

Conference paper

REFLECTION OF DISCRIMINATION OF MUSLIM MINORITY GROUP IN THE NOVEL VERSES OF LOVE 2 ACCORDING TO THE CONCEPT CRITICAL DISCUSSION T.A. VAN DIJK

Yetty Morelent, Yusrita Yanti, M. Sayuti, Lolita Lestari

Indonesian Language and Literature Education Study Program, FKIP, Bung Hatta University, Indonesia

Abstract.

The purpose of this research is to describe the reflection of discrimination against Islamic minority groups in the novel *Ayat-Ayat Cinta 2* according to Van Dijk's critical discourse concept. The type of this research was qualitative research using descriptive methods, while the data source of this research was the novel *Ayat-Ayat Cinta 2*. The data is a reflection of the discrimination of Islamic minority groups. The data collection techniques used were (1) reading and understanding-*Ayat Cinta 2* novel to obtain a clear understanding of the contents to be studied, (2) marking data that shows discriminatory reflection in the novel *Ayat-Ayat Cinta 2*, (3) noting all words, phrases, sentences, and paragraphs that reflect acts of discrimination in the novel "*Ayat-Ayat Cinta 2*" (4) note-taking techniques were also used to record situations and contexts, and (5) classifying the data according to data collection tables. Based on semantic aspects, local meanings were found in 99 data, consisting of 10 words, 12 data phrases, 62 data sentences, and 15 paragraphs. Meanwhile, based on implicature and context, 24 data are found. From the results of data analysis, it could be concluded that the reflection of discrimination against Islamic minorities in the novel *Ayat-Ayat Cinta 2* was caused by the story that develops in the society of the non-Muslim majority about Muslim minorities in London. They were prohibitions to worship, differences in treatment of minorities, difficulty in getting jobs for women wearing headscarves, insults received by minorities, not being free to use the hijab, injustice for migrants (minorities), and become targets that are claimed as terrorists.

Keywords: *Ayat-Ayat cinta2*, Reflection Discrimination, Van Dijk Critical Discourse

1. INTRODUCTION

Many Islamic novels have sprung up and attracted the attention of readers, whether they have the theme of love, women, polygamy, or other social life. Each novel has the advantages of each story. One of the novels that has attracted the attention of the public is the novel *Ayat-Ayat Cinta 2*, written by one of the best-selling authors, Habiburahman El Shirazy. The novel *Ayat-Ayat Cinta 2* tells the continuation of the life

Corresponding Author: Yetty Morelent; email: morelent104@yahoo.com

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of the main character Fahri who lives on the European continent, namely London, where Fahri shows that Islam is the true religion, true in every life. Fahri lives in a country where Islam is a minority and Muslims are seen as terrorists. One of the attractions in this novel is about the life of the Islamic minority and describes the legendary case, namely the Israeli occupation of an Islamic State, namely Palestine.

Talking about the reflection of discrimination and Islamic minorities, until now there is still a lot of discrimination experienced by Muslims in various parts of the world, including in Austria considering the hijab ban for up to 14 years (January 3, 2020), Muslims are blocked at ports and airports in England (August 22, 2020). 2019), Malala (nobel peace winner) can teach in Quebec as long as she wears a hijab (July 8, 2019), Muslim women wearing headscarves are suspected of being discriminated against when renewing their driver's license (10 October 2018), Hungarian Muslims are discriminated against from being hit by a car to strange looks (30 September 2016), Australian Muslims are discriminated against when applying for jobs (27 May 2015), Discrimination against Muslims in India (27 February 2020). (Source: Republika.co.id).

The author does not use the novel *Ayat-ayat Cinta 1* and chooses the novel *Ayat-ayat Cinta 2* as the object of research because one of the elements of the story in this novel relates to the topic to be studied, namely the reflection of discrimination against Muslims. One of the interesting things to examine in this novel is how the reflection of discrimination experienced by Muslim minorities is reflected. Islamic minorities are the presence of fewer Muslims than other groups in terms of numbers or material or power. In the novel, there is a description of the intimidation experienced by people who live in the midst of the non-Muslim majority, even though Muslims have behaved well like Fahri's character. However, it is certainly different when Muslims live in a society that does not fully accept Islam as a living belief. Some of the words that are often used by the majority to the Muslim minority in this novel are the words "terotic, amalek, fuck, Satanic, Islam = monster" from these words, it can be seen how the picture of discrimination received by Muslims can be seen.

To analyze the critical discourse of the novel *Ayat-Ayat Cinta 2*, the author chooses the theory put forward by Van Dijk, part of the discourse building that develops in society, including ideology, social cognition, community structure and situation, context, macrostructural semantics, micro and macro dimensions of society, and local meaning.

2. LITERATURE REVIEW

Implicature is the relationship between the actual speech and the unspoken intention that is not absolute. The inference of the meaning of the speech must be based on the context of the situation of the speech. Conversational implicature is something that is hidden in a conversation, that is, something that is implicitly contained in the actual use of language (Rusminto, 2009).

Context is (1) aspects of the physical or social environment that are related to certain words, (2) knowledge that both speakers and listeners have so that listeners understand what the speaker means (Kridalaksana 2011). Discourse analysis in the study of linguistics is a reaction to forms of formal linguistics that pay more attention to units of words, phrases, or sentences without seeing the relationship between these elements (Eriyanto, 2001: 3).

Critical discourse analysis (AWK) explains a text on social phenomena to find out the interests contained in it. Discourse as a practical form of social can be analyzed with AWK to find out the relationship between discourse and socio-cultural development in different social dimensions in linguistic dimensions. AWK analyzes the phenomenon of discourse that is related to social society that is exploring the reasons why a discourse has a certain structure that is socially related between the parties included in the discourse (Eriyanto, 2001: 7).

Critical discourse analysis sees language as an important factor, namely how critical discourse analysis sees inequality of power in society. Critical discourse analysis investigates how through language social groups that exist fight each other and propose their respective versions (Eriyanto, 2001). Critical discourse analysis is a new method in research in the social and cultural sciences, and helps understand language in its use. Language is not only a means of communication, but is also used as an instrument to do something or a means to implement a strategy of power. Through language, people produce meaning in social life (Haryatmoko, 2019).

Van Dijk's critical discourse divides three dimensions, namely: text, social cognition, and social context. The essence of discourse analysis is to combine these three dimensions into a single unit and spark a discourse analysis framework consisting of three main structures, namely: macro structure, superstructure, and micro structure (Eriyanto, 2001: 227-229).

Haryatmoko (2019: 84) suggests the steps of research into critical discourse studies 1. Context analysis; 2. Determine the topic or semantic macrostructure; 3. The meaning of local; 4. Relevance of the same formal structure; 5. Connecting text and context in the

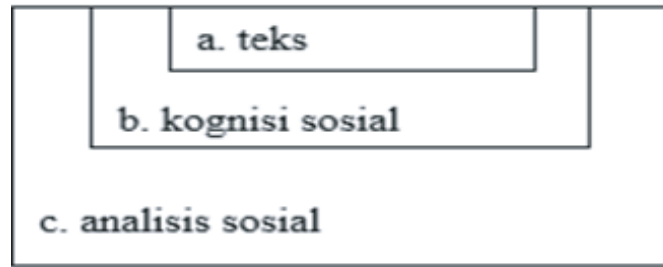


Figure 1: Analysis model of Teun A Van Dijk.

TABLE 1: Model Text Structure of Teun A Van Dijk.

Discourse Structure	Observed	Element
Macro Structure	Thematic: theme or a topic that is put forwardx in a news	Topics
Superstructure	Schematic: how the sections and sequences of news stories are arranged in the text as a whole	Scheme
Micro Structure	Semantics: meaning of wish emphasized in the news text. For example by giving diteil on one side or making it explicit one side and reduce on the other side	Background, detail, intent, presupposition, nominalization
	Syntax: how - sentence (form - order) is selected	Sentence form, coherence, pronoun
	Stylistics: how the choice of words used in the text news	Lexicon
	Rhetoric: how is the way the emphasis is done	Graphic metaphor, expression

form of context models; 6. Semantics of discourse, namely the event model; 7. Social cognition; 8. Ideology; 9. The situation of society; 10. Micro and macro dimensions of society; 11. Not discursive as a socio-political action; 12. Actors as participants who have various roles; 13. Analyzing the structure of society.

Research that is relevant to this research are; First, Evi (2016) about AWK in newspapers in the formation of teacher image. The results show that first, the teacher’s image at Suara Merdeka Daily tends to be positive with a percentage of 66.67%. Daily Republika also tends to form a positive image with a percentage of 60%. As for the Kompas Daily 100% leaning towards a negative image for teachers. On the contrary, the Teacher’s clatter Tabloid 100% leads to the formation of a positive image. Second, the positive and negative images are determined by the practice of discourse in the mass media in question. Third, the texts produced by the media are influenced by texts, discourse practices, and sociocultural practices.

Second, Desi (2013) AWK reporting on legal cases in Tempo magazine. The results were found that in the case of legal reporting, it contained a legal ideology that was more in favor of the people and justice, and did not contain the characteristics of power in the news. The sharpness and criticism of journalists in highlighting problems in their reporting is only a form of self-identity for the Tempo magazine which does not have any affiliation with the government. This legal ideology can be seen in the way of selecting vocabulary, phrases, sentences, and quotations which give rise to participants in the news, as well as background images that appear in the case conditions.

Third, Ni Nyoman (2017) AWK "All because of Ahok" in the Najwa Mata program. The results found (1) macro structures contained in the discourse, namely Ahok's policy, 1.5 years of leadership Ahok, reclamation of Island G, eviction of residents rivers and reservoirs, Rusunawa construction, moving towards Pilkada 2017 through independent pathways, Ahok leadership, (2) superstructure, introductory section opened with narrative riveting facts, then highlighted - the facts that are presented, both via video, as well as direct interviews with residents DKI Jakarta who have participated in assessing 1.5 years of Ahok's leadership, the most highlighting is the concluding section which contains criticisms for Ahok's future leadership style for a better Jakarta, (3) from microstructure, semantic analysis, questions asked by Najwa all of them contain an analysis of everything that has been done and what Ahok will do to remain the leader DKI Jakarta. From a syntactic point of view, ask sentence dominates Najwa's statement to dig up information. The stylistics used, namely, the style of language are firm, straightforward, straightforward, and transparent in accordance with the motto carried by MetroxTV. From a rhetorical point of view, Najwa's emphasis is on with several choices of words and expressions that increasingly support the question.

3. METHODOLOGY/MATERIALS

This type of research is qualitative because this research does not use statistical formulas and data sources in the study, namely words and actions. Sources of data in this study were recorded through written notes or through video recordings, taking photos, or films. (Moleong, 2013:157). While the method used in this research is descriptive method. Descriptive method is a method that describes the status, phenomena, data collected are analyzed and interpreted in the form of descriptive or elaboration.

This research uses the novel media "Ayat-Ayat Cinta 2" as study material. The data of this research is a reflection of the discrimination of minorities found in the novel

"Ayat-Ayat Cinta 2". Meanwhile The source of data in this study is the novel "Ayat-Ayat Cinta 2".

The techniques for collecting data in this research are (1) reading and understanding the novel Ayat-Ayat Cinta 2 in order to obtain a clear understanding of the contents of the novel to be studied, (2) marking the data that shows reflection of discrimination in the novel Ayat-Ayat Cinta 2, (3) recording all words, phrases, sentences , and paragraphs that reflect acts of discrimination in the novel "Ayat-Ayatx Cinta 2" (4) note-taking techniques are also used to record situations and contexts, and (5) group data according to data collection tables.

RESULTS AND FINDINGS

From all the data collected and the results of data analysis, it turns out that the reflection of discrimination against Islamic minorities is depicted in the novel Ayat-Ayat Cinta. Everything is found in the form of words, phrases, sentences, and paragraphs, both expressly and implicitly (implicature). For the local meaning semantics found 99 data for the implicature found 24 data. All of this will be described in the section below.

TABLE 2

Number	Semantics of Local Meaning (Local Meaning)	Amount Of Data
1.	syllable	10
2.	phrase	12
3.	sentence	62
4.	paragraph	15
	Amount	99

TABLE 3

Data	Amount
Implications and Context	24

4. REFLECTION OF MINORITY DISCRIMINATION IN THE NOVEL

Prohibition of worship, difficulty in finding work for women who wear the hijab, different treatment for minorities, injustice for immigrants (minorities), abuse from the majority of targets who are said to be terrorists, and the inability to wear the hijab. Judging from the stories and narratives in the novel such as terrorists, monsters, trash, satanic, amalek, homeless, criminals, and there are differences in treatment and lack of justice received by minorities.

5. DISCUSSION

The novel *Ayat-Ayat Cinta 2* by Habiburrahman El Sirazy based on the results of data description and data analysis found a reflection of discrimination against Muslim minorities. Besides that it is also in the form of implicatures (hidden meanings), from several related news about the current condition of Muslims in Britain, it is concluded that the Muslim population in Britain has increased drastically from before. Likewise, the religious facilities provided to Muslims have also increased for the better.

However, despite all these circumstances, there is still a picture of discrimination experienced by Muslims in Britain. Many of the Majority have a negative view of minorities, including they consider Muslims as terrorists, the existence of differences in treatment, difficulty in getting jobs for women with headscarves, verbal abuse received by minorities, and the lack of justice received by minorities are also depicted in the novel. This form of reflection of discrimination against the Islamic minority can be seen through the words, phrases, sentences, and paragraphs spoken by the majority. In addition to explicitly depicting discrimination, it can also be seen through implications (implied meanings).

MUSLIMS = TERRORISTS! GO HELL! Fahri istighfar in his heart” “Keira wanted to go to school there, and her dreams were dashed and falling apart when his biological father died because of the London Bombing which according to the news was blown up by Muslim terrorists. That’s why Keira really hate Muslims.

“And the London bombers are said to be people Muslim, Keira also vented her hatred for him, because Keira knew he was a Muslim. Fahri remembers the scribbles-scribbles on the windshield and on the paper pasted on the leaves door of his house, ISLAM = SATANIC ! MUSLIM = TERORIST!

MUSLIMS = MONSTERS!”

“Uncle, in Europe, including in England, we are a minority. The law here does not discriminate between race and religion. But still, the indigenous people here who are white and who have a majority religion get convenience and priority in many ways.”

”There are still cases of immigrant Muslims who are not as easy as they are” native people here, even though they already have permanent residents or are citizens of this country.”

“It is difficult for Muslim women who wear headscarves to find work and work in the UK. However, women who are native here and have a majority religion are easier to accept to work here.”

“Last week at the Edinburgh Central Mosque, I overheard two people talking, one telling me that his veiled daughter had not been hired in an electronics shop in Glasgow. While two female friends who are Caucasians are accepted. Even though they both graduated from Glasgow University from the same major. Even the academic grades of the veiled child are better.”

“Yesterday I found data on the internet that reported by the BBC a Muslim girl in hijab named Bushra Noah won a 524,000 lawsuit against Sarah Dasrosiers for religious discrimination, for refusing Bushra to work in her salon in King’s Cross, Central London, just because Bushra was wearing a headscarf”

“Jason made a disapproving face, his lips signaled Fahri to speak silently: FuckYou! Fahri was shocked

”Hypocritical! Bad Muslims! Looks good, but hides evil intentions! Wolf in sheep’s clothing! Look, stay away from my brother, Jason! Keira said to Fahri

“Fool! Stupid! A brainless person like you doesn’t deserve to live, it’s better to just die in that event!”

Contextual research results on current conditions seen from several related news on the condition of Muslims in London: “A survey in the UK says the majority of British Muslims are concerned about Islamic extremism. From the same survey it was also found that they support the principles of the police’s controversial behavior prevention program. The chief commissioner for countering extremism, Sara Khan, said British Muslim voices were being drowned out by extremists on both sides. He accused unnamed organizations and public figures of presenting a dogmatic and monolithic view of British Muslims and their attitudes. This view is repeated by politicians and the media. The survey conducted by Crest Advisory also asked respondents about various issues, including how to live in the UK for Muslims. The good points that are most commonly highlighted are freedom of religion and expression, and diversity. While the bad points are Islamophobia, media representation, and right-wing Islam.” (REPUBLIKA.CO.ID., Tuesday 03 March 2020 10:22 WIB).

“Muslim intellectuals in Indonesia are worried about the development of Islamophobia in Western countries. This view is expressed in response to the results of a research conducted by the Turkish think tank, SETA, which was published last Sunday. In the “European Islamophobia Report 2019” it is stated that Muslims who live in European countries tend to receive discriminatory treatment. The European community, according to this report, is increasingly overwhelmed by Islamophobic discourse. The report also shows that the government and mainstream media participate in reproducing Islamophobic discourse that jeopardizes the basic rights of millions of Europeans. In

2019 there was an increase in the number of incidents of hatred against Muslims and a rise in fear of foreigners. Responding to the report, Ahmad Suaedy, postgraduate lecturer at the Indonesian Nahdlatul Ulama University (Unusia), said that Islamophobia has had its ups and downs in Western countries. "Now Islamophobia is not only competition in the field of work, but also manifested in violence, physical attacks, and terrorism," he said when contacted by Anadolu Agency, Monday (22/6). The report also confirms that "people of -minority or race in the European Union are at higher risk of economic hardship, poor quality housing, housing segregation, unemployment, and assault". The Islamophobia report has been published every year since 2015 to investigate in detail the underlying dynamics, which directly or indirectly gave rise to anti-Muslim racism in Europe. According to Suaedy, Islamophobia has also come with victories Brexit in the UK and Donald Trump in the United States." (REPUBLIKA.CO.ID., Wednesday 24 Jun 2020 07:00 WIB)

"A Muslim who was once an engineer at the UK's largest electronics company, Dyson won a lawsuit in court for the religious discrimination he experienced at the company. As reported by ArabxNews on Monday (21/9), it was Zainab Alipourbabaie who won the lawsuit in court after her manager at Dyson told her "I don't like Muslims,". Alipourbabaie is a senior electrical engineer at in Dyson, a company founded by British billionaire James Dyson. Alipourbabaie who is an Iranian citizen x 39 years old decided to resign from his position in 2018 after experiencing a series of harassment, intimidation and discrimination from his senior project manager Kamaljit Chana. It is known that Kamaljit Chana also serves as a member of the board of the Conservative Party dj Harrow, London. The court explained what Chana had said to Alipourbabaie. At that time, Xia asked if Alipourbabaie was a Muslim. When Alipourbabaie replied that he came from a Muslim family, Chana also said that he did not like Muslims. The British Conservative Party has previously faced accusations of Islamophobias from party membersx including other members of the councilx. In March, the British Muslim Council submitted x documents x 300 allegations of Islamophobia to the UK Commission Equality and Human Rights the UK. The Conservative Party says it will investigate the case of Chana if it receives a complaint." (REPUBLIKA.CO.ID., Monday 21 Sep 2020, 13:29 WIB)

"I am very sad that the party that I thought was for justice and justice for many people, turned out to be the opposite, from my personal experience," he said, quoted by The Guardian, Sunday (11/10). He found it difficult to represent Holloway Ward on the Labor council because he struggled with a party system that allowed white people to get what they wanted, whenever they wanted. Ismail also claims he was initially blocked from the

mayor's official Twitter account. In addition, there are suspicions of Islamophobia among some of his colleagues who he feels are behind the council's decision not to hold an Eid al-Fitr event in 2019. He has also cried after being asked to remain silent during a Labor group meeting. "I feel as a BME (black and ethnic minority) woman, I don't have a voice. In the end I thought, what's the point?" he said. A Labor Party spokesman said the counselor's decision Ismail to resign was disappointing, especially when it came so soon after his tenure as mayor of Islington, after serving admirably through a very challenging time." (REPUBLIKA.CO.ID., Friday Oct 2020 12: 00 WIB)

Based on some related news about the current condition of Muslims in the UK, it is concluded that the population of Muslims in the UK has increased drastically from before. Likewise, the religious facilities provided to Muslims have also increased for the better. However, despite all these circumstances, there is still a picture of discrimination experienced by Muslims in Britain.

6. CONCLUSION

Based on data analysis and discussion in the novel *Ayat-Ayat Cinta 2* regarding reflection of discrimination by using the concept of critical discourse analysis of Van Dijk's concept. Based on the results of data analysis and discussion, it is concluded that: The semantics of local meaning which describes the reflection of discrimination contained in the novel *Ayat-Ayat Cinta 2* are found in the form of words, phrases, sentences, and paragraphs. The form of the sentence becomes the most dominating, after that it is followed in the form of paragraphs, words, and at least in the form of phrases. The implicatures that describe the reflection of discrimination contained in the novel *Ayat-Ayat Cinta 2* are in the form of satire, annoyance, rejection, dislike, and hatred received by the Islamic minority from the non-Muslim majority. Reflections on the discrimination of Islamic minorities found in the novel *Ayat-Ayat Cinta 2* are found in the novel *Ayat-Ayat Cinta 2*, including the prohibition on worship, differences in treatment of minorities, difficulty in getting jobs for veiled women, abuse received by minorities, freedom from wearing headscarves, injustice for migrants (minorities), and targets who are said to be terrorists.

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