

REFERENCE

- Bourdieu, P. and Eagleton T. (1992) 'Doxa and common life :In conversation', *New Left Review* 191 :111–12
- Fairclough, N. (1989) *Language and Power*, 2nd edn. Essex :Longman.
- Fairclough, N. (1992) *Discourse and Social Change*. Cambridge :Polity Press.
- Fairclough, N. (2005a, September) 'Critical discourse analysis', *MargesLinguistiques*:76-94 available online at [<http://www.ling.lancs.ac.uk/profiles/263>], accessed 24 January 2010.
- Fairclough, N. L. and Wodak, R. (1997) 'Critical discourse analysis', in T. A. van Dijk (ed) *Discourse Studies :A multidisciplinary introduction, Vol. 2 :Discourse as social interaction*, pp. 258-84. London :Sage.
- Van Dijk, T.A. (1988b)*News as Discourse*.New Jersey :Lawrence Erlbaum Associates
- Van Dijk, T.A. (1989) 'Structures of Discourse and Structures of Power', in J.A. Anderson (ed) *Communication Yearbook 12*, pp. 18-59. Newbury Park, CA :Sage.
- Van Dijk, T.A. (1993a)*Elite Discourse and Racism*.London :Sage.
- Van Dijk, T.A. (1993b) 'Principles in Critical Discourse Analysis', *Discourse & Society* 4(2) :249–83.
- Van Dijk, T.A. (1995a) 'Discourse Analysis as Ideology Analysis', in C. Schäffner& A. Wenden (eds) *Language and Peace*, pp. 17-33. Aldershot :Dartmouth Publishing.

Van Dijk, T.A. (1995b) 'Discourse Semantics and Ideology', *Discourse & Society* 6(2) :243-289. Van Dijk, T.A. (2001) 'Critical Discourse Analysis', in D. Tannen, D. Schiffrin and H. Hamilton (eds) *Handbook of Discourse Analysis*, pp. 352-371. Oxford :Blackwell

Wodak, R. (2004) 'Critical discourse analysis', in C. Seale, G. Gobo, J. F. Gubrium, and D. Silverman (eds) *Qualitative research Practice*, pp. 197-213. London Sage.

Gramsci, Antonio *Quaderni del carcere* (4 vols), edited by Valentino Gerratana, Turin: Einaudi, 1975

— *Letters from Prison*, edited and translated by Lynne Lawner, New York:

Harper & Row, 1973

— *Selections from the Prison Notebooks*, edited and translated by Quintin

Hoare and Geoffrey Nowell Smith, New York: International Publishers,

1971

— *La Città Futura, 1917–1918*, edited by Sergio Caprioglio, Turin: Einaudi,

1982

Lacan, Jacques *Écrits: A Selection*, translated by Alan Sheridan, New York:

W.W. Norton, 197

Kress, G (1984). —Linguistic and Ideological Transformations in News Reporting dalam *Language, Image, Media* (Davis & Walton, ed.). England: Basil Blackwell Publisher Limited.

Williams EB Deductive reasoning in schizophrenia. *J Abnorm Psychol* 1964; 69: 47–61.

Wilkins MC The Effect of Changed Material on Ability to do Formal Syllogistic

Reasoning: 1–83. Columbia University, 1928

APPENDICES

Data of the research

The responder asked about **why we have different races, tribes and color. The reason relates to the Quran Surah AL Hujurat Chapter. Allah says “We say oh you mankind we have created you from single pair of male and female, and have divided you into nation then tribes, so that you can recognize each other non that you shall despise each other, the most honor is the person who has taqwa”**. Allah says in the quran We have created you from single pairs of Adam and Eve, we have divided you into nation then tribes malaychinese, indian, African and American so that you may recognize each other. Oke you are malayoke you are from Malaysia, you are chines you are from china, you are indian you are from india, you are vibe you are from western country this is quran says so that you can recognize each other non that despise each other OhhIm a malayIm superior, no I’m chines I’m superior. Our beloved prophet Muhammad peace be upon him no Arab is superior to non – arab. (Fragmentation 1)

The sister questions that is there is have sex education then what is duty as the muslim should be allowed duty as the students should be under the word of sex education, **sister if sex education given as long as it refers to the quran and sunnah is perfectly fine but if it is outside of quran and sunnah it is prohibited**, let me explain to you my answer the sex education im medical doctor **sex education large of terminology while you give sex education you will break the haya’ the modesty level and break any rule of quran and sunnah its prohibited for example, as medical doctor I would say that oke I would tell to the gents don’t have facial menstruation sex education no problem but if I break the haya’ and trans show a model of a women in front of a gent it is not prohibited** so as long as you do not break any ruling of the quran and sunnah and impart of education no problem but if you break any rule of quran

and sunnah it is prohibited for teacher to teach it is prohibited for a students to learn hope that answer the question (Fragmentation 2).

If you consider my talk, sister islam believe in equality between man and women. Man and women equal but they are not identical. Allah subhanahuataalla has made different between women and man. biologically they are different, psychologically they are different each other different role, I cannot say you Im equal with the women therefor I become a mother, I cannot can I become a mother cannot, if women she is a mother Allah has made biologically for a women she is meant be a better mother, a women can take care of a child better than a man we have seen in the western a man become a mother take care of baby and women go outside to work, **upside down ward** Allah subhanahuata'alla. Our beloved prophet shalallhualaihiwassalam is mentioned in ShahihBukhari before I go to the hadith, I would like to give brief that all of women and man equal but they are not identical I would like to give an example if supposed in examination there are many students (Fragmentation 3).

In the western everything allowed as long as it consent, you have sex personality, it is no problem as long as they agree half sex with the doctor as long as they allow, in islam no. **if you have to have sex you have to marry, if you want to stay alone as the professional muslim if you are psycho therapist see that female person should be hang, this is islam, if you cannot do that may be change your profession do you understand?** this is islam the best psychologist, no better psychologist than Allah subhanahuata'alla instead of hiding the patient you will go on the wrong track the patient will on the wrong track what did the patient did the allegation then you do psychotherapy before two hours, and she has allegation and she miss behave with you what will you do? Im asking the simple question you are sitting with other female oke? And she leads the allegation and you misbehave with her what will you do, you cannot defend and you go to the haram things, so you should have protection, what is the protection keep the femaleness in the same room. So it doesn't break the hadith when you open examination on the opposite patient compulsory has to be a third person, third person so she has

compatible this is ethics of medicine and the ruling of islam you may be a doctore, however you have to follow the rule even a teacher speaking you cannot give a close room its common in public area different, in close room area third person is a devil, **so what are you doing as a specialist you have to follow the rule, the rule and the regulation has to be followed this is islam then so many found people doing some haram activity because they don't follow the rule of the creator, hope that answer your question brother.**(Fragmentation 4)

There is one Islamic organization wants to do a Islamic program the leader silent because of the non muslim objecting. So what should be done in the objecting. I know that you are relating to me, I'm aware of that many people are objected in this program **point number one the leader should check whether the objection is correct or no if the Islamic organization is calling a speaker which abuse other religions and which is critizing and causing communal disharmony that program should not be held** but when someone lay the allegation quran says to produce your proof include them for the king of body feels truth, correct? I know many many of times when I go in this country the indian non – Muslim are oobjected a hundred times more than Indian non muslim in my country I don't know why when anyones objects what will you need to do the leader should not be scared that they lose the election of the leader, the leader should be for the justice of Allah. Allah said in surah nisa chapter four verse 135 oh you believe standard for justice than witness for Allah even if it against yourself even if it against your parent against your relatives (Fragmentation 5)

Who deserve the maximum love companionship in this world, the prophet say your mother, the man asked the two, the prophet the mother, the man asked after the two, the prophet said third time your mother, the man asked after that do, then the prophet said your father that means seventy five percent of the love and companionship goes to the mother 25 percent goes to the father, **that means mother got the gold medal, mother got silver medals and bronze medal the**

father has be satisfied with the consolation price, I want to say oh I want to be a mother, no you cannot be. (Fragmentation 6)

Allah says in the quran We have created you from single pairs of Adam and Eve, we have divided you into nation then tribes malaychinese, indian, African and American so that you may recognize each other. **Oke you are malayoke you are from Malaysia, you are chines you are from china, you are indianyou are from india, you are white you are from western country** this is quran says so that you can recognize each other non that despise each other OhhIm a malayIm superior, no I'm chines I'm superior. (Fragmentation 7)



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS PGRI ADI BUANA SURABAYA

Kampus I: Jl. Ngagel Dadi III-B/37 Telp. (031) 5053127, 5041097 Fax. (031) 5662804 Surabaya 60234
Kampus II: Jl. Dukuh Menanggal XII Telp. (031) 8281181, 8281182, 8281183 Surabaya 60234
<http://fkip.unipasby.ac.id/>

THESIS REVISION FORM

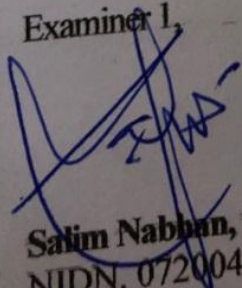
Student's name : Achmad Fanani Rosyidin
Student's Reg. Number : 165300055
Department : English Education
Thesis Examination Date : 30 January 2020
Thesis Title : Language Hegemony toward Zakir Naik's Lecture in his Q & A Section at University of Utara Malaysia: Critical Discourse Analysis
Examiner 1 : Salim Nabhan, S.Pd., M.A.
Examiner 2 : Fajar Susanto, S.S., M.Pd.

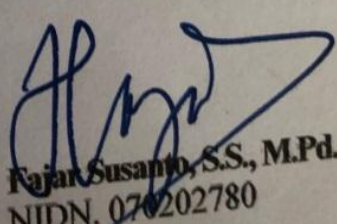
No	Materials	Examiner 1	Examiner 2
1	Data Analysis Technique		
2	Validity		
3	Discussion		
4	APA style in citation and references		
5	Assumption		

The deadline for the corrected or revised thesis: two weeks after the thesis examination.

Examiner 2,

Examiner 1,


Salim Nabhan, S.Pd., M.A.
NIDN. 0720048202


Fajar Susanto, S.S., M.Pd.
NIDN. 070202780



Unipa Surabaya

FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS PGRI ADI BUANA SURABAYA

Kampus I : Jl. Ngagel Dadi III-B/37 Telp. (031) 5053127, 5041097 Fax. (031) 5662804 Surabaya 60234
Kampus II : Jl. Dukuh Menanggal XII Telp. (031) 8281181, 8281182, 8281183 Surabaya 60234.

<http://fkip.unipasby.ac.id/>

RECORDS OF THESIS SUPERVISION SESSIONS

Student's name : Achmad Fanani Rosyidin
 Student's Reg. Number : 165300055
 (NIM)
 Department : English Language Education Department
 Thesis Title : Language Hegemony Toward Zakir Naik's Lecture in his Q&A Sections at University of Utara Malaysia: Critical Discourse Analysis

No	Dates	Materials	Advisor
1	09-12-2019	Chapter 3 to be revised	P
2	26-12-2019	Chapter 3 ok, continue chapter 4	P
3	30-12-2019	Chapter 4 to be revised	P
4	31-12-2019	Chapter 4 to be revised	P
5	02-01-2020	Chapter 4 to be revised	P
6	07-01-2020	Chapter 4 ok, continue chapter 5	P
7	09-01-2020	Chapter 5 to be revised	P
8	13-01-2020	Chapter 5 ok, continue chapter 1	P
9	14-01-2020	Chapter 1 ok, continue chapter 2	P
10	15-01-2020	Chapter 2 ok, continue abstract	P

The thesis supervisions have been completed on January 16th 2020

Acknowledge by:

Dean of FKIP,

Dr. Suhari, S.H., M.Si.

NIP. 196801031992031003

Advisor,

Fajar Susanto, S.S., M.Pd.

NIDN. 070202780