

## Critical Discourse Analysis on Linguistic Ideology of The Netizens Comments

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### Abstract

*This study aims to analyze linguistics ideology. The data were collected from the netizens' comment columns on KompasTv YouTube Channel. They were about the response to the Minister of Religious Affairs' speech entitled Minister of Religion Yaqut Cholil's Words About the Regulation of Mosque Loudspeakers Maximum 100 Decibels. The researchers applied a descriptive qualitative approach. Which has the purpose of finding out the two dimensions of Van Dijk's theory, namely Macrostructure and Microstructure. The result of a research analysis was that in Macrostructure, there were Disagreement, Agreement, Advice, Tolerance from Non-Muslims, and Bad Wishes, whereas, in Microstructure, it was found Schematic, Syntactic, and Rhetoric.*

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



## 1. Introduction

Connecting with others is now simpler than ever and can be done through various media. Society and the media are interrelated[1]. The influence of media on daily life is profound. People receive information from it and can access it at any time, like from online media[2]. Online discussion forums provide direct dialogue on crucial issues between individuals and groups from various socioeconomic classes and backgrounds[3]. Numerous comments are left on well-read news stories. In social media, especially on YouTube, Indonesia, a few months ago, became viral because of the issue of the speech of The Minister of Religious Affairs, which was considered to be blasphemy[4]. On the social media account, there were many comments responding to his speech[5]. Those comments were affected by people's beliefs and points of view, and they became interesting to analyze, especially from linguistics ideology[6].

Linguistic Ideology refers to a globally shared point of view on the concept of language[7]. The language itself is well-known for being utilized to infuse these messages into many types of writings[8]. Language-related ideologies are opinions and attitudes about language. Moral and political charge descriptions of the nature, structure, and social function of language are known as language ideology[9]. To find out how to evaluate Ideology positively and negatively, it is necessary to apply critical discourse analysis[10]. Critical Discourse Analysis is a method of concluding the message being transmitted from the viewpoints of online users[11]. This research dealt with Critical Discourse Analysis of social media. It was a form of conclusion from the netizens' point of view to the speech of the Minister of Religious Affairs[12]. The speech was about the ban on the volume of the call to pray (azan).

## 2. Research Method

This research applied qualitative approach in the form of observation. The source of the data was taken from the comment columns of the video commentary of the Minister of Religious Affairs on KompasTv Youtube Channel official website <https://www.youtube.com/watch?v=fbnnVvRWogM&t=4s>. There were totally 7040 comments and only 100 comments were selected based on what would be analyzed with the procedures :

1. Reading netizens' comments from the website <https://www.youtube.com/watch?v=fbnnVvRWogM&t=4s>
2. Identifying sentences and topics related to ideology chosen.

In relation to the question of the research, the researcher tried to use an analytical procedure based on the interactive model by Creswell (2014). They were organizing and preparing data for the analysis, reading all the data, coding all information, using the coding process to generate a description of the setting or people as well as categories or themes for analysis, preparing the description and themes portrayed in the qualitative narrative, and making an interpretation of the outcomes or findings in qualitative approach.

## 2.2 Literature Review

### 1. Critical Discourse Analysis

Critical Discourse Analysis (CDA) is merely an attempt to decipher a meaning that exists in both spoken and written language[13]. CDA is a technique for analyzing texts to determine how language is changing. It is a sort of discourse analytical research that focuses on how text and speech in the social and political context enact, reproduce, and oppose social power abuse, dominance, and inequality[14]. It examines the language, but it appears that there are other factors that play in the actor's creation of the text, such as sociopolitical and cultural factors[15]. As a result, a translator must be sufficiently qualified to comprehend the text and its context before translating it into the target language[16]. It will be disjointed if the culture in a certain source text is translated freely to the readers regardless of the source of the text, which is the context backdrop[17].

There are several specialists who have introduced and created numerous discourse analysis models, but Van Dijk's approach is the most popular[18]. Van Dijk divides Critical Discourse Analysis into Macrostructure and Microstructure, in which he emphasizes strengths and weaknesses analogs made by social realities[19]. As a result, Critical Discourse Analysis is used to compare discourse to other sciences, such as politics, racism, gender, hegemony, culture, and social class. Macrostructure is thematic learning described as a learning activity in which material from several areas is combined into a single discussion theme[20]. The title and

main paragraph in news or news express the Macrostructure, whereas Microstructure is the smallest structure of a discourse seen or noticed from the smallest bit of a text, as the name implies; words, sentences, propositions, clauses, and visuals, for example[21].

### 3. Findings

#### 3.1 Problem

The researcher found some problems when writing the research, as the following :

- 1.What topics were discussed by the netizens in the comment columns?
- 2.How was the comments realized in Macrostructure and Microstructure in the netizens' comment texts?

#### 3.2 Research Implementation

##### A. DATA ANALYSIS

##### 1. Macrostructure (Thematic)

###### a. Theme/Topic

A macrostructural concentrates in the subject or topic like headings or titles.

##### Disagreement with the speech of the Minister of Religious Affairs

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:** The Minister of Religious Affairs' statement that the call to pray could be distracting was not approved by him. The statement "do not feel disturbed" showed that they disagreed.

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

**Comments Analysis 3 & 4:** The call to pray calmed to hear or there was no disturbance caused by the sound of the call to pray. These netizens disagreed with him

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:** No disturbance was found due to the sound of the call to pray in Aceh, since Moslems were the majority, this netizen commented his disageement.

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:** These commentators were not disturbed or they disagreed with the Minister of Religious Affairs' 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 netizen disagreed with the speech of the Minister of Religious Affairs, and regarded the people who felt disturbed by the sound of call to pray as a hypocrite.

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:** The netizen loved to hear the sound of azan though too loud. He disagreed with the statement of the Minister of Religious Affairs, and felt happy to hear it.

10. AGP\_oktav17: *Alhamdulillah seumur hidup sya selama ini, bahkan banyak juga saudara<sup>2</sup> 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 org<sup>2</sup> yg hatinya keras yg merasa terganggu, ini rupanya tanda<sup>2</sup> akhir jaman dimana kebenaran dianggap menjadi masalah.*

12. **Comments Analysis 10 & 11:** These netizens said that they had no problem with a strong call to pray, or they disagreed with the statement of the Minister of Religious Affairs.
13. *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:** This netizen said that in his area there were eights toas to which sounded simultaneously to call to pray, and he was not bothered by the sound at all, or he disagreed with the statement of the Minister of Religious Affairs.

#### **Netizens agreed with the Minister of Religion's Speech**

1. BAYU NUGRAHA; *Gus yaqut **memang benar**, namun kebenaran kadang pahit di sampaikan, Banyak yang menentang.*
- Comment Analysis 1:** This netizen supported the Minister of Religious Affairs by saying "Gus Yaqut memang benar" which meant he agreed with his statement.
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.*
- Comment Analysis 2:** The netizen agreed with the Minister of Religious Affairs. He said that the recitation of Quran was good, but if it disturbed, it was also not good.
3. Coach Online: *"Semua harus diatur untuk **kepentingan Bersama**".*
- Comment Analysis 3:** This netizen agreed with the Minister of Religious Affairs dealing with the rule of the volume of the call to pray (azan) which was performed for the sake of all people.
4. Rappita Sihombing: *"**Terimakasih pak** untuk jiwa Nasionalisnya"*
- Comment Analysis 4:** This netizen agreed and thanked the Minister of Religious Affairs for his nationalism.
5. Benyamin Sianturi: *"Setelah saya dengar lengkap beritanya baru saya paham.. **Mentri ini benar kok**".*
- Comment Analysis 5:** This netizen justified and agreed with the Minister of Religious Affairs after hearing the message entirely.
6. Frank: ***Maju pak** mentri anda adalah nasionalis nyata*
- Comment Analysis 6:** This netizen agreed and considered the Minister of Religious Affairs as the real nationalist with his statement.
7. Rizki Michael: ***Pahami kata2 beliau dengan hati** yang jernih , yang beliau bahas ialah suara nya bukan azan nya.*
- Comment Analysis 7:** He tried to convince the other netizens that the speech of the Minister of Religious Affairs was about the sound, not about the call to pray (azan) itself.
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 netizen praised the Minister of Religious Affairs as he had a spirit of tolerance for all religions. He agreed with him
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:** The netizen fully supported and agreed with the Minister of Religious Affairs by saying that he was right, for toa or loudspeaker did not exist when the prophet was alive.
10. Suti Lah: *Memang segala sesuatu hrs ada aturannya....tapi banyak yg gak bisa diatur.....**semangat Pak Yaqut***
- Comment Analysis 10:** This netizen agreed and supported the Minister of Religious Affairs by saying that there must be the rule, but people were unmanageable.
11. Jatimwn joko: ***Prestasi yg cemerlang** @PakMentri disaat kebutuhan pokok pada naek Bapak berhasil "**Menurunkan**" volume Adzan Bravo Pak Mentri*

12. **Comment Analysis 11:** Jatimwn agreed and regarded that the Minister of Religious Affairs had an achievement, for he could turned down the volume of azan.
13. Adam Rompis: *Setelah lihat video ini saya sadar **ga ada yg salah dari perkataan pak menteri** kalau di cerna degan akal yg sehat*
14. Benyamin Sianturi: *Setelah saya dengar lengkap beritanya baru saya paham.. **Mentri ini benar kok.***  
**Comment Analysis 12 & 13:** The commentators approved the speech of the Minister of Religious Affairs by saying " ga ada yg salah dari perkataan pak menteri," and "Mentri Ini benar kog", or what they meant was they agreed with him.
15. Daw rw: ***betul sekali** harus ada aturan itu krn sangat mengganggu.*
16. 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:** These netizens agreed with the speech of the Minister Of Religious Affairs since they regarded the call to pray was very disturbing.
17. AWAN HOKI: *Penjelesannya baik2 saja . **Tidak ada yg salah.** Dimana letak salahnya, jadi bingung. Tidak dilarang cuma di atur kekerasan suaranya*  
**Comment Analysis 16:** he justified and agreed with the Minister of Religious Affairs to limit the volume of azan
18. AtheNa Evolutions: ***Saya setuju** dengan menag yaqut.*
19. muhammad harowi ***Saya setuju pak Menteri.***
20. Idul bobby Bobby: *Secara sadar **saya setuju***
21. Anwar Azhari: ***betul banget** pak menteri kalau suara adzan yg sedang2 saja tdk terlalu keras terdengar lebih merdu dan enak didengarnya.*

**Comment Analysis 17, 18, 19 & 20:** These netizens agreed with the speech of the Minister of Religious Affairs by saying "I agree and it is true".

#### Advice

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

**Comment Analysis 1:** The netizen advised other people that the call to pray was to remind the Muslims to perform prayer as soon as the sound of azan was heard

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:** The netizen advised to pray when hearing azan, and the believers should not be bothered

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

**Comment Analysis 3:** The netizen said that the call to pray 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 4:** The netizens advised the Muslims to make Quran as a way of life, so that they understood how to be a true 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 terompetnya..hati hati..Azan itu Anugrah.. untuk umat manusia.*

**Comment Analysis 5:** This comment was an advice that azan actually 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 mengumandangkan 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:** The netizens advised that the volume of Azan could not knock at someone's heart and as warn 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:** The netizen advised by saying that tolerance and respect to all religious communities was important, so this fact must not be denied..

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 stelahnya baru dilanjut, itu saking terasa terhormatnya suara adzan yaitu panggilan dari Allah dan pengingat untuk beribadah kpd nya.*

**Comment Analysis 9:** The netizen advised to go to pray soon when hearing azan.

#### **Tolerance from non-Muslims**

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:** This non-Muslim netizen was not bothered by the sound of azan, even he was happy to hear it. This was what was 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:** This non-Muslim netizen regarded azan as a tool to remind the time. Every different religions must respect each other.

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

**Comment Analysis 3:** Though non-Muslim, he loved, and was not bothered by azan

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 Analysis 4:** This netizen's family was partially non-Muslim, then he asked his non-Muslim brother about the sound of azan, and his brother answered that he was not disturbed.

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:** This netizen was not bothered by the sound of azan though he had different cultures and belief.

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:** This netizen was not bothered by the sound of azan though he was non-Muslim.

7.Merlince Kotouky: *Dari papua..... **Saya non muslim** tapi Bagi saya adzan itu alaram terbaik rumah saya jauh dari area keramaian tapi suara adzadnya kedengaran sampe rumah Dri bangun pgi, terus makan siang juga bunyi adzad Bru tempo makan ,dan sore mau kluar juga*

*tunggu bunyi adzad bru sadar kalau sdh sore Klo volume adzad di kurangi berarti harus rajin\* lihat jam*

**Comment Analysis 7:** This netizen called azan was his best alarm. He could realize the time when hearing it. This non-Muslim thought that the call to pray was his 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:** This netizen was not bothered by the call to pray, even he blamed the Minister of Religious Affairs.

### Bad Wishes

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

**Comment Analysis 1 & 2:** These netizens uttered his bad wishes by saying that people who were disturbed by the sound of azan would get punishment

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

**Comment Analysis 3:** The netizen regarded the Minister of Religious Affairs as a demon in human form because of his words. This netizen said bad wishes to him

4. Annikkurniati Anik: *Semoga yg membuat aturan tersebut mendapat azab dari Allah SWT.*

**Comment Analysis 5:** This netizen said his bad wishes that anybody who felt disturbed by the sound of azan would get punishment from Allah SWT.

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

## 2. MICROSTRUCTURE (Schematic)

### a. Background

Background is an element containing the reader's point of view [22]. The background of the atmosphere in this commentary discourse was the anxiety of netizens about the new rule made by the Minister of Religious Affairs regarding the volume level of the call to pray [23].

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

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

**Minister of Religious Affairs (MoRA):** *ya suara 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:** Ant-80's and Rapsan Jani commented that they were not disturbed by the call to pray. These comments were based on the rule made by the Minister of Religious Affairs about the regulation of the volume of the loudspeaker from the mosque.

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

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

**Analysis:** Facri Kotto commented that Aceh people were not disturbed. It was said based on the Minister of Religious Affairs' words that the rule of azan could 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.*

**MoRA:** *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:** This netizen conveyed that he was non-Muslim who was not disturbed by the loud sound of azan, even it was his tool to know the time. Although the Minister of Religious Affairs made the regulation about the volume of the loudspeaker[24].

### b. Presupposition

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

**Minister of Religious Affairs (MoRA):** *agar niat menggunakan toa menggunakan speaker sebagai sarana sebagai wasilah untuk 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 di hotel.*

**Analysis:** Tony MSG, confirmed the rule made by the Minister of Religious Affairs about the sound of azan. He assumed that the sound was too loud and disturbed non-Muslim communities.

**MoRA:** *"Oh iya-ya 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 Religious Affairs' speech regarding the volume limit. He assumed that 100db was the threshold of the relevant and clear voices to hear[25].

## 3. MICROSTRUCTURE (Syntactic)

### a. Coherence

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

1. AGP\_octav17: *Alhamdulillah seumur hidup sya selama ini, bahkan banyak juga saudara<sup>2</sup> 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:** The word "bahkan" was the conjunction to show the coherent between two statements with the same 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 nanti? itu kepikiran terus, hidup terasa resah.*

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

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 coherent words "Mungkin and "Karena were used as Conjunctions to show possibilities and 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:** The Coherent word “Karna” was used to give reasons and clarification.  
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:** The coherence "and" was used to join two sentences.

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

#### b. Pronouns

Pronoun was word replacing a noun and a noun phrase to avoid repetition.

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:** Netizens used pronouns “Kami” to replace people who are not disturbed by the sound of the call to pray.

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

**Comment Analysis 2:** “Kalian” in the comment of Menara Tinggi meant the people/netizens who watched or listened the speech

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

**Commnet Analysis 3:** In Mahmud's Comment rs “Hebat. Semoga **ente** diberikan hidayah olh ALLAH SWT”. The word **ente** referred to the Minister of Religious Affairs.

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 kerename ya Allah*

**Comment Analysis 4:** The pronoun "engkau" or “you” referred to “Allah” in this comment, and the pronoun “kami” in this comment referred to the commentator and other people.

**Comment Analysis 5:** Ahmad: *Alhamdulillah kenyataannya tidak terganggu...semoga kita tetap dijaga keimanan kita..Amiin*

**Comment Analysis 5:** In this sentence, the pronoun "we" described anyone who read the comment.

### 5. MICROSTRUCTURE (Rhetoric)

#### a. Graphics

Graphics were parts of elements emphasized or highlighted by someone 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 “menag O2N” referred to the Minister of Religious Affairs which meant bodoh or not smart in the form of abbreviation.

#### Metaphor

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

1. Bima Saputra: *Semoga Allah secepatnya **menegurnya** aamiiiiinnnnn.*

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

Metaphor was an expression word which had no real meaning. The words “menegurnya or punished him” and “iblis or devil” were ones to the creator of the speech (the Minister of

Religious Affairs. "Devil" was named by the netizen to the Minister of Religious Affairs as his nickname because he had behavior like devil..

#### Expression

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

1. LUAK Ganteng: *Ya Allah... Jangan sampai engkau menurunkan azabmu 🤔 pada negeri ini ya Allah... Ampuni kami ,engkaulah pemilik alam semesta ini ya Allah... Sudah seharusnya mengeraskan suara mengagungkanmu melalui adzan kerename 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:** These netizens used these emoticons to express that they intended to show their crying or sad 🤔.

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:** 🙏 meant the netizen made a prayer, and was expressed in the form of emoticon.

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

**Comment Analysis 5:** 🤔 was the emoticon to show anger to respond the speech of the Minister of Religious Affairs.

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

#### 4. Conclusion

After analyzing the problem, the researcher made a conclusion that in the Macrostructural elements, five themes were found to represent the netizens' comments : Disagreement, Agreement, Advice, Tolerance from non-Muslims, and Bad wishes. In the Schematic section, Microstructure elements were Background and Presupposition which were searched based on the contents of the speech of the Minister of Religious Affairs and touched on the speech. In Coherence, netizens used the words even, possible and because which included in a sentence in his comments. Netizens also used pronouns replacing the words of the object they were targeting. In the Rhetoric Section, Microstructure elements were Graphics, Metaphors, and Expressions. Netizens used abbreviations and figurative words to express something, they also applied emoticons to describe their feelings.

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