

# Critical Discourse Analysis Controversial Statement Of God Is Not An Arabic In The Perspective Of Mantiq Science

Elin Parina<sup>1\*</sup>, Ratu Mutialela Caropeboka<sup>2</sup>

<sup>1,2</sup>Post Graduate of Communication, Bina Darma University, Palembang, Indonesia

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## ABSTRACT

This research aims to analyze a video content of controversy the statement "God is not an Arab" which had become a controversy among the public. The analysis was carried out based on the perspective of mantic science using the critical discourse analysis approach proposed by Norman Fairclough. This study uses a descriptive qualitative method. This research data was obtained from the contents of the da'wah message delivered by ustad Adi Hidayat in a video on a YouTube channel. Invalidating the results of the analysis, the researcher interviewed a figure in the field of Islamic philosophy, who further analyzed the statement. The results of this study are first, regarding God, not Arabs, textually, ustad Adi stated that there was an error in the syllogism, because between God and humans are two different things, and if they are the same, it will open up opportunities for a human to claim himself as God. Therefore, logically, the statement contains errors. Second, regarding praying using Arabic, ustad Adi said that in praying it is permissible to use one's language for generators, but in worship practice, it must be by the Messenger of Allah, one of which is by using Arabic.

## ABSTRAK

Penelitian ini bertujuan untuk menganalisis konten video kontroversi pernyataan "Tuhan Bukan Arab" yang sempat menjadi kontroversi di kalangan masyarakat. Analisis dilakukan berdasarkan perspektif ilmu mantik dengan menggunakan pendekatan analisis wacana kritis yang dikemukakan oleh Norman Fairclough. Penelitian ini menggunakan metode deskriptif kualitatif. Data penelitian ini diperoleh dari isi pesan dakwah yang disampaikan oleh ustad Adi Hidayat dalam sebuah video di channel youtube. Membatalkan hasil analisis, peneliti mewawancarai seorang tokoh di bidang filsafat Islam, untuk menganalisis lebih lanjut pernyataan tersebut. Hasil penelitian ini adalah pertama, tentang Tuhan, bukan Arab, teks, akhirnya ustad Adi menyatakan bahwa ada kesalahan dalam silogisme, karena antara Tuhan adalah dua hal yang berbeda, dan jika sama, akan terbuka kesempatan bagi manusia untuk mengklaim dirinya sebagai Tuhan. Oleh karena itu, secara logis, pernyataan tersebut mengandung kesalahan. Kedua, tentang shalat menggunakan bahasa Arab, ustad Adi mengatakan bahwa dalam shalat boleh menggunakan bahasa sendiri untuk generator, tetapi dalam praktek ibadah harus oleh Rasulullah salah satunya dengan menggunakan bahasa Arab.

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### Corresponding Author:

Elin Parina,  
Post Graduate of Communication,  
Bina Darma University,  
3 Jenderal Ahmad Yani Road, 9/10 Ulu, Seberang Ulu I District, Palembang City, Sumatera Selatan, 3011, Indonesia.  
Email: elinparina08@gmail.com

## I. INTRODUCTION

Critical discourse analysis as a form of study of language is important because language can define and produce certain objects of knowledge. Social relations require meaning, and meaning cannot be separated from language, besides that meaning sharpens and influences what humans do, then all social practices cannot be separated from language and discourse (Haryatmoko, 2016). Discourse is used in direct social relations and social interactions in cyberspace which are currently actively happening (Darma, 2009).

Research on critical discourse analysis has been carried out, one of them by Norma Atika Sari and Eka Yusriansyah, from the Indonesian Literature Study Program, Faculty of Cultural Sciences, Mulawarman University, in 2020, entitled: "Critical Discourse Analysis of Social Media Content Provisions for Husbands in Gender Perspective" (Sari & Yusriansya, 2020). This study contains discourse analysis in the content of provisions for husbands on a woman's Twitter account, using the theory of critical discourse analysis of Teun A. Van Dijk with a gender approach (Van Dijk, 2015). The results of the study found a form of patriarchal discourse produced by the choice of language in the content. The upload of "Supplies for Husbands" legitimizes the existence of a gender-based division of labor (Cunha & Atalaia, 2019).

The second research that is used as a reference is the research of Christo Rico Lado, from the Communication Science, Petra Christian University Surabaya in 2014. His research is entitled "Critical Discourse Analysis of the Mata Najwa Program "Balada Perda" on Metro TV" (Lado, 2014). This study uses a combination of text analysis, social cognition and context. Researcher Mata Najwa raised the theme of the Regional Regulation Ballad in the midst of the news about the observing local regulation. The Mata Najwa program discusses rules that are both inviting and counter-intuitive in the community, namely the regulation on baby names with regional characteristics in Surabaya, the prohibition against straddling women in Lhokseumawe, the regent's initiative, local officials to prison in Bualemo, as well as the rules for compulsory reading and turn off the tv in Kampar. In the critical paradigm, the use of language in media is intentional and has a specific purpose.

The result of the research is that the Mata Najwa program seeks to build a discourse that local regulations serve the interests of the government, local regulations interfere with public privacy, and local regulations discriminate against certain groups. The formation of this discourse at the same time defines and places the position taken by Mata Najwa towards the participants of discourse production. The figure of Najwa Shihab as the dominant party so that the reality can be accepted by the public as the truth.

In addition, there is research conducted by Sherlya Melinda Ruslan (Melinda, 2021), from the Faculty of Cultural Sciences, Mulawarman University, in 2021. This research uses a qualitative descriptive research method and uses a critical discourse analysis approach to the Teun A. Van Dijk model to analyze the text in Deddy Corbuzier's podcast which has been published. transcribed. The data source used in this research is a podcast with Kak Seto with the title "Are We Stupid or Stupid Schools?!" with a duration of 47 minutes 55 seconds which was uploaded to the youtube channel on April 4, 2020. The podcast discusses education in Indonesia.

The results of this study obtained elements in the discourse such as macro structure (thematic), superstructure (introduction, content, conclusion, and conclusion), and micro structure (setting, presupposition, intent, conditional coherence, metaphor). The conclusion of this podcast is to discuss about schools that still use an education system that has not been updated, Kak Seto as the Chair of KPAI established Home Schooling for children who are not suitable for formal education or children who cannot get an education, and Deddy's statements about school and college is a special spice in the podcast.

Research on critical discourse analysis is mostly in the form of analysis of an article on online media journalism, books, and in the form of writings, and not many studies have discussed da'wah videos on social media (Wahab, 2019). Social media is a place where discourse on the pros and cons

of a topic quickly spreads (Mahfud, 2019). One of the issues that often becomes a problem in cyberspace is the issue of religion, supported by the easier access to da'wah, so many preachers go to social media by making da'wah videos. This is what distinguishes this study from existing research, where previous research focused on textual discourse produced by someone on social media, while this study analyzed a video conversation on a YouTube content.

In December 2021, there was a statement that caused a polemic in the community, namely the statement "God is not Arabic, and it is enough to pray in Indonesian" delivered by the head of the Indonesian army unit, a national figure. The statement was submitted on podcast deddy corbuzier's youtube channel. The statement "God is not an Arab" has drawn controversy and criticism from religious leaders in Indonesia and even abroad.

Debates in cyberspace often occur because all parties are free to express their thoughts and opinions, but when the issue being debated is related to religious issues, the issue will become more warm and sensitive. One of the great Indonesian scholars who also studied this issue through his YouTube channel, explained scientifically the issue, and provided views and interpretations of the controversial statement.

The statement that God is not Arabic is interpreted differently from one character to another. Based on these phenomena and problems, the researcher will conduct a study with the title "Critical Discourse Analysis of Social Media Da'wah Video Content in the Perspective of Mantiq Science".

Mantiq science itself is used as the middle theory in this research, because the discourse discussed is related to religious controversies, so that mantiq science along with critical analysis is considered able to answer the problems in this research.

## II. RESEARCH METHOD

This study uses a qualitative method with a descriptive approach. This method was chosen because it is expected to be able to provide a clearer and more accurate analysis and description of the object of research (Fadli, 2021). (Sudaryanto, 1993) says the descriptive term suggests that research is conducted solely based on facts or phenomena that empirically live on in the speakers so that the data generated is in the form of language that is like a portrait or description. This research is divided into three stages, namely data collection, analysis, and methods of presenting the results of the analysis (Suwendra, 2018).

The theory used in this study is the theory of critical discourse analysis proposed by Norman Fairclough. Another important concept from Fairclough is intertextuality which affirms the interrelation of various texts and discourses in a text. This shows the existence of a circumstantial effect in which the production of texts is situational and influenced by past or contemporary texts or discourses (Fairclough, 2013).

Norman Fairclough classifies critical discourse analysis into three dimensions, namely text, discursive practice, and social practice (Haryatmoko, 2016). The text is used as a form of representation of something that contains a certain ideology so that the text is disassembled linguistically because it wants to see how something reality is displayed or formed in the text which may lead to a certain ideology, how the writer constructs his relationship with the reader (either formally or informally, closed or open), and how identity is to be displayed (the identity of the writer and reader), meaning that in this text analysis includes representation, relation, and identity.

In addition, the analysis in this study is supported by the mantiq approach. Muhammad Roy Purwanto in his book teaching the science of mantiq at the Islamic University of Indonesia explains (Purwanto, 2019), broadly speaking Mantiq consists of three elements, namely: concepts or understandings (tashawwur), propositions, or statements (qadliyyah), and syllogisms (qiyas 'aqli). used as a middle theory to support the research analysis (Nur, 2011).

### III. RESULT AND DISCUSSION

#### 1. Critical Discourse Analysis of Ustad Adi Hidayat's Da'wah Video Content

##### a. Text Analysis in Ustad Adi Hidayat's Da'wah Video on Adi Hidayat's Official Youtube Channel

The basic thing in critical discourse analysis is the use of vocabulary related to certain meanings. Vocabulary includes the meaning of words, where one word can have many meanings, and the meanings differ depending on the context. The use of terms is used to make it easier for readers to identify the opinions that are in the writing. In-text analysis, includes representation, relation, and identity. Some of the sentences that can be analyzed in Ustad Adi Hidayat's youtube content are as follows:

##### 1) *Anyone can speak up with their statement*

According to the researcher's analysis, this clause proportionally states that Ustad Adi Hidayat intends to fairly evaluate all statements that come out of anyone, because everyone has the right to have an opinion, regardless of who and what is conveyed because Indonesia provides freedom of opinion. Furthermore, what I want to convey is that if a statement contains the value of truth, then Allah presents instructions in it to be more pious, and if it contains values that are not quite right, then Allah wants to open something bigger in which there is a pearl of wisdom. so to correct mistakes in society, especially in terms of perspective and religious ways.

##### 2) *The standard of judging the truth is based on the perception of the Shari'a and justified by logic*

According to the researcher's analysis, Ustad Adi's explanation also contains an invitation to assess the fairness of all statements that come out without having to question who and what is the background of the person who conveys them. However, all statements must be analyzed in terms of the perception of Islamic law and justified by logic. An example is the statement "God is not an Arab" in Shari'a is wrong, as well as logically because God and people are different things.

##### 3) *God is not an Arab!, that's a statement, then followed by the question, then which person?*

The researcher analyzes that textually, this clause tries to answer God's statement, not an Arab based on the formulation in the science of mantiq/logic, where when there is a statement, its validity can be tested through questions. If the question in a statement cannot be answered, then there is an error in the statement. This clause states that God is not a person and that there should be no similarities between God and humans. If we explore more deeply, we find the conclusion that God is not a person.

##### 4) *Then it was concluded that God is not a person, God must be separated from individual values*

According to researchers in understanding, there is a clear difference between God and Creatures. God is the creator, and creatures are the created. God must be separated from individual values, not related to ethnicity, state, and personal matters. It can be concluded that the statement that God is not an Arab is wrong because God is not a person.

These things are explained in detail in the Qur'an Surah al-Ikhlâs which explains the attributes of divinity. Continuing this explanation, Ustad Adi stated that if there are similarities between God and creatures, then this has the potential to cause creatures to claim to be God.

##### 5) *Lakumdi nukum waliyadin, please believe in what each other believes, and after that please respect each other without having to interfere, without having to join in*

According to the researcher's analysis, the series of clauses represent strong values of tolerance in Islam. Everyone has the right to choose their path of truth, then live side by side with each other. but there are big consequences in the afterlife, where everyone will be held accountable before God, for what they have believed and done during life.

6) *Not only the prophet Muhammad and his followers were Arabs, but also because Arabic is special.*

According to the researcher's analysis, Ustadz Adi Hidayat's explanation contains scientific reasons and the Koranic argument why Arabic was chosen by Allah as the identity of Muslim worship rituals. Q.S. Yusuf: 2, the Qur'an was revealed in Arabic so that humans are smart, so that the mind can work, then Arabic is special, all the letters in Arabic come out of different places (from the oral cavity, through 17 different places). Through the oral cavity, the discharge is different, the sound is also different, and even the meaning is also different from each other. While letters in other languages only recognize vowels and consonants. Then the lesson is that Arabic is preserved, and this is proof of Allah's protection of the Qur'an so that changes or revisions do not occur. This sentence emphasizes the peculiarities of the Arabic language.

7) *There is a great wisdom behind the Arabic prayers exemplified by the Prophet*

This sentence, according to the researcher, implies that everything that is guided by the prophet must have great wisdom behind it. If you pray in Arabic, then there is humility in it, there is also a guarantee of ease of worship using Arabic, for example, all Muslims in any part of the world pray in Arabic. Everything will be easy if there is a great desire. There are many Quran memorizers in the world, but not everyone wants to. Because if you want, you can.

8) *Ustad Adi Hidayat is Husnudzon, maybe the speaker doesn't mean to say that God is a person*

According to the researcher, this sentence is the closing statement of Ustad Adi Hidayat and emphasizes that his view is proportionally based on a review of things that can be used as wisdom, without involving other unrelated sides. In Arabic, there is the term sequel verbal where what is desired is not the same as what is expressed. It could be that what the speaker wants to convey is different from what is conveyed. However, textually, the statement that God is not an Arab is wrong.

The relationship relates to the relationship between ustad Adi Hidayat a cleric in Indonesia who also responds to various kinds of polemics that contain controversy in the community based on the perception of Islam. The relational relationship that is built shows how Ustad Adi Hidayat tries to invite the participation of the community and all elements in it to jointly analyze a problem in society with an open mind, proportionally without seeing the unrelated side.

The da'wah video made by Ustad Adi Hidayat is a response to the controversial statement "God is not an Arab" delivered by a national figure. In response to this statement, by several parties, the figure was judged to be out of his duties, so what he conveyed was quite a lot of criticism from various parties.

The analysis of Ustad Adi Hidayat's relation to the issue of God's statement is not an Arab. The relationship relates to the relationship between ustad Adi Hidayat a cleric in Indonesia who also responds to various kinds of polemics that contain controversy in the community based on the perception of Islam.

The relational relationship that is built shows how Ustad Adi Hidayat tries to invite the participation of the community and all elements in it to jointly analyze a problem in society with an open mind, proportionally without seeing the unrelated side. The da'wah video made by Ustad Adi Hidayat is a response to the controversial statement "God is not an Arab" delivered by a national figure. In response to this statement, by several parties, the figure was judged to be out of his duties, so what he conveyed was quite a lot of criticism from various parties.

Analysis of the identity of Ustadh Adi Hidayat. The explanation and material presented by ustad Adi Hidayat represented his identity as one of the scholars who had quite a lot of

congregations in Indonesia. The da'wah method used by Ustadz Adi Hidayat shows the public that the things that are currently a problem must be solved proportionally. If there is a statement that uses logic, then it is answered through the right logic of thinking, as well as if a question involves the arguments of the Qur'an and hadith, then Ustadz Adi explains through the arguments relevant to the problem.

b. Discourse Practice in Da'wah Ustadz Adi Hidayat

Discourse practice on Ustadz Adi Hidayat's preaching video on his YouTube channel entitled "God is not an Arab? So you don't have to pray in Arabic?" focuses on the production and consumption aspects of the text. The focus of this research was carried out by analyzing the production, consumption, and distribution processes of the text contained in the da'wah video content entitled "God is not an Arab? So you don't have to pray in Arabic?" The video was produced by the Adi Hidayat Official youtube channel. Videos are made based on issues that are currently being discussed in the community. In addition, the youtube account discusses a lot about learning and Islamic religious sciences delivered by Ustadh Adi Hidayat. Produced by discussion and sharing, as well as Q&A with a host, most of which are quite long in duration.

This video was made to convey the comments and views of Ustadz Adi Hidayat regarding the statement "God is not an Arab" delivered by a national figure. This statement is widely discussed in the community, so it is deemed necessary to discuss it further to analyze and straighten out the things that are the problem. Da'wah's video entitled "God is not an Arab? So you don't have to pray in Arabic?" has an ideological charge which is based on the understanding of ustad Adi Hidayat. Ustad Adi Hidayat is a scholar whose knowledge is recognized even internationally, from an early age he studied the Koran, various achievements led Ustadz Adi to study religion in Libya.

Two things need to be clearly shown in Ustad Adi Hidayat's da'wah video. The first is about God not being an Arab, textually, Ustadz Adi stated that there was an error in the syllogism, because between God and creatures there must be differences and they couldn't be the same, the second was about praying in Arabic, Ustad Adi said that in praying it was permissible to use language for general matters, but in the practice of worship, it must be by the guidance of the Messenger of Allah, one of which is by using Arabic.

This video is packaged and displayed in the form of discussions and casual conversations while discussing issues that are currently being discussed in the community, especially in cyberspace. In the video, the presenter tries to construct a video that is produced so that people understand religion not based on their own will but must refer to sources that do not cause problems in the environment of people's daily lives. The video also analyzes a problem proportionally without the background of related interests, using the logic and the arguments of the Koran as a whole. Audiences of the video content have their own views and satisfaction in digesting the content of the message. Here are some feedbacks from netizens regarding Ustad Adi Hidayat's preaching content:

Table 1. Netizen's Responses to Ustad Adi Hidayat's Da'wah Content

Respondents	Response
Netizens 1	Masha Allah very clear explanation, God is not a person and people are not God. Always healthy Ustad Adi Hidayat Amen
Netizens 2	Subhanallah, the explanation is very detailed, logical, and easy to understand, plus the language used is very polite. Tabarakallah ustad, syukron katsiran.
Netizens 3	One of the things that made me convert to Islam was the holy book, the Qur'an, whose language has millions of meanings, the pronunciation of which makes various sounds, and more. All the cavities associated with breathing move to form various sounds to be able to read it. So I believe this is the holy book that was revealed directly by Allah SWT through its

	beautiful and extraordinary language. So when I heard it, I was amazed. And only UAH is in line with what I feel and want to express. But the ability to convey it has not yet reached, Alhamdulillah. May ustad Adi Hidayat always be given the ease of the world in the hereafter Amen.
Netizens 4	Masyaallah, the explanation is extraordinary and very intellectual for the people, may UAH always be healthy and generally extended and all affairs will be smoothed Amen.
Netizens 5	Masha Allah, there is always wisdom in everything. As for the wisdom of the statement that had gone viral, it made us gain new knowledge and extraordinary understanding from our cleric, Ustad Adi Hidayat, long live Ustad.
Netizens 6	"God is not an Arab," an easy-to-digest explanation when Ustad Adi Hidayat explained, may Allah always provide health and protection for the world and the hereafter, amen.
Netizens 7	Masha Allah, the power of Allah to His creatures, if Allah wills to anyone who is given the intelligence of knowledge, it is proven to UAH how smoothly he explains his knowledge in a clear way that is easy to understand for anyone who hears it, Subhanallah.
Netizens 8	Alhamdulillah, ustad Adi Hidayat is extraordinary, so we all understand from one case, we can take knowledge and wisdom, may Allah always have mercy on and protect us all.
Netizens 9	Ustad Adi Hidayat is the most genius cleric I know, hafiz Qur'an, an expert on hadith when delivering a treatise is very detailed, clear, and objective, in delivery, it is not complicated and easy to digest with my mind, I get a lot of additional knowledge from him so I I fixed a lot of my mistakes in worship, including the most important in the problem of ablution which is very urgent because the prayer will not be valid if the method of ablution is wrong. Jazakallohu Ustad may be a field of reward and always healthy Ustad Barokallohu Fik.

Source: Video Comment Column "Tuhan Bukan Orang Arab? Jadi Tidak Haus Do'a Pakai Bahasa Arab" on the Adi Hidayat Official Youtube Channel.

#### c. Socio-cultural Practice in Da'wah Ustadz Adi Hidayat

Socio-cultural Practice describes how the forces that exist in society in interpreting a dominant ideology. In critical discourse analysis, socio-cultural practice is mediated by discourse practice which is related to how the production process of discourse is carried out, and how society consumes it so that it becomes a point of view or ideology that is believed to be correct.

At a situational level, Ustad Adi Hidayat's statement emerged because of the statement "God is not an Arab" which is currently being discussed in the community. The statement was in the spotlight and drew various criticisms from Islamic religious leaders. At the institutional level, ustad Adi Hidayat is active in the field of da'wah, both in-person and online. As a scholar who is quite respected in Indonesia, Ustadz Adi often shares his opinion on matters that are a problem in the community, including the controversy over the statement "God is not an Arab". At the social level, one of the indicators is the heterogeneous characteristics of Indonesian society, both in culture, customs, and even religion. In addition to being heterogeneous, Indonesia also adheres to a democratic state system where the right of opinion is released to the public. This makes all people with ideological backgrounds free to voice their views, so it is very natural for a polemic to be present in the community. The reason is that ideology varies from one group to another, even from one person to another, it can be different.

The focus of the discussion is the meaning of the statement "God is not an Arab" linguistically, legally, and logically the conclusion brings meaning to a lesson that can be learned from an event that occurred.

#### d. The Meaning Of Statement God is not an Arabic in the Science Of Mantiq

Mantiq science in this study was used as an approach to conclude the process of analyzing the content of Ustadz Adi Hidayat's preaching message in response to the issue of God's statement not being an Arab and praying using his language. According to ustad Adi Hidayat, in the language of God's statement, not an Arab, it contains a premise error, because if you use the formulation of mantiq science that a statement can be tested for truth through questions, if the statement cannot be answered through questions, then there is an error in it.

The statement that God is not an Arab cannot be justified, because God is not a person. However, in the science of mantic, a statement must be studied further, in the sense (tashawwur) explained by Ustadz Adi Hidayat in his video that the meaning between the word "God" and the word "person" has a different meaning, God is the one who created, while people are creations of God, the syllogistic statement "God is not an Arab, and the suggestion to pray in Indonesian cannot be concluded because it does not meet the exact premise elements that are included in the syllogistic sentence.

The respondent in this study was Izomiddin who is a lecturer in the field of philosophy and ushul fiqh at one of the state universities in the city of Palembang, in this study he acted as a reviewer of the results of the analysis of researchers in the field of mantiq science on the messages contained in the preaching content of Ustadz Adi Hidayat. The da'wah content discussed the statement "God is not an Arab" which had sparked controversy in the community.

Mantiq science analyzes a statement in three groups, the first is lafadz which is analyzed based on logic, the second is lafadz which is analyzed based on word editing, and the third is lafadz which contains the meaning of insertion or insertion. (Interview with respondent t, March 2022).

According to Izomiddin, the statement "God is not an Arab, and it is enough to pray in Indonesian only" in the mantiq science contains a hidden meaning, or there are intertwined words in it that are implied. "God is not an Arab" in the statement of one of the national figures means that God's nature is universal, God is omniscient, and God's existence is not only for Arabs or a group, but God for all creatures. It means the exact premise by including the words "not for" and "only" which becomes "God is not for Arabs only".

Then, the sentence "It is enough to pray using Indonesian only", intends to invite listeners to make a logic that because God's nature is general for all people, and not only for Arabs, then God must be all-understanding and all-hearing, even though a servant prays using his language, in interpreting a statement, one must analyze in-depth the meaning of the statement, using both discourse analysis approaches and mantiq science, so that the conclusions that come out can contain the truth and are not easily provoked by conflict or problems in the community so that unity and integrity are maintained.

Ustadz Adi Hidayat's explanation which stated that he was husnudzon to the statement "God is not an Arab" conveyed by one of the national figures was in line with the view in the perspective of mantiq science described by Izomiddin as the respondent in this study. According to the researcher's analysis, both have the same point of view that in analyzing a statement one must be thorough and use an in-depth analysis of the use of the meaning of each word-for-word equivalent so that the conclusion of thought leads a person to the truth of thinking and is not easily provoked.

#### IV. CONCLUSION

Based on the researcher's analysis of the preaching video of Ustadz Adi Hidayat on his YouTube channel which responded to the controversial statement "God is not an Arab", there are two things that want to be clearly shown in the video, the first is about God not being an Arab, textually, Ustadz Adi stated that there is the error in the syllogism, because between God and creatures are two different things, and if they are the same, it will open up opportunities for a human to claim himself as God. Therefore, logically, the statement contains an error. Second, regarding praying using Arabic, Ustadz Adi said that in praying it is permissible to use one's language for general matters, but in worship practice, it must be by the guidance of the Messenger of Allah, one of which is by using Arabic. So, in interpreting a statement, one must analyze deeply the meaning of the statement, using both discourse analysis approaches and mantiq science, so that the conclusions that come out can contain the truth and are not easily provoked by conflict or problems in society so that unity and integrity are maintained.

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