



## Islamic Communication: One Persuasive Step to Spread Da'wah Among Korean Lovers (Critical Discourse Analysis of Fuadh Naim's Youtube)

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### Abstract

Making people closer to Islam is one of da'wah's primary goals. So, it takes creativity to package da'wah messages so that they can be accepted by the object of da'wah, which is increasingly diverse today. One of the interesting da'wah objects studied is Korean Lovers, a community of Korean culture lovers. A negative stigma has been pinned on Korean Lovers, that they are a community far from Islam and live with hedonistic nuances. Meanwhile, with the right da'wah approach, Korean Lovers can be touched and become part of Islamic da'wah. This study aims to analyze how da'wah content includes or removes actors from a central discourse. Furthermore, the analysis results are linked to the concept of Islamic communication. This is where the novelty lies. This research makes the Never Drowned video on Fuadh Naim's YouTube channel the main discourse (object of research). Fuadh Naim's YouTube channel discusses Korean culture and gets positive appreciation. The PernahTenggelam video can reference the style of delivering da'wah messages among Korean Lovers. To elaborate on the #PernahTenggelam video, the most appropriate method used is qualitative analysis with Theo van Leeuwen's critical discourse analysis model. The results showed that 18 data were analyzed. Of the 18 data, 3 showed an exclusion strategy, and 15 showed an inclusion strategy. After being analyzed, the results show that content creators do not intend to discredit Korean Lovers. Instead, the exclusion and inclusion made the delivery more elegant and persuasive. The strategy is connected with Islamic communication, including *qaulan sadida*, *qaulan ma'rufa*, *qaulan baligha*, *qaulan maysura*, and *qaulan layyina*.

**Keywords:** Critical Discourse, Islam, Van Leeuwen, Youtube, Korean Lovers

## INTRODUCTION

Since long ago, the essence of da'wah has never changed, namely conveying the ma'ruf and preventing the mungkar. What changes from da'wah is the strategy, including media utilization. The da'wah strategy must always change, adapting to the dynamic object of da'wah, including the rapid development of the media.

The definition of *da'wah* in the *Oxford Encyclopedia of the Modern Islamic World* states that *da'wah* comes from the word *da'a*, which has many meanings in the Quran. One of them means an inviting activity. However, the meaning has expanded from invitation to invitation, appeal, propaganda, and prayer to obtain or avoid someone.<sup>1</sup>

According to M. Natsir, a scholar and national figure, da'wah is an invitation that contains amar ma'ruf nahi mungkar. The invitation is not just through the tongue but through language, deeds, and a noble personality in real life.<sup>2</sup>

The words appeal, suggestion, invitation, and call are always present in the definition of da'wah. This indicates that experts defining da'wah agree that da'wah must be persuasive rather than repressive. Da'wah is informative, not manipulative.<sup>3</sup>

Preachers have emerged with a variety of styles. Some take the genre of creative da'wah. They preach on various social media platforms, targeting unique and specific da'wah objects. Da'wah objects that not all preachers can enter. Even da'wah objects are very little targeted by preachers.

The dynamism of da'wah is also evident from using new media to convey messages. In the past, da'wah was delivered only through mosque signs and written leaflets. Then, da'wah entered electronic media, such as radio and television. Now, da'wah has also utilized new media as a channel for its messages. One of them is through Youtube.

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<sup>1</sup> John O. Hunwick, "Oxford Encyclopedia of the Modern Islamic World" (JSTOR, 1995), <https://www.jstor.org/stable/25653274>.

<sup>2</sup> Thohir Luth, M. Natsir, *Da'wah Dan Pemikirannya*, Cet. 1 (Jakarta: Gema Insani, 1999).

<sup>3</sup> Moh Ali Aziz, *Ilmu Da'wah Edisi Revisi* (Prenada Media, 2024).

About the dynamism of da'wah, according to Taqiyuddin An-Nabhani<sup>4</sup>, , in it there are *thariqah*, *uslub*, and *wasilah*. *Tariqah* is interpreted as a method of da'wah that must not change. Must refer to the *tariqah* that the Prophet has exemplified. Then there is *uslub*, defined as the style of delivering da'wah. *Uslub* is dynamic and very dependent on the times. The delivery style for Generation X, of course, cannot be applied to Generation Z. *Wasilah* is defined as a means (tool) to convey da'wah messages. *Wasilah* is also dynamic because it is closely related to technological developments. In the past, delivering da'wah, oral and written, was considered sufficient. This means that *wasilah* da'wah only requires pen and paper. Now, the *wasilah* da'wah is increasingly diverse. Multimedia and streaming equipment have become part of the *wasilah* da'wah, especially da'wah, which utilizes social media. Social media can also be seen as *part* of da'wah.

Based on observations of existing facts, many preachers are famous for utilizing social media as a means of da'wah. Call it Ustad Abdul Somad (UAS), Ustad Adi Hidayat (UAH), or Ustad, trending among millennials and Gen Z, such as Ustad Hanan Attaki. They are a line of preachers who are not "raised" by mainstream media but by social media.

It has been proven that social media has succeeded in expanding the reach of da'wah and increasing religiosity in the community, especially among the younger generation.<sup>5 6</sup>

The widespread use of social media among the younger generation has led to the emergence of da'wah *influencers*. They appear with their uniqueness and creativity. Several studies have shown that social media is an effective place to

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<sup>4</sup> An Nabhani Taqiyuddin, "Peraturan Hidup Dalam Islam" (Jakarta: Mustanir Press, 2012).

<sup>5</sup> Syaif Uddin and Abdul Muhid, "Efektivitas Pesan Da'wah Di Media Sosial Terhadap Religiusitas Masyarakat Muslim: Analisis Literature Review," *Alhadharah: Jurnal Ilmu Da'wah* 20, no. 1 (September 9, 2021): 17, <https://doi.org/10.18592/alhadharah.v20i1.4835>.

<sup>6</sup> Tiste Putri Arini and Ratih Hasanah Sudradjat, "PENGARUH PENGGUNAAN MEDIA SOSIAL TERHADAP EFEKTIVITAS DA'WAH: Studi Pada Followers Akun Instagram @Hanan\_attaki," *EKSPRESI DAN PERSEPSI: JURNAL ILMU KOMUNIKASI* 6, no. 2 (May 31, 2023): 239–49, <https://doi.org/10.33822/jep.v6i2.5849>.

deliver da'wah messages, especially on Instagram and TikTok.<sup>7 8</sup> These two things strongly influence the emergence of da'wah influencers and the high intensity of social media use among the younger generation.

Dynamic creative preaching is practised by many *influencers*, especially those who focus on producing Islamic content. They come with various styles tailored to the character of the communicator. One of them is Fuadh Naim's Youtube channel.

Fuad Naim is a Muslim *influencer* who has utilized Youtube channels as a medium for his da'wah. Moreover, targeting the community of K-pop (a term for pop music originating from South Korea) and K-drama (a term for drama movies from South Korea) fans. This spread of South Korean culture is commonly called hallyu or Korean wave.

The influx of K-Pop into Indonesia has changed many things. Especially the mindset of K-Pop lovers, most of whom are younger. For example, Gunawan's (2021) and Sari's (2023) research shows that K-pop can eliminate the nation's cultural identity. This happens because they carry K-pop culture, which sometimes contradicts local culture.<sup>9 10</sup>

However, we cannot negate the positives commonly cultivated among K-Pop fans. They have a high sense of community and collective identity. Their involvement in the K-Pop community increases prosocial behaviour and promotes a supportive community.<sup>11</sup> Supriyani's research (2023) also shows that the influence

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<sup>7</sup> Clarisa Ayu Aprilia, Silviani Indah Wahyuni, and Wann Nurdiana Sari, "Pemanfaatan Media Sosial Oleh Generasi Z Sebagai Media Pembelajaran Era Post Pandemi," *PESHUM: Jurnal Pendidikan, Sosial Dan Humaniora* 2, no. 3 (April 1, 2023): 530–36, <https://doi.org/10.56799/peshum.v2i3.1797>.

<sup>8</sup> Ana Khoirunnisa Ana and Amalia Roiehana Shofa, "The Role of Social Media in Increasing the Relevation and Accessibility of Da'wah: Challenges and Strategies of Da'wah," *Jurnal Kajian Manajemen Da'wah* 5, no. 1 (July 29, 2023): 41–50, <https://doi.org/10.35905/jkmd.v5i1.5552>.

<sup>9</sup> Hery Gunawan, "Nilai Etika Dalam Tatanan Globalisasi Dan Digitalisasi Budaya," *Jurnal Sosial Sains* 1, no. 7 (July 15, 2021): 645–53, <https://doi.org/10.36418/sosains.v1i7.1111>.

<sup>10</sup> Devia Triska Sari et al., "Pengaruh Nilai Modern Contemporary Korean Wave Terhadap Kebudayaan Nasional Warga Negara Muda," *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 1 (January 12, 2023): 1–9, <https://doi.org/10.56393/decive.v3i1.1570>.

<sup>11</sup> Indah Hasanah Putri Muslimah et al., "Identitas Sosial Dan Perilaku Prosocial Pada Anggota Fandom K-Pop," *Journal of Indonesian Psychological Science (JIPS)* 3, no. 1 (June 30, 2023): 310–20, <https://doi.org/10.18860/jips.v3i1.21061>.

of K-pop can affect students' learning motivation, as many K-pop fans are successfully inspired by their idols' song lyrics and behaviour.<sup>12</sup>

K-Pop fans are a unique community. Their idols easily inspire them and have high social sensitivity. This potential will undoubtedly positively impact if their sensitivity and inspiration come from Islamic values. K-pop fans should be seen as potential da'wah objects if the right da'wah communication approach is used. Fuad Naim is doing this as a da'wah influencer who focuses on K-pop.

These two things, namely the chosen media and the targeted object of da'wah, make Fuad Naim's da'wah unique and interesting to study. Also interesting is the elegant packaging of the content so that the message in the form of religious advice can be received well without any patronizing tendencies.

The content analyzed from Fuadh Naim's Youtube channel is the #PernahTenggelam video. It consists of four video series that are broadcast continuously. The analysis model used is Critical Discourse Analysis.

The focus of Critical Discourse Analysis is to analyze language. However, the language referred to here differs from the traditional linguistic sense. Language is analyzed not solely by describing from the linguistic aspect but also by connecting with the context.<sup>13</sup> Language is also not just used as a means of communication. Language can also be a tool to implement power strategies.<sup>14</sup>

From several Critical Discourse Analyses, the one chosen in this research is Theo van Leeuwen's version of Critical Discourse Analysis. The distinctive feature of Theo van Leeuwen's version of Critical Discourse Analysis is that it uses exclusion and inclusion strategies. The strategy excludes or includes certain actors in a

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<sup>12</sup> Titin Supriyatin et al., "DAMPAK BUDAYA K-POP TERHADAP TINGKAT MOTIVASI BELAJAR MAHASISWA," *Research and Development Journal of Education* 9, no. 2 (October 2, 2023): 658, <https://doi.org/10.30998/rdje.v9i2.17145>.

<sup>13</sup> Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*, Cet. 1 (Yogyakarta: LKiS Yogyakarta, 2001).

<sup>14</sup> Haryatmoko, *Critical discourse analysis: (analisis wacana kritis), landasan teori, metodologi dan penerapan*, Cetakan 2 (Jakarta: Rajawali Pers, 2017).

discourse. The inclusion or exclusion of actors must have a purpose. This will be analyzed in Theo van Leeuwen's version of Critical Discourse Analysis.

By using the help of Critical Discourse Analysis on #PernahTenggelam video content, it is expected to be able to realize the purpose of this research, which is to analyze Fuad Naim's creative da'wah strategy through his Youtube channel using Theo Van Leeuwen's Critical Discourse Analysis approach and connect it with the concept of Islamic communication to identify the right formula for the K-Pop community.

This research is important as a reference for creative da'wah models in the digital era that target the younger generation, especially K-Pop fans. At the same time, conventional da'wah is currently still difficult to enter among K-Pop fans. The urgency of this research also lies in its ability to fill the research gap on digital da'wah strategies based on popular culture, especially in communities that are difficult to reach and have uniqueness, such as the K-Pop fan community.

Previous research similar to this is titled Critical Discourse Analysis of Theo van Leeuwen's Inclusion Theory in Video Podcasts on Gritte Agatha's Youtube Channel.<sup>15</sup>, written by Utami Rosalina. The results of his research show that both the host and the speakers do not marginalize the actors or subjects.

Another similar research is a scientific article entitled "Revealing the Ideology of Covid-19 News Texts Based on Theo Van Leeuwen's Critical Discourse Analysis Approach". The research took samples of COVID-19 news coverage at SINDOnews.com and Fajar.co.id.<sup>16</sup>

Some previous studies have also discussed applying persuasive communication concepts for creative da'wah. One is a doctoral dissertation by M Deka (2021), who took the Fuadbakh Instagram account as the research object.

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<sup>15</sup> Utami Rosalina, "Analisis Wacana Kritis Teori Inklusi Theo Van Leeuwen Dalam Vidio Podcast Pada Channel Youtube Gritte Agatha," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (2022): 9927–36.

<sup>16</sup> Reski Amaliah, Mahmudah Mahmudah, and Mayong Mayong, "Mengungkap Ideologi Teks Berita Covid 19 Berdasarkan Pendekatan Analisis Wacana Kritis Theo Van Leeuwen," *Fon: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 17, no. 2 (2021): 203–15.

The Fuadbakh account has used a creative da'wah approach by making videos featuring Korean movie footage and clerical lectures. The method that combines creative da'wah and persuasive communication can invite public participation, which makes Fuadbakh's account go viral.<sup>17</sup>

Compared to previous studies, the novelty of this research lies in the effort to connect the results of Critical Discourse Analysis with the concept of Islamic communication. Most previous studies only go as far as revealing the ideology of discourse or only go as far as revealing the process of inclusion or exclusion of actors in the discourse. By connecting it with the concept of Islamic communication, it is hoped that it will become a communication formula that can be used to convey more elegant da'wah messages, especially among Korean Lovers.

This research is expected to bring benefits in the form of enrichment of da'wah references among preachers, Islamic practitioners, and practitioners in Islamic communication especially those who want to develop da'wah in new media with specific target communities.

## METHODS

This research uses a qualitative approach. Qualitative research is based on the philosophy of postpositivism, which is used to examine objects with natural conditions (actual conditions, not set or in experimental conditions), where researchers are the key instruments.<sup>18</sup> The method used is Critical Discourse Analysis.

There are several models of critical discourse analysis, and the one chosen for this research is the critical discourse analysis proposed by Theo van Leeuwen. This analysis focuses on the process of inclusion and exclusion in a discourse.

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<sup>17</sup> A. M. Deka, "STRATEGI KOMUNIKASI PERSUASIF MEDIA INSTAGRAM FUADBAKH DALAM MENANAMKAN NILAI-NILAI ISLAM TERHADAP FOLLOWERS-NYA" (Doctoral Dissertation, UIN Raden Intan Lampung, 2021).

<sup>18</sup> Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013.

The primary data used in this study were taken from Fuadh Naim's Youtube content titled #PernahTenggelam. The content with the title #PernahTenggelam is divided into four episodes and is included in the 10 most viewed content on Fuadh Naim's Youtube channel. The four video episodes were analyzed using Theo van Leeuwen's Critical Discourse Analysis rules.

Critical discourse analysis is a method of analyzing social and cultural fields only inaugurated in 1991. At that time, Amsterdam gathered T. van Dijk, N. Fairclough, G. Kress, T. van Leeuwen and R. Wodak. They are experts who will later issue their respective theories on critical discourse analysis. These experts agreed to create a new method of analysis called Critical Discourses Analysis (CDA) or Critical Discourse Analysis (AWK).

Critical discourse analysis has three postulates: First, all approaches are oriented towards social problems. Second, it is concerned about the mystification of ideology and power, so it is necessary to dismantle it all through research on semiotic data. Third, always be reflective in research. This means that researchers try to distance themselves from their values and ideologies.<sup>19</sup>

## RESULT AND DISCUSSION

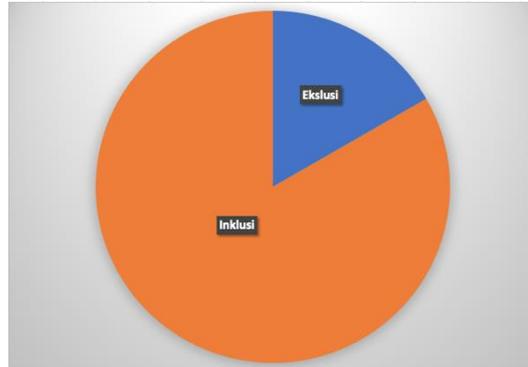
Fuadh Naim's Youtube channel, as of June 2024, has 102,000 *subscribers* and 385 videos. The video chosen for analysis is the video with the hashtag #PernahTenggelam. The diction "PernahTenggelam" shows Fuadh Naim's past as a Korean lover who eventually emigrated to become a hijrah *influencer* among young Muslims.

The #PernahTenggelam video is divided into four episodes, which have been watched 681,000 times. The details are for Episode 1: *What is the Korean Wave?* (192,000 times), Episode 2: *Me and Korean Drama* (134,000 times), Episode 3:

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<sup>19</sup> Ruth Wodak and Michael Meyer, eds., *Methods of Critical Discourse Studies*, Third edition (Los Angeles: SAGE, 2015).

Me and K-Pop (165,000 times), Episode 4: K-Pop and Conspiracy (190,000 times).



### Categorized Statement Exclusion Strategy

After analyzing the four videos, 18 data were classified into inclusion and exclusion strategies. There are 3 data categorized as exclusion strategies and 15 data categorized as inclusion strategies.

Table 2: List of statements categorized as inclusion strategies

No.	Statement	Explanation
1	<p>Video 1 - Minutes 12.53 - 13.18</p> <p>Korea is that serious about the world. Their preaching is fantastic. It even mesmerizes millions of people. What about us, who have Islam, beautiful and perfect? How seriously have we packaged our da'wah to be accepted by the world? Come on, muhasabar together.</p>	<p>Differentiation - Indifference</p> <p>Earlier, it was explained about the various evidences and arguments that Korea is very serious about campaigning for its culture. The "preaching" done by Koreans is extraordinary. After that discussion, a new discussion was introduced,</p>

namely "we". What we mean here is Muslims who have Islam. If Koreans are that successful and serious about spreading culture, what about Muslims? Have they been that serious, too? Meanwhile, the Islam that we have is beautiful and perfect.

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Video 3 - Minute 05.55 - 06.15

Differentiation - Indifference

"Yep, as you all know, I must be said to be alay, lebay. Before *judging* other people, especially their siblings, *please* listen briefly; I want to *explain* briefly. After that, are you sure you still want to be haters?"

In this statement, Fuadh Naim, as the narrator, reveals people's responses to him when he was still a Korean Lovers. Some say alay, lebay, and other negative judgments. The first sentence alone is enough to explain what kind of negative response Fuad Naim received when he was still a Korean Lovers. But he added the following sentence, which became a counterattack to people against Korean Lovers. In the following minutes, an explanation is added about how it is not

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		easy to become a Korean star.
3	<p>Video 3 - Minutes 10.44 - 11.47</p> <p>"That is the way their fans love them so much. They will save money to buy concert tickets, K-pop, and official <i>light sticks</i>. K-popers are very loyal to their idols. They have <i>squads</i> to brand their idols. Why? Because these fans know how hard their idols struggled to get to where they are today. Then there are people, who do not understand K-Pop, do not have any talent, suddenly come out and <i>call them</i> sissies, faggots, plastics. Respecting others, <i>besides breathing, is an essential</i> thing that everyone should have. There is not any religion that allows us to insult any religion.</p>	<p>Differentiation - Indifference</p> <p>The love of K-Pop with their idols is illustrated in this statement. Moreover, reinforced by the video footage of Fuad Naim, which depicts the atmosphere of the concert, the K-Pop people chase their idols. After explaining that, Fuad Naim uses an inclusion strategy by presenting K-pop opponents who often have negative opinions about K-pop fans. This will lead the audience to the opinion that K-pop fans do not deserve to be insulted. They love the Idols because they know precisely what the struggle is like. Moreover, no religion allows insulting others.</p>
4	<p>Video 2 - Minutes 04.10 - 04.34</p> <p>The first thing I recognize is Korean drama. Some characteristics of Korean dramas are</p>	<p>Objectivation - Abstraction</p> <p>In the video, Fuad Naim mentions at least two</p>

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different from those of Indonesian cinema. Even though Korean dramas only have 16 episodes, they always make us want to watch them repeatedly.

differences between Korean dramas that make you "hooked" and Indonesian soap operas that tend to be boring. The word choice "there are two differences" could have been used, but Fuad Naim prefers to use the word "several". The choice of words makes the impression that there are many differences between Korean dramas and Indonesian soap operas.

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Video 1 - Minute 02.40 - 02.53

Nomination - Categorization

The last time I watched the movie *Tukang Cilok Naik Haji*, I watched it for the hundredth episode; yes, there was no cilok man. I do not know where the clockman is. The movie has nothing to do with the clockmaker and the hajj hajj. My emotions went up.

In this section, Fuad Naim changes the nomination to categorization by adding explanatory details to the statement. What I want to state is that the movie *Tukang Cilok Naik Haji* is a long movie in terms of episodes but very dull. Very different from Korean movies. To strengthen the impression of boredom in the movie *Tukang Cilok Naik Haji*,

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	<p>Fuad Naim adds details. For example, the episodes are up to hundreds and the disappearance of the main character when the soap opera episode is getting longer.</p>
<p>Video 3 - Minute 08.20 - 08.48</p> <p>Trainee is a term used in Korea to refer to agency protégés. Trainees must work hard to match the agency's physical, talent, and image standards. Every day, they wake up at 5:30 am and then run 13 km to shape their bodies. They have to practice 18 to 20 hours every day. Learn to sing, learn to dance, act, and so on.</p> <p>6</p>	<p>Nomination - Categorization</p> <p>This section details what a Trainee is. Initially, it only introduces that Trainees are "protégés" recruited by talent agencies in South Korea. Viewers finally get a more detailed explanation when Fuadh Naim categorizes the activities carried out by the trainees. It turns out that their struggle is not easy. They must wake up early, continue running in the morning, and do extra hard training, 18 to 20 hours daily.</p> <p>Finally, viewers understand how difficult it is to be a K-Pop artist. So they will rethink</p>

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		their negative sentiments towards them.
7	<p>Video 4 - Minute 04.02 - 04.22</p> <p>This is very different from the story of Prophet Adam, who made a mistake because he approached the forbidden tree. After making a mistake, Prophet Adam repented and apologized. So, the Prophet Adam was wrong, self-aware that he was wrong, apologized, and repented. Nice!</p>	<p>Nomination - Categorization</p> <p>Explaining the Prophet Adam, who was considered to have made a mistake because he approached the forbidden tree. However, viewers obtain a positive image when categorization is carried out. Prophet Adam, who made a mistake, then admitted his mistake, apologized and repented. So, the categorization left a positive image, even though it was initially wrong.</p>
8	<p>Video 2 - Minute 01.24 - 02.00</p> <p>I like Korea in all aspects. I put the South Korean flag on almost every gadget I have. Starting from the laptop and cellphone, it all uses the Korean flag. I write my lecture notes with a haggie. During the World Cup, when South Korea played, I sang the Korean national anthem in the cafe.</p>	<p>Nomination - Identification</p> <p>Fuad Naim tries to use the technique of inclusion and nomination towards identification. By identifying himself as a person who is very in love with Korea, viewers will increasingly believe that he is an "acute" Korean lover. Moreover, in</p>

		his video, Fuad Naim shows evidence of his lecture notes using Korean writing and how fluently he sings the South Korean national anthem.
9	<p>Video 1 - Minutes 00.40 - 00.58</p> <p>According to one American politician, Joseph Nye, the Korean wave is all that Korean culture is famous for today: the dramas, the movies, the music, and the language.</p>	<p>Assimilation -</p> <p>Individualization</p> <p>There is a process of assimilation to individualization when the name of an American politician, Joseph Nye, is mentioned. The name's mention will clarify the data quote because the source can be traced.</p>
10	<p>Video 1 - Minutes 03.46 - 04.08</p> <p>Proof of their seriousness, what are the results like? Psy, for example, has the second-highest album sales worldwide. After 50 years, there has never been anyone other than Westerners on that chart. Psy suddenly broke through and rose to number 2.</p>	<p>Assimilation -</p> <p>Individualization</p> <p>Psy's name and achievements were mentioned. He is a Korean artist who went viral with his songs and dances. It was loved by the world community and achieved the</p>

		second best-selling album sales worldwide. The mention of Psy's name indicates a transition from assimilation to individualization.
11	<p>Video 1 - Minute 05.12 - 05.30</p> <p>Kim-Gu, South Korean freedom fighter and 13th President of the interim government of the Republic of Korea, once said, I want our country to be the most beautiful in the world. I do not mean the most powerful country. Because I know what it feels like to be colonized by another country.</p>	<p>Assimilation -</p> <p>Individualization</p> <p>It could have just said "13th President of the interim government of the Republic of Korea", but Fuadh Naim individualized it by saying his name directly, Kim-Gu.</p>
12	<p>Video 1 - Minutes 10.20 - 10.38</p> <p>Can you imagine they had a concert in North Korea in front of President Kim Jong Un? Yes, Kim Jong Un was present.</p>	<p>Assimilation -</p> <p>Individualization</p> <p>This section tells the story of successfully holding a concert in North Korea. The mention of the North Korean President's name, "Kim Jong Un", makes the narrative more interesting because Kim Jong Un is a symbol of an authoritarian, harsh and single-minded president.</p>
13	<p>Video 1 - Minutes 08.22 - 08.31</p>	<p>Association - Dissociation</p>

What is the point of watching Korena dramas? There is no benefit. Well, not really. By watching that Korean drama, I got to know the country of Korea, its culture, and its language. That is not a bad thing. That is good. However, we do not need all the good things.

The narrative in the video tries to show watching Korean movies as something simple, then associated with something more significant, namely getting to know the country, its culture, and its language. This process creates a positive image of watching Korean movies. At the end of the conclusion, it is said that not everything good is what we need.

Video 4 - Minute 08.57

Nomination - Categorization

14 However, one thing is for sure: everything that takes us away from God, there must be Satan's hand in it, whether it is K-Pop, K-Drama, soccer, anime, life partner, work, business, everything. If it takes us away from God, we need to be careful.

The gist of the message is that anything that takes people away from Allah must have the devil's hand in it. This is a statement that is sure to be accepted by everyone. Furthermore, the inclusion strategy is carried out to detail examples of actions that can distance themselves from God, starting from work, business, life partners, and K-Pop and K-Drama.

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Video 2 - Minute 08.16 - 08.56	Nomination - Identification
<p>15 What is the point of watching Korean dramas? There is no benefit. Not really. Because of Korean dramas, I got to know the country, the language, the culture. That is not a bad thing. However, the problem is that not everything is good; we need it. For example, learning physics is good. However, it would be useless if the exam were tomorrow in Indonesia. If life is a school and we are the students, what would be our final exam material tomorrow? Let us not get the wrong material. Exams sometimes come unexpectedly, like God's will.</p>	<p>The main point of the message to be conveyed is that watching Korean dramas is not a useless activity. The content creator uses an inclusion strategy (adding) to explain some of the benefits of watching Korean movies. It also adds other narrative elements that can invite the audience to think that not everything is good we need. The style of explanation is to liken life to a school exam. Studying physics is good. However, if the exam tomorrow is in Indonesia, it is useless. Understanding Korean culture is good. However, will Allah ask about that in the yarmulke this later?</p>

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Source: Primary Data Research Results, 2024

Tables 1 and 2 show the results of the inventory of statements containing inclusion and exclusion strategies. If presented based on the sub-strategies in inclusion and exclusion, the most widely used inclusion and exclusion strategies will appear.

Table 3. Recapitulation of the Number of Statements by Strategy and Substrategy

No.	Strategy	Sub Strategy	Total
1	Exclusion	Passivation	1
		Nominalization	0
		Substitution of clauses	2
2	Inclusion	Differentiation - Indifference	3
		Objectivation - Abstraction	1
		Nomination - Categorization	4
		Nomination - Identification	2
		Determination - Indeterminacy	0
		Assimilation - Individualization	4
		Association - Dissociation	1
Total		18	

Source: Primary Data Research Results, 2024

Table 3 shows that the exclusion strategy was used in three statements, less than the inclusion strategy (13 statements). Exclusion is excluding and focusing on the excluded groups or actors in a news text.<sup>20</sup> Why is there an attempt to exclude actors from a news text? The exclusion/removal of actors has various consequences, including protecting the subject/perpetrator in a news process.<sup>21</sup>

The exclusion process uses passivation (1 statement) and clause replacement (2 statements). Passivation is a process that seeks to eliminate the involvement of a group or a person in a discourse (conversation). Usually, the passivation strategy is characterized by changing the active sentence into a passive one. This allows for the omission or disguise of actors, like the statement in the research results. The

<sup>20</sup> Aris Badara, *Analisis Wacana: Teori, Metode, Dan Penerapannya Pada Wacana Media*, Edisi pertama (Rawamangun, Jakarta, Indonesia: Kencana, 2012).

<sup>21</sup> Eriyanto, *Analisis Wacana*.

passive voice "hung" is used, thus omitting the leading actor, the Korean movie producer. From this, the narrative is about the quality of K-Drama, not to highlight the film producer.

The most widely used exclusion strategy was clause replacement with two statement findings. The clause replacement strategy is carried out by removing and replacing the actor by inserting the clause. That way, the existence of the actor in question will be increasingly camouflaged, and the focus will shift to the substance of the clause. An example of this research is found in Video 1, at minute 12.53. As the actor discussed in the discourse, Idol is eliminated and replaced with an explanation of the clause. The subordinate sentence explains Korean artists' persistence so that their performances can anaesthetize the world audience. It is told in the sub-sentence that they are people who have a vision and never give up on auditioning. So, the impression that emerges is that of great vision and passion.

As for the inclusion strategy, 13 statements were found. Inclusion is a strategy that includes groups or actors in the discourse. The inclusion strategy is the opposite of exclusion. The assimilation-individualization strategy is the most widely used, with four statements found. The assimilation-individualization strategy is characterized by the details of something that is still general to be more detailed (more individualistic). Elements or actors from outside the discourse are included to make the statement more detailed.

An example of the research can be found in Video 1 minute 03.46. The discourse's core is about Korean artists' seriousness and success. An inclusion strategy with assimilation-individualization is used to strengthen the explanation by adding an explanation about Psy, a Korean artist who has gone global. Presenting Psy in the discourse reinforces the evidence of the success of Korean artists who have managed to go global.

Inclusion strategies using the differentiation-indifference model are also common. Differentiation - indifference is an inclusion strategy that presents a unique actor or event. The addition finally contrasts the discourse presentation. The

differentiation-indifference model of inclusion can be found in video 1 minute 12.53. At the end of video 1, it is concluded that Korea is very serious about spreading its culture worldwide. Their "preaching" has been extraordinary. Then, a statement is included that makes the discourse contrast, comparing Korea's seriousness in spreading its culture with the seriousness of Muslims in preaching their religion.

The inclusion pattern of differentiation - indifference is used several times to build subtle satire. For example, the same pattern is found in video 3 minute 05.55. It initially explains people's responses to Korean artists. Especially people who are against Korean culture must have a negative stigma. Differentiation - indifference is achieved by presenting a story about the difficulty of Koreans in becoming artists. The process of adding this topic can be a subtle satire for those who are against Korean culture that it is not easy to become a Korean artist who is negatively stigmatized.

### Linking with Islamic Communication Concepts

With the help of Theo Van Leeuwen's critical discourse analysis of the #PernahTenggelam Youtube video content, the pattern of building the narrative of the content can be read. Furthermore, the pattern of building narratives obtained from the critical discourse analysis process is connected to the concept of Islamic communication.

In a literature search, it is not easy to get a concept of communication that can be claimed to have emerged purely from the treasures of Islamic science. The concept of communication that is widely adopted today is a Western concept.

Whereas textually and normatively, communication science has long developed in the Islamic tradition. It is just that the study, research, and development scientifically started in the West, Europe and America.<sup>22</sup> That is what

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<sup>22</sup> Iswandi Syahputra, "Paradigma Komunikasi Profetik Gagasan Dan Pendekatan" (Simbiosis Rekatama Media, 2017).

causes the reference of concepts and theories about communication, the average oriented to the West.

Islamic communication is a very potential field of study. The primary raw materials are the Al-Quran and sunnah; it is possible to format Islamic communication systematically to become a science that academics and the general public can utilize.<sup>23</sup>

When taken from the Quran and sunnah, Islamic communication aims to build relationships with oneself, the creator, and fellow humans to realize peace, friendliness, and safety. This is done by obeying the commands of Allah and His Messenger.<sup>24</sup>

The search for several books and scientific articles on the theme of Islamic communication often put forward the concept of Islamic communication in five things: *qaulan said*, *qaulan ma'rufa*, *qaulan baligha*, *qaulan measure*, *qaulan laying*.<sup>25 26 27 28 29 30</sup>

Based on the five concepts above, the results of Theo Van Leuween's critical discourse analysis of #PernahTenggelam Youtube content relate to several Islamic communication concepts. For example, the concept of *qaulan said* (right speech).

*Qaulan said*, as explained in the Sahih Tafsir Ibn Kathir, is actual speech, which is honest, not crooked, nor deviant.<sup>31</sup> In the Quran, the word "*Qaulan Sadida*" is mentioned twice, in Q.S. Al-Ahzab 33: 70 and An-Nisa 4: 9. *Qaulan sadida* is very close to the meaning of words full of truth and honesty. This aspect

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<sup>23</sup> Ahmad Khairul Nuzuli, *Pengantar Ilmu Komunikasi* (Jejak Pustaka, 2022),

<sup>24</sup> Lc Harjani Hefni, *Komunikasi Islam* (Prenada Media, 2017).

<sup>25</sup> Fachrur Razi Amir, Berliana Kartakusumah, and Miftahulhairah Anwar, "Educational Communication in the Perspective of Islamic Educational Leadership," in *Dalam Proceedings of the International Conference on Education, Language and Society-ICELS, 2020*, 584–91.

<sup>26</sup> Astri Dwi Andriani, "Marketing Communications Islamic Perspective in Indonesia," *Journal of Halal Service Research* 4, no. 1 (2023): 24.

<sup>27</sup> Zahratunnisa Annur, "Principles of Islamic Communication in the Al-Qur'an," *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam* 3, no. 1 (2021): 73–85.

<sup>28</sup> Zainal Arifin, "Pengantar Komunikasi Islam: Perspektif Tadabbur Alquran al-Karim," 2021, <http://repository.uinsu.ac.id/11924/>.

<sup>29</sup> Muslimin, *Komunikasi Islam* (Amzah, 2022).

<sup>30</sup> Syahputra, "Paradigma Komunikasi Profetik Gagasan Dan Pendekatan."

<sup>31</sup> Shafiyurrahman Al-Mubarakfuri and Abu Ihsan Al-Atsari, "Shahih Tafsir Ibnu Katsir," 2011.

of *qaulan sadida* can be seen in Theo van Leeuwen's critical discourse analysis in the #PernahTenggelam video. The narrative construction prioritizes truth and honesty. Fuadh Naim, as a content creator, often uses inclusion strategies to emphasize truth and honesty in his content. The inclusion strategy can be seen when adding certain actors to strengthen the argument. For example, Psy was added when explaining the globalization of Korean culture. Fuadh Naim also uses inclusion strategies by including his experience as a lover of Korean culture (See Table 2, point 8). The inclusion strategy makes the audience believe more about Fuadh Naim's background as a former Korean lover. Moreover, it is coupled with video footage showing Hegel's writings in college or videos of support for the South Korean team in the World Cup.

*Qaulan ma'rufa* is mentioned four times in the Quran, namely Q.S. An-Nisa 4: 5 and 8, QS Al-Baqarah 1: 235, Q.S. Al-Anfal 8: 32. The meaning of *qaulan ma'rufa* is noble speech, good speech, and accepted by the values prevailing in society.<sup>32</sup>

*Qaulan ma'rufa* also means talk that is beneficial and causes goodness. In Tafsir Al-Qurtubi, *qaulan ma'rufa* is softening words and keeping promises. *Qaulan ma'rufa* means good speech, appropriate expression, polite, using innuendo (not harsh), and not hurting or offending.<sup>33</sup>

The concept of *qaulan ma'rufa* can be found in the results of Theo van Leeuwen's critical discourse analysis of the #PernahTenggelam video content. With the inclusion strategy, Fuadh Naim incorporates innuendo several times so that the delivery of the message is subtler and more elegant, not painful and not offensive.

One example is the footage in video 1, minutes 12.53 - 13.18 (See Table 2, point 1). This section discusses the Korean state's seriousness in popularizing its culture, including various pieces of evidence. At the end of the statement, it is closed with an inclusion strategy by including da'wah activists as new actors, intending to

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<sup>32</sup> Amir, Kartakusumah, and Anwar, "Educational Communication in the Perspective of Islamic Educational Leadership."

<sup>33</sup> M. A. Muzakkir, *Jurnalistik Qur'ani: Solusi Cerdas Penulis Bijak* (Prenada Media, 2022),

insinuate. "If Korea alone is that serious in preaching its culture, then what about the da'wah of Muslims? Is it that serious, too?" This is a subtle allusion to Muslims, especially da'wah activists. Explaining with evidence about the earnest efforts of Korea to spread its culture. Then, include (including) Muslims as new actors in the discourse to be compared to their seriousness in preaching.

Next is the concept of *qaulan maysura*. *Qaulan maysura (maisuran)* are pleasant words containing encouraging things. Avoid complex words for readers, listeners, or viewers to understand.<sup>34</sup> From the author's observation, the content of the #PernahTenggelam video is intended to awaken Korean Lovers to migrate towards a more Islamic life. However, the message is packaged so as not to corner Korean Lovers. In some parts of the video, Theo van Leuween's version of critical discourse analysis brings encouraging information to *Korean Lovers*.

Encouraging communication, the substance of *qaulan maysura* can be found in video 1 minute 12.53. The narrative uses an exclusion strategy with a passive model (See Table 1 point 1). In this section, the active sentence is changed to passive, giving the impression that Korean filmmakers have expertise in decapitating stories. To make the audience always curious about the next episode. Listening to the discourse, *Korean Lovers* will be happy and justify it because it is based on the facts they feel. The *qaulan maysura* communication model, joyful communication, makes the da'wah content in the #PernahTenggelam video acceptable among *Korean Lovers*.

The next concept is *qaulan layyina*, which means gentle. Good speech that is done with gentleness so that it can touch the heart of the person speaking<sup>35</sup>. The term *qaulan layyina* is mentioned in the Quran, Q.S. Thaha 20: 44. The verse tells about the command to Prophet Moses to keep speaking softly (*qaulan layyina*) when dealing with Fir'aun.<sup>36</sup> So the object of the da'wah of the Prophet Moses was

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<sup>34</sup> Muzakkir.

<sup>35</sup> Annur, "Principles of Islamic Communication in the Qur'an."

<sup>36</sup> Al-Mubarakfuri and Al-Atsari, "Shahih Tafsir Ibnu Katsir."

Pharaoh, who had committed a great sin, namely, claiming to be a god. Even so, Prophet Moses was still commanded to preach with gentleness (*qaulan layyina*).

The target of da'wah from #PernahTenggelam video content is Korean Lovers. Although in some cases, Korean Lovers have taken actions that violate Sharia, Fuadh Naim, as a video content creator, does not necessarily corner Korean Lovers. The concept of *qaulan layyina* can be found in the #PernahTenggelam video. Even in some parts, including the advantages of Korean artists and culture, they criticize the da'wah model that discredits Korean Lovers.

The form of the *qaulan layyina*, gentle words that do not corner the object of da'wah, can be seen, for example, in the statement in video 2 at minutes 08.16 - 08.56 (See Table 2, point 15). In the statement in that section, adding narration (inclusion) to explain that watching Korean movies is not useless. There are valuable things that can be obtained. A comparison narrative is added, which analogizes watching Korean movies with school exams. Learning physics is undoubtedly beneficial. However, it would be useless if the test would be conducted tomorrow in Indonesia. The same goes for watching Korean movies. There are benefits, but that is not what Allah will ask about in the *yaumul hisab*. With such a comparative narrative inclusion strategy, it will avoid the impression of cornering Korean Lovers.

The concept of *qaulan baligha* is mentioned in QS. A Nisa: 63 means that the expression is eloquent or precise, and the meaning is clear and bright.<sup>37</sup> *Qaulan baligha* can also be interpreted as words that are to the point.<sup>38</sup> Referring to this definition, according to the author's observation, the #PernahTenggelam video does not become to the point by using the inclusion strategy. Including several comparative narratives makes the message delivered not to the point. So the element of *qaulan baligha*, clear speech and to the point, is less evident from

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<sup>37</sup> Amir, Kartakusumah, and Anwar, "Educational Communication in the Perspective of Islamic Educational Leadership."

<sup>38</sup> Andriani, "Marketing Communications Islamic Perspective in Indonesia."

the results of Theo van Leeuwen's critical discourse analysis of the #PernahTenggelam video.

## CONCLUSION

Based on research using Theo van Leeuwen's version of critical discourse analysis on Fuadh Naim's Youtube channel, namely on the #PernahTenggelam video (there are four videos), 18 statements were analyzed. The statement consists of 3 statements using the exclusion strategy and 15 using the inclusion strategy.

From the distribution of the types of statements, content creators use more inclusion strategies than exclusion. It is evident from the research results that content creators often include other actors or other narratives in the discourse created. The distribution of exclusion and inclusion strategies and their types can be seen in Table 3.

After analyzing Theo van Leeuwen's version of critical discourse, it was found that there was a correlation between the message construction strategy and the Islamic communication draft. The discourse construction strategy reflects the concept of *qaulan said*, *qaulan ma'rufa*, *qaulan measure*, and *qaulan laying*. However, it does not show the concept of *qaulan blight* (a message to the point) because the exclusion and inclusion strategies prevent the video content from directly leading to the message's core.

Another important finding is the lack of application of the concept of *qaulan baligha*, which is synonymous with delivering messages that are "to the point". Content creators often elaborate on the points they want to convey, thus not directly touching the core of the message.

This research only discusses content analysis. It would be exciting if there were further researchers who try to research the effectiveness of da'wah with the approach taken on Youtube Fuadh Naim. Koran Lovers, who generally come from the millennial and Gen-Z generations, are a unique community. The right

approach and creative message delivery style are needed so the da'wah message can arrive effectively.

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