoman empire which was cruelly removed by Kemal Ataturk from the Islamic world. Examples in line with this are very many, almost uncountable. Everything confirms to opponents and friends that the existence of Islam will continue until the Judgment day.’ (p.14)</p> |
| <p>Purpose</p> | <p><i>Dengan ghazwul fikri ini, suatu bangsa dapat terkecoh dan terjauh dari nilai-nilai luhurnya; lalu mereka tidak mampu melihat berbagai masalah dan fakta secara benar, dengan demikian mereka juga susah membedakan antara lawan dan kawan. Setelah itu, secara pelan-pelan mereka jatuh ke dalam genggamannya para agresor.(hal.19)</i></p> <p>‘With ghazwul fikri, a nation can be deceived and furthest from its noble values; then they are not able to see various problems and facts correctly, so they are also difficult to distinguish between opponents and friends. After that, they slowly fell into the hands of the aggressors.’(p.19)</p> |

Table 4.6
Semantic text on page subtitle 3

| Elements of semantics | Discourse text |
|-----------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p align="center">Background</p> | <p><i>Islam adalah suatu agama yang membebaskan ummat manusia dari berbagai tekanan yang dapat meruntuhkan kepribadian dan kehormatannya sebagai manusia. Islam membolehkan, bahkan menganjurkan seseorang untuk bergaul dengan orang lain seperti pergaulan seseorang dengan saudaranya, tanpa melihat perbedaan status sosial, ekonomi, dan politik. (hal. 22)</i></p> <p>‘Islam is a religion that frees the Ummah from various pressures which can undermine his personality and honor as a human being. Islam allows, even encouraging someone to get along with others such as someone associates with his brother, without seeing differences in social, economic, and political status.’ (p. 22)</p> |
| <p align="center">Detail</p> | <p><i>Suatu hal yang aneh, setelah perang salib berubah dari bentuknya yang klasik kepada berbagai bentuk lain pada zaman modern, mereka masih saja menghasut bangsa mereka untuk memusuhi islam dan menganggapnya sebagai sumber bahaya. Hal itu (menurut mereka), karena islam membolehkan kekerasan dan pertumpahan darah. Sebagai contoh, memotong tangan pencuri, merajam pezina yang sudah kawin, dan menghukum mati orang yang membunuh dengan sengaja.(hal.32)</i></p> <p>‘A strange thing, after the crusade changed from its classical form to various other forms in modern times, they still incite their nation to hostile Islam and consider it as a source of danger. That is (according to them), because Islam allows violence and bloodshed. For example, cutting off the hand of a thief, stoning an adulterer who is already married, and executing a person who kills someone intentionally.’ (p.32)</p> |
| <p align="center">Purpose</p> | <p><i>Berdasarkan faktor diatas, maka ghazwul fikri dengan cara menyusup kedalam wilayah musuh adalah suatu uslub (metode) yang telah dipraktekkan sejak abad ke-15 masehi.(hal.46)</i></p> <p>‘Based on the above factors, then <i>ghazwul fikri</i> by infiltrating into enemy territory is a <i>uslub</i> (method)</p> |

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| | that has been practiced since the 15th century AD.’ (p.46) |
|--|---------------------------------------------------------------|

Table 4.7
Semantic on subtitle 4

| Elements of semantics | Discourse text |
|-----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Background | <p><i>Malapetaka besar (peristiwa terbunuhnya Khalifah Utsman bin Affan r.a.) ini menjadi lahan subur bagi munculnya berbagai dakwaan aneh yang jelas-jelas bertentangan dengan islam.(hal.49)</i></p> <p>‘This big disaster (the event of the killing of Caliph Uthman bin Affan r.a.) this becomes fertile land for the emergence of various strange indictment that were clearly contrary to Islam.’ (p.49)</p> |
| Detail | <p><i>Contoh lain, pengikut Maimun Al-Qaddah (Al-Maimunah), mereka membolehkan kawin dengan cucu perempuan dan putri saudara lelaki dan perempuan. Kemudian datang pula sekte Al-Kamiliah, termasuk sekte Syi’ah yang fanatik, kelompok ini mengkafirkan semua sahabat Rasulullah.(hal.50)</i></p> <p>‘Another example, followers of Maimun Al-Qaddah (Al-Maimunah), they allow marriage to granddaughters and daughters of brothers and sisters. Then came the Al-Kamiliah sect, including fanatical Syi’ah sects, this group disbelieved all the companions of Rasulullah.’ (p.50)</p> |
| Purpose | <p><i>Perlu diketahui, menyebarkan berbagai fitnah dan pertikaian antar kelompok bukanlah tujuan terakhir, itu hanya sarana untuk merobek-robek tatanan politik dan melumpuhkan kekuasaan islam. Hal tersebut tercermin pada sejumlah pergerakan aneh yang amat berbahaya.(hal. 56)</i></p> <p>‘Keep in mind, spreading slander and dissension between groups is not the final goal, it is only a means to tear up the political order and paralyze Islamic power. This is reflected in a number of strange movements that are very dangerous.’(p.56)</p> |

Table 4.8
Semantic on subtitle 5

| Elements of semantics | Discourse text |
|-----------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p align="center">Background</p> | <p><i>Setelah memahami berbagai hal yang lalu, mari kita tanya diri kita. Kenapa para agresor mampu memperdaya kita semudah itu, seolah-olah kita tidak mempunyai akal dan perasaan, dan seolah-olah kita menghadapi bahaya dengan mata tertutup? Kenapa kita lalai dan tidak berusaha bangkit untuk menghadapi bencana yang telah mengepung kita, dari atas, bawah, kiri dan kanan... kenapa?(hal.113)</i></p> <p>‘After understanding the various past things, let us ask ourselves. Why are aggressors able to deceive us so easily, as if we have no reason or feelings, and as if we face danger with our eyes closed? Why are we negligent and not trying to get up to face the disaster that has surrounded us, from above, below, left and right ... why?’(p.113)</p> |
| <p align="center">Detail</p> | <p><i>Manusia yang menjadi perhatian para agresor, pertama-tama individu dengan segala tingkatannya, mulai dari pemuda, bahkan mulai dari anak-anak sampai kepada orang tua bangsa. Pada setiap tingkat kehidupan para agresor berupaya mengepung dan menyerang. Bahkan dari segala penjuru, mulai dari rumah sampai ke sekolah, klub-klub olahraga, tempat-tempat diskusi, berbagai arena pertandingan olahraga, lokasi darmawisata, tempat camping, kantor, kampus, dan seumpamanya. (hal.114)</i></p> <p>‘Humans are the concern of the aggressors, first of all individuals of all levels, ranging from youth, even from children to old fart. At every level of life the aggressors try to surround and attack. Even from all directions, from home to school, sports clubs, discussion sites, various sports arena, field trips, campsites, offices, campuses, and so on.’ (p.114)</p> |
| <p align="center">Purpose</p> | <p><i>Ketika saya menulis risalah ini, saya sempat membaca dengan pilu yang mendalam. Seruan dewan pendiri Liga Muslim Dunia yang ditunjukkan kepada negara sahabat, Republik Somalia, agar jangan terjerumus ke dalam perangkap Marxisme dan berpegang teguh dengan agama yang mulia (islam). Waktu saya membaca surat itu, saya ngomong sendiri: “kita telah terlambat, para agresor telah</i></p> |

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| | <p><i>mendahului kita.” Namun berkat rahmat dan karunia Allah, pemerintah Somalia tanggap dan mengetahui adanya bahaya, lalu mereka mulai merubah sikap dan menanggapi seruan islam. (hal.126)</i></p> <p>‘When I wrote this treatise, I was able to read deeply. The call of the founding council of the World Muslim League was shown to the friendly country, the Republic of Somalia, so that it would not fall into the trap of Marxism and hold fast to a noble religion (Islam). When I read the letter, I said to myself: "We are late, the aggressors have preceded us." But thanks to Allah's grace and gift, the Somali government responded and learned that there was danger, then they began to change attitudes and respond to the call of Islam.’ (p.126)</p> |
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Table 4.9
Semantic on subtitle 6

| Elements of semantics | Discourse text |
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| Background | <p><i>Di segi ini, saya akan menampilkan suatu fakta yang pernah terjadi di negara saya (Mesir), yaitu munculnya propaganda yang meragukan prinsip khilafah (kekhalifahan) dalam pemerintah islam. Saat itu mulai timbul pembicaraan seputar khilafah ini sebagai suatu sistem untuk mengembalikan persatuan ummat, khususnya setelah para cendekiawan menyadari peranan zionisme dalam meruntuhkan khilafah utsmaniah (kerajaan ottoman). (hal. 127)</i></p> <p>Many people who do not know that ghazwul fikri has fields that can smoothly destroy Islam without realizing it.’</p> |
| Detail | <p><i>Bidang ghazwul fikri terbagi-bagi yaitu :</i></p> <ol style="list-style-type: none"> <i>1. Menimbulkan keraguan tentang efisiensi berbagai prinsip</i> <i>2. Merusak kultur Al-Quran</i> <i>3. Merusak keluarga</i> <i>4. Merusak kurikulum pendidikan</i> <p>‘The field of ghazwul fikri is divided into:</p> <ol style="list-style-type: none"> 1. Raises doubts about the efficiency of various principles 2. Damaging the culture of the Koran 3. Damaging the family 4. Damaging the educational curriculum’ |

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| Purpose | <p><i>Saya harapkan dengan membaca berbagai sampel tersebut, seseorang menyadari bahwa ia sudah terkepung. Tugas pertama yang harus dilakukan adalah melepaskan diri dari kepungan tersebut.(hal.132)</i></p> <p>‘I hope by reading these various samples, someone realizes that he is surrounded. The first task that must be done is to break away from the siege.’ (p.132)</p> |
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Table 4.10
Syntax

| Elements of syntax | Discourse text |
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| a. Additive (<i>dan</i> ‘and’,<i>atau</i> ‘or’) | <p>1. <i>Setiap orang yang tunduk dan patuh kepada kebatilan dicela oleh Al-Quran, dan orang tersebut dianggap menganiaya diri sendiri, serta di akhirat kelak tempat kembalinya neraka jahannam. (hal.5)</i></p> <p>‘Everyone who submits and obeys to evil is denounced by the Al-Quran, and the person is considered persecute of self, in the hereafter, the place of return of hell.’ (p.5)</p> |
| | <p>2. <i>Setelah itu, keberhasilan ghazwul fikri menguasai akal dan pikiran ummat islam berarti menghapus secara total semua nilai-nilai islami yang ada pada seseorang atau masyarakat. (hal.7)</i></p> <p>‘After that, the success of <i>Ghazwul Fikri</i> mastered the reason and mind of Muslims, means to completely eradicate all Islamic values that exist in a person or society.’ (p.7)</p> |
| | <p>3. <i>Bahwa agama ini akan tetap eksis, akan menang dan akan dilindungi oleh Allah; baik orang lain senang atau benci.(hal. 16)</i></p> <p>‘That this religion will still exist, will prevail and will be protected by God; either other people like or hate it.’ (p.16)</p> |
| | <p>4. <i>Untuk itu mereka menggunakan bermacam</i></p> |

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| | <p><i>sarana yang intinya merubah atau merusak fakta-fakta islam dan menggambarkan para pengikutnya dengan gambaran yang sangat jelek.(hal. 26)</i></p> <p>‘For this reason, they use various means that essentially change or damage the facts of Islam and describe their followers with a very ugly picture.’ (p.26)</p> |
| <p>b. Temporal (<i>selama</i> ‘as long as’, <i>sejak</i> ‘since’, <i>ketika</i> ‘when’)</p> | <p>5. <i>Peristiwa lain yang sangat mengagetkan musuh adalah, setelah penjajahan salibi di salah satu negeri islam –yang saya maksud Aljazair–selama 300 tahun.(hal. 15)</i></p> <p>‘Another event that really shocked the enemy was after salibi occupation in one of the Islamic countries - which I mean Aljazair–as long as 300 years’. (p.15)</p> <p>6. <i>Beliau mengatakan “selama Al-Quran ini masih ada, Eropa tidak akan sanggup menguasai wilayah timur, bahkan eropa sendiri tidak akan tenteram. . .”(hal. 17)</i></p> <p>‘He said "as long as Al-Quran is still in existence, Europe will not be able to control the eastern region, even Europe itself will not be peaceful. . ." (p.17)</p> <p>7. <i>Metode ini telah dipakai sejak datangnya kesempatan untuk menantang pemerintahan islam, yaitu telah wafatnya Khalifah Utsman bin Affan r.a.(hal.49)</i></p> <p>‘This method has used since the opportunity to challenge the Islamic government, namely the death of the caliph Utsman bin Affan r.a.’ (p. 49)</p> |

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| | <p>8. <i>Metode yang ditempuh oleh jamaah ahmadiyah sejak ia didirikan, adalah patuh dan setia kepada pemerintahan yang berkuasa (pemerintahan pendudukan Inggris). (hal.85)</i></p> <p>‘The method adopted by the ahmadiyah groups since he was founded, is obedient and loyal to the ruling government (English occupation government).’ (p.85)</p> <hr/> <p>9. <i>Uslub Ghazwul Fikri ini telah mulai dipakai ketika memuncaknya permusuhan antara Yahudi dan Kristen pada Abad ke-15.(hal.47)</i></p> <p>‘This <i>Ghazwul Fikri</i> method began to be used when mounting hostilities between Jews and Christians in 15th Century.’ (p.47)</p> <hr/> <p>10. <i>Tetapi, itu berarti bahwa kemampuan indera terbatas, dan ketika menetapkan suatu masalah ia membutuhkan faktor-faktor penunjang.(hal. 67)</i></p> <p>‘However, it means that the ability of senses is limited, and when defining a problem it need supporting factors.’ (p. 67)</p> |
| <p>c. Clausal (jika ‘If’)</p> | <p>11. <i>Akan tetapi, bila kita kaji sejarah dengan cermat, akan nampak bagi kita dengan jelas pihak-pihak yang berdiri di belakang berbagai pergerakan destruktif ini. (hal.59)</i></p> <p>‘However, if we examine history carefully, it will appear to us clearly the parties standing behind these destructive movements.’ (p. 59)</p> <hr/> <p>12. <i>Tapi, bila akidah lemah dan tak terpelihara, para agresor dengan gampang akan sampai ke benteng pertahanan. Dengan demikian terjadilah musibah.(hal. 62)</i></p> <p>‘But, if the aqedah is weak and not maintained, the aggressors will easily get to the stronghold. Thus a disaster happened.’ (p. 62)</p> |

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| <p>d. Contrast (<i>Tapi</i> 'But')</p> | <p>13. <i>Manusia bukanlah "rentangan" antara kera dan superman –beliau menyinggung pendapat Nietzsche. Tetapi, manusia adalah rentangan antara bumi dan langit yang dibangun oleh kodrat Allah.(hal.72)</i></p> <p>'Humans are not a "stretch" between apes and superman - he alludes to Nietzsche's opinion. But, humans are a stretch between the earth and the sky that was built by Allah nature.' (p.72)</p> |
| | <p>14. <i>Tapi, karena kepentingan dan target Qadiyaniah dengan pemerintah Inggris saling terkait, maka saya terpaksa menghormati dan melaksanakan berbagai perintahnya.</i></p> <p>'But, because Qadiyaniah interest and target with the English government were intertwined, I was forced to respect and carry out her various orders</p> |

Table 4.11
Stylistic

| Discourse text | Lexicon |
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| <p>1. <i>Itu hanya karena mereka tidak percaya apa yang kita yakini, yaitu bahwa agama ini akan tetap eksis. (hal. 16)</i></p> | <p>Can be seen by the author using a choice of certain words. Like the word '<i>eksis</i>' has the meaning of being present. Although in fact similar words are still available such as existence, presence, etc. but the word '<i>eksis</i>' more expresses the seriousness of the atmosphere built in the book.</p> |
| <p>2. <i>Berdasarkan kesadaran mereka terhadap pengaruh rohislam pada para pengikutnya. (hal.19)</i></p> | <p>Can be seen by the author using a choice of certain words. As the word '<i>roh islam</i>' means the passion for Islam. Although in fact similar words are still available such as surge, soul, spirit and so on but the word '<i>roh islam</i>' expresses more the compatibility of the meaning built in the book.</p> |

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| <p>3. <i>Setelah itu, secara pelan-pelan mereka jatuh ke dalam gengaman para agresor. (hal. 19)</i></p> | <p>the author uses a choice of certain words. Like the word '<i>agresor</i>' means attacker. Although in fact there are still similar words like invaders, careless, and so on, but the word '<i>Agresor</i>' expresses more compatibility in the atmosphere discussed in the book.</p> |
| <p>4. <i>Di sini saya tidak ingin berbicara panjang lebar tentang berbagai aliran destruktif. (hal. 34)</i></p> | <p>The author uses a choice of certain words. As the word '<i>alirandestruktif</i>' means to destroy. Although in fact similar words are still available such as negative, ugly, and so on but the word '<i>aliran destruktif</i>' is more formal to be used in an atmosphere built in the book.</p> |
| <p>5. <i>Sambil memperhatikan tangan-tangan jahil yang merusak agama Allah. (hal. 52)</i></p> | <p>The author uses a choice of certain words. As the word '<i>jahil</i>' means evil. Even though in reality similar words are still available such as naughty, nosy, and so on but the word '<i>jahil</i>' is more suitable for use in an Islamic atmosphere built in book.</p> |
| <p>6. <i>Ghazwul fikri tak obahnya seperti penyakit. (hal. 61)</i></p> | <p>The author uses a choice of certain words. As the word '<i>penyakit</i>' means depravity. Even though in reality similar words are still available such as damage, difficulties, problems and so on but the word '<i>penyakit</i>' is more suitable as a parable of words to be used in an atmosphere built in the book.</p> |

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| <p>7. Perbedaan pokok antara toleransi dan fanatik, seperti perbedaan kita terhadap kebenaran dan kebatilan di satu segi. (hal. 101)</p> | <p>The author uses a choice of certain words. As the word '<i>fanatik</i>' means extreme. Even though in reality similar words are still available such as militant, radical, obedient and so on, but the word '<i>fanatik</i>' is more suitable to be juxtaposed with the word tolerance in an atmosphere built in the book.</p> |
| <p>8. Kecuali setelah ada jaminan bahwa loyalitas orang-orang tersebut. (hal. 107)</p> | <p>The author uses a choice of certain words. As the word '<i>loyalitas</i>' means devotion. Although many similar words are still available such as obedience, sacrifice, loyalty and so on, but the word '<i>loyalitas</i>' is more suited to the atmosphere built in the book.</p> |

Table 4.12

| Discourse text | Metaphor |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Tetapi, yang paling penting ialah keluarnya orang-orang Inggris coklat dari Mesir. (hal.9)</p> | <p>The meaning '<i>Inggris coklat</i>' are Egyptian peoples who have been totally affected by Western thought.</p> |
| <p>2. Namun mereka tidak mampu mematikan cahaya Islam. (hal.13)</p> | <p>The meaning '<i>cahaya islam</i>' is the enemy of Islam will not be able to eliminate Islam from it adherents, if it has embedded faith in the hearts of Muslims.</p> |
| <p>3. Bahkan tanggung jawab sepenuhnya terletak di pundak kaum muslimin sendiri. (hal. 30)</p> | <p>The text '<i>di pundak</i>' have meaning that as a Muslim must be responsible for everything that has done in the world and must be a helper of the Allah religion in order to get the pleasure of Allah.</p> |
| <p>4. Semuanya berbicara seolah-olah manusia hanya terdiri dari perut dan kemaluan yang harus diisi dan dipuaskan, persis seperti binatang. (hal.40)</p> | <p>The text of '<i>binatang</i>' have meaning that humans, if life is only to satisfy the stomach by eating and to satisfy the genitals by having sex the same as animals but the author's intent,</p> |

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| | humans live not only for those two. |
| 5. <i>Segi ketuhanan yang tidak mati ini berada di awan, petir suaranya dan kilat senyumnya, dan kelak ia akan turun ke bumi. (hal.54)</i> | The meaning of the text ' petir suaranya dan kilat senyumnya ' is Ibnu Saba' glorified Ali as a god, so after Ali died, he believe that Ali was above the heavens and would return to earth to spread justice. |
| 6. <i>Ini mereka lakukan hanya untuk merobek-robek dan memecah belah umat Islam. (hal.63)</i> | ' merobek-robek ' is the text have meaning that fanatical about ethnicity that makes Muslims divided, because it only prioritizes their groups but other groups do not even though one aqeedah. |
| 7. <i>Si rambut emas, yang juga diberi gelar oleh gurunya Qadhin Arrasyid dengan "penyejuk mata dan pelipur lara". (hal.92)</i> | ' Si rambut emas ' have the meaning is women who have beautiful hair that fascinates all eyes of the man who is looking. |
| 8. <i>Mereka tak lebih hanya bunga kehidupan dunia, sedangkan bunga harus dipetik dan dicium, sebab ia diciptakan untuk dicium. (hal.92)</i> | ' Bunga ' is the text have meaning that women are only as satisfiers for male passions, which can easily be carried and kissed at any time. |
| 9. <i>Dunia islam telah menyaksikan invasi berbagai organisasi internasional terhadap islam dengan cara menyelusup ke dalam tubuh kaum muslimin berkedok slogan-slogan palsu; bagaiakan musang berbulu ayam. (hal.97)</i> | The meaning of text ' bagaiakan musang berbulu ayam ' is the enemy of Islam invades Muslim thought in a subtle way, gently but can change Muslim thoughts and behavior slowly without knowing that what influences is the opponent not the friend. |
| 10. <i>Sudah sejak lama buah hati kita, kita serahkan kepada musuh untuk mendidiknya. (hal.124)</i> | ' Buah hati ' is Beloved biological children but we believe it to strangers who hate Islam to educate them, finally Western thought has entrenched in the brains of my childrens. |



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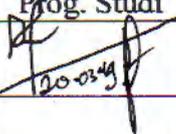
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Kredit Kumulatif : 154 SKS

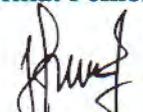
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Program Studi : Pendidikan Bahasa Inggris

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Sekaligus saya mengusulkan/menunjuk Bapak/Ibu :

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N P M : 1502050293
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Critical Discourse Analysis on the Book Ghazwul Fikri Written by Abdul Shabur Marzuq.

Pembimbing : Yusriati, SS, M.Hum

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3. Masa kadaluarsa tanggal : 27 April 2020

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Medan, 22 Sya'ban 1440 H
22 April 2019 M
Dekan

Dr. H. Elfrianto Nst, S.Pd, M.Pd.
NIDN : 0115057302

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Proposal yang diajukan oleh mahasiswa di bawah ini:

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N.P.M : 1502050293
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Critical Discourse Analysis on the *Ghazwul Fikri* Book Written by
Abdul Shabur Marzuq

Sudah layak diseminarkan.

Medan, Mei 2019

Disetujui oleh
Pembimbing

Yusriati, SS, M.Hum



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

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N.P.M : 1502050293

Prog. Studi : Pendidikan Bahasa Inggris

Judul Proposal : Critical Discourse Analysis on the *Ghazwul Fikri* Book Written
by Abdul Shabur Marzuq

Pada Sabtu, tanggal 18 bulan Mei tahun 2019 sudah layak menjadi proposal skripsi.

Medan, Juli 2019

Disetujui oleh:

Dosen Pembahas

Pirman Ginting, S.Pd., M.Hum

Dosen Pembimbing

Yusriati, S.S., M.Hum

Diketahui oleh
Ketua Program studi

Mandra Saragih S.Pd., M.Hum



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Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan-aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu Memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di Pustaka Bapak pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

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N P M : 1502050293
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Judul Penelitia : Critical Discourse Analysis on the Ghazwul Fikri Book Written by Abdul Shabur Marzuq.

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak kami ucapkan terima kasih.

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dekan

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14 September 2019 M

Kepala UPT Perpustakaan,



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