

MICROSTRUCTURE ANALYSIS IN BULETIN AL-ISLAM

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Abstract:

This study aims to examine the discourse published in the *Al-Islam* bulletin. To support these objectives, the researcher applies a microstructure approach. The microstructure approach seeks to uncover the elements that construct discourse from the side of the text, that is how the composition of the language is used to support the discourse cohesion. The cohesiveness is characterized by grammatical markers (grammatical cohesion) and lexical markers (lexical cohesion). Furthermore, this research uses the descriptive synchronous method. Descriptive means to examine the language units carefully and thoroughly based on the facts of the reality. Synchronize means to study and describe the language system or certain aspects of the language used at a particular time for a particular purpose. The results of this study reveal that the discourse contained in the *Al-Islam* bulletin shows the use of both grammatical and lexical markers in order to develop the discourse cohesion. Grammatical markers found among them are reference, substitution, ellipsis, and conjunctions. In addition, its lexical markers are characterized by repetition, synonymy, antonymy, collocation, and hyponyms.

Keywords: *discourse analysis, bulletin, Al-Islam*

INTRODUCTION

Bulletin is a medium used by certain parties in order to convey information or ideas to the general public. All this time, there are various types of bulletins circulating in the community in accordance with the content. Starting from the bulletin with the theme of nationality, social, political, religious da'wah, and so forth. The Bulletin *Al-Islam* which becomes the object of this study is a medium of propagation of Hizbut Tahrir Indonesia (HTI), a transnational political movement under the auspices of Hizbut Tahrir (HT) international who aspires to establish the Islamic State of the world under the Khilafah system (Zallum, 2002). Therefore, based on the ideology adopted, almost every government policy is addressed critically with the propaganda objective of undermining the current system of government applied. Then the public or the reader is led to support their great agenda, namely the establishment of a system of world government under the leadership of a caliph. One of media used is the bulletin of *Al-Islam* published every week, precisely on Friday and spread in many mosques.

In this study, the author will make the bulletin *Al-Islam* as the object of study with the approach of textual discourse analysis. In light of the data obtained, many *Al-Islam* bulletins have been published, the study in this paper is limited to the bulletin of *Al-Islam* edition 829 published on 4 November 2016 under the title *Demokrasi Menistakan Rakyat*. Therefore, through this study the author tries to reveal how the text or discourse of the bulletin in question.

The term discourse has been widely used in different disciplines. Some define discourse as the language unit above the sentence, but there are several meanings that call the discourse as the talk (Eriyanto, 2009). Therefore, to clarify what is meant by the discourse in this research, first we need to put forward the exact definition. According to Schiffrin (2007), there are two predecessor paradigms in discourse studies before the third paradigm he offers. Among them are the formalist and functionalist paradigm. The formalist paradigm sees language as sentences, whereas functionalists understand discourse as the use of language. These two approaches carry considerable implications for methods of learning the language, the nature of data, and empirical evidence (Schiffrin, 2009). This study itself is constituted by a formalist paradigm. This formalist paradigm, also called structural terms, understands discourse analysis as a structural network involving various constituents, such as morpheme and morphemes without linking its analysis to non-linguistic factors such as speakers, context, and meaning.

The discourse published in the *Al-Islam* edition 829 will be examined by looking at the grammatical and lexical aspects. Departing from the view that language consists of form and

meaning, the relationship between discourse parts encompasses cohesion and coherence supporting the discourse (Sumarlam, 2013). According to Halliday and Hasan (1976), cohesion is built both by grammatical and lexical aspects. Grammatical cohesion includes reference, substitution, ellipsis, and conjunction. Next, the lexical aspect consists of repetition, synonymy, collocation, hyponimi, antonymy, and equivalence.

METHOD

This research is included in qualitative research. The approach used is the analysis of structural or formalist discourse. This research data is obtained from the discourse ever published in bulletin Al-Islam edition 829. Furthermore, the data is obtained by using the method of simak and the technique of catat (Mahsun, 2014). In the data acquisition, the researcher reads at once every part of the discourse that is considered as research data. In addition, during the process, researchers also used several supporting instruments, such as electronic media and notebooks needed to reconcile data to facilitate researchers in performing data analysis at the next stage.

DISCUSSIONS

Grammatical Aspects

Grammatical and lexical aspects aims to discover which devices are used by the author and dominate the text in order to support the writing of the text. The grammatical aspect itself consists of reference, substitution, ellipsis, and conjunction.

a. Reference

In the Al Islam bulletin which becomes the object of this study, there were three types of reference, among which are person, demonstrative, and comparative. The person reference was found 10 data, while the demonstrative consisted of 7 data, and comparative 1 data. The three data below show the three types of reference mentioned.

- (1) *Muslim yang sehat imannya tak akan berdiam diri manakala orang yang sudah menistakan agamanya masih berjalan seenaknya dan justru mendapat pembelaan.*
(A Muslim who is healthy in his faith will not remain silent while the person who has defamed his religion is still going on its course and it gets a defense).
- (2) *Harapan umat islam sebagai penduduk mayoritas negeri ini untuk mendaatkan keadilan atas kasus penistaan Al-Qur'an yang dilakukan Gubernur DKI Basuki Tjahya Purnama, alias Ahok, sepertinya coba dipadamkan.*
(The hope of the Muslim Ummah as the majority population of this country to settle justice for the blasphemy case of the Qur'an by the Governor of DKI Basuki Tjahya Purnama or Ahok, seems to try to be extinguished).
- (3) *Dalam demokrasi, orang kafir dan zalim sekaligus penista agama semacam Ahok justru bisa dicalonkan sebagai kepala daerah dan dielu-elukan oleh media masa hanya karena didukung oleh para konglomerat.*
(In a democracy, the unbelievers and the wrongdoers as well as the religious penitents such as Ahok can be nominated as regional head and hailed by the mass media because supported by the conglomerates.)

The lingual unit *nya* on data number (1) is a single right attached third person pronominal reference and the embodiment of anaphoric endofora. while the two lingual units of *nya* at the beginning and middle of the sentence of the data number (1) refer to the Muslim word at the beginning of the sentence, while the third *nya* refers to Ahok's name in the preceding paragraph. The data number (2) shows demonstrative reference. The word *ini* in the data indicates a place (locational) close to the speaker. And last is data number (3) where the lingual unit *semacam* in the data above is a comparative reference that serves to compare between infidels, tyrant, as well as religious detractor with attitudes owned by Ahok. In other words, Ahok's attitudes are equated with unbelievers, unjust, and religious beliefs detractors.

b. Substitution

Substitution is one type of grammatical cohesion in the form of replacement of a particular lingual unit, which has been mentioned, with other lingual units in the discourse to derive differentiating elements. In terms of lingual unit, substitution can be divided into four kinds, namely nominal verbal, frasal, clausal, and substitution. In the Al-Islam bulletin, only three substitutes are

found except the nominal substitution consisting of 1 verbal substitution, 3 phrase substitutions, and 2 clause substitution.

- (4) *Penguasa yang disokong oleh para konglomerat tentu akan mati-matian menyelamatkan Ahok yang mereka dukung meski harus mengorbankan kepentingan rakyat banyak. Inilah wajah demokrasi yang sebenarnya: menistakan rakyat.*

(The ruler who is supported by the conglomerate will surely desperately save Ahok whom they support despite sacrificing the interests of the masses. This is the face of real democracy: the humiliation of the people).

- (5) *Harapan umat Islam sebagai penduduk mayoritas negeri ini untuk mendapatkan keadilan atas kasus penistaan al-Quran yang dilakukan Gubernur DKI Basuki Tjahaya Purnama, alias Ahok, sepertinya coba dipadamkan. Banyak upaya keras dari sejumlah pihak agar kasus penistaan Islam ini depetisika.*

(The hope of Muslims as the majority population of this country to get justice for the case of blasphemy by the Governor of DKI Basuki Tjahaya Purnama, alias Ahok, seems trying to extinguish. A lot of effort from a number of parties to the case of Islamic blasphemy is not taken to the legal path).

- (6) *Bareskrim mencari tahu soal peristiwa ini secara hukum. Ini yang nanti mau ditanyakan ke ahli bahasa, seperti apa.*

(Bareskrim find out about these events legally. This is what will be asked to the linguists, what it is like).

In the data number (1) above, there is a substitution of the verb *mengorbankan* in the first sentence with the verbs *menistakan* in the second sentence, so it can be said in the sentence there is a verbal substitution. Furthermore, the data of number (2) above shows the kind of substitution of the phrase, ie the phrase of *penistaan Al-Qur'an* with the phrase of *penistaan Islam*, while the lingual unit of *ini* in data number (3) above seems as demonstrative reference related to place and close to the speaker. But in truth, it is a substitution of the previous clause. Thus, this lingual unit belongs to a clause substitution.

c. Ellipsis

The ellipsis is the removal of a specific lingual stance previously mentioned. The disassembled lingual units can be words, phrases, clauses, and sentences. Five data of ellipsis are found in the Al-Islam bulletin. Some of these can be seen as data shown below.

- (7) *Ahok juga mengizinkan mobil-mobil pribadi masuk ke jalur busway dan Ø melarang kendaraan roda dua masuk ke sejumlah jalur perkotaan di Jakarta.*

(Ahok also allows private cars to enter the busway lane and Ø prohibit two-wheeled vehicles from entering a number of urban trails in Jakarta.)

- (8) *Ahok menggusur kawasan lokalisasi ecek-ecek Kalijodo, tetapi Ø mendingkan kawasa prostitusi kelas atas di daerah Glodok dan sekitarnya.*

(Ahok displaces the localization area of Kalijodo, but Ø silences high-end prostitution in the Glodok and surrounding areas).

On the data number (7) there is ellipsis of word *Ahok* at the beginning of the *melarang* word marked with marker Ø. Then in the data number (8) there is ellipsis of the word *Ahok* at the beginning of the *mendingkan* word.

d. Conjunction

A conjunction is one type of grammatical cohesion by connecting elements of the discourse. The elements can be composed of words, phrases, clauses, and sentences, and can also be a larger element than that, namely paragraph and over the topic in a discourse. There are various types of sequences based on the meanings conveyed by the connector. The sequences in the discourse of the Al-Islam bulletin are found 41 data consisting of causality, opposition, excessive, objective, additive, alternative, hope, sequential, resistance, conditions, and ways. Of the many types found, the type of additive sequence occupies the most with 22 data. Some of the following data indicate the type of sequence used in the discourse of the 829 edition of Al-Islam bulletin.

- (9) *Dalam demokrasi, orang kafir dan zalim sekaligus penista Islam semacam Ahok justru bisa dicalonkan sebagai kepala daerah dan dielu-elukan oleh media massa hanya karena didukung oleh para konglomerat.*

(In a democracy, the unbelievers and oppressors as well as Islamic detractor such as Ahok can be nominated as regional head and hailed by the mass media simply because supported by the conglomerates).

- (10) **Namun** sayang, lagi-lagi Pemerintah, khususnya Kepolisian, menunjukkan sikap tidak adil dan berlebihan terhadap aksi umat ini.

(But unfortunately, again the Government, especially the Police, showed an unfair and excessive attitude towards the actions of this ummah).

- (11) **Malah** menurut dia, pihak kepolisian menyiapkan para petugas yang akan mengamankan demonstrasi tanpa dibekali senjata api.

(In fact, according to him, the police prepare the officers who will secure the demonstration without being equipped with firearms).

- (12) Banyak upaya keras dari sejumlah pihak agar kasus penistaan Islam ini dipetisikan, mulai dari seruan **agar** umat menerima permintaan maaf Ahok hingga proses hukum yang terkesan dipersulit.

(Many hard efforts from a number of parties to the case of Islamic blasphemy is not brought to the legal path, ranging from the call for the people to accept apology of Ahok to the legal process that seemed complicated.)

- (13) Sejak awal Pemerintah **dan** Kepolisian terkesan lamban dalam merespon gugatan umat terhadap Ahok.

(Since the beginning, the Government and the Police have been slow to respond to the lawsuit against Ahok).

- (14) Ketua PDIP Hendrawan Supratikno pernah mengungkapkan bahwa kandidat calon petahana Gubernur DKI Basuki Tjahaja Purnama **atau** Ahok dibiayai sejumlah pengusaha kaya untuk mendukung dia di Pilgub DKI 2017 mendatang.

(PDI-P Chairman Hendrawan Supratikno once revealed that the candidate of Jakarta Capital City Basuki Tjahaja Purnama or Ahok is financed by a number of rich businessmen to support him in the upcoming general election 2017).

- (15) Semoga umat Islam pun makin sadar bahwa sistem demokrasi tidak akan pernah memberikan keadilan sesuai tuntunan al-Quran dan as-Sunnah.

(Hopefully Muslims are also increasingly aware that the democratic system will never provide justice according to the guidance of the Qur'an and as-Sunnah).

- (16) "**Kemudian** ahli agama, dalam hal ini MUI juga", kata Ari Dono, Senin (24/10/2016) di Bareskrim, KKP, Gambir, Jakarta Pusat.

("Then the religious experts, in this case MUI also", said Ari Dono, Monday (24/10/2016) in Bareskrim, KKP, Gambir, Central Jakarta.)

- (17) **Sebaliknya**, banyak bangunan mewah milik pengusaha besar di jalur hijau didiamkan.

(In contrast, many luxury buildings owned by big businessmen in the green line are silenced).

- (18) **Jika** Umat Islam sudah mendapatkan keadilan, niscaya aksi unjuk rasa tidak akan mereka lakukan. (If the Muslims have gained justice, surely they will not do rallies.)

- (19) Khalifah akan melindungi Islam dan umatnya **dengan** menerapkan syariah Islam yang datang dari Allah SWT, bukan hasil kompromi penguasa dan wakil rakyat dengan kaum kapitalis.

(The caliph will protect Islam and its people by applying the Islamic sharia that comes from Allah SWT, not the result of the compromise of rulers and elected representatives with capitalists.)

Data number (9) above indicates the type of causality sequence. This is indicated by the presence of a conjunction *karena*. The conjunction connects the clauses of *dalam demokrasi, orang kafir dan zalim sekaligus penista Islam semacam Ahok justru bisa dicalonkan sebagai kepala daerah dan dielu-elukan oleh media massa* with the clauses of *didukung oleh para konglomerat*. The first cause is the result and the second clause acts as the cause. Next, Data number (10) is a form of sequence that expresses opposition. It is identified through the presence of a lingual unit *namun* as a conjunction. The conjunction relates the preceding paragraph to the response in the form of a demonstration conducted by a certain circle of Muslims with the next paragraph describing the attitude shown by the government and the police towards the action. The data number (11) above

shows the type of excessive that states the surplus and is expressed through the presence of a lingual unit *malah* that is contained at the beginning of the sentence.

In the data number (12) above, there is a sequence that states the goal and expressed through the presence of the lingual unit *agar* in the beginning of the word *umat*, while the data number (13) indicates the type of additive sequence that states the addition of information. This is expressed through the presence of word *dan* contained in the data. The conjunction connects two participants, namely the government and the police are considered slow in responding to the demands of the people.

The lingual unit of *atau* in the data number (14) is an alternate series containing the meaning of choice, namely the choice concerning the name of the Governor of DKI. The data (15) shows the optative series expressed through the presence of lingual unit *semoga* and expressed the meaning of hope. The next two data which are numbers (16) and (17) each contain sequential and contrast types characterized by the presence of lingua units *namun* and *sebaliknya*. Last data are number (18) and (19). In the data number (18) there is a sequence representing a condition indicated by the presence of a lingual unit *jika*, while data number (19) is a kind of way series defined by the presence of a lingual unit *dengan*.

Lexical Aspects

Discourse aside from being supported by grammatical cohesion is also supported by lexical cohesion. Lexical cohesion is a semantic interconnection between discourse. The lexical cohesion in the discourse can be divided into repetitions, synonyms, collocations, hiponimi, antonyms, and equivalence. The lexical aspect that supports the discourse in the 829 edition of Al-Islam is as follows.

a. Repetition

Repetition term means the repetition of lingual units (sounds, syllables, words, or parts of a sentence) that are considered important for putting pressure in an appropriate context. Based on the position where lingual units are repeated in rows, clauses or sentences, repetition can be distinguished into nine kinds, ie epizeuksis, tautotes, anaphora, epistofora, simpleke, mesodiplosis, epanalepsis, anadiplosis, and full repetition. The type of repetition contained in the discourse of the Al-Islam bulletin edition 829 of which is repetition epizeuksis consisting of 6 data, anaphora repetition, and mesodiplosi each consisting of 1 data.

(20) *Bila sudah begini, slogan demokrasi adalah "dari rakyat, oleh rakyat, dan untuk rakyat" adalah omong kosong.*

(When so, the slogan of democracy is "from the people, by the people, and for the people" is nonsense).

(21) *Ahok juga mengizinkan mobil-mobil pribadi masuk ke jalur busway dan melarang kendaraan roda dua masuk ke sejumlah jalur perkotaan di Jakarta. Ahok menggusur kawasan lokalisasi ecek-ecek Kalijodo, tetapi mendiamkan kawasan prostitusi kelas atas di daerah Glodok dan sekitarnya.*

(Ahok also allows private cars to enter the busway lane and prohibit two-wheeled vehicles from entering several urban tracts in Jakarta. Ahok displaces the localization area of Kalijodo, but silent the upper class prostitution area in Glodok and surrounding areas.)

(22) *Semoga umat islam pun makin sadar bahwa sistem demokrasi tidak akan pernah memberikan keadilan sesuai tuntunan al-Qur'an dan as-Sunnah. Hanya dalam sistem Islam, keadilan yang hakiki dapat diwujudkan.*

(May Muslims become aware that the democratic system will never give justice according to the guidance of the Qur'an and as-Sunnah. Only in the Islamic system, the real justice can be realized).

In data number (20), there is repetition of epizeuksis, ie the repetition of *rakyat* as much as three times after lingual units *dari*, *oleh*, and *untuk*. Then the data number (21) above shows the type of anaphora repetition, ie the repetition of *Ahok* twice at the beginning of the sentence. The last is the mesodiplosis repetition shown by data number (22). In the data, the repetition of mesodiplosis is indicated by the repetition of the lingual unit of *Islam* in the middle of the sentence twice.

b. Synonyms

Synonyms can be interpreted as another name for the same thing, or a phrase that is more or less similar to other expressions. Based on its lingual unit, synonyms can be divided into five kinds, namely synonyms between free morphemes and tied morphemes, words with words, words with phrase vice versa, phrases with phrases, and clauses or sentences with clauses or sentences. Three synonyms were found in the edition of the 829 of Al-Islam bulletin which consisted of synonyms of words with as many as 3 data and phrases with phrases as much as 3 data.

(23) *Pembelaan terhadap Ahok bukan tak mungkin karena dia **didukung** oleh para kapitalis. Bukan rahasia lagi bila ahok **ditopang** oleh banyak konglomerat.*

(The defense of Ahok is not impossible because he is supported by the capitalists. It's no secret if ahok is supported by many conglomerates).

(24) *Persoalan **penistaan agama** ini, kita melihat Pemerintah dan aparat penegak hukum justru lebih fokus pada penanganan aksi unjuk rasa umat Islam pada 4 November, bukan pada akar persoalan sesungguhnya, yaitu kasus **penistaan Islam**.*

(In the issue of blasphemy, we see the Government and law enforcement officials are more focused on the handling of Islamic rallies on 4 November, not on the root of the problem really, that is the case of Islamic blasphemy).

The lingual unit of *didukung* on the data number (23) is synonymous with the word *ditopang* as it is advised. The type of synonym in the data is a kind of word synonym. Furthermore, the synonym of the phrase with the phrase is found in the data number (24) where the phrase *kasus penistaan Al-Qur'an* is synonymous with the phrase *kasus penistaan Islam*.

c. Antonyms

Antonym can be interpreted as the name of another thing or something else; or lingual units whose meaning is opposed or in opposition to other lingual units. Antonym is also called the opposition of meaning. This concept includes a totally opposite to the contrast of meaning alone. By its very nature, antonyms can be classified into absolute opposition, polar opposition, relationship opposition, hierarchical opposition, and multiple opposition. Antonimi found in the study consisted of absolute opposition, polar opposition, and opposition of relations consisting of each one data.

(25) *Ahok juga **mengizinkan** mobil-mobil pribadi masuk jalur busway dan **melarang** kendaraan roda dua masuk ke sejumlah jalur perkantoran di Jakarta.*

(Ahok also allows private cars to enter the busway lane and prohibit two-wheeled vehicles from entering several office lines in Jakarta).

(26) *Keberpihakan Ahok kepada orang **kaya** dan ketidakpeduliannya terhadap rakyat **miskin** juga terlihat jelas. (Ahok's allegiance to the rich and his ignorance of the poor is also evident).*

(27) *Lebih dari itu, berbagai tindakan yang diambil **Pemerintah** Jokowi dan kepolisian menyiratkan kesan Ahok di atas segalanya; termasuk di atas kepentingan Negara dan kepentingan **rakyat** banyak.*

(Moreover, the actions taken by the Government of Jokowi and the police implied Ahok's impressions above all else; including above the interests of the State and the interests of the people).

In data number (25) above, there is an absolute opposition between *mengizinkan* and the lingual units of *melarang*, while data (26) is the polar opposition shown by the word *kaya* and *miskin*. Next is the opposition of the relationship found in data number (27) indicated by the word *pemerintah* with the word of *rakyat*.

d. Collocations

Collocation is a particular association in using options that tend to be used side by side. The words that are included in collocation are words that tend to be used in a particular domain or network, for example in education will be used words related to education issues and the people involved in it. The following are the words that are collocation in the discourse of bulletin Al Islam edition 829.

(28) *Harapan umat **Islam** untuk mendapatkan keadilan atas kasus penistaan al-**Qur'an** yang dilakukan oleh Gubernur DKI coba dipadamkan....Namun, saat **MUI** telah menetapkan isi video tersebut mengandung penistaan **agama** polda justru enggan menjadikan fatwa **MUI** sebagai dasar acuan pengaduan...**Muslim** yang sehat **imannya** tak akan berdiam diri manakala orang yang sudah menistakan agamanya masih berjalan seenaknya.*

(The hope of Muslims to get justice for the case of blasphemy by the Governor of DKI trying to extinguishHowever when the MUI has determined the content of the video contains a religious blasphemy, the police is actually reluctant to make it as the basis of complaint ... Muslim healthy faith will not be silent when the person who has defamed his religion still runs away).

- (29) *Sejak awal Pemerintah dan **Kepolisian** terkesan lamban dalam merespon gugatan umat terhadap Ahok. **Polda** Metro Jaya sempat menolak gugatan sejumlah tokoh. **Bareskrim** Polda Metro Jaya justru enggan menjadikan fatwa MUI sebagai dasar acuan pengaduan.... Namun, setelah dikritik keras oleh berbagai kalangan, termasuk **TNI**, pihak Polda Metro Jaya kombes Awi Setiyono, mengeluarkan bantahan.*

(Since the beginning, the government and the police have been slow to respond to the lawsuit against Ahok. Polda Metro Jaya had refused the lawsuit a number of figures. Bareskrim Polda Metro Jaya precisely reluctant to make MUI decision as the basis of complaints However, after being strongly criticized by various groups, including the TNI, the Polda Metro Jaya commander, Awi Setiyono, issued a rebuttal).

In the data number (28) above, there is collocations indicated by lingual units such as *Islam*, *Qur'an*, *MUI*, *agama*, *Muslim*, and *iman*, while in data number (29) there is collocation indicated by the presence of *police*, *Polda*, *Bareskrim*, and *TNI*.

e. Hyponym

Hyponyms can be defined as language units of either words, phrases, or sentences whose meanings are considered part of the meaning of other lingual units. In the *Al Islam* bulletin, hyponym can be shown through the following data.

- (30) *Kawasan warga miskin seperti Kampung Rajawali, Kampung Luar, Kampung Batang, Pasar Ikan* (Poor people areas such as *Kampung Rajawali, Kampung Luar, Kampung Batang, Pasar Ikan*).

In the data number (30), there is a hyponym (top-down relationship) shown by the lingual unit of the poor people area with *Kampung Rajawali, Kampung Luar, Kampung Batang, and Pasar Ikan*.

CONCLUSION

Based on the above discussion it can be concluded that in the discourse in bulletin *Al Islam* edition 829 with the title *Demokrasi Menistakan Rakyat* were found both grammatical and lexical aspects. In terms of grammatical cohesion, there are 18 reference data, where the reference person is found to be at most 10 data. Furthermore, in the form of substitution, *Al-Islam* bulletin discourse used phrase substitution, whereas 5 data were found for the ellipsis. The use of conjunctions was found in 41 data dominated by additive conjunction of 22 data. Besides the grammatical aspects, the discourse in the *Al-Islam* bulletin was also supported by the lexical aspect. From the side of lexical cohesion, there were 8 repetitions dominated by epizeuksis. In addition, there were also synonymous forms of 7 data. Next is the form of antonym of 2 data, collocation of 2 data and hyponym 1 data.

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