

**CRITICAL DISCOURSE ANALYSIS ON LINGUISTIC IDEOLOGY OF THE
NETIZEN’S COMMENTS ON MINISTER OF RELIGIOUS AFFAIRS’
SPEECH IN KOMPASTV YOUTUBE CHANNEL**

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

By;

NURSYAH YUNI KARTIKA
1802050047



UMSU
Unggul | Cerdas | Terpercaya

**FACULTY OF TEACHER TRAINING AND EDUCATION
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
MEDAN
2022**



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

LEMBAR PENGESAHAN SKRIPSI



Skripsi ini diajukan oleh mahasiswa di bawah ini:

Nama : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Critical Discourse Analysis on Linguistic Ideology of the Netizen's
Comments on Minister of Religious Affairs' Speech in Compastv
YouTube Channel

sudah layak disidangkan.

Medan, 03 September 2022

Disetujui oleh:

Dosen Pembimbing

Halimah Tussa'diah S.S., M.A

Diketahui oleh:

Dra. Hj. Syamsuyunita, M.Pd

Ketua Program Studi

Pirman Ginting, S.Pd, M.Hum



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238
Website :<http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id**

BERITA ACARA

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata - 1
Fakultas Keguruan Dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Panitia Ujian Skripsi Strata – 1 Fakultas Keguruan Dan Ilmu Pendidikan Dalam Sidangnya Yang Diselenggarakan Pada Hari **Kamis**, Tanggal **15 September 2022** Pada Pukul **08.30** WIB Sampai Dengan Selesai. Setelah Mendengar, Memperhatikan, Dan Memutuskan :

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in Kompastv YouTube Channel

Dengan diterimanya skripsi ini, sudah lulus dari ujian Komprehensif, berhak memakai gelar Sarjana Pendidikan (S.Pd)

Ditetapkan : (- A) Lulus Yudisium
() Lulus Bersyarat
() Memperbaiki Skripsi
() Tidak Lulus

PANITIA PELAKSANA



Dra. Hj. Kusumawati, M.Pd

Sekretaris

Dr. Hj. Dewi Kesuma Nasution, M.Hum

ANGGOTA PENGUJI :

1. Dr. Hj. Dewi Kesuma NST., M. Hum
2. Pirman Ginting S.Pd., M.Hum
3. Halimah Tussa'diah S.S., M.A

1.

2.

3.

ABSTRACT

This study discusses Critical Discourse Analysis of Linguistic Ideology Netizen Comments on the Minister of Religion's Speech on the KompasTV YouTube Channel. This research was conducted with the aim of finding out the ideology contained in a commentary using Van Dijk's theory. The data was taken from the comments column for the video of the Minister of Religion's speech entitled Minister of Religion Yaquut Cholil's Words About the Regulation of Mosque Loudspeakers Maximum 100 Decibels on the KompasTV YouTube Channel account. This type of research is descriptive qualitative about Critical Discourse Analysis using Van Dijk Theory. There are 2 dimensions to be analyzed, namely Macrostructure and Microstructure in Netizen comments, and ideological matters in comments. The results of the study found that in the Macro Structure, the topic was the pros and cons of the content of the speech of the minister of religion. Microstructural dimensions represent Schematic, Syntactic, Rhetoric, and Stylistic aspects. The comments of various netizens, from those who are pro to those who are against the minister of religion, can be learned to always be wise in responding to something

Keywords: Critical Discourse Analysis, Descriptive Qualitative, Van Dijk Model, Netizens Comments

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum Warahmatullahi Wabarakatuh

All praise to Allah SWT. Thanks to His Grace and Blessing, the researcher is finally able to complete the research entitled “Critical Discourse Analysis On Linguistic Ideology Of The Netizen’s Comments On Minister Of Religious Affairs’ Speech In Kompastv YouTube Channel”. Shalawat and salam are sent to the Lord of the Great Prophet Muhammad SAW, thanks to Him who leads people from the dark age to the bright era like today.

The researcher is of the opinion that without the assistance, encouragement, and guidance of many persons, this research cannot be completed. As the result, the researcher would like to extend her sincere gratitude to everyone who has helped, encouraged, and offered guidance during preparing this research, and therefore the researcher would like to thank;

1. Prof. Dr. Agussani., M.AP, the Rector of Universitas Muhammadiyah Sumatera Utara
2. Drs. Hj Syamsuyurita, M.Pd, the Dean of the Faculty of Teacher Training and Education, Universitas Muhammadiyah Sumatera Utara

3. Pirman Ginting, S.Pd., M.Hum, and Rita Harisma S.Pd., M.Hum the Head and the Secretary of English Education Department, for their administrative assistance in the process of completing the requirements needed in making this research.
4. Halimah Tussa'diah S.S., M.A the Supervisor who has helped in completing this research.
5. Muhammad Arifin, S.Pd., M.Pd., the Head of UMSU Library who has given permission to the researcher to conduct research in the library.
6. English Education Department Lectures who have shared significant guides and knowledge during the researcher's academic years.
7. Her beloved parents Nirwansyah and Nuraini S.Pd.
8. Her beloved family members; her brother Maulana Yusuf and Her Sister Nursyah Handayani.
9. Her best friends who have helped and supported the researcher; Muhammad Ikhsan Utomo S.Pd, Ajeng Rahayu S.Pd (Soon), Ridho Sahputra S.Pd, Eka Palupi Utami S.Pd, Glory Eksanti Algea S.Pd, Friska Triana S.Pd (Soon), Aulia Hermi Putri S.Pd (Soon), Abbiyu Alamsyah S,Pd, Ahmad Suki and the other classmates.

Finally, the researcher hopes that this research will be beneficial to both academics and other people. The researcher is fully aware that it is still far from ideal, as the result, any constructive criticism was highly appreciated in order to the advance of this research in the future

Wassalamualikum Warahmatullahi Wabarakatuh

Medan, Agustus 2022

**Researcher
Nursyah Yuni Kartika**

TABLE OF CONTENT

LEMBAR PENGESAHAN SKRIPSI	i
BERITA ACARA	ii
ABSTRACT	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENT	vii
LIST OF TABLES	x
LIST OF FIGURES	xi
LIST OF APPENDIXES	xii

CHAPTER I INTRODUCTION

A. Background of The Problem	1
B. Identification of The Problem	4
C. The Scope and Limitation	4
D. Formulation of The Problem.....	4
E. The Objective of Study	5
F. The Significance of Study.....	5

CHAPTER II LITERATURE REVIEW

A. Theoretical Framework	6
1. Critical Discourse Analysis.....	6

a. Action.....	7
b. Context	7
c. Historical.....	8
d. Power	8
e. Ideology.....	8
1. The Social Function of Ideologies	9
2. Ideology and Discourse Processing	9
3. The Variation Ideologies That Exist in The World.....	9
2. Van Dijk Theory	11
a. Macrostructure	13
b. Superstructure.....	14
c. Microstructure	15
B. Conceptual Framework	20
C. Previous Related Studies	22

CHAPTER III METHOD OF RESEARCH

A. Research Design	24
B. Source of The Data.....	25
C. Technique of Collecting the Data.....	25
D. Technique of Analysis Data	25

CHAPTER IV DATA AND DATA ANALYSIS

A. Data 27

B. Data Analysis 28

C. Research Finding 53

CHAPTER V CONCLUSION AND SUGGESTION

A. Conclusion..... 55

B. Suggestion 56

REFERENCES 57

APPENDIXES 62

LIST OF TABLE

1. The Elements Structure by Van Dijk Table	12
2. Summary of Finding.....	25

LIST OF FIGURE

1. Conceptual Framework	18
-------------------------------	----

LIST OF APPENDIXES

Appendix 1	: Minister of Religion Vidio Link
Appendix 2	: Netizen's Comments
Appendix 3	: Permohonan Persetujuan Judul Skripsi
Appendix 4	: Form K-1
Appendix 5	: Form K-2
Appendix 6	: Form K-3
Appendix 7	: Berita Acara Bimbingan Proposal
Appendix 8	: Berita Acara Seminar Proposal
Appendix 9	: Pengesahan Proposal
Appendix 10	: Surat Pernyataan
Appendix 11	: Lembar Hasil Pengesahan Seminar Proposal
Appendix 12	: Surat Keterangan
Appendix 13	: Permohonan Riset
Appendix 14	: Izin Riset
Appendix 15	: Surat Balasan Riset
Appendix 16	: Berita Acara Bimbingan Skripsi
Appendix 17	: Permohonan Ujian Skripsi
Appendix 18	: Pernyataan Keaslisan Skripsi
Appendix 19	: Surat Pernyataan
Appendix 20	: Surat Keterangan Bebas Pustaka
Appendix 21	: Curriculum Vitae

CHAPTER I

INTRODUCTION

A. Background of The Problem

Connecting with others is now simpler than ever, thanks to social media (Watson, 2020). Society and the media are interrelated. The influence of media on daily life is profound. People receive information from it (Tussa'diah, Anggaini, & Hasibuan, 2021). Online discussion forums provide direct dialogue on crucial issues between individuals and groups from various socioeconomic classes and backgrounds. Numerous comments were left on well-read news stories (Kolhatkar, 2019). One social media, especially YouTube Indonesia, was currently discussing the issue of the Minister of Religion which was considered to be blasphemy. On the social media account, there are many comments that respond to the contents of the video. People's opinions will always be influenced by the beliefs that shape their worldviews (Ramanathan, 2016). The specific ideology that motivates society remarks cannot be separated from those thoughts (Humairah, 2018).

Via social media Critical Discourse Analysis is a method of concluding the message being transmitted from the viewpoints of online users (Syifa, 2020). Linguistic Ideology refers to a globally shared point of view on the concept of language. The language is well-known for being utilized to infuse these messages into many types of writings. (Rovino, 2021) Language-related ideologies are opinions and attitudes about

language. Moral and politically charge descriptions of the nature, structure, and social function of language are known as language ideologies (Porras, 2022).

To find out how to evaluate ideology positively and negatively, it is necessary to analyze critical discourse (Sudar, 2013). Critical discourse analysis reveals hidden ideas or ideologies of a given speech from a linguistic perspective (Vahid, 2012). Overall, the findings demonstrate that critical discourse analysis can expose concealed information and ideas introduced into a discourse by the media and journalists (Humairah, 2018). Critical Discourse Analysis of social media was a form of conclusion from the point of view expressed by netizens in the comment column on the Kompastv YouTube channel which provided responses to the video of the minister of religion regarding to the ban on the volume of the call to pray (azan). Overall, the findings demonstrate that critical discourse analysis could expose concealed information and ideas introduced into a discourse by the media and journalists (Agustina, 2018)

Based on existing theories, Van Dijk's review of the critical discourse of analysis is a theory that was very close to this research. Critical Discourse Analysis, according to Van Dijk (1996), emphasizes strengths and weaknesses analogs made to social realities. As the result, Critical Discourse Analysis is used to compare discourse to other sciences such as politics, racism, gender, hegemony, culture, and social class. The focus of the research was on the critical discourse analysis principles of action, context, history, power, and ideology (Yant, 2019). A technique for connecting micro- to

macro-level language used to power and social inequality is the ideology of language (Porras, 2022). Several specialists have introduced and created numerous discourse analysis models, but Van Dijk's approach is the most popular (Alda Zafira, 2021).

In this research, the researcher used the Critical Discourse Analysis approach as a useful tool to analyze other problems in speech. The object of the research was taken from the comment of the Minister of Religious' speech. It was the Critical Discourse Analysis approach which was used to analyze comments from the video of the Minister of Religion's speech with the theory of Van Dijk. The theory was that there are three elements of text structure: macrostructure, superstructure, and microstructure. In addition, the researcher used ideological analysis in the comments of the speech. This research itself focused on the video commentary of the Minister of Religion's speech.

The selection of the video of the Minister of Religion's speech as the subject of research was motivated by the researcher's desire to find out ideological linguistics in a comment which was the opinion of netizens about the speech of the Minister of Religion. Another thing that motivated the researchers was that the video of the speech has gone viral and made Indonesian people, especially Muslims, affected by a negative assessment of the Minister of Religion.

B. Identification of The Problem

Based on the background described above, the researcher had several problems to identify. the problems were;

1. The Minister of Religion's speech made the Muslim Indonesians angry.
2. Many people blasphemed the Minister of Religion.
3. The people had difficulty to understanding critical discourse analysis used in Van Dijk Theory.

C. The Scope and Limitation

The scope of this research was Discourse Analysis used by netizens in commenting on the video of the Minister of Religion's speech on KompasTV YouTube entitled "Kata Menag Yaqut Cholil Soal Aturan Pengeras Suara Masjid Maksimal 100 Disabel" It was limited in Linguistic Ideology found in netizen's comments. The research used Van Dijk's theory which only focused on Macrostructure and Microstructure only

D. Formulation of The Problem

Based on the foregoing, the research had several problems which needed to be addressed. The problems were as follows;

1. What topics are discussed by netizens in the comment's column?
2. How was the comment realized in Macrostructure and Microstructure in netizen comment texts?

D. The Objective of the Study

1. To find out the underlying ideology is in a comment
2. To find out comments realized in Macrostructure and Microstructure in netizen comment texts?

E. The Significance of The Study

This research was expected to contribute to the linguistics area theoretically and practically as;

1. Theoretical: enriching linguistic studies in general, especially in Critical Discourse Analysis of ideological linguistics for improving the quality of English-language subject.

2. Practical

- a. Teachers: as information to increase their knowledge of discourse analysis, especially on the ideological linguistic material
- b. Students: as a source of data and a source of information to gain knowledge about ideological linguistics and knowledge in any ideology
- c. Readers/other researchers: as the reference sources or sources of information in conducting the same research with different objects and different points of view on ideological linguistics

CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

It has been explained in the previous chapter. That as the foundation for investigating the research problem, this chapter presents various pertinent theories. It contains the definition and the explanation of critical discourse analysis, Ideology, and Van Dijk Theory

1. Critical Discourse Analysis

Critical Discourse Analysis was merely an attempt to decipher a meaning that exists in both spoken and written language. According to Fairclough in Noverino (2015), CDA is a technique for analyzing texts to determine how language is changing. Van Dijk (2001:352) stated “Critical discourse analysis (CDA) was a sort of discourse analytical research that focuses on how text and speaking in the social and political context enact, reproduce-, and oppose social power abuse, dominance, and inequality. (Ilham, 2017).

CDA was a sort of discourse analysis that focuses on the study of how abuse of power, domination, and inequality are produced and rejected in social and political contexts through text or oral communication. CDA can be used to evaluate spoken or written content. CDA can also be used to establish new power, science, regulation, and normalization, which leads to hegemony.

True, discourse analysis examines the language itself, but it appears that there are other factors at play in the author's creation of the text, such as sociopolitical and cultural factors, as discussed in the preceding section. As a result, a translator must be sufficiently qualified to comprehend the text and its context before translating it to the target language. It would be disjointed if the culture in our source text translated freely to us regardless of the source text's context backdrop. (Darlan, 2017)

In critical discourse, language was viewed as a representation that molds specific topics, concepts, and ideologies. The Language was an important aspect of critical discourse analysis because it was utilized to see the power imbalances that exist in society. Action, context, history, power, and ideology are all significant aspects of Teun A. Van Dijk's critical discourse, as described by Fairclough and Wodak. The following are the five features of critical discourse: (Sujatmiko, 2020)

a. Action

Discourse can be thought of as an action or a conversation. Discourse was defined as something that has a goal, whether it impacts, disputes-, persuades, supports, or reacts.

b. Context

The context of discourse, such as setting, situation, incident, and condition, was rigorously examined in discourse analysis.

c. Historical

The ability to place the discourse in a historical context was a key feature of being able to comprehend the text.

d. Power

The element of power was considered in critical discourse analysis (power). Discourse takes the shape of writing, which is not perceived as natural or neutral, but as a sort of power interference.

e. Ideology

Ideology was a crucial notion that plays a role in critical discourse analysis. This was because the text and other forms are ideological expressions or reflections of certain ideologies. Ideology was constructed by dominating groups to reproduce and legitimize their dominance. In this context, Van Dijk sees discourse as a means for dominant organizations to persuade and communicate to the public about their power and dominance in overproduction.

1. Definition of Ideology

The first assumption was that all ideologies, whatever they are, are primarily some types of 'ideas,' or belief systems. This means, for example, that ideologies do not contain the ideological practices of societal institutions that are based on them as such. Second, there were no private ideas, just as there are no private languages. As a result, members of a collectivity of social actors share these belief systems. Third, ideologies are more fundamental or axiomatic than any type of socially shared ideas, such as sociocultural knowledge or social attitudes. Fourth, ideologies, as the socio-cognitive

underpinning of social groupings, were gradually learned and (sometimes) changed throughout a lifetime or a period, and hence must be reasonably stable. (DIJK, 2006)

2. The social functions of ideologies

First, they were the ultimate foundation of social group members' discourses and other social practices as group members. Second, they structure and ground the social images shared by members of (ideological) groupings, as above explains. Third, they serve as a socio-cognitive interface between groups' social structures (conditions, etc.) and their discourses and other social practices on the one hand, and their discourses and other social practices on the other. Fourth, they enable members to plan and coordinate their (joint) actions and interactions in light of the group's overall goals and interests.

3. Ideology and discourse processing

Ideologies were fundamental beliefs that underpin the common social representations of specific types of social groups. Discourse and other social behaviors were built on top of these representations. It's also been considered that ideas are mostly expressed and acquired through discourse, or verbal or written communication. When members of a group explain, inspire, or justify their (group-based) behavior, they usually do so through ideological discourse.

4. The various ideologies that exist in the world

- a. **Socialism:** Socialism was a social and economic theory that advocated for public ownership and control of property and natural resources rather than private

ownership and management. Individuals do not live or work in isolation, according to the socialist viewpoint, but rather in collaboration with one another. (Ball, 2022)

- b. Communism:** Communism was a political and economic ideology that opposes liberal democracy and capitalism, proposing instead a classless society in which the means of production are collectively held and private property is either non-existent or severely restricted. (Chen, 2022)
- c. Anarchism:** Anarchism was a political philosophy that questions the legitimacy of authority and power. Anarchism was primarily based on moral statements about the necessity of individual liberty, which was often interpreted as independence from oppression. Anarchists also advocate for a positive ideology of human flourishing based on the ideals of equality, community, and nonviolent consensus building. (Fiala, 2021)
- d. Fascism:** Fascism was a difficult political ideology to define. Fascism was a complicated and changing political philosophy that rose to popularity in Europe throughout the 1920s and 1930s. (Weisberger, 2021)
- e. Nationalism:** Nationalism was a political philosophy based on the belief that an individual's patriotism and devotion to the nation-state takes precedence over other personal or group interests. (Chon, 2022)
- f. Liberalism:** Liberalism was a political theory that considers the protection and enhancement of individual liberty to be the basic problem of politics. Liberals generally believe that government is required to protect individuals from harm

caused by others, but they also acknowledge that government can be a threat to liberty in and of itself. (Minogue, 2022)

- g. **Conservatism:** Conservatism was a political ideology that emphasizes the development and preservation of stable societies based on a power hierarchy centered on a traditional leadership class and a great respect for traditional values and institutions. Conservatism was unconcerned with the state's authority and does not strive to curb it. (D, 2021)

2. Van Dijk Theory

Discourse analytical study called critical discourse analysis (CDA) focuses on how text and talk in the social and political context act out, reproduce, legitimize, and oppose social-power abuse and injustice. Critical discourse analysts take an explicit stance with this type of dissident research in order to study, expose, and eventually combat societal inequalities. Due to its political commitment, CDA may also be viewed as a social movement of discourse analysts (Blackwell, 2015).

According to Van Dijk, there was a structure in a text that connects one structure to another structure. Van Dijk separates macro discourse into three elements: a structure that can be seen extensively through themes or subjects raised from a text; a structure that can be seen widely through themes or topics raised from a text; and a structure that can be seen widely through themes or topics raised from a text. Then there's the superstructure, which was a discourse structure that can be seen in a text's framework and how it's put together. Finally, the microstructure is the smallest structure of a discourse that can be seen or noticed from the smallest bit of a text, as

the name implies. Words, sentences, propositions, clauses, and visuals, for example (Ilham, 2017).

To explain and interpret a text, Van Dijk employed and took a linguistic analysis of vocabulary, sentences, propositions, and paragraphs. Van Dijk's research here, according to Eriyanto, relates textual analysis, which focuses solely on the text, to a more thorough understanding of how news text was generated in connection to individuals and society. At the next level, Van Dijk sees the text as a collection of interconnected structures. He separated it into three sections. The macro comes first. (Muslim, 2020)

Table 1. The elements structure by Van Dijk

Macrostructure
The global significance of an observable text from the topic/theme raised by a text
Superstructure
The framework of a text, such as the introduction, Contents, and conclusions
Microstructure
The local meaning of a text can be observed From the choice of words, sentences, and styles used by a text

A. Macrostructure

Thematic learning was described as a learning activity in which material from several areas is combined into a single discussion theme. (Rafida and Jamilah, 2020). The macrostructure of discourse is thematic. In other terms, Macrostructure was the talked or detailed issue or topic that serves as the foundation for the entire story. The major theme or topic of work was the subject of thematic analysis. Topics and themes were unique to any work or news source in that they describe and communicate social and psychological statements. The title and main paragraph in news or news express the macrostructure. (Pratiwi, 2020). The overall meaning that may be inferred from the theme or subject brought up by the use of language in a conversation is referred to as macro structure. Macrostructure was the element to show the theme or main idea of the text;

1. Theme/Topic

News article headlines and leads express the major issues (semantic macrostructures) as determined by the journalists, which may lead to the development of favored macrostructures of mental models. Thus, a protest could be seen as a breach of social norms or as a legitimate use of the demonstrators' democratic rights. In a similar vein, a violent attack could be seen as a kind of protest against the abuse of governmental authority or as an act of terrorism. Thus, when immigrants or minorities act negatively, it tends to be highlighted on the front page and in headlines that portray immigration as an alien invasion

The theme or topic, which focuses on the text's overall meaning, was a component of the macrostructure (Van Dijk, 1980). It indicates that macrostructure placed more emphasis on the overall meaning of the discourse's issue. The text's main focus was on the topic. It was because a discourse's overall meaning was characterized by its topic. The text's subject matter may include summaries, abstracts, titles, or headlines. Example: Some common themes in literature are "love," "war," "revenge," "betrayal," "patriotism," "grace," "isolation," "motherhood," "forgiveness," "wartime loss," "treachery," "rich versus poor," "appearance versus reality," and "help from other-worldly powers."

B. Superstructure

The superstructure was the second level of van Dijk's discourse analysis. This scheme belongs to the superstructure level. Discourse texts typically have a scheme or plot that begins with the introduction and ends with the conclusion (Muslim, 2020). According to Van Dijk, this superstructure is perceived as a single, cohesive entity. A journalist's strategy in arranging the composition of the news to achieve the flow that leads to the purpose of the news by prioritizing the pressures on the most important things, such as a report that preaches about student demonstrations that students want to highlight was a demonstration anarchist, the flow that will be written by the first journalist was the loss of the demonstration, the demonstrators' victims, When journalists want to convey the point of view of students who are demoing, the composition of the writing begins with the initial atmosphere of the demo, the reasons for the demo, the demo message to be conveyed to the cause of the demo's chaos, and

finally the public opinion in the sleigh that the demo goes peaceful. (Sahmeni, 2019). The superstructure was a discourse structure that may be seen in a text's structure and how it is put together whole (Darlan, 2017).

C. Microstructure

Microstructures with greater intricacy in the form of stylistics, semantics, rhetoric, and syntax. Semantics was a branch of linguistics that deals with the meaning of words. In the case of Van Dijk semantics, the goal was to suppress the meaning of the text by providing detailed information on one hand or making explicit and reducing information on the other. There were several ways to accomplish this. The background of text or news production was a factor that determines semantics. These aspects of the microstructure will be explained as follows.;

1. Semantic

The branch of linguistics known as semantics examines the meaning of words. The backdrop of the development of text or news was a factor that affects semantics in the study of Van Dijk semantics, which aims to obfuscate the meaning of the text by providing extensive information on one side or making explicit and decreasing information on the other (lyon, 1971: 1).

a. Background

The section of the news that can affect the semantics (meaning) that you wish to present was the background. The background of a news headline or event is typically stated as the setting. Which direction the journalist takes the audience's opinions depends on the context of the writing.

Example: She came from a working-class background. His background was in engineering.

b. Presupposition

When politicians and the media refer to the violence of protesters or the crime of minorities, they are using strong semantic features of discourse to implicitly state "facts" that may not be true. Presuppositions were a type of discourse component that were employed to bolster a text's intended meaning. Nearly analogous to background information intended to support an idea. Providing a premise that is thought to be true in an effort to justify an opinion is known as a presupposition (Muslim, 2020).

Example:

- *"The Cold War has ended"* presupposes that there was a Cold War.
- *'Tom's car is new'* presupposes that Tom exists, and he has a car.
- *Jane no longer writes fiction.* **Presupposition:** *Jane once wrote fiction*

2. Syntactic

Pronouns, coherence, and sentences make up the syntax. The used of both forms of sentences was acceptable in the example sentences "a teacher in a private school beats his students" and "students from one private school were beaten by his teacher," but it was clear which part of the sentence to emphasize since active sentences typically position a person as the subject of the response while passive sentences place a person as an object (Emi Sahmeni, 2019)

a. Coherence

The linkage or interweaving of sentences in a text was known as coherence. It was possible to connect two statements that each reflects a distinct truth to make them seem cohesive. As a result, when anything was connected, even unconnected variables might become related.

Example: Credit cards are **convenient**, but dangerous. People often get them in order to make large purchases **easily** without saving up lots of money in advance. This is especially helpful for purchases like cars, kitchen appliances, etc., that you may need to get **without delay**. However, this convenience comes at a high price: interest rates. The more money you put on your credit card, the more the bank or credit union will charge you for that **convenience**. If you're not careful, credit card debt can quickly break the bank and leave you in very dire economic circumstances!

b. Pronouns

When "we as a nation who want peace for this country" was used instead of "they as a nation that someone wants peace for this country," the sentence comes across as friendlier and denser. However, if "they as a nation that someone wants peace for this country" was said, the recipient feels distant and unfamiliar, which can lead to negative inferences or implied meaning (Sahmeni, 2019) also have ideological undertones that indicate how an individual perceives a fact.

Example: I love my dog because he is a good boy, the word he is a pronoun that replaces the noun dog.

3. Rhetoric

At the rhetorical level, a person's speaking or writing style was their strategy. How the speaker or writer conveys the message to the audience or general public. Illustrations and metaphors are components of rhetoric. Graphics were textual forms, whether they are colored or not, in capital or lowercase letters, large or small sizes, italics, bold, underlines, or numbers. Then, metaphors, specific phrases bolster the fundamental notion.

a. Graphics

Graphics was a part to examine the emphasis on the context presented (Nursanti, 2022)

Example: Thai people in general accept the **LGBT** community.

b. Metaphor

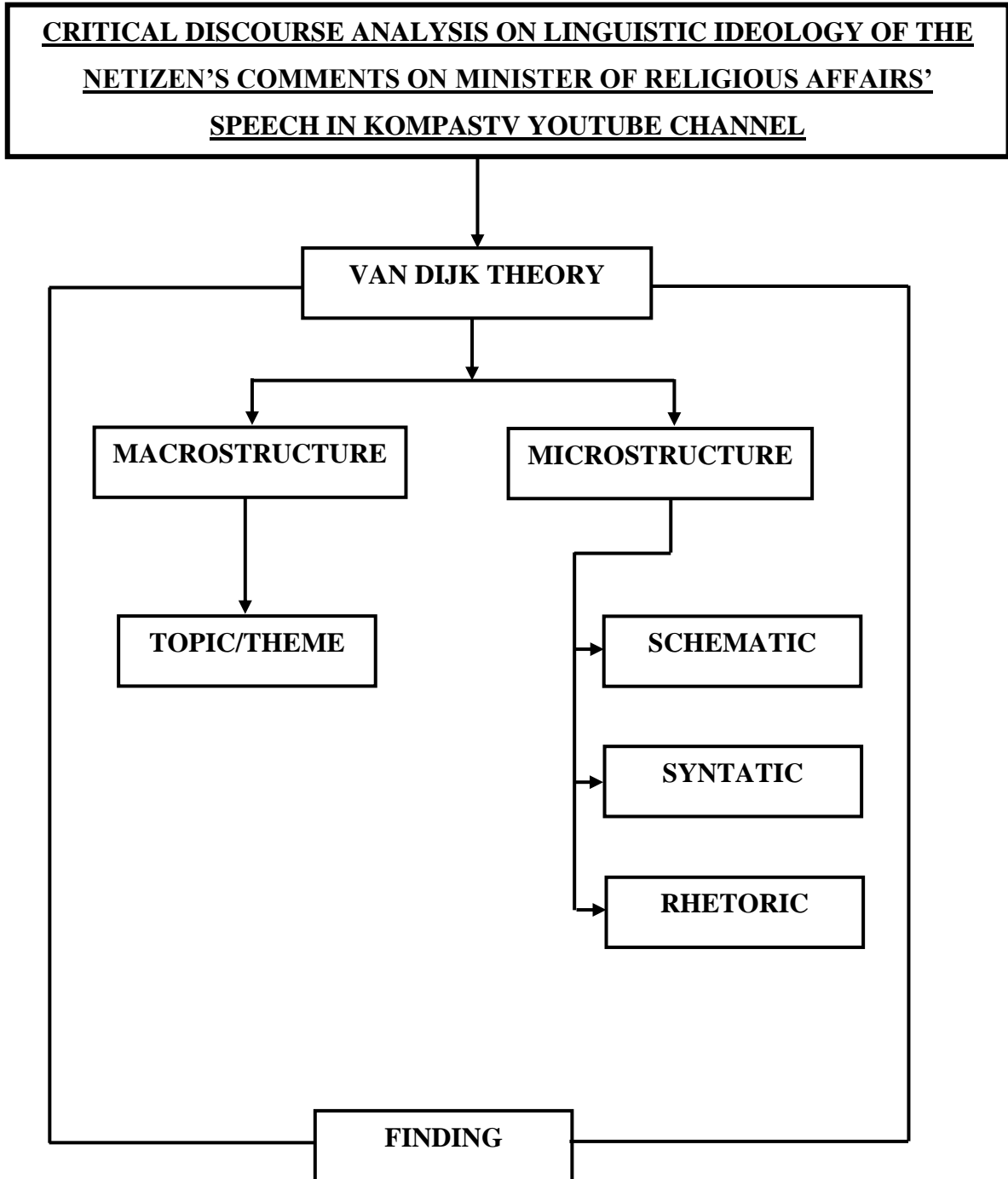
Metaphors are effective tools for giving concrete form to abstract mental concepts. By utilizing metaphors like "waves of immigrants," the abstract idea of immigration can be rendered more concrete and, consequently, more dangerous, causing other people to fear drowning in immigrants. Metaphor was a way of someone using figures of speech to convey ideas. This metaphor is meant to add variety or flavor to a news story.

Example: All the world's a stage, and all the men and women merely players. They have their exits and their entrances. America has tossed its cap over the wall of space.

c. Expression

In the discourse of influential speakers, the lexical expression of mental models may affect not just information but also opinions in the recipients' mental models. Expression manifested from the images/emoticons in the comments displayed in this discourse show expressions the creativity of writing this discourse in which the author inserts emoticons as an expression when writing.

Example: Symbols: express concepts of objects, persons, activities, abstract ideas

B. Conceptual Framework

Based on the conceptual framework, the researcher conducted a study focused on the content of netizens' comments regarding their responses to the video of the Minister of Religion on loudspeakers. The most popular discourse analysis model was the one developed by Van Dijk. How the book's structure and discourse techniques are employed to highlight a certain theme was one of the aspects of the text that was being investigated. Van Dijk provided a list of various complicated issues. The Van Dijk model's text structure, consists of Macrostructures and Microstructures (Abdul Azis Muslim, 2020).

C. Previous Related Studies

There are various previous investigations related to this research, like as;

(1) Ideology in Public Comments Towards News about Jakarta Election in Social Media (2018) by Liza Halimatul Humairah, Agustina, Ngusman, and Abdul Manaf. Published by the International Conferences on Education, Social Sciences and Technology. The purpose of their study was revealing ideology in public opinion about the Jakarta Pilkada discourse on social media. This study uses a qualitative-descriptive approach with content analysis methods, and was based on Norman Fairclough's theory of critical discourse analysis.

(2) Ideology in Politicians' Comments on DKI Jakarta Election Discourse in Twittpolitik Free People (2018) by Weli Sundari, Agustina Agustina, and Ermanto Ermanto published by the Advances in Social Science, Education and Humanities Research. The purpose of their study was to explain ideology in politician comments about the discourse of the DKI Jakarta regional election in the political rubric Free man.

(3) A Reflection of Linguistic Ideologies, Inequality, and Class: Language Shaming Practices on Facebook. A Reflection of Linguistic Ideologies, Inequality, and Class: Language Shaming Practices on Facebook by Kyrah Irish M. Porras published by the International Journal of English Literature and Social Sciences. The purpose of his study was endeavored to unpack indexical attributes commonly associat to English as well as language ideologies reflected through language shaming practices online. analyze language practices that embarrassed Filipino Facebook users through comments in response to the non-standard use of English, the general index value of

which was how to identify the use of English. Indexicality which was also intertwined with themes that emerge from the ideology of language that Filipinos manifest into English.

(4) Revealing Gender Inequality in Nissa Sabyan News Affair Videos Comment Space in Youtube: A Critical Discourse Study by Ayyatul Nisa Rahmadhan and Hamzah Hamzah published in the English Language & Literature Study Program of FBS Universitas Negeri Padang. The purpose of their research was to expose Nissa Sabyan's gender discrimination in the YouTube comments for news stories. The data came from negative remarks made by Indonesian internet users. The study's data were words, phrases, and sentences that had gender inequity and were discovered in the comments area. The hypothesis of Van Dijk is used in this investigation. The findings, the majority of Indonesian internet users solely criticize Nissa Sabyan in a negative way, focusing on her beauty, labeling her negatively, and mocked her for having someone else's husband.

(5) Critical Discourse Analysis on Linguistic Ideology Used on Billboards In Jakarta by Dery Rovino and Theresia Arianti published in the *Journal of English Language and Culture*. The purpose of their research was the use of the TACO framework to evaluate the linguistic ideology underlying the English used on local billboards. The findings demonstrated that English was frequently employed on regional billboards in a variety of non-normative, irregular lexical locations, spelling, and preference in the source language to certain Indonesian borrowing terms.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

Based on available research data from material written in comments on social media, the research method that will be used was qualitative research. In order to effectively written a methods section for a qualitative research skripsi, it was necessary to inform readers about the purpose of qualitative research, mention specific designs, thoughtfully consider the researcher's role in the research, draw from an ever-expanding range of data sources, adhere to specific recording protocols, use multiple steps of analysis, and mention methods for proving the accuracy—or validity—of the data (Creswell, 2014). Insofar as they were accurately representative of a community, group, or sample of informants or participants, the methodologies used in qualitative studies are helpful and reliable (Ningi, 2022). The research process includes the formation of study topics and methods, data collection that typically takes place with participants, data analysis that develops inductively from specifics to broad themes, and researchers' interpretation of the significance of the data (Creswell, 2009). For a qualitative research plan for the gathering and management of finding data, observation will be effective in qualitative research methodologies (Ayuen, 2015).

B. Source of the Data

The source of the data in this research was taken from the comments column for the video commentary of the Minister of Religion on the KompasTv Youtube Channel official website <https://www.youtube.com/watch?v=fbnnVvRWogM&t=4s> . The comments totaled 7040 comments and only 100 comments will be selected based on what will be analyzed

C. Technique of Collecting the Data

The data would be collected through several procedures, including;

- 1) Getting the comment text from the website <https://www.youtube.com/watch?v=fbnnVvRWogM&t=4s> there were a lot of commentary texts in this video, therefore it was chosen for this research.
- 2) Reading netizen comments and identifying the specific design to use. For this scheme, sentences and topics were related to ideology chosen.

D. Technique of Analyzing the Data

In relation to the research question, the researcher tried to use an analytical procedure based on interactive model by Creswell (2014).

- 1) Organizing and preparing data to the analysis. This involves copying the text results of netizens' comments, scanning materials, typing field notes, cataloging all visual materials, and sorting and organizing the data into different types depending on the source of the information.
- 2) Read or look at all the data. This first step provided a general sense the information and an opportunity to reflect on its overall meaning

- 3) Beginning coding all of the information. Coding is the process of arranging the data by enclosing sections of text or images in brackets and adding a word in the margins to represent each category (Rossman & Rallis, 2012).
- 4) Using the coding process to generate a description of the setting or people as well as categories or themes for analysis.
- 5) Preparing in advance for how the description and themes would be portrayed in the qualitative narrative.
- 6) Making an interpretation of the outcomes or findings in qualitative research is a final stage in the data analysis.

CHAPTER IV

DATA AND ANALYSIS

A. DATA

In this chapter, data was collected from several netizen comments in the YouTube video comments column from the Kompastv account. The number of comments taken as the sample were 100 comments. This comment would be analyzed to find the 2 dimensions of Van Dijk's theory, namely Macrostructure and Microstructure. The comments were divided into 5 topics consisting of; Disagreement about the Minister of Religion's Response, Netizen agreement on the Minister of Religion's Response, Advice, Tolerance form non-Muslims, and Bad wishes. In the Microstructure dimensions, the researcher took twenty comments to the analysis. The elements analyzed from the microstructure were Schematic, Syntactic and Rhetoric.

Table. 4.1 Summary of Finding

NO	Van Dijk Theory	Part	Total of Each
1.	Macrostructure	Disagreement about the Minister of Religion's Response	20
		Netizen agree on the Minister of Religion's Response	20
		Advice	10
		Tolerance form non-Muslim	10
		Bad Wishes	10
2.	Microstructure	Schematic	10
		Syntactic	15
		Rhetoric	10
TOTAL			105

B. DATA ANALYSIS

1. Macrostructure (Thematic)

a. Theme/Topic

A macrostructural component that concentrates on the text's overall meaning was the subject or topic. Topic/Theme can be summaries, headings, or titles.

Disagreement about the Minister of Religion's Speech

The community provided comments explaining that they did not agree with the statement of the Minister of Religion. With the sentence "not bothered" they state that they do not justify the statement made by the Minister of Religion.

1. tazkia aulia; *Justru dengan suara kumandang adzan hati kita menjadi tenang Masyaa Allah, ga ngerasa ke ganggu sama sekalipun mau suaranya sekeras apapun.*
2. Kioza: *Adzan itu merdu pak **gak ada yg terganggu**. Dari kecil saya di ajarkan untuk mnghentikan aktifitas apapun beberapa menit untuk mendengar adzan.*

Comments Analysis 1 & 2: This comment explains that he does not agree with the Minister of Religion. The Minister of Religion's statement that the call to prayer could be distracting was not approved by him. With the sentence "do not feel disturbed" shows that he does not agree.

3. Danny Solof: *Mau ngumpulin orang orang yg ketika mendegar **adzan hati menjadi tenang**.*
4. Hapsari: **Hati adem** tiap mendengar kumandang adzan.

Comments Analysis 3 & 4: The comment says that the sound of the call to prayer is a sound that calms the heart, meaning that there is no disturbance caused by the sound of the call to prayer.

5. Fachri Kotto; *Salam dari Aceh pak Yaqut, tidak ada ditemukan gangguan ketidak harmonisan yang diakibatkan suara Adzan, di ACEH YANG MAYORITAS MUSLIM*

Comments Analysis 5: This comment explains that no disturbance was found due to the sound of the call to prayer. The majority of the people of Aceh are Muslims. By saying this, it is clear that there are no people who feel disturbed.

6. Kioza: *Adzan itu merdu pak gak ada yg terganggu. Dari kecil saya di ajarkan untuk mnghentikan aktifitas apapun beberapa menit untuk mendengar adzan !.*
7. Rizki Kurniawan; *alhamdulillah masih mengumandangkan adzan dengan suara yang keras, dan tidak ada yang terganggu satupun*

Comments Analysis 6 & 7: In this comment it is explained that they are not disturbed by the sound of the call to prayer, which means they do not agree with the Minister of Religion's statement.

8. Hamada Hamada: *Bagi Orang Beriman suara Adzan adalah suara panggilan yang indah yang di nantikan untuk melaksanakan Sholat, bagi munafik di anggap sangat mengganggu*

Comment Analysis 8: This comment explains that people who think that the call to prayer is a nuisance is a hypocrite. Therefore, this comment is one of the comments that does not agree with the statement of the Minister of Religion.

9. Shafwani Akhyar: *Betapa indahnya dan senangnya saya mendengar adzan.. Apalagi suaranya keras dan penuh semangat, karna bertemu lagi dikewajiban yang harus ditegakkan seumur hidup.. (sholat) dan akan dipertanggung jawabkan diakhirat (kehidupan abadi)*

Comments Analysis 9: In this comment said that he likes to hear the call to prayer even though it is too loud. With such a statement, it means that he does not agree with the statement of the Minister of Religion.

10. AGP_oktav17: *Alhamdulillah seumur hidup sya selama ini, bahkan banyak juga saudara² kita yang minoritas bisa menerima itu ko, **dan nggak masalah** dengan suara adzan yang berkumandang*

11. Irwan Herwinda: *Sy sama sekali **tidak merasa terganggu** dengan suara adzan, mungkin hanya org² yg hatinya keras yg merasa terganggu, ini rupanya tanda² akhir jaman dimana kebenaran dianggap menjadi masalah.*

Comments Analysis 10: In this comment he explains that he has no problem with a strong call to prayer. Therefore, this comment is one of the comments that does not agree with the statement of the Minister of Religion.

12. Coba-coba: *Klo di tempat saya pak menteri, ada sekitar 8 toa yg bersamaan waktu adzan berkumandang, dari timur barat selatan utara dan mulai saya lahir sampai skrng ini **gak ada orang merasa terganggu**, bahkan klo adzan berkumandang mesin pabrik ditempat saya dimatikan, musik dimatikan.*

Comment Analysis 12: In this comment he said that in his area there were about 8 toa call to prayer sounding simultaneously and he was not bothered by the sound at all. Therefore, this comment is a comment that does not agree with the statement of the Minister of Religion.

13. Deni Romadhon: *Klo di suruh bayangin Saya malah lebih takut klo tidak ada adzan sama skali saya malah seneng jika ada suara adzan yng keras menurut saya **gak mengganggu** tp malah bikin adem terkadang saya malah ngrasa sedih dan terharu denger suara adzan karna saking indahnya.*

14. Olive Arifin: *Kami **tidak pernah merasa Terganggu** dgn suara adzan pak, justru memberikan semangat pada kita yg mendengarkan, agar bergegas sholat menjalankan kewajiban Kami.*

Comment Analysis 13: In this comment it is explained that he is more afraid if the call to prayer is not heard at all and he prefers to continue listening to the loud azan because he thinks it is more pleasant and he feels the loud azan makes his heart cold and the call to prayer is also a source of encouragement for him.

15. Athari Agus: *Saya **gakpernah merasa terganggu** kut..justru saya bangga dan senang kalau suara azan ramai dikumandangkan.*
16. Agung Nugraha: *Kami masarakat indonesia,sama sekali **tidak merasa terganggu** dengan suara Adzan,justru dengan terdengar nya suara adzan hati kami bergetar, ingat akan panggilan Allah untuk melaksanakan sholat 5 waktu... Semoga Allah melembutkan hati hati para pemimpin negara aminnn*

Comment Analysis 15 & 16: In this comment he explained that he was not bothered by the sound of the call to prayer. On the other hand, he was pleased with the sound of the call to prayer being loudly echoed. Thus, this comment includes comments that do not agree with the statement of the Minister of Religion.

17. Anca Tompo: *Sudah puluhan tahun kita dengar suara adzan **tidak ada yang terganggu** kok sebagaimana pun besarnya itu suara toa kenapa harus suara adzan lagi diurus selama ini tidak ada kok yang protes masalah adzan apalagi kita ini semua muslim dan tidak ada kok yang terganggu.*

Comment Analysis 16: In this comment it is explained that he has lived and heard the call to prayer for a long time, but he has never been disturbed by the sound. No matter how big the call to prayer, he will not be disturbed by it. So this comment is included in the comments that do not agree with the statement of the Minister of Religion.

18. Marwan 92: *saya umur 30 tahun.. selama itu pula saya **tidak pernah merasa terganggu** dengan suara azan.. jdi mohon maaf klo suara azan itu di anggap mengganggu saya tidak setuju itu.. mungkin hrus di tanyakan jg itu kepada yg bersangkutan sedari beliau kecill sampai menjadi menteri.*

Comment Analysis 18: In this comment it is clearly stated that he does not agree if the call to prayer sounds he finds it disturbing.

19. Bangsu Gobel1773: *Saya **tidak terganggu** pak Mentri,kalu merasa pak Mentri terasa terganggu Bunya kan aja musik yg keras2,saya orang muslim,kalu mendengar kan azan tubuh saya terasa gemetar,seolah2 Allah SWT dekat dengan aku, Allah maha besar. .*

Comment Analysis 19: In this comment it was stated that he was not bothered by the sound of the call to prayer. He felt more disturbed by the sound of music. Thus, this comment is one of the Kemtars who do not agree with the statement of the Minister of Religion.

20. Incri Uhuy: *Tenang masyarakat/penduduk negara Indonesia,di desa maupun di kota pasti tidak menggubris omongan iblis ini*

Comment Analysis 20: In this comment it is explained that the people in his village do not care about the words of the Minister of Religion. Indirectly he revealed that he did not agree with the statement of the Minister of Religion.

Based on the data obtained through the Macrostructure above, netizen comments on the KompasTV YouTube Channel with the title "Words of the Minister of Religion Yaquut Cholil about the 100 Decibel Maximum Mosque Loudspeaker Rules" have several main topics that make many netizens comment about the video. To support the main theme, several different topics were chosen from the comments of different netizens. The first topic to be discussed was the rejection of netizens' comments on the Minister of Religion's remarks regarding the rules for the volume of the call to prayer. The Minister of Religion said to limit the use of loudspeakers so as not to exceed the 100-decibel limit and the Minister of Religion also considered that the sound of the call to prayer that was too loud would disturb the community, especially non-Muslims. Therefore, most of the netizens rejected the rule. Many netizens who commented said they were not at all bothered by the strength of the call to prayer.

Netizens agree on the Minister of Religion's Speech

The public provides comments that are considered to agree with the statement of the Minister of Religion. Some sentences contain the form of agreeing to justify the statement of the Minister of Religion.

1. BAYU NUGRAHA; *Gus yaquut memang benar, namun kebenaran kadang pahit di sampaikan, Banyak yang menentang.*

Comment Analysis 1: This comment can be said that he supports the content of the talk of the Minister of Religion. There was the word "Gus Yaquut memang benar" to prove that he agrees with the content of the Minister of Religion's speech.

2. Prasetyo Utomo: *Jika menyimak apa yang disampaikan bapak Yaqud, saya kira tidak ada masalah apapun secara substansi. Logika yang dibawa juga rasional. Kenapa masyarakat pada kebakaran jenggot ya? Membaca Al-Qur'an itu bagus lho, tapi kalau bacaan kita ganggu orang sholat, itu juga jadi ga bagus. Artinya.*

Comment Analysis 2: In this comment it was said that he has no problem with speaking to the Minister of Religion. He said the substance or basis that it was wrong to talk about the Minister of Religion was wrong. He also said that reading the Koran was good, but if the reading of the Koran disturbs the prayer, it was also not good.

3. Coach Online: *“Semua harus diatur untuk **kepentingan Bersama**”*.

Comment Analysis 3: With a sentence like the comment above, it can be said that he supports the speech of the Minister of Religion which deals with the volume rules for the call to prayer.

4. Rappita Sihombing: *“**Terimakasih pak** untuk jiwa Nasionalisnya”*

Comment Analysis 4: In this comment he thanked the Minister of Religion because he considered the Minister of Religion's speech to be related to nationalism.

5. Benyamin Sianturi: *“Setelah saya dengar lengkap beritanya baru saya paham.. **Mentri ini benar kok**”*.

Comment Analysis 5: In this comment he justifies the speech of the Minister of Religion because he has heard the message in its entirety.

6. frank: ***Maju pak mentri anda adalah nasionalis nyata***

Comment Analysis 6: With the above comments contain the meaning of praise. The word real nationalist was considered a compliment from netizens for the Minister of Religion.

7. Rizki Michael: ***Pahami kata2 beliau dengan hati yang jernih , yang beliau bahas ialah suara nya bukan azan nya.***

Comment Analysis 7: In this comment he tried to convince other netizens not to misunderstand. He informed that what was discussed in his speech was about his voice, not the call to prayer.

8. Yudi Sugiarto: ***Salut buat Bapak Mentri Agama ...ini baru benar2 seorang Mentri Agama yang memang untuk semua Agama....TOLERANSI ANTAR AGAMA ..tidak ada yang merasa paling tinggi dan paling benar .saling menghormati...bukan mintanya dihormati yg lain tapi tidak mau menghormati yg lain ... Sekali lagi SALUT buat Bapak Mentri Agama.***

Comment Analysis 8: This comment contains praise for the Minister of Religion. He stated that the Minister of Religion like this was the minister for all religious people. He considered the Minister of Religion to have a spirit of tolerance for all religions.

9. Notre Dame: *Hanya Yaqut yang waras **Yaqut sudah benar** 100 kita dukung sepenuhnya Yaqut Islam sejati TOA ajaran sesat Nabi gak kenal TOA TOA*

Comment Analysis 9: In this comment he justified the contents of the speech of the Minister of Religion. He fully supports the decision of the Minister of Religion. He said that Toa or loudspeaker was a heresy because at the time of the prophet there was no Toa/speaker.

10. Suti Lah: *Memang segala sesuatu hrs ada aturannya....tapi banyak yg gak bisa diatur.....**semangat Pak Yaqut***

Comment Analysis 10: This comment confirms the rules said by the Minister of Religion. And he said that many people are unmanageable. And with the phrase "semangat pak Yaqut" which means that he supports the speech of the Minister of Religion.

11. Jatimwn joko: ***Prestasi yg cemerlang** @PakMentri disaat kebutuhan pokok pada naek Bapak berhasil "Menurunkan" volume Adzan Bravo Pak Mentri*

Comment Analysis 11: In this comment, he considered that what the Minister of Religion has done was an achievement.

12. Adam Rompis: *Setelah lihat video ini saya sadar **ga ada yg salah dari perkataan pak mentri** kalau di cerna degan akal yg sehat*

13. Benyamin Sianturi: *Setelah saya dengar lengkap beritanya baru saya paham..*

Mentri ini benar kok.

Comment Analysis 12 & 13: On this comment he approved the content of the Minister of Religion's speech. By saying that " ga ada yg salah dari perkataan pak mentri," he means that he agrees with what was said by the Minister of Religion

14. Daw rw: *betul sekali harus ada aturan itu krn sangat mengganggu.*

15. Tony MSG: *saya non muslim. jujur saya terganggu sekali bunyinya keras banget..*

apalgi wktu sakit gigi sampe saya nginep d hotel

Comment Analysis 14 & 15: In this comment it was clearly written that he justifies the speech of the Minister of Religion. And he also said that the call to prayer was very disturbing.

16. AWAN HOKI: *Penjelesannya baik2 saja . Tidak ada yg salah. Dimana letak*

salahnya, jadi bingung. Tidak dilarang cuma di atur kekerasan suaranya

Comment Analysis 16: From this comment, he explained that the content of the Minister of Religion's speech was not to ban the call to pray, but to limit the volume of his voice.

17. AtheNa Evolutions: *Saya setuju dengan menag yaqut.*

18. muhammad harowi *Saya setuju pak Menteri.*

19. Idul bobby Bobby: *Secara sadar saya setuju*

20. Anwar Azhari: *betul banget pak mentri kalau suara adzan yg sedang2 saja tdk terlalu keras terdengar lebih merdu dan enak didengarnya.*

Comment Analysis 17, 18, 19 & 20: On some of these comments they agree with the speech of the Minister of Religion. With the words "I agree and it's true" it shows that they agree with the regulations that will be decided by the Minister of Religion.

Regarding the previous topic, some netizens also agreed with the religious minister's speech. Some netizens agree that the call to pray which was considered disturbing to the community was justified by these netizens. Netizens who agreed with the religious minister's speech commented with words such as; I agree, Mr. Right. Good luck, sir. Netizens who are pro-religious minister's speech also tried to explain the meaning of the speech. They explained that the minister of religion did not prohibit the call to prayer, only that the volume would be limited so that it was not too loud.

Advice

Advice is Advice is a guide whose contents are in the form of lessons and are good in nature from speakers so that they can be used as references or reasons for friends to do something. Netizens gave comments in the form of advice for the minister of religion. advice in the form of personal opinions and beliefs. the advice given to netizens is related to the remarks conveyed by the Minister of Religion

1. Wahyu Gumilar Channel: *Alhamdulillah Saya terlahir sebagai muslim. Adzan itu panggilan untuk mengingatkan Kita, bahwa sesibuk apapun ada waktunya untuk selalu ingat Allah. Kapan Kita bekerja, istirahat dan beribadah.*

Comment Analysis 1: In this commentary, He advises that the call to pray a call to remind Muslims that the time for prayer has arrived. He gave advice that no matter how busy we were we must still ask Allah.

2. Rahman Maulana; *Serukanlah adzan kawan karena adzan adalah panggilan Allah.. tidak ada kata terganggu bagi orang beriman tatkala mendengar adzan ... allahuakbar.*

Comment Analysis 2: In this comment, the advice given was to ask people to keep calling the call to prayer because the call to prayer was Allah's call to Muslims. And he said that a believer will not be disturbed if he hears the call to prayer.

3. KOYOD MAD: *Tiada ada kalimat yg paling indah! selain panggilan adzhan.*

This comment explains that the call to prayer was the most beautiful sentence.

4. Hairullah; *Andai yang mengaku muslim menjadikan Al Qur'an dan as-sunah sebagai pedoman hidup, mungkin mereka bisa paham bagaimana muslim yang seharusnya Salam toleransi.*

Comment Analysis 3 & 4: In this comment it was explained that if a person who claims to be a Muslim makes the Koran as a way of life, they will understand how to be a true Muslim. Muslim.

5. Alma Jagat Jagat: *Percayalah suara azan itu sebuah Anugrah Rahmat buat semua Mahkluk dibuni ini.bila kalian terganggu dengan suara azan bagaimana Malaikat meniupkan terompetya..hati hati..Azan itu Anugrah.. untuk umat manusia.*

Comment Analysis 5: This comment contains advice that the call to prayer was a gift and mercy for living beings.

6. Hasan Basri Tanada: *Bagi umat Muslim suara adzan adalah panggilan jiwa untuk sholat 5 wktu, kita manusia yg terkadang hilaf dengan kesibukan duniawi bagaimana bila suara adzan tanpa pengeras suara yg terdengar?.*
7. Sam Raayan: *Saya kira tidak ada aturan dan tidak perlu utk mengatur suara memandangkan adzan.. Suara adzan adalah peringatan, panggilan dan ajakan seorang muslim utk melaksanakan sholat 5 waktu. Semakin keras adzan dikumandangkan, maka semakin terdengar, tergugah atau terketuk hatinya seseorang supaya menjalankan sholat.. Lakum diinukum waliyadin.. Jangan memancing mancing keributan jika ingin hidup tenang. Saling memahami dan menghargai antar umat beragama itu jauh lebih indah dan sejuk.*

Comment Analysis 6 & 7: For the comments 7 and 8. In this comment, the advice contains the sound of the call to prayer which means the call to prayer 5 times. He said

that the louder the call to prayer, the louder it will be and can knock on someone's heart which was intended to open the day for Muslims to immediately pray.

8. A-BETTA SHOP: *Kita sekolah diajarkan untuk bisa saling menghargai, menghormati dan bertoleransi antar umat beragama. Lah sekarang diajarkan untuk mempetak-petakan.*

Comment Analysis 8: In this comment the advice given was about tolerance. We must be able to respect and respect each other between religious communities. Even though we have different religions, we still have to tolerate each other.

9. Tazkia Aulia: *Dengan suara adzan berkumandang justru kita diingatkan ya klo menurut aku, sesibuk apapun kegiatan kita klo Uda terdengar suara adzan berhenti dlu dari kegiatan tersebut setelahnya baru dilanjut, itu saking terasa terhormatnya suara adzan yaitu panggilan dari Allah dan pengingat untuk beribadah kpd nya.*

Comment Analysis 9: This comment contains advice that no matter how busy our activities were, if we have heard the call to prayer, it would be better to stop doing activities. After the call to prayer is finished, continue to do the activity. He also said that the call to prayer was a call as a reminder to enter prayer times for Muslims.

Tolerance from non-Muslims

Tolerance is an attitude of respecting and respecting differences between human beings. there are some netizens from non-Muslims who gave comments that did not agree with the statement of the minister of religion

1. Monton Game; *Saya non muslim, tapi saya tidak pernah terganggu dengan suara adzan atau tadarus pada bulan ramadhan bahkan saya senang sekali mendengarkannya.*

Comment Analysis: In this comment he admits that he is non-Muslim and he is not bothered by the sound of the call to prayer. Even he was happy to hear it. He is non-Muslim and he likes voices calling Muslims to worship. This is what is meant by a tolerant comment.

2. sanjay Vikram; *saya non muslim, tapi bagi saya suara adzan tidak mengganggu sama sekali, malahan bisa membantu saya mengingat waktu tanpa melihat jam, tidak ada yang salah sebagai masyarakat yang heterogen kita harus saling menghormati.*

Comment Analysis 2: In this comment it is explained that he considers the call to prayer as a tool to help him remember the time without having to look at the clock. This netizen is a non-Muslim and he is not bothered by the sound of the call to prayer.

3. Andhika; *Saya non muslim tapi suka dengerin adzan...dan tidak merasa terganggu”*

Comment Analysis 3: In this comment he explains that he is non-Muslim and is not bothered by the call to prayer.

4. Muhammad Riski: *maaf bung husen keluarga saya campuran ada yg non muslim dan muslim kebanyakan yg mengingat kan saya abang ipar saya yg non muslim.. dia pun pernah bertanya tidak pernah terganggu soal adzan tersebut.*

Comment Anaysis 4: In this comment it is explained that his family is Partial and Muslim, then he asked his brother about the sound of the call to prayer and his non-Muslim brother was not disturbed by the sound of the call to prayer.

5. Bli Nanke: *Walaupun berbeda kultur, budaya, kepercayaan dan keyakinan, aku sama sekali tidak merasa terganggu, selamat beribadah saudaraku. Hidup rukun damai sejahtera, BHINEKA TUNGGAL IKA NKRI HARGA MATI.. Wassalam.*

Comment Analysis 5: In this comment it is explained that he is not bothered by the sound of the call to prayer even though he has different cultures, cultures and beliefs.

6. Aljer Ratu: *Ah..gua non muslim tpi nggak merasa terganggu..justru tiap kali azan..keingat masa kecil..dan menjadi alarm pagi.*

Comment Analysis 6: In this comment, the dai says that he is not bothered by the sound of the call to prayer even though he is not a Muslim.

7. Merlince Kotouky: *Dari papua..... Saya non muslim tapi Bagi saya adzad itu alaram terbaik rumah saya jauh dari area keramaian tapi suara adzadnya kedengaran sampe rumah Dri bangun pagi, terus makan siang juga bunyi adzad Bru tempo makan ,dan sore mau keluar juga tunggu bunyi adzad bru sadar kalau sdh sore Klo volume adzad di kurangi berarti harus rajin* lihat jam*

Comment Analysis 7: In this comment he explains that the call to prayer is his best alarm. He could realize the time when he heard the call to prayer. These non-Muslims think that the call to prayer is the alarm.

8. New Channel: *yang non muslim aja gak merasa terganggu, ada yg salah dalam ke islaman anda pak, hati mu mati*

Comment Analysis 8: In this comment, the dai says that he is not bothered by the sound of the call to prayer even though he is not a Muslim.

9. Aljer Ratu: *Ah..gua non muslim tpi nggak merasa terganggu..justru tiap kali azan..keingat masa kecil..dan menjadi alarm pagi*

Comment Analysis 9: In this comment he explained that the sound of the call to prayer did not bother him at all, even when he heard the sound of the call to prayer he would remember his childhood.

10. Merlince Kotouky: *Dari papua..... Saya **non muslim** tapi Bagi saya adzad itu alaram terbaik rumah saya jauh dari area keramaian tapi suara adzadnya kedengaran sampe rumah Dri bangun pagi, terus makan siang juga bunyi adzad Bru tempo makan ,dan sore mau keluar juga tunggu bunyi adzad bru sadar kalau sdh sore Klo volume adzad di kurangi berarti harus rajin* lihat jam.*

Comment Analysis 10: In this comment it is explained that he considers the call to prayer as a tool to help him remember the time without having to look at the clock. This netizen is a non-Muslim and he is not bothered by the sound of the call to prayer.

Several non-Muslim netizens also commented on the contents of the speech. There were some non-Muslim netizens who disagree with the minister of religion's speech. They are not disturbed by the sound of the call to prayer. There were non-Muslim netizens who think that the call to pray was their suggestion to see the time without having to look at the clock. In the comments, they state their identity that they are non-Muslims.

Bad Wishes

Bad wishes is a bad comment made by netizens for the Minister of Religion. with the words that the Minister of Religion said made the community start doing bad things for the Minister of Religion

1. Robi Al-malik: *Tunggu azab aja, kalau seseorang terganggu dengan adzan beat arti telinganya ada setannya,jangan samakan adzan dengan suara2 yg lain,*
2. Mamat Pelor: *Semoga pak Mentri diberi Azab segera seberat berat nya*

3. Mamat Pelor: *Semoga pak Mentri diberi Azab segera seberat berat nya*

Comment Analysis 1, 2 & 3: In this comment he explains that people who are disturbed by the sound of the call to prayer will get punishment

4. Beng-Beng: *Inilah iblis berwujud manusia harus dimusnahkan.*

Comment Analysis 4: In this comment he stated that the Minister of Religion was a demon in human form because of the words of the Minister of Religion which he did not like.

5. Annikkurniati Anik: *Semoga yg membuat aturan tersebut mendapat azab dari Allah swt.*

Comment Analysis 5: In this comment he explains that people who are disturbed by the sound of the call to prayer will get punishment

6. Bima Wicaksono: *Sangat pas dan tepat dalam pengambilan aturannya tinggal pengambilan nyawanya saja*

Comment Analysis 6: In this comment it is explained that he hopes the life of the Minister of Religion is taken or indirectly he wants the Minister of Religion to have his life taken away.

7. Deddy Prakaya: *Sepnjng NKRI nt manusia sprti ini yg mengatur volume suara adzan.. Inilah manusia2 yg di akhirat nt akan di azab oleh Allah.*

Comment Analysis 7: In this comment he explains that people who are disturbed by the sound of the call to prayer will get punishment

8. Aztronvel: *Kl pak menteri terganggu dgn suara keras adzan.. semoga Allah mencabut nikmat pendengaran telinga pak menteri biar pak menteri nyaman.*

Comment Analysis 8: At this comment, Netizens hope that the hearing of the Minister of Religion is revoked.

9. Fendy Wira 69: *Semoga pak Mentri tidak lagi mendengarkan suara adzan..mungkin itu lebih baik buat Anda pak*

Comment Analysis 9: In this comment, netizens hope that the Minister of Religion will not hear the call to prayer again.

10. Bima Saputra: *Semoga Allah secepatnya menegurnya aamiiiiinnnnnnnn*

Comment Analysis 10: In this comment, netizens hope that the Minister of Religion can be relieved, which means that God gave him a trial because of the words he said.

There was a statement from the Minister of Religion regarding the sound of the call to prayer which was considered disturbing, so some netizens made blasphemous comments about him. Indonesian netizens even offered bad prayers for the Minister of Religion. Some netizens hope that bad things will happen to the Minister of Religion, which he wrote through the comments. One of the hopes that netizens want to convey

was that the hearing of listening to religion was revoked so that they no longer listen to the sound of the call to prayer.

2. MICROSTRUCTURE (Schematic)

a. Background

In the semantic microstructure, there was a background. Background was an element that contains the reader's point of view. The background generally applies written reasons for their opinion. from the background can analyze the intent and purpose of the author.

The background of the atmosphere in this commentary discourse was the anxiety of netizens about the new rules that will be made by the minister of religion regarding the volume level of the call to prayer. Most netizens don't agree with the rules. Furthermore, in semantics there is a presupposition.

Data 1: *Ant-80 Kami tidak merasa terganggu dgn suara azan pak . Justru mendengar suara azan hati saya merasa sejuk .allohhu akbar.*

Data 2: *Saya tidak pernah terganggu dengan suara adzan pak... Allahuakbar*

MoR: *ya sura suara ini apapun suara itu ya ini harus kita atur supaya tidak menjadi gangguan ya, speaker musholla masjid monggo dipakai silahkan tetapi tolong diatur agar tidak merasa terganggu*

Analysis: In ant-80's and Rapsan Jani comment he commented that he was not disturbed by the sound of the call to prayer. commenting like that because the Minister

of Religion said any sound must be regulated so as not to interfere. The sound referred to by the Minister of Religion is the sound of the call to prayer.

Data 3: *Fachri Kotto Salam dari Aceh pak Yaqut, tidak ada ditemukan gangguan ketidak harmonisan yang diakibatkan suara Adzan, di ACEH YANG MAYORITAS MUSLIM*

MoR: *Begini, aturan ini dibuat semata mata hanya untuk membuat masyarakat kita semakin harmonis, meningkatkan manfaat.*

Analysis: Facri Kotto commented that the people of Aceh did not feel any disturbance regarding the sound of the call to prayer. She said Aceh remains harmonious. He made such comments because the Minister of Religion said that the rules for sounding the call to prayer were carried out to make society harmonious.

Data 4: *Sanjay Vikram saya non-Muslim, tapi bagi saya suara adzan tidak mengganggu sama sekali, malahan bisa membantu saya mengingat waktu tanpa melihat jam, tidak ada yang salah sebagai masyarakat yang heterogen kita harus saling menghormati.*

MoR: *Speaker musholla masjid monggo dipakai silahkan tetapi tolong diatur agar tidak merasa terganggu, agar niat menggunakan toa menggunakan speaker sebagai sarana sebagai wasilah untuk syiar melakukan syiar tetap bisa dilaksanakan tanpa harus mengganggu mereka yang mungkin tidak sama dengan keyakinan kita berbeda kira-kira kita hruslah hargai itu.*

Analysis: Sanjay Vikram commented that he was a non-Muslim who does not feel disturbed by the loud sound of the call to prayer. He even said that the call to prayer was his tool to see the time without having to look at the clock. He made this comment because the Minister of Religion said that votes must be regulated so that those who do not share the same belief as us (Islam) do not feel disturbed.

b. Presupposition

Presupposition was a statement that was used to confirm the meaning of a text and has an attempt to confirm an idea by providing a premise that was believed to be true.

MoR: *agar niat menggunakan toa menggunakan speaker sebagai sarana sebagai wasilah untuk syiar melakukan syiar tetap bisa dilaksanakan tanpa harus mengganggu mereka yang mungkin tidak sama dengan keyakinan kita*

Data 1: *Tony MSG saya non muslim. jujur saya terganggu sekali bunyinya keras banget.. apalagi wktu sakit gigi sampe saya nginep d hote*

Analysis: Tony MSG's comments confirm the assumptions made by the Minister of Religion. Religion assumes that a sound that is too loud (azan) can disturb non-Muslim communities. This statement was justified by one of the non-Muslim netizens commenting that he was a non-Muslim and was disturbed by a loud voice (azan). The Minister of Religion considers the sound of the call to prayer that is too loud and can disturb the community.

MoR: *“Oh iya-iya itu kemarin kita sudah terbitkan surat edaran pengaturan kita tidak melarang masjid mushollah menggunakan toa tidak silahkan karena kita tau tuh bagian dari syiar agama islam ya, tetapi ini harus diatur tentu saja diatur bagaimana volume speakernya itu toanya itu enggak boleh kenceng kenceng 100 Desibel maksimal diatur bagaimana kapan mereka bisa mulai menggunakan speaker*

Data2: *Ronald Adipura 100db adalah batas ambang suara yg relevan & jelas, tidak akan menjadi tidak terdengar kok. Seluruh pedoman dari Menag sebenarnya memang sudah diperhitungkan . Jika banyak yg gak sepakat, mungkin memang baiknya hal ini disosialisasi ke pengurus setempat utk dilakukan standarisasi. Krn masih banyak masyarakat kita yg belum dewasa dan gampang terprovokasi , Ya gitulah . Sama tergantung daerahnya juga. Ada yg batas volume wajar, ada jg yg sangat keras . Kesadaran & pengawasan dari pengurus setempat harus di maksimalkan.*

Analysis: Ronald Adipura confirmed the assumption of the Minister of Religion's speech regarding the volume limit. The Minister of Religion said that 100db was the limit of the sound allowed for the call to prayer and that assumption was confirmed by Ronald Adipura by writing a comment saying that 100db was the threshold of relevant and clear voices that could be heard.

3. MICROSTRUCTURE (Syntactic)

a. Coherence

Coherence was a transitory phrase that joins sentences together with conjunctions.

1. AGP_octav17: *Alhamdulillah seumur hidup saya selama ini, **bahkan** banyak juga saudara² kita yang minoritas bisa menerima itu ko, dan nggak masalah dengan suara adzan yang berkumandang*
2. Sinta AHA: *Pak, kita tinggal di negara yg penduduknya mayoritas muslim **bahkan** terbanyak di dunia. Dan dr zaman nenek moyang jg g ada yg terganggu dan g ada yg mempermasalahkan hal ini. Hujan saja begitu menghormati suara azdan. Smg Allah senantiasa tetap membimbing Bapak dlm menerapkan kebijakan. Aamiin*

Comment Analysis 1 & 2: In this comment, we find coherence in the form of the word "Bahkan" Conjunctions used to connect two sentences whose meanings will strengthen each other and improve their quality.

3. Ijan Pahlevi: *saya malah senang kalo dengar suara adzan, iqomah, sholawat, pembacaan Al-Qur'an. **karena** itu membuat hati saya ter enyuh dan berpikir kalo udah adzan sholat di nanti² itu kepikiran terus, hidup terasa resah.*

Comment Analysis 3: In this comment found the coherence of "Karena". This conjunction is used to give a reason for the connection of the previous sentence.

4. Musampa: *Seandainya bilal bin Rabbah Tau hal ini **Mungkin** sekarang masih sedih karena suara adzan pertama beliau dulu dikumandangkan dengan keras*

Comment Analysis 4: In this comment the coherence found in the form of the words "Mungkin" and "Karena". These conjunctions are useful for expressing possibilities and giving a reason.

5. CoolShot Sleepz: *Suara azan itu indah, dan memenangkan bagi yg benar2 mendengarkan, dan panggilan Allah untuk bertemu umatnya, jangan pernah melarang- larang azan karna azan akan terus berkumandang seperti apapun kau coba menghentikannya.*

Comment Analysis 5: In this comment, coherence is found in the form of "Karna". These conjunctions are used to give reasons to clarify the previous sentence.

6. Changhong Tv: *Alhamdulillah sya seneng mendengarkan suara adzan dan Manfaatnya mendengarkan suara adzan itu sngat bnyak pd umat manusia.*
7. Julian Dini: *Alhamdulillah masih bisa mendengarkan suara azan dan insyaallah selalu senang mendengar seruan azan.*
8. Gagego Original Store: *Hanya iblis dan pengikutnya yang merasa terganggu dengan seruan Adzan. Bahkan Meraka akan lari terbirit birit mendengar seruan Adzan.*

Comment Analysis 6, 7 & 8: In this comment found the coherence of "and". These conjunctions are used to join 2 sentences.

9. Bambang Irawan: *Denger adzan subuh di perkampungan dgn sawah dan sungai dgn gemericik air, betapa merdunya dan indahnya suasana saat itu.*

Comment Analysis 9: In this comment found coherence "dengan". The conjunction with is used to join 2 sentences.

10. Wardi Putra : *Pada masyarakat mayoritas muslim pasti pada senang jika mendengar suara adzan pak menaaaag!*

Comment analysis 10: In this comment found the "If" coherence. These conjunctions are useful for providing requirements as a connection from sentence 2.

b. Pronouns

Pronoun was word that can replace a noun and a noun phrase. Pronouns function to avoid repeating the same noun that was previously mentioned.

1. Oliv Arifin: “**Kami** tidak pernah merasa Terganggu dgn suara adzan pak, justru memberikan semangat pada kita yg mendengarkan, agar bergegas sholat menjalankan kewajiban **Kami**”

Comment Analysis 1: In this comment text, netizens used pronouns that are placed in different contexts such as the example of a comment from Oliv Arifin ***Kami** tidak pernah merasa Terganggu dgn suara adzan pak, justru memberikan semangat pada kita yg mendengarkan, agar bergegas sholat menjalankan kewajiban **Kami***. The word "**Kami**" means a people who are not disturbed by the sound of the call to

prayer. This confirms that the public is not disturbed by the sound of the call to prayer that is too loud.

2. Menara Tinggi: “Coba telinga **kalian** dengar, mentri bilang sebelum dan sesuah azan. Berarti yg dipermasalahkan diluar azan.”

Comment Analysis 2: Then in the comments Menara Tinggi *Coba telinga **kalian** dengar, mentri bilang sebelum dan sesuah azan. Berarti yg dipermasalahkan diluar azan.* The word **Kalian** means the people who commented on the video. The words "You guys here confirm that Menara Tinggi asking netizens who commented to listen to the video properly

3. Mahmud rs: “Hebat, semoga **ente** di berikan Hidayah olh ALLAH SWT”.

Commnet Analysis 3: Then on Mahmud's Comment rs *Hebat. Semoga **ente** diberikan hidayah olh ALLAH SWT.* The word **ente** in the comment was intended for the minister of religion who gave a speech in the video.

4. Luak Ganteng: *Ya Allah... Jangan sampai engkau menurutkan azabmu pada negeri ini ya Allah...Ampuni kami ,engkaulah pemilik alam semesta ini ya Allah... Sudah seharusnya mengeraskan suara mengagungkanmu melalui adzan kerenamu ya Allah*

Comment Analysis 4: In this comment, the pronoun "Engkau" is found where the word “engkau” means to express the object "Allah”.

5. Ahmad: *Alhamdulillah kenyataannya tidak terganggu...semoga kita tetap dijaga keimanan kita..Amin*

Comment Analysis 5: In this sentence, the pronoun "we" is found which is used to describe everyone who reads the comment.

6. MICROSTRUCTURE (Rhetoric)

a. Graphics

Graphics were parts of elements that are emphasized or highlighted by someone who can be observed from the text.

Zg Channel: *Orang sekarat pun.. bila mendengar suara puji2an atau adzan tidak merasa terganggu.. malah menyejukkan hati nya.. **menag O2N***

The graphic shown in this news was an abbreviation of "menag O2N" which means "Menteri Agama oon(bodoh)" which shows the emphasis that the Minister of Religion was not smart

b. Metaphor

Metaphor was the way communicators used figures of speech or similes in discourse. metaphor was also an expression that has no real meaning.

1. Bima Saputra: *Semoga Allah secepatnya **menegurnya** aamiinnnnnn.*
2. Incrit Uhuy: *Tenang masyarakat/penduduk negara Indonesia,di desa maupun di kota pasti tidak menggubris omongan **iblis** ini.*

While the element of metaphor was an expression word. Which was not the real meaning. The words the author chose were "menegurnya" and "iblis". The word "menegurnya" was a word used for a human context, but netizens who commented made this word context for the creator. And the word "Devil" is defined as the minister of religion. Netizens made up the word iblis to give a nickname to the Minister of Religion. The devil meant in the comment is to say that the Minister of Religion has evil behavior like the devil.

c. Expression

Expression was a picture of feelings embodied through pictures/emoticons in a comment

1. LUAK Ganteng: *Ya Allah... Jangan sampai engkau menurutkan azabmu 🤔 pada negeri ini ya Allah... Ampuni kami ,engkaulah pemilik alam semesta ini ya Allah... Sudah seharusnya mengeraskan suara mengagungkanmu melalui adzan krenamu ya Allah 🤔*
2. Musampa: *Seandainya bilal bin Rabbah Tau hal ini Mungkin sekarang masih sedih 🤔 karena suara adzan pertama beliau dulu dikumandangkan dengan keras*

Comment Analysis 1 & 2: And the expression on the author of the comment was aimed at giving emoticons. various kinds of emoticons were given in the comments. the first one was emoticon 🤔,

3. Tekfia Mahardi: 🙏 *semoga Allah memberikan kekuatan bagi yang masih Istiqomah, dan memberikan kesembuhan untuk telinga" yang masih sakit saat mendengar adzan*
4. Reza Ridho: Gua mah baik doa yg terbaik buat lord paduka dinasti Sanghyang Yaqut, Semoga di panjangkan umur Yaqut sampe hari kiamat 🙏 kan nanti meninggal nya ga di sholatin,ga di adzanin

Comment Analysis 3 & 4: Then, 🙏 which name was Pray. The netizen made a prayer and expressed it through the emoticon.

5. Faisal Akbar: *Hati-hati pak, jangan samakan suara adzan dengan suara hewan* 😡

Comment Analysis 5: Then, 😡 which name was angry. netizens give angry emoticons to express or clarify that the comments he gave were angry

6. Jatimwn joko: *Prestasi yg cemerlang @PakMentri disaat kebutuhan pokok pada naek Bapak berhasil "Menurunkan" volume Adzan Bravo Pak Mentri* 👍

Comment Analysis 6: Then 👍, which name was sip. The meaning of this expression was to express that something was good.

7. Eli Susanti: *Suara Adzan emng seharusnya sekencang mungkin d kumndangkan biar terdengar seluruh manusia...Seindah-indahnya Suara adalah Suara Adzan Panggilan Dari Allah Subhanahu Wata'ala tuk melaksanakn perintah sholat...*

Allaahumma sholi'alla Sayyidina Muhammadin wa ala Alihi wa Shohbihi wa

Salim...Wallahu'alam Bishowab 🙏

8. Rappita Sihimbing : *Terimakasih pak untuk jiwa Nasionalisnya* 🙏

Comment Analysis 7 & 8: And then 🙏 which means to beg. which means to beg. The netizen pleaded for his prayer request to be granted.

9. Aje 86: suara azan bisa menenangkan hati....tapi suara kamu bisa naikin orang marah...pahamkah bestie.... 😏

Comment Analysis 9: In this comment, an emoticon was found 😏 that meant to make fun of.

10. Cah Lasem: Suaranya adzan yang keras saja belum tentu bisa membangunkan orang2 yg tak ada niat untuk sholat... apalagi kalau suara adzan tak terdengar...tak bisa membayangkan bagaimana negeri ini 🤔

Comment Analysis 10: At this Comment 🤔, an emoticon was found, which means confused.

C. RESEARCH FINDING

The main purpose of this research was to find out the things that underlied the ideology of netizen comments. After analyzing the results of these netizen comments, the findings could be presented as mentioned below:

1. In the Macrostructural elements, five themes were found to represent the comments of netizens, namely; Disagreement about the Minister of Religion's Response, Netizen agreement on the Minister of Religion's Response, Advice, Tolerance form non-Muslims, and Bad wishes.
2. In the Schematic section Microstructure elements were found Background and Presupposition. The background and presupposition data were searched based on the contents of the speech of the Minister of Religion and was investigated for comments that touch on the speech.
3. In the Microstructural elements of the Synthetic section, there were comments that contained with Coherence and Pronouns. On Coherence, netizens used the word even, possible and because that was included in a sentence in his comments. Netizens also use pronouns in their comments to replace the words of the object they were targeting.
4. In the Rhetoric section microstructure elements are found Graphics, Metaphors, and Expressions. In the comments of netizens who used abbreviations to express something, likewise, with Metaphor. There were netizens who used figurative words

to express something they wanted to say. Netizens also applied emoticons to describe the feelings they were experiencing

CHAPTER V

CONCLUSION AND SUGGESTION

1. Conclusion

- a. Critical Discourse Analysis on Linguistic The ideology of the netizen comments analyzed uses Van Dijk's theory.
- b. Van Dijk's theory has 3 dimensions, namely; Macrostructure, Superstructure and Microstructure. However, in this research there were, only 2 elements used, namely Macrostructure and Microstructure.
- c. From 7040 netizen comments, the researcher chose 100 comments to be analyzed. 75 comments for Macrostructure data, 20 comments for Microstructure and 5 comments for analyzing the ideology underlying the content of the comments.
- d. The form of Ideology that was realized in netizen comments on the Macrostructural Dimension was through the 5 selected themes, Disagreement about the Minister of Religion's Response, Netizen agreement on the Minister of Religion's Response, Advice, Tolerance from non-Muslims, and Bad wishes. Ideological Forms that were related to the microstructure dimension were presented through a choice of words, phrases, and sentences.

2. Suggestion

- a. Social media is one source of information that is easily accessible to everyone. One of the locations for someone's information is through the comment column on a social media account. It will be better if we provide educational comments so that readers can take their lessons.
- b. For netizens, it will be better if they listened to the content that is heard until it is finished first and then is commented so that there are no misunderstandings. and try to make comments not inflammatory or hateful

REFERENCES

- Abdul Azis Muslim, M. R. (2020). ANALYSIS OF TEUN'S DISCOURSE A. VAN DIJK IN TELLING THE PEOPLE'S MIND "ELECTION OF UNPAD RECTORS: OMBUDSMAN DISCOVER TWO MALAADMINISTRATION". *Journal of Language Education Research*, 74.
- Agustina. (2018). Ideology in public comments towards news about Jakarta election in social media. *International Conferences on Education, Social Sciences and Technology*, 338.
- Alda Zafira, H. M. (2021). Critical Discourse Analysis of Teun A. Van Dijk's Model against Online News "The Decline in Refinery Profits Threatens to Increase Oil Prices. *ournal of Arabic Language Teaching, Linguistics, and Literature*, 277.
- Ayuen, M. (2015). Qualitative Data Collection and Management methods. *Research Gate*, 4.
- Ball, T. (2022, April 11). *Britannica*. Retrieved from [britannica.com: https://www.britannica.com/topic/clientelism](https://www.britannica.com/topic/clientelism)
- Blackwell, W. (2015). *The Handbook of Critical Discourse Analysis*. New Delhi: Blackwell Publishers Ltd .
- Chen, J. (2022, Maret 19). *Investopedia*. Retrieved from [investopedi.com: investopedia.com/terms/c/communism.asp](https://investopedia.com/terms/c/communism.asp)
- Chon, H. (2022). *Britannica*. Retrieved from [britannica.com: https://www.britannica.com/topic/nationalism/European-nationalism](https://www.britannica.com/topic/nationalism/European-nationalism)
- Creswell, J. W. (2009). *Research Design Qualitative, Quantitative and Mixed Methods Approaches*. Los Angeles: SAGE.
- Creswell, J. W. (2009). *Rsesarch Design Qualitative, Quantitative and Mixed Methods Approaches*. Los Angeles: SAGE.
- Creswell, J. W. (2014). *Research Design Qualitative, Quantitative and Mixed Methods Approaches*. Los Angeles: SAGE.
- D, A. (2021, Oktober 20). *Study*. Retrieved from [Study.com: https://study.com/academy/lesson/conservatism-history-ideology-and-influence.html](https://study.com/academy/lesson/conservatism-history-ideology-and-influence.html)

- Darlan, S. (2017). Critical Discourse Analysis in Translation. *Journal of English Teaching as a Foreign Language*, 35.
- Darlan, S. (2017). Critical Discourse Analysis in Translation. *JETAFL (Journal of English Teaching as a Foreign Language)*, 35.
- DIJK, T. A. (2006). Ideology and discourse analysis. *Journal of Political Ideologies*, 116.
- Emi Sahmeni, N. (2019). Using Critical Discourse Analysis (CDA) in Media Discourse Studies. *Journal of Research and Innovation in Language*, 41.
- Fiala, A. (2021, October 26). *Stanford Encyclopedia of Philosophy*. Retrieved from plato.stanford.edu: <https://plato.stanford.edu/entries/anarchism/>
- G, R., & S F, R. (2012). Learning in the field: An introduction to qualitative research. *Thousand Oaks*.
- Holt, T. J. (2020). Examining the Online Expression of Ideology. *Terrorism and Political Violence*, 1.
- Humairah, L. H. (2018). Ideology in public comments towards news about Jakarta election in social media. *International Conferences on Education, Social Sciences and Technology*, 338.
- Humairah, L. H. (2018). Ideology in public comments towards news about Jakarta election in social media. *International Conferences on Education, Social Sciences and Technology*, 388.
- Ilham. (2017). Critical Discourse Analysis in Translation. *Journal of English Teaching as a Foreign Language*, 35.
- Ilham. (2017). Critical Discourse Analysis in Translation. *JETAFL (Journal of English Teaching as a Foreign Language)*, 35.
- Kolhatkar, V. (2019). The SFU Opinion and Comments Corpus: A Corpus. *Springer Journal*, 156.
- Minogue, K. (2022, Mei 23). *britannica*. Retrieved from britannica.com: <https://www.britannica.com/topic/liberalism>
- Muslim, A. A. (2020). ANALYSIS OF TEUN'S DISCOURSE A. VAN DIJK IN TELLING THE. *Journal of Language Education Research*, 71-80.

- Muslim, A. A. (2020). ANALYSIS OF TEUN'S DISCOURSE A. VAN DIJK IN TELLING THE PEOPLE'S MIND "ELECTION OF UNPAD RECTORS: OMBUDSMAN. *Journal of Language Education Research*, 74.
- Muslim, A. A. (2020). ANALYSIS OF TEUN'S DISCOURSE A. VAN DIJK IN TELLING THE PEOPLE'S MIND "ELECTION OF UNPAD RECTORS: OMBUDSMAN DISCOVER TWO MALAADMINISTRATION. *Journal of Language Education Research*, 77-79.
- Ningi, A. I. (2022). Data Presentation in Qualitative Research: The Outcomes of the Pattern of Ideas with the Raw Data. *INTERNATIONAL JOURNAL OF QUALITATIVE RESEARCH*, 196.
- Nursanti, R. R. (2022). Political-persuasive speech of Indonesian social affairs minister: Critical discourse. *LITERA*, 9-22.
- Porras, K. I. (2022). A Reflection of Linguistic Ideologies, Inequality, and. *International Journal of English Literature and Social Sciences*, 238.
- Porras, K. I. (2022). A Reflection of Linguistic Ideologies, Inequality, and Class: Language Shaming Practices on Facebook. *International Journal of English Literature and Social Sciences*, 238.
- Porras, K. I. (2022). A reflection of Linguistic Ideologies, Inequality, and Class : Language Shaming Practices on Facebook. *International Journal of English Literature and Social Sciences*, 238.
- Pratiwi, V. U. (2020). News Text on Kompas.com Media of Covid-19 and the Underlying Conspiracy Theory: A Teun Van Dijk's. *Budapest International Research and Critics Institute-Journal*, 3896.
- Ramanathan. (2016). Application of Critical Discourse Analysis in Media Discourse Studies. *The Southeast Asian Journal of English Language Studies*, 21.
- Rossmann, & Rallis. (2012). *Learning in the field: An introduction to qualitative research*. Thousand Oaks: SAGE.
- Rovino, D. (2021). CRITICAL DISCOURSE ANALYSIS ON LINGUISTIC IDEOLOGY. *Journal of English Language and Culture*, 2.
- Sahmeni, E. (2019). Using Critical Discourse Analysis (CDA) in Media Discourse Studies. *Journal of Research and Innovation in Language*, 40-41.

- Sahmeni, E. (2019). Using Critical Discourse Analysis (CDA) in Media Discourse Studies: Unmask the Mass Media. *Journal of Research and Innovation in Language*, 39-45.
- Sudar. (2013). Discourse Analysis of Speech Ideology of Teachers and Students in English Classroom of Senior High School in Purworejo. *Jurnal Pengembangan Humaniora*, 13.
- Sujatmiko. (2020). Van Dijk Modelling on Critical Discourse Analysis. *ELTICS (ENGLISH LANGUAGE TEACHING AND ENGLISH LINGUISTICS) JOURNAL*.
- Sujatmiko. (2020). Van Dijk Modelling on Critical Discourse Analysis. *ELTICS (ENGLISH LANGUAGE TEACHING AND ENGLISH LINGUISTICS) JOURNAL*, 5.
- Sujatmiko. (2020). Van Dijk Modelling on Critical Discourse Analysis (A Study on Mata Najwa Program 'Gara-Gara Tagar' In Trans 7 In September 5th 2018). *ELTICS (ENGLISH LANGUAGE TEACHING AND ENGLISH LINGUISTICS) JOURNAL*, 7.
- Sujatmiko. (2020). Van Dijk Modelling on Critical Discourse Analysis (A Study on MATA NAJWA PROGRAM 'GARA-GARA TAGAR' in Trans 7 in September 5th 2018). *ELTICS (ENGLISH LANGUAGE TEACHING AND ENGLISH LINGUISTICS) JOURNAL*, 7.
- Sujatmiko. (2020). Van Dijk Modelling on Critical Discourse Analysis (A study on Mata Najwa Program Gara Gara Tagar in Trans 7 in September 5 2018. *English Language Teaching and English Linguistics*, 7.
- Sumarlam, V. N. (2020). News Text on Kompas.com Media of Covid-19 and the Underlying Conspiracy Theory: A Teun Van Dijk's Critical Discourse Analysis. *Budapest International Research and Critics Institute Journal*, 3897.
- Syifa, N. (2020). NETIZEN COMMENTS ON PRESIDENT JOKO WIDODO'S. *JURNAL ILMIAH AQUINAS* , 141.
- SYIFA, N. (2020). NETIZEN COMMENTS ON PRESIDENT JOKO WIDODO'S INSTAGRAM POST: A CRITICAL DISCOURSE ANALYSIS. *JURNAL ILMIAH AQUINAS*, 142.
- Tussa'diah, H., Anggaini, E., & Hasibuan, S. H. (2021). CODE SWITCHING UTTERANCES OF PUBLIC FIGURES'. *Professional Journal of English Education*, 513-520.
















- Vahid, H. (2012). The Power Behind Images : Advertisemnet Discourse in Focus. *International Journal of Lingusitics*, 4.
- Watson, E. (2020). #Education: The Potential Impact of Social Media and Hashtag Ideology on the Classroom. *Research in Social Sciences and Technology*, 41.
- Weisberger, M. (2021, November 29). *Live Science*. Retrieved from livescience.com: <https://www.livescience.com/57622-fascism.html>
- Yant, N. P. (2019). ANALISIS WACANA KRITIS TEUN A. VAN DIJK PADA TEKS. *Jurnal Imiah Pendidikan dan Pembelajaran*, 357.

APPENDIXES

Appendix 1 Minister of Religion video link

<https://www.youtube.com/watch?v=fbnnVvRWogM&t=17s>

Appendix 2 Netizen's Comments

-  Tazkia Aulia • 6 bln lalu
Justru dengan suara kumandang adzan hati kita menjadi tenang Masyaa Allah, ga ngerasa ke ganggu sama sekalipun mau suaranya sekeras apapun
-  Sanjay Vikram • 6 bln lalu
saya non muslim, tapi bagi saya suara adzan tidak mengganggu sama sekali, malahan bisa membantu saya mengingat waktu tanpa melihat jam, tidak ada yang salah sebagai masyarakat yang heterogen kita harus saling menghormati.
-  Andhika • 6 bln lalu (diedit)
Saya non muslim tapi suka dengerin adzan...dan tidak merasa terganggu
-  ant -80 • 6 bln lalu
Kami tidak merasa terganggu dgn suara azan pak . Justru mendengar suara azan hati saya merasa sejuk .allohhu akbar....
-  Kioza • 6 bln lalu
Adzan itu merdu pak gak ada yg terganggu .. Dari kecil saya di ajarkan untuk mnghentikan aktifitas apapun beberapa menit untuk mendengar adzan !
-  Ning nining • 6 bln lalu
Justru mendengar suara adzan itu hati terasa nyaman,, Sekeras dn sebanyak mendengar suara adzan dimana"tidak pernah merasa terganggu malah sebaliknya hati merasa tenang & adem,,
-  Merlince Kotouky • 5 bln lalu
Dari papua.....
Saya non muslim tapi Bagi saya adzad itu alaram terbaik 😊 rumah saya jauh dari area keramaian tapi suara adzadnya kedengaran sampe rumah Dri bangun pagi, terus makan siang juga bunyi adzad Bru tempo makan ,dan sore mau keluar juga tunggu bunyi adzad bru sadar kalau sdh sore 😊
Klo volume adzad di kurangi berarti harus rajin* lihat jam,,,😊
-  Bima Saputra • 4 bln lalu
Semoga Allah secepatnya menegurnya aamiinnnnnnn
-  BAYU NUGRAHA • 6 bln lalu
Gus yaqut memang benar, namun kebenaran kadang pahit di sampaikan, Banyak yang menentang...
-  Dinda dinda • 6 bln lalu
24thun saya Tidak pernah merasa terganggu dengan suara azan,allahhuakbar allah maha besar.
-  Prasetyo Utomo • 6 bln lalu
Jika menyimak apa yang disampaikan bapak Yaqud, saya kira tidak ada masalah apapun secara substansi. Logika yang dibawa juga rasional. Kenapa masyarakat pada kebakaran jenggot ya? Membaca Al-Qur'an itu bagus lho, tapi kalau bacaan kita ganggu orang sholat, itu juga jadi ga bagus. Artinya.....
-  Suti Lah • 6 bln lalu
Memang segala sesuatu hrs ada aturannya....tapi banyak yg gak bisa diatur.....semangat Pak Yaqut.....
-  Coach Online • 6 bln lalu
Semua harus diatur untuk kepentingan bersama.
-  Gagego Original Store • 5 bln lalu
Hanya iblis dan pengikutnya yang merasa terganggu dengan seruan Adzan. Bahkan Meraka akan lari terbitir bitir mendengar seruan Adzan.
.
Saya Rindu Indonesia Tempo dulu yang damai dan menentramkan.
-  cucu sumiati • 6 bln lalu
Alhamdulillah suara adzan tidak mengganggu malahan mendamiakan hati, , , dri dulu kalau ada pengeras adzan tadaruss suasana saangatlah damai hati tenang, ,

Rappita Sihombing • 6 bln lalu
Terimakasih pak untuk jiwa Nasionalisnya 🙏🙏🙏

Benyamin Sianturi • 6 bln lalu
Setelah saya dengar lengkap beritanya baru saya paham..
Mentri ini benar kok 😎😎

Jatimwn joko • 6 bln lalu
Prestasi yg cemerlang @PakMentri disaat kebutuhan pokok pada naek Bapak berhasil "Menurunkan" volume Adzan Bravo Pak Mentri 👍

AGP_oktav17 • 6 bln lalu
Alhamdulillah seumur hidup sya selama ini, bahkan banyak juga saudara² kita yang minoritas bisa menerima itu ko, dan nggak masalah dengan suara adzan yang berkumandang 🙏

Irwan Herwinda • 6 bln lalu
Sy sama sekali tidak merasa terganggu dengan suara adzan, mungkin hanya org2 yg hatinya keras yg merasa terganggu, ini rupanya tanda2 akhir jaman dimana kebenaran dianggap menjadi masalah

Agung Nugraha • 6 bln lalu
Kami masarakat indonesia,sama sekali tidak merasa terganggu dengan suara Adzan,justru dengan terdengar nya suara adzan hati kami bergetar, ingat akan panggilan Allah untuk melaksanakan sholat 5 waktu...
Semoga Allah melembutkan hati hati para pemimpin negara aminnn

A_BETTA SHOP • 6 bln lalu
Kita sekolah diajarkan untuk bisa saling menghargai, menghormati dan bertoleransi antar umat beragama. Lah sekarang diajarkan untuk mempetak-petakan 😂

sam raayan • 6 bln lalu
Saya kira tidak ada aturan dan tidak perlu utk mengatur suara memandangkan adzan.. Suara adzan adalah peringatan, panggilan dan ajakan seorang muslim utk melaksanakan sholat 5 waktu.
Semakin keras adzan dikumandangkan, maka semakin terdengar, tergugah atau terketuk hatinya seseorang supaya menjalankan sholat..

Lakum diinukum waliyadin..
Jangan memancing mancing keributan jika ingin hidup tenang.
Saling memahami dan menghargai antar umat beragama itu jauh lebih indah dan sejuk..

cucu sumiati • 6 bln lalu
Alhamdulillah suara adzan tidak mengganggu malahan mendamiakan hati, , dri dulu kalau ada pengeras adzan tadarusss suasana saangatlah damai hati tenang, ,

frank • 4 bln lalu
Maju pak mentri anda adalah nasionalis nyata

Ronald Adiputra • 5 bln lalu
100db adalah batas ambang suara yg relevan & jelas, tidak akan menjadi tidak terdengar kok. Seluruh pedoman dari Menag sebenarnya memang sudah diperhitungkan . Jika banyak yg gak sepakat, mungkin memang baiknya hal ini disosialisasi ke pengurus setempat utk dilakukan standarisasi. Krn masih banyak masyarakat kita yg belum dewasa dan gampang terprovokasi , Ya gitulah . Sama tergantung daerahnya juga . Ada yg batas volume wajar, ada jg yg sangat keras . Kesadaran & pengawasan dari pengurus setempat harus di maksimalkan.

Musampa • 6 bln lalu
Seandainya bilal bin Rabbah Tau hal ini Mungkin sekarang masih sedih 🙏 karena suara adzan pertama beliau dulu dikumandangkan dengan keras

Robbi Al-malik • 6 bln lalu
Tunggu azab aja,kalau seseorang terganggu dengan adzan beat arti telinganya ada setannya,jangan samakan adzan dengan suara2 yg lain,


Tazkia Aulia • 6 bln lalu
Dengan suara adzan berkumandang justru kita diingatkan ya klo menurut aku, sesibuk apapun kegiatan kita klo Uda terdengar suara adzan berhenti dlu dari kegiatan tersebut stelahnya baru dilanjut, itu saking terasa terhormatnya suara adzan yaitu panggilan dari Allah dan pengingat untuk beribadah kpd nya

Rappita Sihombing • 6 bln lalu
Terimakasih pak untuk jiwa Nasionalisnya 🙏🙏🙏


cucu sumiati • 6 bln lalu
Alhamdulillah suara adzan tidak mengganggu malahan mendamiakan hati, , dri dulu kalau ada pengeras adzan tadarusss suasana saangatlah damai hati tenang, ,


- R** Recky Kharis • 6 bln lalu
Mendengar adzan itu tdk mengganggu
Malah kita menghormati
- S** shinta AHA • 6 bln lalu
Pak, kita tinggal di negara yg penduduknya mayoritas muslim bahkan terbanyak di dunia. Dan dr zaman nenek moyang jg g ada yg terganggu dan g ada yg mempermasalahakan hal ini.
Hujan saja begitu menghormati suara azdan. Smg Allah senantiasa tetap membimbing Bapak dlm menerapkan kebijakan. Aamiin
- A** Aswan Saputra • 6 bln lalu
Saya senang dengar azan dan teman ku non muslim ada yang mendapat hidayah karena mendengar Azan itu harus suara yang keras agar terdengar Azan itu indah.merdu lagi dari musik
- M** Menara Tinggi • 6 bln lalu
Coba telinga kalian dengar, mentri bilang sebelum dan sesudah azan. Berarti yg dipermasalahkan diluar azan.
- Fendy Wira 69** • 5 bln lalu
Semoga pak Mentri tidak lagi mendengarkan suara azdan..mungkin itu lebih baik buat Anda pak
- R** Raja 687 • 6 bln lalu
HANYA IBLIS YG MERASA TERGANGGU DG SUARA ADZHAN.
- rhere fernando** • 6 bln lalu
Walau saya jarang solat selalu ketinggalan namun seruan adzan adalah seruan suara panggilan yg paling indah untuk kaum muslimin tanda untuk panggilan sholat


Indonesia ini peraturan semakin tidak bisa di mengerti
- M** Mursal Anis • 6 bln lalu
Semoga ALLAH SWT menurunkan azabnya bagi yang pantas menerimanya.
- a** awan Screamo • 6 bln lalu (diedit)
haduhhh..ada" aja ya zaman sekarang..mau sekeras apapun adzan berkumandang hati tetap menjadi tentram.tidak ada masalah bagi umat muslim.
- Widya Sartika** • 6 bln lalu
Ya Allah mudah2an beliau mendapatkan hidayah dari Allah Aamiin Allohuma Aamiin... Suara Adzan itu panggilan terindah dari Allah. Saya sangat bersyukur terlahir sebagai umat muslim. Suara Adzan selalu saya rindukan
- A** Anggita R • 6 bln lalu
Tidak merasa terganggu ach pak siapa yang terganggu justru banyak yang adzan masih banyak yang mengingatkan kita untuk ingat waktu nya kita sholat
- NEKOBOI GAMING** • 6 bln lalu
Jika mengganggu kenapa harus sekarang diberi aturan seperti itu?
Kenapa tidak memberi taunya dari dulu saja. Kalau pun mengganggu mungkin aturan seperti itu akan dibuat sudah lama sejak dulu
- Muhamad Rizky** • 6 bln lalu
Yaallah mudah mudahan beliau dikasih hidayah dan juga pemimpin pemimpin yang salah jalan Aamiin YRA.
- B** Bpjs sablon • 5 bln lalu
Yg hatinya pnuh keimanan ,dan ilmunya tinggi yg faham maksud dri kemennag. Yg ilmunya masih rata2 dan, para penggoreng2 bikin gaduh, seneng sama ini.karna di buat bahan ,biar rame 😊
- U** Usman Afrizal • 6 bln lalu
Yg merasa terganggu itu apa anda ya pak. Jgn bawa2 kami pak. Malah kami seneng dn adem denger suara adzan
- Daw rw** • 6 bln lalu
betul sekali harus ada aturan itu krn sangat mengganggu
- A** Athari Agus • 6 bln lalu
Saya gakpernah merasa terganggu kut..justru saya bangga dan senang kalau suara azan ramai dikumandangkan
- D** Dua Putri • 5 bln lalu
Kayanya ni pa Mentri udah ketutup hatinya subhanallah suara adzan ko mengganggu katanya muslim Allah uakbar
- J** John Wick • 6 bln lalu
Setuju Pak Mentri 👍
- rena afrita** • 6 bln lalu
Suara azan itu memang harus kencang pak untuk mengingat kan agar seluruh muslim yang lagi sibuk kerja istrht dulu untuk menjalankan kewajiban nya kpd Allah. Bacaan sholat itu enak di dengar bukan mengganggu pak.
- B** Bunda Titin • 6 bln lalu
Suara azan sgt indah di dengar..teruslah suara azan dengan keras jangan hiraukan imbawan ..krna dgn suarra yg keras org jdi ingat akan pnggilan utk solat..paham????
- D** Dwi Satria • 6 bln lalu (diedit)
Oh iya pak Yaqut lingkungan rumah saya juga kebanyakan non-muslim nih. Terkadang di setiap hari raya Natal, kadang bisa hampir setiap hari mereka nyanyi nyanyi dan sayapun tidak tau artinya apa, maksud dan tujuan nya apa. Dan itu rasanya bagaimana pak Yaqut?
- B** Bagus Purwanto • 5 bln lalu
Menurut saya karena kondisi wilayah se indonesia tidak sama maka tidak perlu di atur secara nasional.. dg sedemikian rupa toh selama ini di daerah gak ada masalah .. mending Bapak mennteri gak usah urus yg sebenarnya masalah kecil karena hal hal yg besar menanti di selasaiakan....

 MR kholis JV • 5 bln lalu
Kenapa suara adzan di batasi, padahal adzan kalo sampai tidak terdengar maka salah satu tanda tanda kiamat.kenapa dengan pemerintahan indonesia.???

 Aljer Ratu • 2 bln lalu
Ah..gua non muslim tpi nggak merasa terganggu..justru tiap kali azan..keingat masa kecil..dan menjadi alarm pagi...

 Rachmat P • 6 bln lalu
Bahkan, suara terakhir kalinya yang akan didengar oleh Muslim ketika masuk dalam liang kubur adalah suara Adzan.

 Sinung Teguh Istianto • 5 bln lalu
Pak saya kalo nonton campur sari walupun kenceng saya suka.apalagi adzan.pada dasarnya suara apapun yg di sukai itu pasti kita Heppy.
Apa pun keputusan ya kita ikuti...yang maksimalnya 🤔
🤔🤔 100 db.


 17an • 6 bln lalu
Saya kerja di Perusahaan Multinasional, sering Video Call dengan Kolega kerja asal Thailand, Suatu hari saya Video Zoom dan ada suara azan yg cukup keras.. saya bertanya kepada rekan saya :
"apakah itu Adzan?"
Rekan saya (Non Muslim) menjawab : "ya benar, mari kita hening sejenak"
Selesai azan saya bertanya pada dia berapa persen umat muslim di Thailand, dia bilang sekitar 17-18%, Lalu saya bertanya lagi : "apakah tidak masalah suara azan itu untuk jumlah umat yg sedikit itu?"
Dia menjawab : "ohh sama sekali tidak masalah, sejak jaman dulu kami sangat terbiasa, dan kami memahami bahwa setiap religion memiliki tradisi yang sakral dan tidak perlu dipertanyakan"

 Anikkurniati Anik • 6 bln lalu
Semoga yg membuat aturan tersebut mendapat azab dari Allah swt

 AtheNa Evolutions • 5 bln lalu
Saya setuju dengan menag yaqut

 A_BETTA SHOP • 6 bln lalu
Kita sekolah diajarkan untuk bisa saling menghargai, menghormati dan bertoleransi antar umat beragama. Lah sekarang diajarkan untuk mempetak-petakan 🤔

 LAWAN MANCING LM • 6 bln lalu
Insyallah kami sampai mati tidak terganggu dengan azan Allah.. sampai mati pun kami biar mati dengan ayat2 Allah di telinga 🤔🤔🤔


 Kholil Aja • 6 bln lalu
Y Allah berikan lh Rahmat mu hidayah mu y Allah SM orang ini, karena hmba² Allah Masi pengen dengerin adzan d msjid atau mushoal,


 Jatimwn joko • 6 bln lalu
Prestasi yg cemerlang @PakMentri disaat kebutuhan pokok pada naek Bapak berhasil "Menurunkan" volume Adzan Bravo Pak Mentri 👍


 STARS'7 LING TUTORIAL • 6 bln lalu
GK ada gangguan malahan bikin tenang hati apalagi kalo adzan subuh


















 Nur Hikmah VIIA • 6 bln lalu
sungguh toleransi yang sangat ya pak 🤔.

 mamat Pelor • 6 bln lalu
Semoga pak Mentri diberi Azab segera seberat berat nya..

 nur hadi • 6 bln lalu
Tidak ada yg terganggu dengan suara adzan.. bahkan orang non muslimpun tidak terganggu dengan suara adzan... Ndak perlu berlebihan pak mentri

 Rian Syaputra • 5 bln lalu
dari zaman firaun masih SD juga nggak pernah ada yang merasa terganggu dengan suara adzan pak. semua harmonis2 aja. bapak aja yang keganggu. gile lu ndro

 Arsy Said • 6 bln lalu
Sudah tdk aq bayangkan lagi justru aq jalani alhamdulillah aq seneng mendengarkan adzan

-  Andy Boy • 6 bln lalu :
Masih banyak yang harus di urus pak Mentri selain suara adzan.
Suara adzan panggilan umat muslim dari zaman Rasulullah Saw.
Meningat kan kita untuk sama2 meninggal kan kesibukan duniawi.
- Saya takut ketika meninggalkan tidak ada yang meng adzan kan saya di liang lahat..naudzubillah min dzalik..
-  Olive Arifin • 6 bln lalu :
Kami tidak pernah merasa Terganggu dgn suara adzan pak, justru memberikan semangat pada kita yg mendengarkan, agar bergegas sholat menjalankan kewajiban Kami ,
-  Damos Sudba • 6 bln lalu :
Mantap pak mentri 👍🙏🙏🙏
Oh cuma itu kah, kirain ada apa 😊😊😊😊
Tetap santuy pak mentri ❤️❤️❤️
-  Yat Hen • 6 bln lalu :
Sya sangat paham bpk mentri sya juga musli yg sependapat dengan mentri agamu 🙏🙏🙏 siar harus disampaikan dengan santun/ tidak gaduh dn tidak ada yg terganggu
-  Bima Wicaksono • 5 bln lalu :
Sangat pas dan tepat dalam pengambilan aturannya tinggal pengambilan nyawanya saja
-  Ratna Djuwita • 6 bln lalu :
Suara adzan selain sebagai panggilan sholat, mendengarkannya sangat menenangkan hati... Masya Allah
-  bandos amiks • 5 bln lalu :
Astagirulloh istigfar pak yg non muslim aja gk ngerasa terganggu bpk ini siapa sebenarnya kok sampe bisa berpikir seperti itu
-  frank • 5 bln lalu :
Maju pak mentri anda adalah nasionalis nyata
-  Dinda dinda • 6 bln lalu :
24thun saya Tidak pernah merasa terganggu dengan suara azan,allahuakbar allah maha besar.
-  rachel nabil • 6 bln lalu :
Tidak ad yang merasa terganggu dengan suara adzan. tidak ad keluhan yang pernah saya tau, justru perkataan anda yang mengganggu dan menyakiti hati kami sebagai muslim. Jangan mengajarkan toleransi kepada kami, karna sepertinya anda yang harus belajar itu
-  RIVE • 6 bln lalu :
Negara mencoba hadir ditengah tengah keragaman warga nya... Sayang banget warga masih ndak ngerti maksudnya
-  Hasan Basri Tanada • 6 bln lalu :
Bagi umat Muslim suara adzan adalah panggilan jiwa untuk sholat 5 wktu, kita manusia yg terkadang hilaf dengan kesibukan duniawi bagaimana bila suara adzan tanpa pengeras suara yg terdengar.?
Tolong dkaji lagi pak mentri!!
-  Har Tini • 6 bln lalu :
Masya ALLAH pak.bapak sadar ggk dengan ucapan bapak ,kalau suara adzan ggk keras gimana orang mendengar pak,contoh kecilnya bila orang itu kerjanya di sawah .
-  D&G TV • 6 bln lalu :
Kalau pribadi mu yg terganggu jangan samakan kuping dan hatimu dg orang lain..karna hatiku dan telinga sejuk mendengar adzan
-  Reza Fauzian • 6 bln lalu :
Sebanyak apapun sekeras apapun tetap enak di dengar dan tidak mengganggu juga, malahan kita yg lagi nyalain musik atau apalah pasti di matikan dulu karna menghargai adzan itu
-  BEYS 91 • 6 bln lalu :
Demi Allah saya gak pernah merasa terganggu sekeras apapun suara adzan.. mau kapanpun dan jam berapa pun
-  Prasetyo Utomo • 6 bln lalu :
Jika menyimak apa yang disampaikan bapak Yaqud, saya kira tidak ada masalah apapun secara substansi. Logika yang dibawa juga rasional. Kenapa masyarakat pada kebakaran jenggot ya? Membaca Al-Qur'an itu bagus lho, tapi kalau bacaan kita ganggu orang sholat, itu juga jadi ga bagus. Artinya.....



Thio Firmando17 • 6 bln lalu

Muadzin atau orang yang mengingatkan waktu-waktu shalat melalui adzan dan iqomah mendapat tempat istimewa. Allah SWT memberikan ampunan kepada mereka sejauh jangkauan suaranya saat adzan dan ikomat.

Hal tersebut sesuai hadis Dari Abu Hurairah ra. Rasulullah SAW bersabda. "Seorang muadzin akan diampuni dosanya sejauh jangkauan suaranya, dan setiap makhluk hidup maupun benda mati akan menjadi saksi baginya. Adapun orang yang mengikuti shalat jamaah akan dicatat baginya pahala 25 kali salat, dan akan dihapuskan baginya dosa-dosa yang terjadi antara salat tersebut dengan salat sebelumnya."(HR. Abu Daud mengeraskan suara adzan). 😊😊🙏



Ahmad Mu'takif Billah • 6 bln lalu

Alhamdulillah kenyataannya tidak terganggu...semoga kita tetap dijaga keimanan kita..Amin



milza aza • 6 bln lalu

Yang terganggu suara azan cuma org munafiq dan iblis, itu saja intinya



Ronald Adiputra • 5 bln lalu

100db adalah batas ambang suara yg relevan & jelas, tidak akan menjadi tidak terdengar kok. Seluruh pedoman dari Menag sebenarnya memang sudah diperhitungkan . Jika banyak yg gak sepatat, mungkin memang baiknya hal ini disosialisasi ke pengurus setempat utk dilakukan standarisasi. Krn masih banyak masyarakat kita yg belum dewasa dan gampang terprovokasi , Ya gitulah . Sama tergantung daerahnya juga . Ada yg batas volume wajar, ada jg yg sangat keras . Kesadaran & pengawasan dari pengurus setempat harus di maksimalkan.



ZG Chanel • 6 bln lalu

Orang sekarat pun.. bila mendengar suara puji2an atau adzan tidak merasa terganggu.. malah menyejukkan hatinya.. menag O2N



KOMIX BAE • 6 bln lalu

Modalin & fasilitasi atuh, minimal alat alat sound sistem nya. Yg ada efek, echo, peredam nya. Agar muadzin menjadi lebih syahdu adzan nya. & suara suara nya menjadi empuk enak di dengar oleh orang orang di sekitar nya 😊



Irwan Herwinda • 6 bln lalu

Sy sama sekali tidak merasa terganggu dengan suara adzan, mungkin hanya org2 yg hatinya keras yg merasa terganggu, ini rupanya tanda2 akhir jaman dimana kebenaran dianggap menjadi masalah



Soman1990 3gcell • 6 bln lalu

Sama sekali kami gak terganggu Dengan suara azan... Malah saya seneng masih banyak yg ingatkan kita untuk menuju perintah Allah. Yaitu solat 5 waktu sehari semalam



Wildfood id • 6 bln lalu

Wawllahi demi Allah seumur hidup gua gak pernah merasa terganggu dengan suara adzan sekeras apapun, malah bikin adem



Aswan Saputra • 6 bln lalu

Saya senang dengar azan dan teman ku non muslim ada yang mendapat hidayah karena mendengar Azan itu harus suara yang keras agar terdengar Azan itu indah.merdu lagi dari musik



sam raayan • 6 bln lalu

Saya kira tidak ada aturan dan tidak perlu utk mengatur suara memandangkan adzan.. Suara adzan adalah peringatan, panggilan dan ajakan seorang muslim utk melaksanakan sholat 5 waktu. Semakin keras adzan dikumandangkan, maka semakin terdengar, tergugah atau terketuk hatinya seseorang supaya menjalankan sholat..

Lakum diinukum waliyadin..

Jangan memancing mancing keributan jika ingin hidup tenang.

Saling memahami dan menghargai antar umat beragama itu jauh lebih indah dan sejuk..



Oki Putra • 6 bln lalu

Semoga bapak menteri bisa segera di adzankan.. aamiinn



Fendy Wira 69 • 5 bln lalu

Semoga pak Mentri tidak lagi mendengarkan suara adzan..mungkin itu lebih baik buat Anda pak



Deli Ana • 5 bln lalu

Saya setuju dgn adanya toa bunyi kumandang berarti waktu telah tiba mengajak menyeru kerjaanpun dihentikan



Wijaya Anto • 6 bln lalu

Kerukunan NKRI gak bisa di goyang cuma dengan 1 orang....

Banyak negara yg iri akan kerukunan NKRI ... hingga media asing pun berusaha menggoyang NKRI...

Satu nusa satu bangsa indonesia

Bhineka Tunggal Ika.... tetap JAYA



tikno pku • 6 bln lalu

Saya ragukan keislaman bapak. Bapak merasa terganggu dengan suara adzan. Adzan sudah Beratus tahun berkumandang pak tidak pernah ada yg terganggu. Dizaman kemerdekaan pun pejuang yg muslim menyebut nama Allah dengan suara yg keras pak.



enzoben_official • 6 bln lalu

Pak mentri, saya tinggal di dlm gang, yg didalamnya ada 3 musholah. Ada beberapa org non musli jga yg tinggal di dlm gang saya. TIAP 5 HARI SEKALI ADZAN SELALU DI KUMANDANGKAN DENGAN LANTANG DAN VOLUME YG KERAS DAN HARUS BAPAK TAU KAMI SEMUA TIDAK TERGANGGU !



Vikran De Hermawan • 5 bln lalu

Dari dulu perasaan nggak ada tuh yg namanya suara adzan diatur"...

Dari kecil gue hidup baru kali ini gue denger aturan macam ni



Cah Lasem • 6 bln lalu

Suaranya adzan yang keras saja belum tentu bisa membangunkan orang2 yg tak ada niat untuk sholat...

apalagi kalau suara adzan tak terdengar...tak bisa membayangkan bagaimana negeri ini 🤔🤔🤔🤔🤔



Adil Riyanto • 6 bln lalu

Meskipun suara adzan tidak sekeras speaker, umat yang sudah tahu kapan waktu ibadah mereka tetap akan datang sendiri nya , karena letak iman ada di dalam hati ...



10 Muharam • 6 bln lalu

Ingat Allah bisa mengangkat derajat seseorang dan juga bisa merendahkan serendah rendahnya...NaudzUbillah min zalik



Marsya Aldric • 6 bln lalu

Ya Allah.. kami masih rindu suara adzan dan suara solat berjamaah setiap waktu tanpa ada aturan apapun 🥺

🥺 selama ini juga harmonis pak, kenapa kamu memulai gendrang perang ini pak 🔥🤔🤔🤔🤔



DiaS Nopta • 6 bln lalu

ADZAN ITU BERISI LAFAZ NAMA ALLAH...MENURUT KALIAN MAKHLUK MCM APA YG MERASA TERGANGGU KETIKA LAFAS NAMA ALLAH DI KUMANDANGKAN...SILAHKAN NILAI SENDIRI



Agung Nugraha • 6 bln lalu

Kami masarakat indonesia,sama sekali tidak merasa terganggu dengan suara Adzan,justru dengan terdengar nya suara adzan hati kami bergetar, ingat akan panggilan Allah untuk melaksanakan sholat 5 waktu...

Semoga Allah melembutkan hati hati para pemimpin negara aminnn



Maemunah Mey • 6 bln lalu

Tidak ada yg terganggu dengan lantunan Indah suara azan. yg terganggu itu hanya iblis krna dia lari tunggang langgang dengan suara azan. Hidup ini cma 2 pak menunggu waktu Sholat dan menunggu waktu untuk di Sholatkan



Tazkia Aulia • 6 bln lalu

Dengan suara adzan berkumandang justru kita diingatkan ya klo menurut aku, sesibuk apapun kegiatan kita klo Uda terdengar suara adzan berhenti dlu dari kegiatan tersebut setelahnya baru dilanjut, itu saking terasa terhormatnya suara adzan yaitu panggilan dari Allah dan pengingat untuk beribadah kpd nya





Atin Atin • 5 bln lalu

Adzan itu tidak mengganggu malah bikin adem,,,klo mau usik itu jalanan yg bisingdan macet jangan soal adzan yg di permasalahan pa





 Fathur.Z Fathur.Z • 6 bln lalu
Smoga sahabat Rasulallah Saw..Bilal bin Rabah diberikan Rahmat oleh Allah SWT...dlm mengumandangkan suara adzan disaat merindukan Rasullullah Saw


 Eli Susanti • 6 bln lalu
Suara Adzan emng seharusnya sekencang mungkin d kumndangkan biar terdengar seluruh manusia...Seindah-indahnya Suara adalah Suara Adzan Panggilan Dari Allah Subhanahu Wata'ala tuk melaksanakan perintah sholat... Allaahumma sholi'alla Sayyidina Muhammadin wa ala Alihi wa Shohbihi wa Salim...Wallahu'alam Bishowab 🙏🙏


 Purwosari Bird Farm • 6 bln lalu
jika anda mendengarkan dg hati yang legowo maka anda akan paham dg bahasa gus yaqud disini beliau tidak.melarang...hnya seumpama mngkn beliau menyampaikan ini bnyak pengaduan2 dri.pihak2 yg merasa punya HAM soal nya ini jg prnah kejadian di tmpt saya krna trlalu mengencangkan suara jd ada slah satu keluarga yg kurang nyaman/kaget dg suara trsbt... mngkn yg dimaksud gus yaqud seperti itu... jgn mudah terpropokasi

 arviyani Hasim • 6 bln lalu
Sama sekali tidak terganggu,malahan adem Skali ni hati kalau dengar suara adzan

 dirga serila • 6 bln lalu
Yang merasa terganggu itu siapa? Jangan mengatas namakan masyarakat, toh sebenarnya ga ada yang merasa terganggu dengan suara adzan, malah mereka bersyukur dengan mendengar suara adzan, mengingatkan untuk ibadah, dan bagi non muslim insya Allah juga tidak merasa terganggu hususnya di negara indonesia tercinta ini

 Khairo 77 • 6 bln lalu
Orang beriman bergetar jiwanya bahkan sampai menangis mendengar suara orangebaca Alquran dan azan yang suaranya merdu bagaimana dengan Bapak mentri


 Andhika Budhiarsa • 6 bln lalu
Gitu aja kok dipermasalahkan.. bukan ngga boleh, cuma dikecilkan volumenya. Anda yg tidak merasa terganggu juga harus memikirkan warga sekitar yg kebetulan non muslim. Mungkin mereka tidak secara langsung menyampaikan kalau terganggu, tapi tolong hormati sedikit. Warga non muslim juga melaksanakan ibadahnya, kalau saat bersamaan waktu beribadah mereka juga akan terganggu


 Riyan Rayen • 6 bln lalu
Dulu saat adzan pertama kali di lantunkan. Nabi Muhamad memilih yg suara nya paling keras yg di pilih untuk adzan. Tujuan nya agar seluruh umat muslim bisa mendengar. Lah ini adzan tidak boleh keras2. Subhanaallah


 TeDaCe GENK • 6 bln lalu
Alhamdulillah ngak pernah merasa terganggu dengan pengeras suara di tempat2 ibadah

 tubagus nana • 6 bln lalu
Kepekakan telinga karena kumandang adzan...dapat dirasakan ketika syetan & jin berada di dalamnya.....!!!


 Setyo Nugroho • 6 bln lalu
Kita mayoritas muslim....TDK perlu pengeras adzan diatursuara adzan itu nikmat....apalagi puji pujian itu menyejukkan..... Selama ini TDK masalah....TDK ada yang terganggu...

 Eko Rubi • 6 bln lalu
Banyak banyak bersyukur Pak, mumpung Bapak masih di atas, masih di beri nikmat sehat, nikmat jabatan,toh selama ini juga adem ayam aja dengan suara adzan, karena kalau semua kenikmatan sudah di cabut.mungkin hanya satu kata penyesalan...


 Joko Tingker • 6 bln lalu
Yg di atur penggunaan toa dan voumenya bukan melarang andzan .. Yg ngerti maksudnya itu cuma kita2 yg ada tetangga punya speker terus tiap hari di puter dangdutan(misal) dngan volume yg klewat batas dan gak ingat waktu libur(istirahat dan waktu tidur)

 Luggi Sf • 6 bln lalu (diedit) :
Tidak akan ada yang pernah terganggu dengan suara adzan ,tidak akan pernah ada yang merasa jengkel mendengar suara adzan Sebaliknya suara ADZAN bisa membuat hati yang gelisah menjadi tenang ,terus yang menjadi pertanyaan saya anda Seorang MUSLIM Lalu mengapa anda Harus hidup di lingkungan non MUSLIM? apakah anda lebih nyaman hidup berdampingan? dengan non muslim?,dan bagi seorang muslim Tentunya yang taat tidak akan pernah Melarang2 tentang volume atau sebagainya karna menurut saya suara adzan itu bagaikan hidayah dan pengingat bagi kita khususnya MUSLIM !!!bagi seorang MUSLIM yang taat tidak akan pernah ada yang namanya TERGANGGU!!APALAGI PERMASALAHIN VOLUME.


 Fikri putra cl Cl • 6 bln lalu :
Bapak yang terhormat anda jangan begitu sama suara azan andasuda berdosa dari dosa yang paling besar


 Yahroni Adja • 6 bln lalu :
Saya TDK setuju dgn saran sprti itu ,, yg non muslim aja TDK merasa trganggu apa lagi kita yg muslim Aneh banget aturan TDK bermutu

 BY43 gaming • 6 bln lalu :
Justru lebih keras lebih baik agar orang² yang jaraknya jauh terdengar ummat kristiani aja di komplek gua gak pada protes justru mereka toleransi


 Gagak Pikun • 5 bln lalu :
pahami substansinya dulu ya, yg di atur adzan atau pengeras suara.
umat yg aneh adalah umat yg tdk mentaati kitab sucinya. Adzan memang disyariatkan keras sbg tanda waktu sholat telah tiba, tp Iqomah cukup speaker dalam krn sholat akan dimulai, kenapa hrs pakai speaker luar apa org yg jaraknya 100-200 meter mau ikut sholat atau menunggu dia datang... aneeehhhh🙄🙄
Anehnya lg sdh jelas zikir jgn keras2, pakai pengeras suara luar.
Janganlah kamu mengeraskan suaramu dalam sholatmu dan jangan pula merendharkannya (Al-Isra 110), malah pakai pengeras suara luar 4 penjuru, yg sholat di rumah semapat karena pekaknya toa.
heemmmm....

 lutfi agizal • 6 bln lalu :
ya Allah kami tidak bisa apa2 lg, kami serahkan kepada-Mu negara tercinta ini dari kaum2 yg zolim yg sudah melewati batas


 Widiya Pungky • 6 bln lalu :
iblis kalau dengar suara azan kan panas berarti hati orang yang melarang azan pake toa itu sudah ada iblis nya


 Rizkyaria • 6 bln lalu :
Ketika seseorang dilahirkan, dikumandangkan adzan untuknya, tapi tanpa dilanjutkan dengan shalat. Ketika seseorang meninggal dunia, ia dishalatkan tanpa ada kumandang adzan. Adzan yang dikumandangkan ketika kita lahir adalah seruan untuk shalat saat kematian kita, Subhanallah. Begitulah singkatnya hidup kita, hanya rentang antara adzan dan iqamah.,semga kita semua selalu dalam perlindungan Allah SWT,amin 🙏🙏🙏

 Tri Guna • 6 bln lalu :
saya nga merasa ter gnggu mendengrkan adzan pak malah dihati sejuk pak ingat akerat pak yg mersa yer gnggu berarti ng ingat akeerat pak

 FN Channel • 6 bln lalu :
Bgini nih tolersansi yg berlebihan,padahal di mayoritas muslim adzan itu bukan mengganggu,justru nikmat memdengar adzan tuh.

 Sulton Yanti • 6 bln lalu :
Kalo mau klarifikasi langsung menghadap(Allah) saja Menag yaqut . Kalo mau protes suara adzan kamu yang ngatur .lapor dulu ke Gusti Allah.

 oki priandana • 6 bln lalu :
Saya tukang adzan tapi alhamdulillah disekitar tidak ada yang merasa terganggu. Meskipun volume saya full kan hampir jebolll. Malah hati menjadi tenteram dan damai.

 ardimaspanji Official • 6 bln lalu :
Mohon maaf, kalau itu tidak merasa salah, kenapa di cut editing videonya? biarkan utuh saja sebagaimana mestinya, kalau itu tidak salah dalam penjelasan aturannya

Appendix 3 Permohonan Persetujuan Judul Skripsi

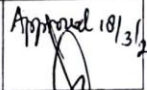


**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id**

PERMOHONAN PERSETUJUAN JUDUL SKRIPSI


Dengan ini saya:

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Prog. Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv Youtube Channel	Approved 18/3/2022 

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh
Dosen Pembimbing


Halimah Tussa'diah, S.S., M.A

Medan, 18 Maret 2022
Hormat Pemohon,


Nursyah Yuni Kartika

Appendix 4 Form K-1



MAJELIS PENDIDIKAN TINGGI
 UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
 FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
 Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Form : K - 1

Kepada Yth: Bapak Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Nursyah Yuni Kartika
 NPM : 1802050047
 Prog. Studi : Pendidikan Bahasa Inggris
 Kredit Kumulatif : 135 SKS

IPK= 3.66

Persetujuan Ket./Sekret. Prog. Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
	Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv Youtube Channel	
	An Analysis the Meaning of the Use of Idioms in the "Unstoppable" song by Sia	
	An Analysis of Idiomatic Expression in the Indonesian Subtitle of the "Toy Story 4" Movie	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 8 Maret 2022
 Hormat Pemohon,

Nursyah Yuni Kartika

Keterangan:

- Dibuat rangkap 3 :- Untuk Dekan/Fakultas
 - Untuk Ketua/Sekretaris Program Studi
 - Untuk Mahasiswa yang bersangkutan

Appendix 5 Form K-2



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Form K-2

Kepada : Yth. Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Prog. Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv Youtube Channel

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu:

1. **Halimah Tussa'diah, S.S., M.A**

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 10 Maret 2022
Hormat Pemohon,

Nursyah Yuni Kartika

Keterangan

Dibuat rangkap 3 :
- Untuk Dekan / Fakultas
- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan

Appendix 6 Form K-3



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Jl. Mukhtar Basri BA No. 3 Telp 6622400 Medan 20217 Form K3

Nomor : 715 /II.3-AU/UMSU-02/F/2022
Lamp : ---
Hal : Pengesahan Proyek Proposal
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatuullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Critical Discourse Analysis on Linguistics Ideology of The Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv Youtube Channel

Dosen Pembimbing : Halimah Tussa'diah, S.S, M.A

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa Perpanjangan tanggal : 23 Maret 2023

Wa'alaikumsalam Warahmatuullahi Wabarakatuh.

Medan, 20 Sya'ban 1443 H
23 Maret 2022 M



Dekan

Dra. Hj. Syamsuwarnita, M.Pd
NIP. 19670604199303 2 002

Dibuat rangkap 4 (empat)

1. Fakultas (Dekan)
 2. Ketua Program Studi
 3. Pembimbing
 4. Mahasiswa yang bersangkutan
- WAJIB MENKUTI SEMINAR



Appendix 7 Berita Acara Bimbingan Proposal



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
 Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
 Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id



BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
 Nama Lengkap : Nursyah Yuni Kartika
 N.P.M : 1802050047
 Program Studi : Pendidikan Bahasa Inggris
 Judul Proposal : Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in KompasTV Youtube Channel

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
19/05/2022	Chapter I : Introduction => Background of the problem, Identification of the problem, The Objectives of the problem.	
02/06/2022	Chapter II : Previous of the study.	
09/06/2022	Chapter III : Research Design. The source of the data Technique of collecting data Technique of Analyzing data	
16/06/2022	ACC	

Diketahui oleh:
Ketua Prodi

(Pirman Ginting, S.Pd., M.Hum)

Medan, Juni 2022

Dosen Pembimbing

(Halimah Tussamahiah, SS, MA)

Appendix 8 Berita Acara Seminar Proposal



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Sabtu Tanggal 25 Bulan Juni Tahun 2022 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Nursyah Yuni Kartika
N.P.M : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in Kompastv Youtube Channel

No	Masukan dan Saran
Judul	
Bab I	<i>The essence of Ideology,</i>
Bab II	
Bab III	
Lainnya	
Kesimpulan	[] Disetujui [] Ditolak [✓] Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

(Pirman Ginting, S.Pd., M.Hum)

Dosen Pembimbing

(Halimah Tussa'diah, SS, MA)

Ketua

(Pirman Ginting, S.Pd., M.Hum)

Panitia Pelaksana

Sekretaris

(Rita Harisma, S.Pd., M.Hum)

Appendix 9 Pengesahan Proposal



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Muchtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Stara-1 bagi:

Nama Lengkap : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Critical Discourse Analysis on Linguistic Ideology of The Netizen's Comments of Minister of Religious Affairs' Speech in KompasTv YouTube Channel

Dengan ini diterimanya Proposal ini, maka Mahasiswa tersebut dapat diizinkan untuk melakukan riset dilapangan.

Diketahui Oleh;

Diketahui/Disetujui Oleh
Ketua Program Studi

Pirman Ginting S.Pd., M.Hum

Dosen Pembimbing

Halimah Tussa'diah, S.S., M.A

Appendix 10 Surat Pernyataan



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakatuh. Saya yang bertanda tangan di bawah ini;

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Critical Discourse Analysis on Linguistic Ideology of The Netizen's
Comments of Minister of Religious Affairs' Speech in KompasTv
YouTube Channel

Dengan ini Saya menyatakan bahwa;

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat.
3. Apabila point 1 dan 2 diatas saya langar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang Kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar Kembali.

Demikian pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Juli 2022

Diketahui Oleh,
Ketua Program Studi
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M. Hum

Hormat Saya
Yang Membuat Pernyataan

Nusryah Yuni Kartika

Appendix 11 Lembar Hasil Pengesahan Seminar Proposal



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umusu.ac.id> E-mail: fkip@umusu.ac.id



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Nursyah Yuni Kartika
N.P.M : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in Kompastv Youtube Channel

Pada hari Sabtu tanggal 25 bulan Juni tahun 2022 sudah layak menjadi proposal skripsi.

Medan, Juni 2022

Disetujui oleh:

Dosen Pembahas

(Pirman Ginting, S.Pd., M.Hum)

Dosen Pembimbing

(Halimah Tussa'diah, SS, MA)

Diketahui oleh
Ketua Program Studi,

(Pirman Ginting, S.Pd., M.Hum)

Appendix 12 Surat Keterangan



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa:

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada:

Hari : Sabtu
Tanggal : 25 Juni 2022
Dengan Judul Proposal : Critical Discourse Analysis on Linguistic Ideology of The Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv YouTube Channel

Demikian surat keterangan ini kami keluarkan/diberikan kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset Mahasiswa tersebut. Atas kesediaan dan Kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahtera kita semuanya. Aamiin.

Dikeluarkan Di : Medan
Pada Tanggal : Juni 2022 Wassalamualaikum

Warahmaullahi Wabarakatuh

Ketua Program Studi
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M.Hum

Appendix 13 Permohonan Riset

Medan, Juli 2022

Hal : Permohonan Riset

Kepada Yth, Ibu Dekan
Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara
di
Tempat

*Bismillahirrahmanirrahim
Assalamualaikum Wr. Wb.*

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 mohon kepada Ibu memberi izin kepada saya untuk melakukan penelitian/riset di Fakultas yang Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama Lengkap : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Critical Discourse Analysis on Linguistic Ideology of The Netizen's Comments on Minister of Religious Affairs' Speech in KompasTv YouTube Channel

Demikian hal ini kami sampaikan. Atas perhatian dan kesediaan serta kerjasama yang baik dari Ibu kami ucapkan terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin

Ketua Program Studi
Pendidikan Bahasa Inggris



Pirman Ginting, S.Pd, M.Hum

****Penting!!****

Appendix 14 Izin Riset



Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mochtar Basri No. 3 Medan 20238 Telp. (061) 6622400
Website : <http://fkkip.umsu.ac.id> E-mail : fkkip@yahoo.co.id

Nomor : 1595 /II.3/UMSU-02/F/2022

Lamp : ---

Medan, 06 Muharram 1443 H

04 Agustus 2022 M

Hal : Izin Riset

Kepada : Yth. Bapak/Ibu Kepala
Perpustakaan UMSU
Di
Tempat.

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Wa ba'du semoga kita semua sehat wal'afiat dalam melaksanakan tugas sehari-hari sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk penulisan Skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/ibu memberikan izin kepada mahasiswa kami dalam melakukan penelitian /riset ditempat Bapak/ibu pimpin. Adapun data mahasiswa tersebut di bawah ini :

Nama : Nursyah Yuni Kartika
N P M : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : **Critical Discourse Analysis on Linguistic Ideology of the Netizen's Comments on Minister of Religious Affairs' Speech in Kompastv Youtube Channel.**


Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/ibu kami ucapkan banyak terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin.



Dra. Hj. Svamsuyurnita, MPd.
NIDN : 0004066701



Appendix 15 Surat Balasan Riset


UMSU
Unggul | Cerdas | Terpercaya
Sila membaca surat ini, agar diketahui nomor dan tanggalnya

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT. PERPUSTAKAAN

Ternakreditasi A Berdasarkan Ketetapan Perpustakaan Nasional Republik Indonesia No. 00059/LAP.PT/IX 2018
Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567
• <http://perpustakaan.umsu.ac.id> • perpustakaan@umsu.ac.id • [perpustakaan_umsu](https://www.instagram.com/perpustakaan_umsu)

SURAT KETERANGAN
Nomor : 1728/KET/IL.3-AU /UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Nursyah Yuni Kartika
NIM : 1802050047
Univ. / Fakultas : UMSU/ Keguruan dan Ilmu Pendidikan
Jurusan / P. Studi : Pendidikan Bahasa Inggris


Adalah benar telah melakukan kunjungan observasi penelitian pustaka guna menyelesaikan tugas akhir/skripsi dengan judul :

“Critical Discourse Analysis on Linguistic Ideology of The Netizen's Comments of Minister of Religious Affairs' Speech in Kompastv YouTube Channel”

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 1 Safar 1444 H.
29 Agustus 2022 M.

Kepala UPT Perpustakaan


Assoc. Prof. Muhammad Arifin, M.Pd.

Appendix 16 Berita Acara Bimbingan Skripsi



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> E-mail : fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog.Studi : Pendidikan Bahasa Inggris
Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Judul Proposal : Critical Discourse Analysis on Linguistic Ideology of The Netizen's
Comments on Minister of Religious Affairs' Speech in Kompastv
YouTube Channel

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
22 Agustus 2022	> Abstract > chapter IV Data , Data Analysis , Finding Reasearch	
25 Agustus 2022	> Chapter IV , Data Analysis , Finding Reasearch > Chapter V Conclusion and suggestion	
29 Agustus 2022	> chapter IV Finding Reasearch > Abstract	
31 Agustus 2022	> fix tenses every chapter, I, II, III, IV, V	
03 September 2022	Acc	

Diketahui/Disetujui
Ketua Prodi Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M.Hum.

Medan, 22 Agustus 2022
Dosen Pembimbing

Halimah Tussa'diah S.S., M.A

Appendix 17 Permohonan Ujian Skripsi



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> E-mail : fkip@umsu.ac.id

PERMOHONAN UJIAN SKRIPSI

Medan, 05 September 2022

Kepada Yth, Ibu Dekan
Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara
di
Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Dengan hormat, saya yang bertanda tangan dibawah ini :

Nama Lengkap : Nursyah Yuni Kartika
No. Pokok Mahasiswa : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Alamat : Jln. Bambu Gg. Kenanga Psr IV Helvetia, Medan

Mengajukan permohonan mengikuti ujian skripsi, bersama ini saya lampirkan persyaratan :

1. Transkrip/Daftar nilai kumulatif (membawa KHS asli semester 1 s/d terakhir dan nilai semester pendek (jika ada), apabila KHS asli hilang, maka KHS fotocopy harus dileges di biro FKIP UMSU)
2. Fotocopy STTB/Ijazah terakhir dilegalisir 3 rangkap (boleh yang baru dan boleh yang lama)
3. Pas foto ukuran 4 x 6 cm, 15 lembar
4. Bukti lunas SPP tahap berjalan (difotocopy rangkap 3)
5. Fotocopy Sertifikat Kompro 3 lembar
6. Fotocopy Sertifikat TOEFL 3 lembar
7. Fotocopy Sertifikat Kompetensi Kewirausahaan 3 lembar
8. Surat keterangan bebas perpustakaan
9. Surat permohonan sidang yang sudah di tandatangani oleh Pimpinan Fakultas
10. Skripsi yang telah di ACC Ketua Dan Sekretaris Program Studi serta sudah di tandatangani oleh Dekan Fakultas

Demikian permohonan saya untuk pengurusan selanjutnya, terima kasih.

Wassalamu'alaikum Warahmatullahi Wabarakatuh

Pemohon,

Nursyah Yuni Kartika

Medan, 05 Agustus 2022

Disetujui Oleh :

A n Rektor/
Wakil Rektor I

Prof. Dr. Muhammad Arifin, S.H., M.Hum

Dekan FKIP UMSU

Dra. Hj. Syamsyurnita, M.Pd

Appendix 18 Surat Pernyataan



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

PERNYATAAN KEASLIAN SKRIPSI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan di bawah ini :

Nama : Nursyah Yuni Kartika

NPM : 1802050047

Program Studi : Pendidikan Bahasa Inggris

Judul Skripsi : Critical Discourse Analysis on Linguistic Ideology of The
Netizen's Comments on Minister Of Religious Affairs'
Speech In Kompastv YouTube Channel

Dengan ini menyatakan bahwa skripsi saya yang berjudul "Critical Discourse Analysis on Linguistic Ideology of The Netizen's Comments on Minister Of Religious Affairs' Speech In Kompastv YouTube Channel" adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana kemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini diperbuat dengan sesungguhnya dan sebenar-benarnya.

Medan, Agustus 2022

Yang membuat pernyataan,

Nursyah Yuni Kartika

Appendix 19 Surat Pernyataan



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. KaptenMuchtarBasri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakatuh. Saya yang bertanda tangan di bawah ini;

Nama Mahasiswa : Nursyah Yuni Kartika
NPM : 1802050047
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Critical Discourse Analysis on Linguistic Ideology of The Netizen's
Comments of Minister of Religious Affairs' Speech in KompasTv
YouTube Channel

Dengan ini Saya menyatakan bahwa;

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat.
3. Apabila point 1 dan 2 diatas saya langar makan saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang Kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar Kembali.

Demikian pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Juli 2022


Diketahui Oleh,
Ketua Program Studi
Pendidikan Bahasa Inggris

Pirman Ginting, S.Pd., M. Hum

Hormat Saya
Yang Membuat Pernyataan

Nusryah Yuni Kartika

Appendix 20 Surat Keterangan Bebas Pustaka

**UMSU**
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT. PERPUSTAKAAN

Perpustakaan Universitas Muhammadiyah Sumatera Utara merupakan Perpustakaan Nasional Republik Indonesia No. 000591/2011/PT/2018
Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567
© <http://perpustakaan.umsu.ac.id> ✉ perpustakaan@umsu.ac.id 🌐 [perpustakaan_umsu](http://perpustakaan.umsu.ac.id)

SURAT KETERANGAN
Nomor : 1728/ KET/II.3-AU/UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

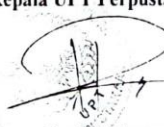
Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Nursyah Yuni Kartika
NPM : 1802050047
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.
Demikian surat keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 1 Safar 1444 H.
29 Agustus 2022 M.

Kepala UPT Perpustakaan


Assoc. Prof. Muhammad Arifin, M.Pd.

Appendix 21 Curriculum Vitae

CURRICULUM VITAE

1. Personal Information

Name : Nursyah Yuni Kartika
SIN : 1802050047
Place/Date of Birth : Medan, June 25th 2002
Sex : Female
Religion : Islam
Nationality : Indonesian
Address : Jln. Bambu Gg.Kenanga Psr IV Helvetia
Departement of : English Education
Email : nursyahyunikartika25@gmail.com
Instagram : syahni_kartika

2. Parents Information

Father : Nirwansyah
Mother : Nuraini S.Pd
Address : Jln. Bambu Gg.Kenanga Psr IV Helvetia.

3. Education Histories

2006 – 2012 : SD Yayasan Pangeran Antasari
2012 - 2015 : SMP Negeri 1 Labuhan Deli
2015 – 2018 : SMA Laksamana Martadinata
2018 – 2021 : S1 Universitas Muhammadiyah Sumatera Utara