

**Conflict of Deciding Zero Point Kilometer on
Islamic Entrance in Indonesian Archipelago
(Critical Discourse Analysis with
Norman Fairclough Approach)**

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Abstract

Critical discourse analysis (CDA) in this research came from two texts of online news. They were Medan Business Daily from Medan, North Sumatera and Kabar Pidie Jaya from Pidie, Aceh. Both of the news had the same theme, that was legitimation zero point kilometer of Islamic entrance in Indonesian archipelago. However, both of the news was conflicated, if it had not been finished as soon as possible, it would be a long conflict. Because of that, this CDA had a purpose to try for giving solution from another point of view. The point of view was from historical data about differences of point of view on the online news. The method of this study was by using Norman Fairclough approach with text analysis (description), discourse practice (interpretation), and social practice (explanation). The result

of text analysis (description) was analyzed by using rhetoric pattern; modality, such as *akan, bisa*; positive sentences; negative sentences; interrogative sentences; experiential and attitudinal vocabularies; life metaphor. Discourse practice analysis (interpretation) such as event series from the two online news texts. Explanative analysis followed the situational change, institution change, and social-cultural change which would be mediating this conflict based on the historical facts.

[Analisis wacana kritis ini berasal dari dua teks berita *online*, yaitu Medan Bisnis *Daily* dari Medan, Sumatera Utara dan Kabar Pidie Jaya dari Pidie, Aceh. Kedua berita ini bertema peresmian titik nol kilometer masuknya Islam di Nusantara. Namun, kedua berita ini bertentangan yang jika tidak segera diselesaikan akan menimbulkan konflik yang berkepanjangan. Analisis wacana kritis kali ini bertujuan untuk mencoba memberikan solusi dari sudut pandang lain yang ditinjau secara historis tentang perbedaan pandangan dari kedua berita tersebut. Metode yang digunakan adalah pendekatan Norman Fairclough dengan analisis teks (deskripsi), praktik wacana (interpretasi), dan praktik sosial-kultural (eksplanasi). Hasil analisis teks (deskripsi), menggunakan pola retorika, modalitas yang digunakan adalah *akan, bisa*; kalimat positif; kalimat negatif; kalimat interogatif; kosakata ekspresional dan attitudinal; metafora hidup. Analisis praktik wacana (interpretasi) berupa rangkaian peristiwa dari kedua berita. Analisis eksplanasi merunut pada perubahan situasi, perubahan institusi, dan perubahan sosial yang akan menengahi konflik ini berdasarkan fakta sejarah.]

Keywords: critical discourse analysis; Norman Fairclough approach; zero point kilometer

Introduction

This study aimed to analyze news texts with critical discourse analysis (CDA) from online daily news. The texts wanted to give critical opinion about the differences of point of view from President Jokowi's decision when legitimate zero point kilo metre of Islamic entrance in Sumatera. They were from (1) *Medan Bisnis Daily* with title "Presiden Resmikan Barus Titik Nol Masuknya Islam" posted on March, 17th 2017, and (2) *Kabar Pidie Jaya* with title "Tgk. H. Ameer Hamzah: di Peureulak Telah Dibuat Tugu Titik Nol Peradaban Islam Tahun 1984, Kenapa Barus yang Diresmikan?" was posted on March, 26th 2017.

The background which made this conflict started from *Medan Bisnis Daily* (MBD) who reported the news that the president was legitimated Barus as the beginning Islamic entrance in Sumatera. While the news from *Kabar Pidie Jaya* (KPJ) disagreed that zero point kilometer beginning Islamic entrance in Sumatera was from Aceh, exactly in Samudera Pasai Kingdom. The statement of MBD showed a hope and a positive response, but KPJ showed contradiction by explaining the authentic historical facts from their sides.

CDA for this time was not investigated from the view Linguistics Systemic Functional which proposed transitivity.¹ But, the first we should pay attention to some relevant point of views. They were hegemony English in slogan of two private universities in Bandung. This study used the Fairclough approach, so the results were linguistic aspects in diction and word forms which have a positive image. This study focused on

¹ Sunaidin Ode Mulae and Sutiono Mahdin, "Ideologi dalam Teks Berita Roots of The North Maluku Conflict di The Jakarta Post," *Jurnal Karsa* 21, no. 2, (2013): 255-269, <http://ejournal.stainpamekasan.ac.id/index.php/karsa/article/view/520>.

the diction and word form.² Next study was critical discourse analysis *Pikiran Rakyat daily* and *Kompas daily* as politic public relation in forming branding reputation of President Susilo Bambang Yudhoyono. This study used the Fairclough approach too and the result was *Pikiran Rakyat daily* tended to have negative news about SBY while *Kompas daily* tend to have positive news about SBY.³ Contrast differences between both of the news texts. Besides, there is study about health products advertising in Indonesia and Malaysia. This study used the Fairclough approach and got results that there was an ambivalent attitude of both advertisements because they also had the alternative, traditional, and Islamic concept.⁴

Then, assessment of constructivist history learning by using the critical discourse analysis and the result this study could prove that CDA could measure the development system and thinking structure of the students.⁵ Furthermore, the next study is a bath up of popcorn a CDA in a bilingual language

² Dian Kristiani Samosir, Dian Kristiani Samosir, Iis Kurnia Nurhayati, and Syarif Maulana, "Hegemoni Bahasa Inggris dalam Slogan Perguruan Tinggi (Analisis Wacana Kritis Fairclough Pada Slogan Dua Universitas Swasta Di Kota Bandung)," *Jurnal Sositologi* 15, no. 1 (2016): 124-135, <http://dx.doi.org/10.5614%2Fsostek.itbj.2016.15.1.11>.

³ Elvinaro Ardiyanto, "Analisis Wacana Kritis Pemberitaan Harian *Pikiran Rakyat* dan Harian *Kompas* sebagai Public Relation Politik dalam Membentuk Branding Reputation Presiden Susilo Bambang Yudhoyono (SBY)," *Jurnal Ilmu Komunikasi* 2, no. 1 (2012): 14-57, <http://jurnalikom.uinsby.ac.id/index.php/jurnalikom/article/view/33/27>.

⁴Putri Wahyuni and Badrul Redzuan Abu Hassan, "Iklan Produk Penjagaan Kesehatan di Malaysia dan Indonesia: Sebuah Analisis Kritis Wacana Media," *Malaysian Jurnal Komunikasi, Journal of Communication* 31, no. 1 (2015): 221-240, http://www.ukm.my/jkom/journal/pdf_files/2015/V31_1_12.pdf.

⁵ Nur Fatah Abidin, Hermanu Joebagio, Sariyatun Sariyatun, "Penilaian Pembelajaran Sejarah Konstruktivistik Pendekatan Critical Discourse Analysis," *YUPA: Historical Studies Journal* 1, no. 1 (2017): 1-11, <http://jurnal.fkip.unmul.ac.id/index.php/yupa/article/download/1/12>.

storybook. This study analyzed about various social and culture, but emphasized to representation character asimetris identity from the main character.⁶ Because the study of CDA was very interesting, so this time would investigate text with Fairclough approach too which consist of: text analysis (description), practice discourse analysis (interpretation), and practical socio-cultural analysis (explanation) of MBD and KPJ.

The formulation of problems in this study was how to analyze text (description) from theme MBD and KPJ? How to analyze practice discourse (interpretation) text and context from MBD and KPJ? How to analyze practical socio-cultural between discourse practice and social context (explanation) from MBD and KPJ?

Based on the formulation above, hoping this CDA with Fairclough approach could give a solution with objective according to the real facts. Critical Language Studies (CLS) consisted of three analysis, they were description, interpretation, and explanation. Descriptive analysis included identification and description. Elements of vocabulary, grammar, and certain text structure had an ideological function in discourse. Every element of linguistic emphasized that one of the three power dimensions, there were in dominant social class of society: (a) power or control of content: what was saying or doing in this course; (b) control of relation between individual or community; (c) control of subject: social role dominating of listener, those were sayer and listener.⁷

⁶ Romel Noverino, "A Bathup of Popcorn: Kajian Analisis Wacana Kritis Buku Cerita Anak Dwi Bahasa," *UNS Journal of Language Studies* 4, no. 1 (2015): 41-55, <https://jurnal.uns.ac.id/pjl/article/download/1356/1304>.

⁷Janette Yael Zupnik. *Language in Society* 20, no. 2 (1991): 265-69. <http://www.jstor.org/stable/4168234>.

About characteristics of CDA according to Fairclough and Wodak in Eriyanto⁸, that was: (1) Act, meant the first principle of discourse was about understanding it as an action. (2) Context, meant CDA considered about setting, situation, event, and condition. (3) Historic, meant a discourse area in certain social context and can't be understood without taking a context indeed. (4) Power, meant CDA also emphasized of power in this analysis. (5) Ideology, meant central concept in CDA.

Based on five criteria above, this study investigated with comprehensive analysis, producing an objective view from the news texts. Then, these news texts would be analyzed with three kinds of analysis,⁹ as follows. (1) Text analysis (description) aimed to reviewing theme as ideology of text and language use such as word, metaphor, and sentences structure which were produced by news texts. (2) Analysis of discourse practice (interpretation) aimed to reviewing relation of text interpretation and context interpretation. Text interpretation consisted of four levels, there were: (a) surface of utterance to identify words and sentences by using phonology and grammatical background knowledge, (b) meaning of utterance to identification of utterance and semantics with pragmatics knowledge, (c) local coherence to identification of relation between each word and sentence paid attention to cohesion, and (d) schemata was used to identify the text unity on comprehensive text. Besides, context interpretation consisted of: situation context to identify social influence to text, and intertextual context to identify comparison between text under study with text before which had a relation on the news texts. (3) Analysis of socio-cultural practice

⁸ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: PT LKis Printing Cemerlang, 2009), 8-13.

⁹ Sumarlam, "Analisis Wacana Kritis Teks Berita Mencari Solusi Konflik Keraton Surakarta," *Linguistic Scientific Meeting Proceeding International Conference* ISBN 978-602-0810-29-4. Bandung: UNPAD Press, (2015): 49-60, pressunpad@yahoo.co.id

reviewed relation between discourse practice and social context. Based on the Fairclough statement (1989), socio-cultural condition was divided into three parts, they were: situational (unique situation when created a text), institutional (influence of organization institution to produce text), and social (the macro things in society, such as politic system, economy system, or society culture). Therefore, this study explained the relation between focus in text, complexity in discourse practice, and also the process in social change.

Method

The method in this CDA study used (1) linguistic description of language, (2) interpretation of relationship between production process and text consumption with context (interpretation with intertextuality relation), and (3) explanation of relation between discursive process (production and text consumption) and socio-cultural process.

Analysis of News texts KPJ and MBD

Analysis of news texts would show one by one of each text, started from MBD posted on March, 17th 2017, "Presiden Resmikan Barus Titik Nol Masuknya Islam" and from KPJ posted on March, 26th 2017, "Tgk. H. Ameer Hamzah: Di Peureulak Telah Dibuat Tugu Titik Nol Peradaban Islam Tahun 1984, Kenapa Barus yang Diresmikan?" Then, analysis of description, interpretation, and explanation can be explaining as follows.

1. Text Analysis (Description)

Text analysis (description) was described with three descriptions, they were: structure, theme, and grammatical news text. News text structure, using rethoric in the event of communication, generally the pattern of rethoric was structurized, started from introduction, content, and

conclusion.¹⁰ Based on the sequence above, the analysis started from news title. The first was from MBD, with the title “Presiden Resmikan Barus Titik Nol Masuknya Islam”. The second, KPJ with the title “Tgk. H. Ameer Hamzah: di Peureulak Telah Dibuat Tugu Titik Nol Peradaban Islam Tahun 1984, Kenapa Barus yang Diresmikan?” Based on the two titles above was found the differences and could bring up conflict. The first title was in positive sentences and the second title was in interrogative sentences.

The orientation of both news texts was legitimation of zero point kilometer Islamic entrance in Archipelago. MBD had a different orientation with KPJ about it. MBD agreed for the legitimation and KPJ disagreed for the legitimation because the historical reason. Aceh claimed that it was the first region in Islamic entrance in Archipelago.

Sequence of events from MBD are (1) participant (Region secretary of Tapteng, Hendri Susanto Lumbantobing who was interviewed by journalist of MBD, Putra Hutagalung), (2) event (in readiness meeting of president RI visit in Cenderawasih meeting room, regent’s office Tapteng), (3) time (on Thursday, March, 16th 2017), and (4) setting (tempat terjadinya peristiwa (regent’s office Tapteng). Supporting information there was in the statement, *Sekretaris Daerah Tapteng Hendri Susanto Lumbantobing selaku pimpinan rapat menjelaskan, kunjungan Presiden RI, Joko Widodo ke Tapteng, bertujuan untuk meresmikan titik nol masuknya agama Islam ke Indonesia.* (6/17/3/17) Then, sequence of events of KPJ were (1) participant (H. Ameer Hamzah was a preacher’s constant in the Baiturrahman Raya Mosque and General Leader of Gema Baiturrahman Tabloid, also a man of letter’s Aceh who written many article, such as essay and poem. He was also a favourite student of Ali Hasjmy who published some hikayat

¹⁰ Sumarlam, *Teori dan Praktik Analisis Wacana* (Surakarta: bukuKatta, 2013), 200.

Aceh's books with poem in Aceh language), (2) event (in kwpsi meeting Qalbu Inspiration), (3) time (on Sunday, March, 26th 2017), and (4) setting (on kwpsi meeting pertemuan kwpsi in the night).

The closing of the *Medan Bisnis Daily* were "Kalau Barus dengan segala potensinya akan maju, akan berdampak terhadap seluruh potensi wisata yang lainnya. (18/17/3/17) Dengan kata lain, peresmian ini seakan menjadi peresmian harapan masa depan Tapteng yang semakin cerah," katanya. (19/17/3/17) Kedua kutipan data sebelumnya adalah harapan dari Sekretaris Daerah Tapteng, Hendri Susanto Lumbantobing. In the other hand, closing of the *Kabar Pidie Jaya* are Ada kemungkinan, sejarah sengaja dikotak-katik untuk tujuan melemahkan peran Aceh, sebab mereka ketidaksukaan kepada Aceh yang beberapa kali memberontak (DI/TII, GAM) dan sekarang juga Aceh meminta Syariat Islam. (27/26/3/2017) Orang-orang non-Islam dan Islam sekuler sedang berusaha memalingkan Aceh sebagai daerah yang berjasa terhadap perkembangan Islam di Nusantara. (28/26/3/2017) The data was used before explaining hypothesis of Tgk. H. Ameer Hamzah about twisting the historical facts by the others about the Aceh history.

The theme of news texts came from two daily online with the reason the news had a contradiction with their own reasons. The theme of MBD was decision of President Joko Widodo in legitimation Barus as zeropoint kilometer Islamic entrance in Archipelago. This theme supported by data, *Sekretaris Daerah Tapteng Hendri Susanto Lumbantobing selaku pimpinan rapat menjelaskan, kunjungan Presiden RI, Joko Widodo ke Tapteng, bertujuan untuk meresmikan titik nol masuknya agama Islam ke Indonesia.* (6/17/3/17) While theme in KPJ disagreed that the legitimation of Barus as zero point kilometer of Islamic entrance in Archipelago. This theme have a data, they were *Sejarah mencatat, Aceh adalah daerah pertama masuk Islam ke Indonesia.* (2//26/3/2017 *Sejak abad pertama Hijrah (8 AD), agama Islam masuk ke wilayah Peureulak di Aceh Timur, kemudian berkembang ke Pasee*

Kabupaten Aceh Utara. (3/26/3/2017) Dalam dua wilayah itu telah berdiri kerajaan Islam. (4/26/3/2017) Theme of MBD and KPJ above showed the different argument. If referred to the next data, then the two online news texts had the own basic. This thing would be tracing furthermore of historical side which would give a fact what region the first time entrance by Islam.

Analysis of grammatical text consisted of modality, positive sentences, negative sentences, vocabulary, and metaphor from MBD and KPJ as follows:

Modality of MBD and KPJ

a. Modality means 'akan' or 'tidak akan'

- 1) MBD is more in using modality *akan* that explained future tenses.
 - a) Presiden Joko Widodo **akan meresmikan Barus** sebagai Titik Nol masuknya Islam ke nusantara sesuai permohonan Nadhlatul Ulama (NU) dan Jaringan Batak Muslim Indonesia (JBMI). (3/17/3/17)
 - b) Setelah meresmikan Titik Nol masuknya agama Islam ke Indonesia di Barus, Presiden **akan melakukan ziarah** ke Makam Mahligai dan Makam Papan Tinggi, Presiden juga **akan melaksanakan** sholat jumat di masjid daerah Barus, setelah itu rombongan Presiden bergerak menuju ke Mandailing Natal dan nantinya **akan menginap** di Pesantren Mustafawiyah," katanya. (10/17/3/17)
 - c) Peresmian ini, perhatian pemerintah terhadap Barus khususnya, dan Tapteng umumnya pasti **akan lebih besar**, terutama dibidang pembangunan infrastruktur," katanya. (14/17/3/17)
 - d) Selain itu, berbagai potensi wisata, khususnya wisata religi berkaitan dengan sejarah Islam, tentunya **akan dibenahi** guna menyambut para wisatawan yang dipastikan **akan tertarik** untuk datang kemari. (15/17/3/17)
 - e) Tak itu saja, tambahnya, peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia juga **akan menjadi**

angin segar bagi kemajuan pariwisata Tapteng kedepan.
(17/17/3/17)

- f) Kalau Barus dengan segala potensinya akan maju, **akan berdampak** terhadap seluruh potensi wisata yang lainnya. (18/17/3/17)
- g) Sekarang di Kota Tua Barus yang terletak di Tapanuli telah dibuat Monumen "Barus Titik Nol Islam ke Nusantara", dan Presiden RI, Joko Widodo **akan meresmikannya**. (19/26/3/2017)

2) KPJ

- a) None.

b. Modality means 'bisa' or 'tidak bisa'

1) MBD

- a) "Mudah-mudahan datangnya Presiden ini membawa berkah, sehingga kebesaran Barus yang sempat tenggelam, **bisa kembali** membahana seperti jaman keemasannya dahulu," katanya. (16/17/3/17)

2) KPJ

- a) None.

c. Modality means 'harus', 'seharusnya', 'tidak seharusnya'

1) MBD

- a) None.

2) KPJ

- a) None.

d. Modality means 'boleh' or 'tidak boleh'

1) MBD

- a) None.

2) KPJ

- a) None.

As positive sentences and negative sentences which found could be categorized as follows.

a. Positive Sentences

MBD had positive sentences such as:

- 1) Sekretaris Daerah Tapteng, Hendri Susanto Lumbantobing:

- a) "Kunjungan presiden ke Barus, kita **sambut sebaik mungkin**, kita juga di sini untuk **saling koordinasi** siapa-siapa saja **yang menyambut** di bandara, juga di Kecamatan Barus, kiranya nanti kita tidak malu ataupun kewalahan," kata Hendri. (7/17/3/17)
- b) Dikatakannya, kedatangan rombongan Presiden RI **dijadwalkan tanggal 24 hingga 25 Maret**. (8/17/3/17)
- c) Rombongan presiden **mendarat ke Bandara Pinangsori** dan langsung **menuju ke Kecamatan Barus menggunakan helikopter**. (9/17/3/17)
- d) "Setelah **meresmikan Titik Nol** masuknya agama Islam ke Indonesia di Barus, Presiden akan **melakukan ziarah** ke Makam Mahligai dan Makam Papan Tinggi, Presiden juga akan **melaksanakan sholat jumat** di masjid daerah Barus, setelah itu rombongan Presiden **bergerak menuju ke Mandailing Natal** dan nantinya akan **menginap di Pesantren Mustafawiyah**," katanya. (10/17/3/17)
- e) Untuk pendaratan helikopter yang digunakan rombongan presiden, lanjutnya, Pemkab Tapteng **merencanakan di Pelabuhan Barus**, sekaligus langsung **meninjau lokasi Pelabuhan Barus**. (11/17/3/17)
- f) Hendri **menyampaikan**, peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia, merupakan **sebuah berkah dan cita-cita** yang terwujud dari harapan seluruh masyarakat Tapteng. (12/17/3/17)
- g) "Dengan **diresmikannya Barus** sebagai Titik Nol masuknya Islam ke nusantara oleh Presiden, banyak **membawa dampak positif** bagi kemajuan Tapteng. (13/17/3/17)
- h) Peresmian ini, **perhatian pemerintah terhadap Barus** khususnya, dan Tapteng umumnya **pasti akan lebih besar**, terutama dibidang pembangunan infrastruktur," katanya. (14/17/3/17)
- i) Selain itu, **berbagai potensi wisata**, khususnya **wisata religi** berkaitan dengan **sejarah Islam**, tentunya akan

dibenahi guna menyambut para wisatawan yang dipastikan **akan tertarik untuk datang** kemari. (15/17/3/17)

- j) "Mudah-mudahan **datangnya Presiden** ini **membawa berkah**, sehingga kebesaran Barus yang sempat tenggelam, **bisa kembali membahana** seperti jaman keemasannya dahulu," katanya. (16/17/3/17)
- k) Tak itu saja, tambahnya, peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia juga **akan menjadi angin segar** bagi kemajuan pariwisata Tapteng kedepan. (17/17/3/17)
- l) "Kalau Barus dengan segala potensinya **akan maju, akan berdampak** terhadap seluruh potensi wisata yang lainnya. (18/17/3/17)
- m) Dengan kata lain, peresmian ini seakan **menjadi peresmian harapan masa depan** Tapteng yang semakin cerah," katanya. (putra hutagalung) (19/17/3/17)

While positive sentences in KPJ came from the statement of man of letter's Aceh, Ameer Hamzah as follow.

- a) **Sejarah mencatat, Aceh adalah daerah pertama** masuk Islam ke Indonesia. (2/26/3/17)
- b) Sejak abad pertama Hijrah (8 AD), agama Islam **sudah masuk ke wilayah Peureulak** di Aceh Timur, kemudian **berkembang ke Pasee** Kabupaten Aceh Utara. (3/26/3/17)
- c) Dalam dua wilayah itu **telah berdiri kerajaan Islam**. (4/26/3/17)
- d) Peureulak **masih tradisional**, sedangkan Samudera Pasee **telah menjalin hubungan diplomatik** dengan negara luar. (5/26/3/17)
- e) Aceh **ditetapkan sebagai daerah pertama masuk Islam** bukan sekadar cerita rakyat dan legenda, tetapi **hasil penelitian** para sarjana, ahli sejarah, arkeolog, hal

- tersebut **merupakan bukti tertulis** baik dalam kitab maupun batu nisan. (6/26/3/17)
- f) Masalah ini sebenarnya **sudah final dengan hasil seminar di Medan** pada tahun 1963 dan **hasil Seminar Peureulak** pada tahun 1984 yang dihadiri para pakar seluruh dunia Islam. (7/26/3/17)
- g) Karena daerah pertama **masuk Islam ke Nusantara**, maka Aceh juga **diberi gelar Serambi Mekkah**. (8/26/3/17)
- h) Dalam kitab “Idharul Haq” Syeikh Ishaq Al-Makarani, telah **menyebutkan silsilah raja-raja Peureulak** yang bergama Islam, kemudian **dilanjutkan oleh raja-raja Pasee**. (9/26/3/17)
- i) Sedangkan di daerah lain seluruh Nusantara **masih beragama Hindu dan Budha**. (10/26/3/17)
- j) Orang Aceh **punya kebanggaan sendiri** sebagai **daerah pertama masuk Islam**. (11/26/3/17)
- k) Apalagi sejarawan dunia, baik Islam maupun non Islam **mengakuinya**. (12/26/3/17)
- l) Negara-negara tetangga seperti Malaysia, Pattani Thailand, Brunei Darussalam, Mesir, Arab Saudi, India, Belanda, Pakistan, dan Indonesia sendiri **mengakuinya**, dan mereka **telah menulis dalam buku mereka**. (13/26/3/17)
- m) Sekarang di Kota Tua Barus yang terletak di Tapanuli **telah dibuat Monumen** “Barus Titik Nol Masuk Islam ke Nusantara”, dan Presiden RI, Joko Widodo **akan meresmikannya**. (19/26/3/17)
- n) Berikut ini para sejarawan **yang mengaku** Aceh sebagai daerah pertama masuk Islam ke Nusantara. (23/26/3/17)
- o) Ibnu Batutah (Tunisia), Laksamana Cheng Ho (China), Hamka, Ibrahim Alfian (UGM), Ali Hasjmy (UIN Ar-Raniry), Naquib Al-Atas (Malaysia), AJ Pijkar (Belanda), Muarif Ambari (UI), Abubakar Atjeh (UIN Jakarta),

Datok Burhan (Malaysia), C. Snoeck Hurgronje (Belanda), Ismail Baenjamish (Pattani-Thailand), Ahmad Al Usairy (Arab Saudi), Ahmad Syalabi (Mesir). (24/26/3/17)

- p) Buku-buku yang **memperkuat Aceh** sebagai daerah pertama masuk Islam sangat banyak, antara lain: Kitab Idharul Haq (Ishaq Makarani), Islam Fil Biladil Indonesia (Ahmad al-Usairy), Silsilah Tarikh Islamy (Mahmud Syajir), Rihlah Ibnu Batutah (Ibnu Batutah), Almuslimun Fil al-Alam (Abdurrahman Zaki), Al-Islam fi Indonesia (Muhammad Dhiya' da Abdullah Nuh), Sejarah Ummat Islam (Hamka) dan Sejarah Masuk dan Berkembangnya Islam di Nusantara oleh Ali Hasjmy. (26/26/3/17)

b. Negative Sentences

Then, the negative sentences was found as follows.

- 1) MBD
 - a) "Kunjungan presiden ke Barus, kita sambut sebaik mungkin, kita juga di sini untuk saling koordinasi siapa-siapa saja yang menyambut di bandara, juga di Kecamatan Barus, kiranya nanti kita **tidak malu ataupun kewalahan**," kata Hendri. (7/17/3/17)
 - b) **Tak itu saja**, tambahnya, peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia juga akan menjadi angin segar bagi kemajuan pariwisata Tapteng ke depan. (17/17/3/17)
- 2) KPJ
 - a) Aceh ditetapkan sebagai daerah pertama masuk Islam **bukan sekedar cerita rakyat dan legenda**, tetapi hasil penelitian para sarjana, ahli sejarah, arkeolog, hal tersebut merupakan bukti tertulis baik dalam kitab maupun batu nisan. (6/26/3/17)

- b) Namun, akhir-akhir ini sudah ada orang **yang melenyapkan andil Aceh** sebagai daerah pertama masuk dan berkembangnya Islam. (14/26/3/17)
- c) Mereka menulis berbagai buku penafsiran baru **tanpa bukti outentik, hanya meraba-raba saja, penuh khurafat dan dongeng.** (15/26/3/17)
- d) Misalnya sekraang ada yang **mengklaim Barus** lebih awal dari Aceh. (16/26/3/17)
- e) Mereka hanya menunjukkan batu nisan tua polos **tanpa catatan.** (17/26/3/17)
- f) **Tidak ada satupun tulisan** di batu nisan tersebut. (18/26/3/17)
- g) Monumen tersebut tentu **tak rasional,** sebab di Peureulak telah dibuat lebih awal pada tahun 1984 dan **belum selesai** sampai sekarang. (20/26/3/17)
- h) Jika ada dua monumen yang sama **rakyat akan bingung.** (21/26/3/17)
- i) Aceh sebagai daerah pertama masuk Islam, secara historis juga **sangat dirugikan.** (22/26/3/17)
- j) Dan masih banyak lagi **yang tak dapat disebutkan** dalam ruang terbatas ini. (25/26/3/17)
- k) Ada kemungkinan, sejarah **sengaja dikotak-katik untuk tujuan melemahkan peran Aceh** sebab mereka **ketidaksukaan kepada Aceh** yang **beberapa kali memberontak** (DI/TII, GAM) dan sekarang juga Aceh meminta Syariat Islam. (27/26/3/17)
- l) Orang-orang non-Islam dan Islam sekuler sedang **berusaha memalingkan Aceh** sebagai daerah yang berjasa terhadap perkembangan Islam di Nusantara. (28/26/3/17)

c. Interrogative Sentences

Interrogative sentences which founded, such as:

- 1) MBD
 - a) None
- 2) KPJ

- a) Tgk. H. Ameer Hamzah: Di Peureulak Telah Dibuat Tugu Titik Nol Peradaban Islam Tahun 1984, **Kenapa Barus yang Diresmikan?** (1/26/3/2017)

Vocabulary in the news texts were interrelated with politics and historical conflict. This thing indicated from experiential and attitudinal vocabulary which was found in these two news online texts. MBD used experiential vocabulary such as: *kita sambut sebaik mungkin; untuk saling koordinasi; yang menyambut di bandara; mendarat ke Bandara Pinangsori; menuju ke Kecamatan Barus; menggunakan helikopter; setelah meresmikan Titik Nol; melakukan ziarah ke Makam Mahligai dan Makam Papan Tinggi; melaksanakan sholat Jumat di masjid daerah Barus; rombongan Presiden bergerak menuju Mandailing Natal; nantinya akan menginap di Pesantren Mustafawiyah; Pemkab Tapteng merencanakan di Pelabuhan Barus; langsung meninjau lokasi Pelabuhan Barus; Hendri menyampaikan; dengan diresmikannya Barus; banyak membawa dampak positif bagi kemajuan Tapteng; tentunya akan dibenahi guna menyambut para wisatawan; yang dipastikan akan tertarik untuk datang kemari; mudah-mudahan datangnya presiden ini membawa berkah.*

Experiential vocabulary in KPJ were *sejarah mencatat; agama Islam sudah masuk ke wilayah Peureulak di Aceh Timur; telah menjalin hubungan diplomatik; dihadiri para pakar seluruh dunia Islam; telah menyebutkan silsilah raja-raja Peureulak; kemudian dilanjutkan oleh raja-raja Pasee; apalagi sejarawan dunia, baik Islam maupun non Islam mengakuinya; Presiden RI, Joko Widodo akan meresmikannya.*

Then, attitudinal vocabulary in MBD were *kunjungan presiden; kita tidak malu ataupun kevalahan; kedatangan rombongan Presiden RI; dijadwalkan tanggal 24 hingga 25 Maret; rombongan presiden; pendaratan helikopter yang digunakan rombongan presiden; peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia; sebuah berkah dan cita-cita yang terwujud dari harapan seluruh masyarakat Tapteng; perhatian pemerintah terhadap Barus; umumnya pasti akan lebih besar; berbagai potensi wisata; wisata religi berkaitan*

dengan sejarah Islam; kebesaran Barus yang sempat tenggelam, kemajuan pariwisata Tapteng ke depan; peresmian ini seakan menjadi peresmian harapan masa depan.

Attitudinal vocabulary in KPJ were Aceh adalah daerah pertama masuk Islam ke Indonesia; berkembang ke Pasee Kabupaten Aceh Utara; telah berdiri kerajaan Islam; Peureulak masih tradisional; Aceh ditetapkan sebagai daerah pertama masuk Islam; bukan sekedar cerita rakyat dan legenda; hasil penelitian para sarjana, ahli sejarah, arkeolog; hal tersebut merupakan bukti tertulis; sudah final dengan hasil seminar di Medan; hasil Seminar Peureulak; Nusantara masih beragama Hindu dan Budha; Orang Aceh punya kebanggaan sendiri; sebagai daerah pertama masuk Islam; mereka telah menulis dalam buku mereka; sekarang di Kota Tua Barus terletak di Tapanuli telah dibuat monument "Barus Titik Nol Masuk Islam ke Nusantara"; berikut ini para sejarawan yang mengaku Aceh sebagai daerah pertama masuk Islam ke Nusantara; buku-buku yang memperkuat Aceh sebagai daerah pertama masuk Islam sangat banyak; orang yang melenyapkan andil Aceh sebagai daerah pertama masuk dan berkembangnya Islam; mereka menulis berbagai buku penafsiran baru tanpa bukti outentik, hanya meraba-raba saja, penuh khurafat dan dongeng; ada yang mengklaim Barus lebih awal dari Aceh; hanya batu nisan tua polos tanpa catatan; tidak ada satupun tulisan di batu nisan tersebut; monument tersebut tentu tak rasional; jika ada dua monument yang sama rakyat akan bingung; secara historis juga sangat dirugikan; dan masih banyak lagi yang tak dapat disebutkan; sejarah sengaja dikotak-katik untuk tujuan melemahkan peran Aceh; ketidaksukaan kepada Aceh yang beberapa kali memberontak; Aceh juga meminta syariat Islam; orang-orang non Islam dan Islam sekuler sedang berusaha memalingkan Aceh sebagai daerah yang berjasa terhadap perkembangan Islam; kenapa Barus yang diresmikan.

Metaphor was included in the two news text could be explained as follows.

1) MBD

- a) "Mudah-mudahan datangnya Presiden ini membawa berkah, sehingga **kebesaran Barus yang sempat**

tenggelam, bisa kembali membahana seperti jaman keemasannya dahulu," katanya. (16/17/3/17)

- b) Tak itu saja, tambahnya, peresmian Barus sebagai Titik Nol masuknya Islam ke Indonesia juga akan **menjadi angin segar** bagi kemajuan pariwisata Tapteng kedepan. (17/17/3/17)

2) KPJ

- a) Mereka menulis berbagai buku penafsiran baru tanpa bukti outentik, **hanya meraba-raba saja, penuh dengan khurafat dan dongeng.** (15/26/3/17)
- b) Ada kemungkinan, sejarah sengaja **dikotak-katik** untuk tujuan **melemahkan peran Aceh** sebab mereka ketidaksukaan kepada Aceh yang beberapa kali memberontak (DI/TII, GAM) dan sekarang juga Aceh meminta Syariat Islam. (27/26/3/17)
- c) Orang-orang non-Islam dan Islam sekuler sedang berusaha **memalingkan Aceh** sebagai daerah yang berjasa terhadap perkembangan Islam di Nusantara. (28/26/3/17)

Based on metaphor above, it could be explained that MBD or KPJ gave their own opinion. But, when the news text was read, it could show the conflict because of the content was very different between one and another. There were two Metaphors in MBD namely: (1) **kebesaran Barus yang sempat tenggelam, bisa kembali membahana seperti jaman keemasannya**, it meant, formerly Barus was a famous city in Barus camphor trade. However, pass by time, this city isn't famous like the previous. Because of that, with legitimation of pillar monument zero point kilometer Islamic entrance in Sumatera became a big chance to return popularity and prosperity of the Barus city like before. (2) **menjadi angin segar, it means** brought the positive change; good change; good influence. Metaphor in MBD was life

metaphor because of this vocabulary could determine the base meaning from the nowadays connotation.¹¹

Besides, KPJ used the metaphor such as: (1) **hanya meraba-raba saja, penuh dengan khurafat dan dongeng**. It meant having no clearly theoretical base and just made a decision based on its own point of view. (2) **dikotak-katik** it meant twisting of facts from the original facts. (3) **melemahkan peran Aceh** it meant making the Aceh's role to be minimize. (4) **memalingkan Aceh** it meant to keep Aceh away. Based on the data above, so there were four metaphors used as life metaphor, same with MBD metaphor.

2. Interpretation

Text as a production process would be interpreted in CDA. Relation of the text and discourse practice would be interpreted as follows, starting from the news title.

- a. MBD published on March 17th, 2017 "Presiden Resmikan Barus Titik Nol Masuknya Islam".
- b. KPJ published on March 26th, 2017 "Tgk. H. Ameer Hamzah: Di Peureulak Telah Dibuat Tugu Titik Nol Peradaban Islam Tahun 1984, Kenapa Barus yang Diresmikan?"

MBD had a positive value (Presiden resmikan Barus) while KPJ had a dissatisfaction value (Kenapa Barus yang diresmikan?). Analysis of intertextuality of MBD associated with politic that had an impact to increase regional income. Because, if President Joko Widodo legitimated the pillar of zero point kilometer Islamic entrance in Nusantara, so that would be giving the positive influence in the tourism sector, especially to religion tourism. Besides, prestige of Barus would be more valuable so this thing could push the income rise of the society, so it is with region income. In the other hand, KPJ associated to

¹¹ Keraf Gorys, *Diksi dan Gaya Bahasa* (Jakarta: PT Gramedia Pustaka Utama, 2002), 139.

politic and history. This thing associated to exposure the historical facts of various experts who wanted to prove that just Aceh deserved to be legitimated. The next, KPJ also used the speculative vocabulary that referred to certain community.

The result of interpretation analyzing by Fairclough approach which consisted of four dimensions, there were: (1) what's going on, what happened was conflict which started from legitimation the pillar zero point kilometer Islamic entrance in Nusantara in Barus by President Joko Widodo and disagreed from Aceh side because they thought, Aceh was the first time to Islamic entrance in archipelago. (2) who was involved, they were President of RI, Joko Widodo (who legitimated the pillar), Hendri Susanto Lumbantobing as the regional secretary of Tapteng (who said that president schedule approaching the pillar legitimation), and Tgk. H. Ameer Hamzah as a man of letter's Aceh (who questioned the legitimation of the pillar). (3) The relationships were at issue, content of the two news texts had a relation on politic and history. The history is blurring Aceh's history as the first region in Islamic entrance in archipelago. The politic is the profit that would obtain after the legitimation the pillar because that was very positive things to economy and tourism in Tapteng, and (4) what's the role of language, the role was very important to bring the public opinion. MBD gave the positive news with neutral and good language choice when saying about the legitimation of pillar zero point kilometer Islamic entrance in archipelago in Barus, so that society as a reader could understand the news calmly. But, KPJ gave the contradiction news because it wanted to demand Aceh's rights as the first region Islam enter. They said that Aceh was recognized by Islamic experts in 1984.

3. Explanation

Expalation of analysis the two news texts passed three processes as follows:

a. Process of Situation Change

This thing started from demanding of Nahdhatul Ulama (NU) and Jaringan Batak Muslim Indonesia (JBMI) to President RI, Joko Widodo to legitimate zero point kilometer Islamic entrance in archipelago. That statement could be found in MBD that the President would legitimate with hope to bring the positive effect to Tapteng's government. The situation was disagreed by Tgk. H. Ameer Hamzah who questioned why Barus while the fact Aceh was the first region in the Islamic entrance. The statement of Tgk said in KPJ with the theoretical and historical facts as addition proof.

b. Process of Intitution Change

MBD said that Barus claimed this region was Islamic entrance in archipelagoso that demanding to president to legitimate the monument. This thing was followed by regional government. In the other words, demanding of Nahdhatul Ulama (NU) and Jaringan Batak Muslim Indonesia in this news did not give the reason why Barus was the place. In the other sides, KPJ contradiction by statement Tgk. H. Ameer Hamzah that Aceh was the first Islamic entrance in Nusantara. He said that his argument had authentic proof, such as pillar construction yet finished, historical books, Islam world experts, and the seminars that legitimated Aceh was the first region Islam enter in Nusantara and named Serambi Mekkah.

c. Process of Social Change

This proses caused confuse in society, where was true, where was false. One of the solutions was opened up again historical facts when Islam came to Indonesia. This time, the writer was guided by¹² as follows.

¹²Ahmad Mansur Suryanegara, *Api Sejarah* (Bandung: Suradinasti, 2015), 106-108.

Eventhough Rasulullah saw. had been died, 11 H/632 AD, but the trade relationship still was on going between Khulafaur Rasyidin, 11-41 H/632-661 AD and nonmoslems counties outside jazirah Arabia or with archipelago, Indonesia. As said in the history in third Caliphperiod, Utsman bin Affan, 24-36 H/644-656 AD sent trade delegation to China. This China visiting was chance, used to make the trade contract with entrepreneur in archipelago, Indonesia. Historical information there was in Nukhbat ad-Dahr book written by Syaikh Syamsuddin Abu Ubaidillah Muhammad bin Thalib ad-Dimsyaqi and famous with name Syaikh Ar-Rabwah, explained that moslem entrepreneur entered to this archipelago (Indonesia) happened in Caliph Utsman bin Affan period, 24-36 H/644-656 AD.

Furthermore, that explaining Islam Caliph, according to China history, sent 32 delegations to China. If periode of Khulafaur Rasyidin for 29 years, 11-41 H/632-661 AD was not possible the trade relationship with 32 delegations just happened in the third Caliph only. Be sure that was happened in period of Khulafaur Rasyidin with the central government

Abu Bakar Ash-Shiddiq	11-13 H/632-634 AD in Madinah
Umar bin Al-Khaththab	13-24 H/634-644 AD in Madinah
Utsman bin Affan	24-36 H/644-656 AD in Madinah
Ali bin Abi Thalib	36-41 H/656-661 AD in Kufah

Sure, 32 times sending the trade delegation from whole Caliph, was stopped by Indonesia because just easy one way to arrive in south China passing by archipelago of Indonesia.

Based on the other resource, J.C. van Leur in Indonesian Trade and Society with base of China's news from Tang Dinasty, 618-907 AD said that in 674 AD in west beach Sumatera was already in existence settlement (dwelling of Islam, Arab Nation) that was settled in there.

Thomas W. Arnold in *Preaching of Islam* also wrote the same resource with Tang Dynasty, there were Arabian entrepreneurs who stayed in west beach of Sumatera. The important in China's news from Tang Dynasty, 618-907 AD, though from China was not written that Islam first entered to Indonesia started from China's entrepreneur but it was written in 7 AD, the first visitor was Arab's entrepreneur. Not Gujarat and not India either.

As well as information from Drs. Ibrahim Buchari, based on number of years there was in a headstone of an ulama, Syaikh Mukaidin in Baros, Tapanuli, was written 48 Hijriyah or 670 AD so that it could be sure Islam entered Indonesian archipelago, Indonesia happened in 7 AD or 1st century Hijriyah. Based on both of the year numbers in headstone Syaikh Mukaidin 670 AD and China's news Tang Dynasty said that in west beach Sumatera there was settlement Moslems Arab in 674 AD. So, the information that meant west beach Sumatera in China's news Tang Dynasty, most likely Baros, Tapanuli, because the name of west beach was seen from China's Country, not from Jakarta, or from Greenwich England. Both of year numbers in headstone 670 AD Syaikh Mukaidin and years numbers China Tang Dynasty 674 AD happened in 7th century AD. Numbers of that year gave information there was trade relationship with archipelago Indonesia was still on going from before Rasulullah saw until period of Caliph Umayyah Damaskus, 661-750 AD.

The both of year numbers of years from the both resources, was still somewhat backward time. If it was compared with information from Syaikh Syamsudin Abu Ubaidillah Muhammad bin Thalib Ad-Dimsyaqi that Islam was entered to Indonesian archipelago in period of Caliph Utsman bin Affan, 24-36 H/644-656 AD or in 30 Hijriyah. Eventhough was still in the same 7th century AD, but the time was advanced about twenty years. According to the

both of that data and fact, Sulaiman as-Sirafi and China's news Tang Dynasty, also happened differences of both years numbers in Sulawesi in 2nd century Hijriyah, and in Sumatera 1st century Hijriyah. In the other word, Islam entered to Indonesian archipelago started from west part for the first, in this case Barus-Tapteng, in century 1 Hijriyah or in 7th century AD.

Because of that, the reason of legitimation the zero point kilometer Islam entered in archipelago, in Barus, Tapteng, according to the authentic historical facts. That meant, Samodra Pasai Kingdom, Aceh, was not the beginning of the entry of Islam, but development of Islam. Because that kingdom stated in 1275 AD or 13th century based on theory of Makkah Buya Hamka¹³.

Conclusion

Description analysis consisted of analysis two news texts online, MBD and KPJ had own structure grammatical, using structurized pattern rethoric, they were: orientation, content (sequence of events), and conclusion. The theme was legitimation Barus as zero point kilometer Islamic entrance in archipelago. Modality by using "*akan*", "*bisa*", positive sentences, negative sentences, and interrogative sentences. Vocabulary analysis was by using experiential and attitudinal. Metaphor in both of news texts was life methapor.

The interpretation of analysis was (1) what's going on, it happened conflict which started from legitimation the pillar zero point kilo metre Islamic entrance in archipelago in Barus by President Joko Widodo and disagreement of Aceh side because they thought, Aceh was the first time to Islam entered in Indonesia. (2) who was the subject had been involved, He was Presiden RI, Joko Widodo (who legitimated the pillar), Hendri

¹³ Ibid., 101.

Susanto Lumbantobing, M.Si. as the regional secretary of Tapteng (who said that president schedule approaching the pillar legitimation), and Tgk. H. Ameer Hamzah as a man of letter's Aceh (who questioned the legitimation of the pillar). (3) what were the relationships were at issue, content of the two news texts had relation on politic and history. The history was blurring Aceh's history as the first region in Islam entered in archipelago. The politic was the profit that would obtain after the legitimation the pillar because that was very positive thing to economy and tourism in Tapteng, and (4) what's the role of language, the role was very important to bring the public opinion. MBD gave the positive news with neutral and good language choice when saying about the legitimation of pillar in zero point kilo metre Islamic entrance in Barus, so that society as a reader could understand the news with a calm situation. But, KPJ gave the contradiction news because it wanted to demand Aceh's rights as the first region Islamic entrance. They said that Aceh was recognized by Islamic experts in 1984.

Analysis of explanation was seen from three changes, there were: (1) the situation change started from demanding of Nahdhatul Ulama (NU) and Jaringan Batak Muslim Indonesia (JBMI) to Presiden RI, Joko Widodo to legitimation zero point kilometer Islamic entrance in archipelago, (2) institution change was full supported from regional secretary Tapteng in legitimation of pillar by president because that would be giving positive affect to Tapteng progress, and (3) the social change caused the society to be interested to know about the history. Based on both year numbers in headstone Syaikh Mukaidin 670 AD and China's news Tang Dynasty said that in west beach Sumatera there was settlement of Moslems of Arab in 674 AD. So, the information that meant west beach Sumatera in China's news Tang Dynasty, most likely Baros, Tapanuli, because the name of west beach was seen from China's Country, not from Jakarta, or from Greenwich England. Both of year numbers in headstone 670 AD Syaikh Mukaidin and year numbers China

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Because of that, the reason of legitimation the zero point kilometer Islam entered in archipelago, in Barus, Tapteng, according to the authentic historical facts. That meant, Samodra Pasai Kingdom, Aceh, was not the beginning of the entry of Islam, but the development of Islam because that kingdom stated in 1275 AD or 13th century AD based on theory of Makkah Buya Hamka¹⁴.

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¹⁴ Ibid., 101.

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