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Critical Discourse Analysis of Teun A. Van Dijk's Perspective on True Stories in Tafsir Al-Azhar (Surat al-baqarah:168-169)

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Abstract:

This research analyzes the discourse of true stories in tafsir al-Azhar using Teun van Dijk's critical discourse analysis theory. This research uses a literature study. The results of this study are, first, the text is able to explain the semantic aspect or meaning that is emphasized well, especially the description of the details as a whole. The text is presented using a style in the form of an interesting and intriguing lexicon or language style. Second, the social cognition dimension in the true stories in Tafsir al-Azhar, Hamka cannot be separated from the figure of a scholar who upholds Islamic values in the form of tawhid and dealings, and tries to apply these values in life. Third, the social context of true stories in tafsir al-Azhar is generally in the form of a story link to the interpretation of the verse, namely the meaning of the story emphasizes the interpretation of the verse by describing the events experienced by Hamka himself related to the verse being interpreted.

Keywords: critical discourse analysis, true stories, teun van dijk's

INTRODUCTION

The disclosure of stories in tafsir is one of the methods applied by the mufasir to reveal the meaning of the Qur'anic verse to be closer to the reader's understanding. One of the mufasirs who explained the story in the interpretation of the Qur'anic verse was Haji Abdul Malik bin Abdul Karim Amrullah or better known as Hamka in Tafsir Al-Azhar. One of the ways Hamka interpreted the Qur'an was by revealing stories or experiences he had experienced.¹ For example, when he interpreted surah al-Baqarah verses 168 and 169. In the interpretation of this verse Hamka recounts his experience when he went to attend the death of one of his friends in one of the big cities in Indonesia. When he was about to pray for the

¹ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1982).

corpse, he immediately took wudhu. However, one of his friends forbade him to participate in the prayer because a special person had been provided who would pray.

“When I was about to pray for the corpse, I immediately took my ablutions to participate in the prayer. Suddenly my hand was pulled by a friend and he said: “You don't need to participate in the funeral. The people who will perform the funeral have already been provided.” “Then I understood that the friend didn't think it was appropriate for me to participate in the funeral. This is because it is customary that those who offer the funeral will be given an offering of cloth, money, rice and so on.”²

Through this story Hamka conveys the reality that occurs as well as criticizing the incident. In the interpretation of the verse, Hamka reveals that humans are ordered to keep their food within the halal and good standards, if it goes out of that standard then humans have been trapped in the guidance of Satan who tells humans to do injustice, which culminates in changing religions without shari'a arguments. At the end of the story, Hamka emphasized that the act began with the inability to control the lust of the stomach.

“The things described above are the fate of people who have obeyed the steps of the shaitan whose origin is food, so that religion has been corrupted.”³

It is clear that Hamka uses true stories in interpreting certain verses. This is inseparable from Hamka's figure as a mufasir and at the same time as an Islamic writer. Hamka is not only known for his thoughts in Islamic studies, but also as a poet who conveys the struggle through literary works.⁴ His words are likened to the steps to the top of the idealism of the teaching of Tawhid that he observed in his social life. Although his words go through various twists and turns of life, he is still able to lead the reader to a deeper meaning. The gap between ideal and reality, as he observed in contemporary times, became a source of inspiration and imagination that was creatively poured into impressive literary works, such as “Tenggelamnya Kapal Van der Wijck” dan “Di Bawah Lindungan Ka'bah.”⁵

One of Hamka's monumental works is tafsir al-Azhar. Through his tafsir, Hamka shows the depth of his knowledge in almost all Islamic disciplines and has a broad insight in non-religious knowledge that is full of information.⁶ One of them is his proficiency in literature. In the discussion of the bow of Tafsir, Hamka suggested that when writing his tafsir he remembered that the congregation who would read this tafsir came from various circles. Starting from students, doctors, professors, sweepers and others. So he wanted to write tafsir in a language that is easy to understand and understandable to many people.⁷

² *Tafsir al-Azhar*, hal.52

³ *Tafsir al-Azhar*

⁴ Nurul Anisyah Adha, “Dedikasi Buya Hamka Sebagai Sastrawan Dalam Pengembangan Pendidikan,” *Krinok: Jurnal Pendidikan Sejarah dan Sejarah* 1, no. 3 (December 12, 2022): 138–45, <https://doi.org/10.22437/krinok.v1i3.22143>.

⁵ Mahdi Baha, “Buya Hamka: Keteladanan Multitlenta Tanah Melayu Nusantara,” *Titian Ilmu Humaniora* Vol. 3, No. 1 (2019): 4–5.

⁶ Usep Taufik Hidayat, “Tafsir Al-azhar : Menyelami Kedalaman Tasawuf Hamka,” *Buletin Al-Turas* 21, no. 1 (January 28, 2020): 49–76, <https://doi.org/10.15408/bat.v21i1.3826>.

⁷ *Tafsir al-Azhar*

Therefore, it is not surprising that in the approach to understanding the verse he tells the story of his life so that readers feel the verse of the Qur'an closer and alive. In critical discourse analysis, disclosure of discourse through stories is one way to convey ideas or ideas. In the context of interpretation, stories are used to convey ideas or ideas about the verse being interpreted, so that the content of the verse is more easily understood by the reader.

One of the figures who developed the discourse analysis method is Teun A. Van Dijk.⁸ Van Dijk tries to combine content analysis and discourse analysis by examining the social cognition of the text writer.⁹ This is the advantage of the method developed by van Dijk. This method is considered suitable for this research, which reveals Hamka's figure as a writer in interpreting verses of the Quran.

In order to make the problem more focused and focused, the research is limited only to the interpretation of surah al-Baqarah which is told in at least two paragraphs in tafsir al-Azhar. This research uses the critical discourse analysis paradigm with Teun van Dijk's discourse analysis model. The focus of the study to be researched, namely how the discourse of true stories story text in tafsir al-Azhar is constructed by Hamka. Furthermore, how are the dimensions of social cognition and social context of Hamka as the author of the text on the true stories story in tafsir al-Azhar. Based on the problem formulation above, this research aims to find out the discourse of true stories story texts constructed by Hamka in tafsir al-Azhar. Furthermore, to know the dimensions of social cognition and social context of Hamka as a text writer on true stories stories in tafsir al-Azhar.

This research uses a qualitative approach with a discourse analysis knife developed by Teun A. van Dijk. This type of research is a literature study (Library Research) because the object of research is tafsir al-Azhar published by Pustaka Panjimas in twenty-nine volumes as the primary data source and other writings related to Hamka, tafsir al-Azhar and critical discourse analysis as secondary data sources.

Before the author compiles further, the author first traces research related to Hamka, tafsir al-Azhar and research using critical discourse analysis of van Dijk's discourse model. The purpose of this study is to avoid plagiarism. Studies related to Hamka, the interpretation of al-Azhar and the critical discourse analysis of van Dijk's model have been carried out by many Islamic scholars. Both in the form of articles, theses, theses and dissertations. However, no one has examined the true stories story in al-Azhar tafsir using van Dijk's critical discourse analysis model. Generally, research related to discourse analysis is used to examine news in print and electronic media and no one has examined the interpretation of Quranic verses using discourse analysis. Therefore, this research is new and interesting to study. Generally, these works analyze Hamka's works in the field of literature. However, the study of critical discourse analysis on the object of tafsir al-Azhar regarding true stories stories has not been found. Therefore, the research that the author does is considered new. Based on the explanation above, the author feels the need to examine nonfiction stories in tafsir al-Azhar by using critical discourse analysis theory to bring closer the understanding of the meaning of verses in life.

⁸ Eriyanto, *Analisis Wacana Pengantar Teks Media* (Yogyakarta: LKiS, 2011).

⁹ Teun A Van Dijk, "Critical Discourse Analysis Van Dijk," 2015.

DISCUSSION

1. Definition of Critical Discourse Analysis

Analysis in KBBI is defined as the process of breaking down a topic into various parts, in-depth study, problem solving that begins with a hypothesis, and investigation of events such as actions, writings, or stories.¹⁰ The term “discourse” comes from Sanskrit, where “wac/wak/vac” means to speak or utter. Nominalized into discourse which means speech. In English, “discourse” is translated as “discourse.”¹¹ The word “discourse” comes from the Latin “discursus,” meaning 'running to and fro,' with the roots of “dis-” (from, in different directions) and “currere” (to run).¹²

In the Big Indonesian Dictionary (KBBI), the term discourse is defined as speech, words, or utterances that form a unit. It refers to the most thorough unit of language, which appears in the form of complete works such as novels, books, articles, speeches, sermons, and the like. Discourse is a statement delivered both orally and in writing that is interrelated and has meaning between its language parts and is related to its context. The term “discourse” is used in various fields of science, such as language, psychology, sociology, politics, communication, literature, and others. The meaning, definition, and scope of this term vary depending on the context and the field of science using it.¹³

Roger Fowler, a European linguist, argues that discourse is a form of communication, whether oral or written, that can be understood through the beliefs, values, and categories it contains; these beliefs reflect a worldview or representation of experience.¹⁴ This research adopts the concept of discourse proposed by Fowler, focusing on analyzing the written communication conveyed by Hamka in his true stories work *Tafsir al-Azhar*. This research looks at the discourse from the perspective of belief, which reflects Hamka's personal experience.

Critical discourse analysis is an approach in language studies that integrates various fields of science, including discourse analysis, linguistics, history, psychology, social science, and others.¹⁵ This approach utilizes these disciplines to analyze, describe, and develop a theoretical framework that serves to criticize the object of research.¹⁶ Thus, critical discourse analysis investigates language in depth to reveal

¹⁰ Tim Pandom Media Nusantara, *Kamus Besar Bahasa Indonesia Edisi Baru* (Jakarta: Pandom Media Nusantara, 2014).

¹¹ Eti Setiawati, *Analisis Wacana (Konsep, Teori Dan Aplikasi)* (Malang: UB Press, 2019).

¹² Alex Sobur, *Analisis Teks Media Suatu Pengantar Untuk Analisis Wacana, Semiotik, Dan Analisis Framing* (Bandung: Remaja Rosdakarya, 2018).

¹³ Aris Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media* (Jakarta: Kencana, 2012).

¹⁴ Eriyanto, *Analisis Wacana Pengantar Teks Media* (Yogyakarta: LKiS, 2011).

¹⁵ Fairclough Norman, “Critical Discourse Analysis: The Critical Study of Language,” 1998th ed. (London: Longman, n.d.).

¹⁶ Eriyanto, *Analisis Wacana: Pengantar Analisa Teks Media*, 2001st ed. (Yogyakarta: LKIS, 2001).

the activities, views, and identities reflected through language in discourse.¹⁷ Critical discourse analysis is a relatively new approach in social science and cultural studies.¹⁸ In January 1991, a symposium in Amsterdam attended by T. Van Dijk, N. Fairclough, G. Kress, T. Van Leeuwen, and R. Wodak is considered a pivotal moment that “introduced” Critical Discourse Analysis as a research method in this field.¹⁹

a. Teun Van Dijk's Discourse Analysis Model

This research applies the discourse analysis model developed by Van Dijk because the method offered by him is considered more comprehensive than other approaches in discourse analysis. This social cognition method not only examines the text from the perspective of language and social context, but also explores the author's mental consciousness that is the background of the birth of the text. This approach is in line with the purpose of this study, which not only analyzes the text of the true stories story in tafsir al-Azhar linguistically and the social context of the community, but also tries to reveal the meaning of the story by considering Hamka's mental consciousness that influenced the writing of the text. Thus, the interpretation of the Quran delivered in the form of true stories stories feels more relevant and alive. The Quran, which is often viewed as a sacred text, can also be understood by bringing its language closer to the context of everyday life.²⁰

Based on the definition of discourse that has been explained, critical discourse analysis is a term that specifically refers to an approach in examining texts and utterances using critical linguistic analysis methods, critical semiotic analysis, and socio-political perspectives. This approach is used to investigate language, discourse, and communication.²¹

The discourse analysis model developed by Van Dijk focuses on three main dimensions: text, social cognition, and social context, which are interconnected in one comprehensive analysis. The text dimension analyzes the structure and discourse strategies applied to emphasize a particular theme. The social cognition dimension investigates the mental processes behind the author's text creation. Meanwhile, the social context dimension examines how discourse develops in society in relation to certain issues.²²

The model of van Dijk's discourse analysis can be described as follows:

Figure 1. Diagram of Van Dijk's Analysis Model

¹⁷ Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media*.

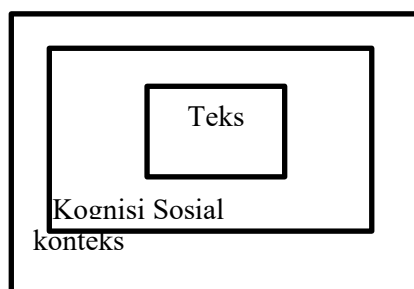
¹⁸ Elya Munfarida, “Analisis Wacana Kritis Dalam Perspektif Norman Fairclough,” *Komunika: Jurnal Dakwah dan Komunikasi* 8, no. 1 (January 1, 1970): 1–19, <https://doi.org/10.24090/komunika.v8i1.746>.

¹⁹ Haryotmoko, *Critical Discourse Analysis (Analisis Wacana Kritis) Landasan Teori, Metodologi Dan Penerapan* (Depok: Raja Grafindo Persada, 2019).

²⁰ Yoce Aliyah Darna, *Analisis Wacana Kritis Dalam Multiperspektif* (Bandung: Refika Aditama, 2014).

²¹ Teun Van Dijk, “Aims of Critical Discourse Analysis,” *Japan Discourse* Vol. 1 (1995): 17.

²² *Analisis Wacana Pengantar Teks Media*.



The text is a reflection of the social context of the society that influenced the mindset of the writer to produce the text. The text only represents part of the social context and the mental consciousness of the author.²³

The scheme and research method in Van Dijk's framework are explained as follows:

Table 1.
Research Scheme and Van Dijk's Method

STRUCTURE	METHODS
Text Used to analyze discourse strategies used to describe something in the form of people or events.	Critical linguistics
Social Cognition Used to find out the mental awareness of the discourse writer in understanding something that is written in the discourse.	In-depth interview
Social Analysis Used to find out the discourse that develops in society, the process of production and reproduction of something in discourse.	Literature review, historical research

2. Critical Discourse Analysis of True stories Stories in the Interpretation of Surat al-Baqarah Verses 168-169

a. Critical Discourse Analysis of True stories Stories Text Dimension

The method the author uses in analyzing the text dimension is to first understand and analyze the text of the true stories story and its relation to the interpreted verse as a whole and then write it in the discussion of the elements of text analysis.²⁴

At first glance, Hamka's ideology is firmly rooted in modernist Islamic thought, which combines Islamic teachings with the spirit of

²³ Nur Fajar Arief, *Analisis Wacana Eksplanatif* (Malang: Worldwide Readers, 2015).

²⁴ *Critical Discourse Analysis (Analisis Wacana Kritis) Landasan Teori, Metodologi Dan Penerapan.*

rationality, ethics, and social progress. Hamka rejected superstition and heresy, and encouraged the purification of Islamic teachings based on the Qur'an and Sunnah. He was also strongly influenced by the thought of Islamic reformers who prioritized rational reasoning, education, and religious reform. In his main tafsir work, Tafsir Al-Azhar, Hamka not only interprets the Qur'anic verses textually, but also relates them to the social, political, and cultural realities of Indonesian society in his day. This makes his interpretation inclusive, contextual, and down-to-earth.²⁵

- 1) The textual dimension of true stories stories in the interpretation of verses 168 and 169 of surah al-baqarah

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا
لَا تَعْلَمُونَ

Meaning: "O mankind, eat of what is on earth lawful and wholesome, and do not follow the steps of the devil. Indeed, he is a real enemy to you. All that he enjoins upon you is that which is evil and abominable, that you may say of Allah that which you do not know."

- a. Macro Structure (Thematic)

The main idea that Hamka talks about through the true stories story in the interpretation of this verse is changing religious teachings because of following the steps of Satan, which begins with following the lust of the stomach. This story is delivered by Hamka related to the interpretation of verses 168 and 169. Verse 168 instructs humans to maintain food with halal and good provisions. Halal is food that is not haram. Haram foods are animals that are not slaughtered, pork, blood and animals slaughtered for idols. Meanwhile, good standards can be considered by humans themselves according to human knowledge.

The result of not maintaining food is that the soul will be easily influenced by Satan and step by step follow the path called for by him. In the interpretation of verse 169, it is explained that the soul that has been pledged in the way of Satan will commit various heinous and unlawful acts, so that the culmination of religious teachings is changed. A person's inability to take care

²⁵ Abdul Wahid, "Sosial Politik Dalam Tafsir Hamka," *Conference Proceedings – ARICIS I*, n.d.

of his food is the origin of following the steps of the devil to commit heinous and unlawful acts, which in the end he will easily change the teachings of religion so that it is no longer clear between good and evil.

b. Super Structure (Schematic)

The story is structured with an introduction that explains that often religious teachings are added to, influenced by satanic input to get food. Content, Hamka's experience of going to ta'ziah for the death of one of his friends. Hamka explained that he was forbidden to participate in praying for the corpse because there were already people who would pray and the person would be given cloth, money, rice and others because that was the prevailing custom. Hamka concludes that this behavior includes following the steps of Satan to fill the stomach even though religion is sold at a low price.

c. Microstructure (Semantics, Syntax, Stylistics, Rhetoric)

1. Semantics (Setting, Detail, Intent, Presumption, Nominalization)

The setting of this story is Hamka's experience of going to the funeral of one of his friends in one of the big cities in Indonesia when he was about to participate in praying for the corpse, someone forbade him to participate in the prayer because a special person had been provided. The person provided has become a habit and as a prevailing custom will be given alms of cloth, money, rice and others.

The details of the prohibition against Hamka participating in the funeral prayer are as follows

"When I was about to pray over the corpse, I immediately took ablution in order to participate in the prayer. Suddenly, a friend pulled my hand and said: "You don't need to participate in the funeral. There are already people who will offer the funeral prayer."

The element of intent is found at the beginning and end of the story

"These are some of the examples we have given that the additions to religion, which are sometimes inserted by the satan, are often closely related to the matter of food!", "The things described above are the fate of people who have obeyed the steps of the satan whose origin is food, so that religion has been corrupted". In this sentence, Hamka explicitly states the meaning of the story he is telling."

The presumption used to support the meaning of the story is, "Then I understood that the friend did not think

it appropriate for me to participate in the worship. Because it is customary that those who worship will later be given an alms of cloth, money, rice and others”. Hamka made this statement after someone forbade him from participating in prayer.

Nominalization used to convince the meaning of the story is, “The things described above are the fate of people who have obeyed the steps of the satan whose origin is food, so that religion has also been corrupted.”

2. Syntax (Sentence Form, Coherence, Pronouns)

Analysis of the story in terms of syntax or arrangement of words can be seen in the form of sentences, coherence and pronouns. The sentence form used is both passive and direct, “Suddenly my hand was pulled by a friend as he said: *“You don't have to come to pray”*”. This sentence describes the prohibition of prayer addressed to Hamka by expressing a direct sentence in the form of the words, *“You don't need to come to pray”*.

The coherence or relationship between words, propositions or sentences used in this story is causal coherence between sentences by connecting the sentence, “Then I understood that the friend considered it inappropriate for me to participate in the prayer” and the sentence, “it is customary that those who pray will later be given alms of cloth, money, rice and others” using the word “cause”. The sentence is, *“Then I understood that the friend did not think it appropriate for me to participate in the prayers. This is because it is customary that those who offer the prayers will be given an alms of cloth, money, rice, etc.”*

The pronoun “a friend” is used by Hamka for someone who forbids him from participating in the funeral prayer. This shows the subtlety of his language.

d. Stylistics (Lexicon)

Stylistics or language style can be observed by looking at lexicon or word and sentence selection. The choice of words used by Hamka in the story to support the meaning he wants to convey is the word 'unworthy in the sentence' “Then I understood that the friend considered it unworthy of me to participate in praying”. This word indicates Hamka's disappointment as well as criticism of the prohibition addressed to him to participate in praying for the corpse.

e. Rhetorical (Graphics, Metaphors)

The use of **graphics** in the story in the interpretation of this verse is the words 'about eating' and 'unfit' which are italicized. This indicates Hamka's criticism of the problems raised in the story, namely changing religious teachings which originated from the inability to take care of food.

While metaphors or allusions in the form of words, “religion has been corrupted” in the sentence “The things described above are the fate of people who have obeyed the steps of the devil whose origin is food, so that religion has been corrupted”.

Table:1
Framework for Analyzing Text Data on the Interpretation of
Verses 168 and 169 of Surah al-Baqarah

Discourse Structure	Elements	Findings
Macro structure	Theme/Topic	Changing religious teachings because of following the steps of the devil, which begins with following the lust of the stomach
Superstructure	Schematic / Flowchart	• Introduction: Explains that religious teachings are often added to, influenced by demonic input, in order to get food. • Contents: Hamka's experience of going to the funeral of one of his friends. Hamka explained that he was forbidden to participate in praying for the corpse because there were already people who would pray and the person would be given cloth, money, rice and others because that was the prevailing custom. • Closing: Hamka concludes that such behavior includes following the steps of Satan to fill the stomach even though religion is sold at a low price.

Microstructure (Semantics)	Background	Hamka's experience of going to the funeral of one of his friends in one of the big cities in Indonesia when he was about to participate in praying for the corpse, someone forbade him to participate in the prayer because a special person had been provided. The person provided has become a habit and as a prevailing custom will be given alms of cloth, money, rice and others.
	Details	Hamka was forbidden to participate in the funeral prayer, "When I was about to offer the funeral prayer, I immediately took wudhu' to participate in the funeral prayer. Suddenly my hand was pulled by a friend and he said: "You don't need to participate in the funeral. There are already people who will offer the funeral prayer."
	Purpose	The element of intent is found in paragraphs 1 and 4, an addition to the religious teachings influenced by the devil's input to get food.
	Pre-assumptions	Statements expressed to support the meaning of the story:

	Nominalization	A statement used to establish the meaning of the story: “The things described above are the fate of the person who has followed the steps of the devil whose origin is food, so that religion has been corrupted.
Microstructure (Syntax)	Sentence form	“Suddenly my hand was pulled by a friend as he said: “You don't have to come to worship.”
	Coherence	Coherence of cause and effect: “Then I understood that my friend did not think it appropriate for me to participate in the prayer. This is because it is customary that those who offer the prayers will later be given an alms of cloth, money, rice and so on.”
	Pronouns	'Friend' is used for someone who forbids Hamka to participate in the funeral prayer. Here the subtlety of the language he uses is apparent
Microstructure (Stylistics)	Lexicons	Stylistics: choice of the word 'unworthy' “Then I understood that the friend did not think it worthy of my worship”
Microstructure (Rhetoric)	Graphic	The words 'meal' and 'unfit' are italicized
	Metaphors	<i>Even religion is corrupted</i>

b. Critical Discourse Analysis of True stories Stories Social Cognition Dimension

Social cognition relates to the author's understanding of something as the author of the text. The text is produced through the author's awareness, knowledge, prejudice, or knowledge of something.²⁶ Van Dijk formulates four schemes in analyzing social cognition, namely the person, self, role and event

²⁶ Dewi Ratna Ningsih, *Analisis Wacana Kritis Sebuah Teori Dan Implementasi* (Lampung Utara: Universitas Muhammadiyah Kotabumi, 2019).

schemes.²⁷ The method used by van Dijk in analyzing social cognition is through in-depth interviews.²⁸ However, in this research, the method the author uses is literature search through Hamka's works and other writings related to the research because Hamka died in 1981 M.

Hamka's sociological background, living through Dutch colonialism and the transition to independence, played an important role in shaping his perceptions and rejection of certain heresies or social practices. Colonialism influenced his views on oppressive power and social injustice in Indonesian society. In this context, Hamka saw that Muslims must be able to free themselves from the shackles of colonialism, both physically and mentally. The modernism that developed at that time also gave Hamka the impetus to focus on purifying Islamic teachings from foreign influences that were considered destructive, such as superstition and heretical practices that had taken root in society. As part of the Islamic renewal movement, Hamka rejected heretical teachings that did not have a strong basis in the Qur'an and Hadith, and criticized social practices that were considered deviant from pure Islamic teachings, such as slavery, gambling, and misuse of religion for personal gain. This rejection is based on his deep understanding of Islamic teachings that must be continuously updated to be relevant to the needs of the times and contribute to the progress of the people. In this regard, Hamka adopted a rational approach, prioritized education and critical interpretation of religious texts, and emphasized the importance of social morality in accordance with Islamic principles.²⁹

1. The social cognition dimension of true stories stories in the interpretation of verses 168 and 169 of surah al-Baqarah

a. Person Scheme

This scheme looks at how someone describes and views something contained in the text.³⁰ Regarding the true stories story in the interpretation of verse 169 of surah al-Baqarah, the author analyzes Hamka's views related to the story used in the interpretation of the verse, namely adding to religious teachings which originated from the inability to control stomach lust. In this story, it is clear that Hamka strongly criticizes the act by saying that the act includes following the steps of the devil.

b. Self-Schema

²⁷ Iman Yusuf Bachtiar and Lucia Lusi Ani Handayani, "A Critical Discourse Analysis Of Big Brother Watch's Stop Covid Passes Campaign," *International Review of Humanities Studies* 7, no. 2 (August 3, 2022), <https://doi.org/10.7454/irhs.v7i2.458>.

²⁸ Siti Safirah Falak, "Kondisi Sosial Dan Konteks Sosial Teun A Van Dji Dalam Cerpen Saksi Mata Karya Agus Noor," *Proseding Seminar Nasional*, 2023.

²⁹ Julian Mellie, *Islam Dan Regionalisme* (Bandung: PT. Dunia Pustaka Jaya, n.d.).

³⁰ Diana Silaswati, "Analisis Wacana Krisis Dalam Pengkajian Wacana," *Metamorfosis* Vol.12 No.1 (2019).

This scheme relates to how oneself is viewed, understood and portrayed by a person.³¹ Hamka is seen as a cleric who adheres to Islamic principles and teachings and strongly criticizes khurafat. Muhammad Irfan in the article "Hamka's Sufism Thought and the Muhammadiyah da'wah movement" said that what Hamka meant by 'Modern Sufism' in his book was tawasuf that brought progress, was passionate about tawhid and away from polytheism, heresy and khurafat. In addition, Hamka is also known as a figure 114 of the Muhammadiyah organization which is known as a reformer of Islamic teachings from various diseases of superstition, heresy and khurafat.³²

c. Role Scheme

This scheme relates to how one views and describes the role and position one occupies in society.³³ Related to this story, Hamka views that all people are equal before God. This view is seen in the interpretation of Surah Yunus verse 49 in Tafsir al-Azhar. In the interpretation of this verse, Hamka revealed his experience when he was offered to ask for help from a shaman by a policeman so that he would be released from detention immediately, he firmly conveyed in the story that the shaman's degree was the same as him in the sight of Allah, namely the same as His creatures.

It is clear that Hamka views all people as equal before God. Therefore, it is not surprising that in this story he strongly criticizes the existence of special people who are provided to pray for the dead, which seems to indicate the difference in human status in the sight of Allah.

d. Event Scheme

The scheme of events contains the background or reason Hamka presented this story. This can be understood because Hamka is a scholar who strongly criticizes the act of adding to religion without evidence that is contrary to common sense. Hamka also said in the interpretation of this verse, because of the many sins, it is easy for Satan to tempt people to commit sins in religion, so people dare to add new teachings to religion, claiming that these regulations come from God when they are not. They call it religion, even though it is not. Over time, people feel that these teachings are part of the religion, even though they were originally only related to food.

Table 2.

³¹ Dewi Ratna Ningsih, *Analisis Wacana Kritis Sebuah Teori Dan Implementasi*.

³² Muhammad Irfan, "Pemikiran Tasawuf Hamka Dan Gerakan Dakwah Muhammadiyah," *Academia.Edu* (blog), 2014.

³³ Masitoh, "Pendekatan Dalam Analisis Wacana Kritis," *Jurnal Elsa* Vol.18 No.1 (n.d.).

Scheme of Social Cognition of True stories Stories in the Interpretation of verses 168 and 169 of Surah al-Baqarah

Person Scheme
Adding to the religious teachings that originated from the inability to control the lust of the stomach. Hamka strongly criticized this act, saying that it was an act of following the steps of the devil.
Self Scheme
Hamka is seen as a cleric who adheres to the principles and teachings of Islam and strongly criticizes khurafat.
Role Scheme
Hamka views that all people are equal before God
Event Scheme
Hamka's background or reason for presenting this story can be understood because Hamka is a scholar who strongly criticizes the act of adding to religion without evidence which is contrary to common sense.

c. Critical Discourse Analysis of True stories Stories in the Social Context Dimension

Discourse is part of the discourse that develops in society, so to examine the text, intertextual analysis is needed by examining how discourse about a matter is produced and constructed in society.³⁴ Regarding this, the author analyzes the social context in the true stories story by understanding the story as a whole, the interpretation of the verse and the relationship between the story and the interpretation of the verse, as well as other writings related to the social context in the story.

1. Dimensions of the social context of true stories stories in the interpretation of verses 168 and 169 of surah al-Baqarah

The discourse told in the interpretation of this verse is adding to religious teachings. The community believes that to pray for a corpse, special people must be provided and it is customary that these people will be given alms of cloth, money, rice and others.³⁵ So with that, the religious teachings are added by limiting the people who can pray for the corpse. The Prophet said:

Meaning: "If a corpse is not prayed for by a group of Muslims that reaches a hundred people, all of whom give shafa'at, then the shafa'at is permitted" (HR Muslim no. 947).

The beliefs of the people in this story violate the rules of shari'a regarding funeral prayer. According to Hamka in the interpretation of the verse, this happens starting with the inability to keep food halal. In the interpretation of this

³⁴ Fitriani Lubis, Gita Widia, and Salsabila, "Analisis Wacana Kritis: Dimensi Sosial Dalam Novel Tentang Kamu Karya Tere Liye," *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya* 3, no. 2 (January 6, 2024): 499–510, <https://doi.org/10.37304/enggang.v3i2.12196>.

³⁵ Tia Agnes Astuti, *Analisis Wacana van Dijk Terhadap Berita "Sebuah Kegilaan Di Simping Kraft" Di Majalah Pantau* (Jakarta: UIN Syarif Hidayatullah, 2011).

verse Hamka describes many examples related to the addition of religion in the practice of community life, especially in terms of organizing the corpse and strongly criticizes it, such as eating a big meal before the corpse is buried, eating at the funeral home for three days, walling the grave on the seventh day, paying fidyah to a kyai to replace the prayers of the deceased that he had left during his lifetime and in this case there was bargaining and others. Hamka closes the presentation of the interpretation of this verse by describing his own experience related to the practice of religious deviation in the organization of the dead.

According to the author's analysis, Hamka conveyed his experience to strengthen the interpretation related to verses 168 and 169 in the form of examples of religious additions in society that originated from the inability to maintain stomach lust. So it appears that the examples described are not just a discourse but also experienced by Hamka himself.

CONCLUSION

After researching and tracing the critical discourse analysis of true stories stories in tafsir al-Azhar using Van Dijk's discourse analysis model, it can be concluded that the text is able to explain the semantic aspect or meaning that is emphasized well, especially the description of overall details. The text is presented using a style in the form of lexicon or language style that is interesting and intriguing. Overall, the text of the true stories story in Tafsir al-Azhar fulfills all elements of the discourse of Teun van Dijk's text dimension model. The social cognition dimension in the true stories story in Tafsir al-Azhar, Hamka cannot be separated from the figure of a scholar who upholds Islamic values in the form of tawhid and muamalah, and tries to apply these values in life. It can also be seen that Hamka strongly criticizes khurafat and the practice of Muslim life that is not in line with Islamic values.

The social context of true stories stories in Tafsir al-Azhar is generally in the form of story links with verse interpretation, namely the meaning of the story emphasizes the interpretation of the verse by describing events experienced by Hamka himself related to the verse being interpreted. The true stories story in Hamka's interpretation of the Qur'anic verse serves to facilitate the reader in understanding the verse being interpreted, because the application of the interpretation of the verse is told by Hamka as the author of the tafsir in the interpretation of the verse. So that readers easily understand and bring the understanding of the verse closer to the practice of life. The verse feels closer and more alive.

The true stories story in Hamka's interpretation of the Qur'anic verse serves to facilitate the reader in understanding the verse being interpreted, because the application of the interpretation of the verse is told by Hamka as the author of the tafsir in the interpretation of the verse. So that the reader easily understands and brings the understanding of the verse closer to the practice of life. The verse feels closer and more alive.

True stories stories have their own specialty and uniqueness in al-Azhar tafsir. Therefore, the author suggests to readers who want to write tafsir to also tell their experiences related to the verse being interpreted so that readers also understand the application of verse interpretation by the author of tafsir. The true stories story in Tafsir al-Azhar as a whole is not contained in this study because this study only focuses on the story experienced by

Hamka himself which is at least told in two paragraphs in the interpretation of surah al-Baqarah. Therefore, the author suggests to future researchers to continue this research by examining other verses.

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