Critical Discourse Analysis of "Answer To Non Muslims Common Questions About Islam" by Using Norman Fairclough

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ABSTRACT

The purpose of this study is to decribe the e-book translation of D Zakir Naik on answer to non muslim coomon question about Islam with the approach of critical discourse analysis Norman Fairclough. The study included text analysis (description), discourse practice (interpretation), and social practice (explanation). The results of the analysis are (1) the structure of the text including the title of the book, orientation, sequence of events, conclusion, modalities, metaphors, and vocabulary ie experiential and attitudinal; (2) The results of the interpretation put forward in 4 dimensions, namely what's going on, what's involved, what relationship are at issue, what's role of language; (3) The explanation analysis is the relationship of discourse practice and social context (socio-cultural-practice analysis). Explanation aims to find an explanation of the interpretation of the decryption and interpretation. At this phase the researcher explains the relationship between trends in the text, Complexity in discourse practice, processes within social change. The exposure of explanatory results related to this study includes the process of changing the situation, the process of institutional change, the process of social change.

Keywords: e-book, Text translation, question and answer, AWK.

1. INTRODUCTION

In conveying the message of Islam, both to non-Muslims and to fellow Muslims, dialogue and debate are sometimes inevitable. Most non-Muslims are still not convinced about the truth of Islam as there are still some unanswered questions. They may agree about the positive side of Islam, but at the same time they ask why Muslims should be allowed to marry more than one woman, why humiliate Muslim women wearing the veil compulsory and why people tend Muslim fundamentalists and so on.

This study aims to describe the e-book of translation Dr. Zakir Abdul Karim Naik ie answer to non-muslims questions about Islam Using the approach of [1]. This text is about the answers to questions about Islam from various parts of the country. To answer questions about Islam, e-book is prepared to answer the most common questions about Islam. The answer insha Allah can answer the questions that arise both from fellow Muslims and non-Muslims. The answers are also supposed to inspire the Muslims when one day faced with the questions conveyed by non-Muslims.

2. THEORY RESEARCH

The Critical Discourse Analysis Approach (AWK) according to Norman Fairclough used to be the theoretical basis in the analysis of critical discourse on the text of the e-book translation of answer to non-muslims questions about Islam. Norman Fairclough [2] argues that discourse is a social practice and divides discourse analysis into three dimensions: text, discourse practice, and social practice. *Text relates to linguistics, for example by looking at the vocabulary, semantics, and phrase, as well as coherence and cohesiveness, and how they form. Discourse practice is a dimension associated with the process of production and consumption of text; For example, work patterns, work charts, and routines when generating news. Social practice,* Dimensions relating to contexts outside the text; Such as the context of the situation or the context of the media in relation to a particular society or political culture.

Based on the above, then formulated a definition of critical discourse analysis is an in-depth assessment that seeks to express activities, views, and identity based on the language used in the discourse. Discourse analysis

using a critical approach shows the integration: (a) text analysis; (B) analysis of processes, production, consumption, and distribution of texts; And (c) sociocultural analyzes developed around the discourse.

Fairclough's approach in analyzing texts seeks to unite three traditions [3]: (1) Detailed textual analysis in the field of linguistics; (2) The macro-sociological analysis of social practice (including the Fairclough theory, which does not provide a methodology for special texts); (3) Interpretive and micro-sociological traditions in sociology (including etnometodology and conversational analysis) where daily life is treated as a product of one's actions. The action follows a set of procedures and "common sense rules".

Model Norman Fairclough [4] divides critical discourse analysis into three dimensions, ie:

2.1 Textual Dimensions (Mikrostruktural)

Each text simultaneously has three functions, namely representation, relation, and identity. The function of representation relates to the ways in which it is performed to display social reality into text. The analysis of text dimensions includes traditional forms of linguistic analysis - vocabulary and semantic analysis, sentence grammar and smaller units, and sound systems (phonology) and writing systems. Fairclough acknowledges it as 'linguistic analysis', although it uses the term in an expanded view. There are several forms or properties of text that can be analyzed in unraveling meaning through textual dimensions, among them:

2.1.1   Cohesion and Coherence

This analysis is intended to show how clauses are formed to be sentences, and how sentences are formed to form larger units. The relation in this analysis can be seen through the use of lexical, repetition of words (repetition), synonyms, antonyms, pronouns, hyphens, and others.

2.1.2   Grammar

Grammatical analysis is a very important part of critical discourse analysis. Grammatical analysis in critical analysis is more emphasized on the angle of clauses contained in the discourse. These clauses are analyzed from the point of transitivity, theme, and modalities. Transitivity is analyzed to determine the use of verbs constructing clauses whether the clause is active or the passive clause, and how its significance if using nominalization. The use of active clauses, passive clauses, or nominalization clauses affects behavior, affirmation of cause, or reasons of accountability and others. Examples of the use of active clauses always place the main actor / subject as the theme at the beginning of the clause. Meanwhile, the placement of the passive clause is omitted. Utilization of the form of nominalization is also able to bias both the perpetrator and the victim, even both.

The theme is an analysis of themes that aim to see the thematic structure of a text. In this analysis we analyze what themes often appear and the background of their emergence. This representation relates to which part of the sentence is more prominent than the other. While modalities are used to indicate knowledge or power level of an utterance. Fairclough sees modalities as a social fabricator capable of interpreting attitudes and powers. Example: the use of modalities in leadership discourse in general will be found the majority of modalities that have the meaning of orders and requests such as modalities *must, should, need, Let it be*, and so on.

2.1.3   Diction

An analysis of the keywords selected and used in the text. In addition, there are also metaphors used in the text. The choice of vocabulary used primarily relates to how a particular event, person, group, or activity is in a particular set. This vocabulary will be crucial because it deals with the question of how reality is signified in language and how language ultimately constructs a particular reality. For example the selection of words for poor, incapable, less able, marginal, marginalized, oppressed, and others.

2.2 Discourse Practice (Mesostruktural)

The second dimension within the framework of critical discourse analysis of Norman Fairclough is the discourse practice (*discourse practice*). In the analysis of this dimension, the interpretation is done on discourse processing which includes aspects of income, distribution, and use of text. Some of these aspects have a more institutional character, while others are processes of discourse use and dissemination. With regard to institutional processes, Fairclough refers to institutional routines such as editor procedures involved in the income of media texts. Discourse practices include the ways in which media workers produce text. This relates to the journalist himself as a person; the nature of the network of journalists with other fellow media workers; Media work patterns as institutions, such as how to cover news, write news, to be news in the media. Fairclough argues that the analysis of the density serves to know the process of production, dissemination, and the use of texts. Thus, these three stages must be done in analyzing the discourse practice.

2.2.1   Text Production

At this stage analyzed the parties involved in the production process of the text itself (who produced the text). Analysis is done to the parties at the smallest level even can also at the institutional level of capital owners. An example in the case of media discourse needs to be done in-depth analysis of the media organization itself (background reporter editor, media leader, owner of capital, etc.). This is because editorial work is a collective work that each part has different interests and organizations so that the actual news text does not come

into its own, but is the result of negotiation in the editorial space.

2.2.2   Spread of Text

At this stage it analyzes how and what media is used in the spread of pre-produced texts. Whether using print out or electronic media, whether newspaper print media, and others.   This distinction needs to be examined because it gives a different impact on the discourse effect itself considering every media has its own advantages and disadvantages. Example: in the case of discourse media discourse disseminated through television and newspapers give a different effect / impact on the power of the text itself. The television equips itself with images and sounds, but has limited time. Meanwhile, newspapers do not have the power of picture and sound, but have a better time immortality than television.

2.2.3   Text Consumption

Analyzed parties that are targeted by recipients / consuming text. An example in the case of media discourse needs to be done a thorough analysis of who consumes the media itself. Each media in general has determined its own "market share".

2.3 Practical   Social-Cultural   Dimension (Makrostruktural)

The third dimension is the analysis of sociocultural practice of media in critical discourse analysis Norman Fairclough is a macro-level analysis based on the opinion that the social context that exists outside the media actually influences how existing discourse exists in the media. Editorial space or journalist is not a sterile field or space, but it is also highly determined by factors outside the media itself. Socio-cultural practice analyzes three things: economics, politics (particularly with regard to issues of power and ideology) and culture (especially with respect to values and identity) that also affect the media's constitution, and its discourse. Discussion of socio-cultural practice includes three levels Situational level, related to production and context of the situation Institutional level, related to the influence of institutions internally and externally. The social level, related to more macro situations, such as the political system, the economic system, and the cultural system of society as a whole. Three levels of sociocultural practice analysis, among others:

2.3.1   Situasional

Every text that is born is generally made in a condition (referring to time) or a unique and unique atmosphere. In other words, the situational aspect refers more to the context of events occurring when the news is loaded.

2.3.2   Institusional

This level looks at how exactly an organizational institution's influence on practice when a discourse is produced. This institution may come from the institutional forces of the apparatus and the government

can also be one of the things that affect the content of a text.

2.3.3   Social

The social aspect sees more on micro aspects such as the economic system, political system, or whole community cultural system. Thus, through the analysis of the discourse of this model, we can know the essence of a text by dismantling the text into the profound. Apparently, a text also contains a certain ideology dititipkan author so that people can follow the flow of desire writers text. However, when doing the analysis using this model we must also be careful not to what we do instead cause slander because it is not based on a clear source.

3. RESEARCH METHOD

The research method used in this critical discourse analysis research is the framework model developed by [1] suggests that this model sees discourse in three dimensions, namely description, interpretation, and explanation. Simplified by text analysis, discourse practice and socioculture practice. Text analysis ie the text dimension is analyzed linguistically by looking at semantic vocabulary, and sentence. There is also coherence and cohesiveness, how the words or sentences are combined to form an understanding. While the discourse practice analysis is a dimension of communication events related to the process of production and consumption of text. A news text is basically generated through different text production processes, such as how the work patterns, the work chart, and the routine in generating the news. The text of the news is produced with specific routines and work patterns that have been structured where reporters report in the field, or from news sources written by editors, and so on. A media public may have a different pattern of working with other media. Then the sociocultural practice (Sociocultural Practice) is a dimension related to the context outside the text. The context here incorporates several things, such as the context of the situation, the broader is the context of institutional practices of the media itself in relation to a particular society or political culture. For example, media politics, media economy, or certain media culture that affect the news generated.

4. DISCUSSION

4.1. Application of Critical Discourse Analysis Answer to Non-Muslims Common Questions About Islam

4.1.1. Text Description Analysis E-Book Answer To Non Muslims Common Questions About Islam

4.1.1.1 E-Book Text Structure

This is related to the rhetorical structure used by discourse in the communication event where the structure generally consists of structured rhetorical structure pattern, beginning with orientation, followed by the core of the sequence Of events), then ended the conclusion [5].

The results of the analysis in this study indicate that the structure of the text of the e-book Anwer to Non Muslims Common Questions About Islam consists of first page title, table of contents, then the preface of the translator, then the introduction, followed by the sequence of events ending with conclusion at each end of the answer Dr. Zakir Abdul Karim Naik as the author of the e-book.

This e-book was written with the aim of helping and inspiring the Muslims when one day faced with the questions raised by non-Muslims. Dr. Zakir Naik is one of the speakers from India as well as a comparative religion expert. One of the most influential figures in India. Zakir Naik initially worked as a doctor, but after being inspired by a preacher Ahmed Deedat who was also an active Islamic preacher for more than 40 years, Dr Zakir Naik finally decided to stop being a doctor and switch professions as preachers. In addition to the purpose of da'wah conducted by Dr. Zakir Naik is to eliminate the negative view of Islam by many anti-Islamic people after the tragedy of the September 11 attacks that occurred in the United States. He was active as a preacher to give lectures not only in India, but many countries, including Indonesia. Thousands of people have converted to Islam and became a convert after listening to her talk. In the field of organization, he is also a board member of the Islamic Research Foundation (Islamic Research Foundation), the Academy of Islamic Research and Education (Islamic Education and Research Academy), International Islamic school, Islamic associations and the Red Cross. In 2015, he received an award from the King Faisal to the service of Islam.

4.1.1.2 Theme of E-Book Text

There are about 19 themes in this book: polygamy, polyandry, veil / hijab for women, whether Islam is spread by violence, Muslims are fundamentalists and terrorists, eating non-vegetarian food, methods of slaughtering Islam are cruel, non-vegetarian meals make Muslims Cruel, Muslims are worshiping ka'bah, non-Muslims are not allowed to be in Mecca, banned pork consumption, prohibition of consuming pork, alcohol prohibition, equality of witnesses, heirs, afterlife, why Muslims are divided into various streams / Teachings with different thoughts, all religions teach people to the path of truth then why only embracing to Islam, the huge difference between Islam and the Muslim act in real life, and non-Muslims are regarded as unbelievers.

4.1.2. Grammar of E-Book Text
4.1.2.1 Modality

Modality is the statement in the phrase that states the speaker's attitude to the matter being discussed, that is about the actions, circumstances, events, or attitudes towards the interlocutor. This attitude can be a statement, a possibility, a chill, or a permissiveness. In the Indonesian language the modalities are stated lexically [6]. Modality (modality) according to [7] are (1) Classification of propositions according to the terms of presenting or denying the possibility or necessity; (2) The manner of the speaker expressing the nature of a situation in an interpersonal communication; (3) The meaning of probability, necessity, reality, etc. which is stated in the sentence; In Indonesian the modalities are expressed as perhaps, must, will, etc. Or with the adverbs of sentences as in essence in my opinion, and so on. Modality shows the speaker's attitude to what is being said, to the listener, to the environment in question, or to the combination of the things themselves. While explicitly it usually consists of a modal sentence [8]

Modality in Indonesia language was divided into five, namely intentional, epistemic, deontic, dynamic, and alethetic modalities.

4.1.2.1.1 Intentional Modality

Intentional modalities are modalities that express desire, expectation, demand, or solicitation. This modality is marked with lexical elements like want, want, help, come on, come on, and please. (1) Most women do not want to share their husbands with other women, (2) If we want to assess how good Islam is, then judgment should be based on its authentic source ie the Qur'an and the authentic Hadith, (3) Most women do not want to share their husbands with other women.

4.1.2.1.2 Epistemic Modality

Epistemic modalities are modalities that express the possibility, certainty, and necessity. This modality is characterized by lexical elements as possible, possibly, uncertain, and must be. (1) Then someone travels abroad, he / she must have a visa as the country's entry permit, (2) I cannot say that the death penalty is a barbaric punishment, (3) Gay means that these men do not want to marry a woman.

4.1.2.1.3 Deontic Modality

Deontic modalities are modalities that express the permit or permissibility. The marking elements are lexicular elements such as permissions and permissions. Non-Muslims are not allowed to be in Makkah

4.1.2.1.4 Dynamic Modality

Dynamic modalities are modalities that express ability. The marking element can be lexical, can, and capable. (1) Even if any one man married to one woman, there would still be more than thirty million women in the United States who cannot get husbands (considering that twenty-five million Americans are gay). (2)There will be more than 4 million women in Britain, 5 million women in Germany and nine million women in Russia alone who will not be able to get a husband.

4.1.2.1.5 Aletical Modality

Aletical Modality is the modalities concerned with the need. The marker of the lexical element must be.

4.1.2.1.5.1 When someone travels abroad, he / she must have a visa as the country's entry permit.

Based on the findings of data on modalities it can be said that in the ebook of the translation there are five types of modal modalities as mentioned above

4.1.2.1.5.2 Vocabulary.

Based on information obtained on the e-book that this book is translated freely based on a book written by Dr. Zakir Abdul Karim Naik, with a slight addition to some actual information by not reducing the essence of this book. Translation is done voluntarily by involving the active participation of fellow Muslims and Muslim Indonesia who are currently living in various parts of the continent.

The vocabulary used in this study is the experiential and attitudinal words. The experiential word is a word that has experience and knowledge value that can be seen from the use of the word content (content word) or a word whose reference can be seen, demonstrated, and shown [9]. The eksperiensial words such as: *Polygamy, polyandry, veil / hijab for women, sword (violence), Muslims are fundamentalists and terrorists, non-vegetarian food, methods of slaughtering Islam are cruel, non-vegetarian food makes Muslims cruel, Muslims worship ka'ba, Non-Muslims are not allowed to be in mecca, prohibition of consuming pork, alcohol prohibition, equality of witnesses, inheritance, all religions teach people to the path of truth, then why only adhere to Islam, the enormous difference between Islam and the actions of Muslims in real life, non -muslim regarded as a kafir.*

The word attitudinal is a word used to provide an assessment of an event, item, or thing. These words include adjectives [9]. [10] call it the *attitudinal ephithet.* The word attitudinal is *Prohibition of alcohol, fatwa that*

consuming pork in banned in Islam is very famous, let us drink lightly ....., then what is difference of islam with other religion.

4.1.2.1.5.3 Metaphor

The findings of metaphorical use in this study are presented as follows: (1) Women in the past (even today) are often used as objects of lust, (2) And tell the believing women that they should lower their gaze and keep their humility, that they should not display beauty and ornaments except what (usually should) arise from her; That they should pull the veil over their chests and not display their beauty except for their husbands, their fathers, their husbands' fathers, their children (3) Is Islam spread with the sword (violence)?

Through the use of such metophores for example at number 1, there is the word lust object described about the condition and position of women began the civilization of Babylon, Egypt, Greece, Rome, arab pre-Islamic. The next use of the second metaphor is to lower the gaze, beauty and jewelry, It is closely related to the way dress and hijab for women with the criteria already mentioned. It also includes moral behavior, attitudes and intentions of individuals, as well as how to walk, talk, behave and so on. The third is the use of the metaphor of the word sword, in this study it is explained that the word sword is meant Some non-Muslims generally claim the same, that Islam will not have millions of followers all over the world if not spread by force. The following points will clearly explain that it is not with the "sword" (violence) of Islam spread, but with truth, reasonable reasons, and logic, which is the medium of spreading Islam around the world. **First**, Islam means peace. Islam comes from the root word "salaam", which means survival. The word can also mean pray for salvation and welfare for those who utter greetings and recipients of greetings. Therefore Islam is called a religion of peace derived from the hope of one's salvation and prosperity for oneself and others to the Creator, Allah (swt) **Second,** sometimes violence is used to maintain peace. Not all humans in the world love to maintain peace and harmony. Many of them are confusing their peace for their personal or group interests. However, sometimes, violence must be done to maintain peace. For this reason, Islam has a policy of using violence against criminals and anti-social elements to maintain peace. Islam has a goal to promote peace and at the same time, Islam also warns its followers to fight if there is oppression. In Islam, violence should only be used to maintain peace, truth and justice. **Third,** the opinion of historian De Lacy O'Leary. The best response to the misconception that Islam is spread by violence is discouraged by a historian named De Lacy O'Leary in his book "Islam at the Cross Road" on page 8: "History has told me plainly that the story of Muslims wiping out the whole world Using violence and forcing the inhabitants of the country conquered to embrace Islam are the most absurd myths ever recounted by historians". **Fourth,** Muslims have mastered Spain for

800 years. Muslims ruled Spain for about 800 years. Muslims in Spain have never forced people in Spain to become Muslim by force or by force. Then, the Crusaders came to Spain and wiped out all the Muslims. At that time, not even a single Muslim in Spain could be free to call the call to prayer, the call for prayer for Muslims. **Fifth,** population of the Arabian peninsula of approximately 14 million people are Christian Copts Muslims are Arab rulers for 1,400 years. For a number of years the British occupied Arabs, and for a number of years the French were in control. On the whole, Muslims have mastered Arabs for 1,400 years. And to this day, there are 14 million Arabs who are Christian Copts (Christians since a few generations before). If Islam is spread by the sword, there will be no Christian Arab. **Sixth,** more than 80% of Indians are non-Muslim Muslims have ruled India for thousands of years. If they wish, they can use their power to convert all non-Muslims in India to embrace Islam. Currently more than 80% of India's population is non-Muslim. All non-Muslim Indians are witnesses to this day that Islam is not propagated by a sword aka violence. **Seventh,** Indonesia and Malaysia, Indonesia is the country with the largest number of Muslims in the world. The majority of Malaysians are Muslim. If one asks, "Which Muslim army ever went to Indonesia and Malaysia to spread Islam with violence and coercion?" **Eight,** East coast of Africa, Similarly, Islam has spread rapidly on the East Coast of Africa. One can ask, if Islam is spread by the sword, "which Islamic army goes to the East Coast of Africa?". **Ninth,** there is no compulsion in religion. It has been spoken by Allah in the Qur'an in the following letter: "There is no compulsion to enter (religion): it is obviously the right way than the perverse path" QS 2: 256. **Tenth,** Intellectual Sword, It is an intellectual sword capable of mastering the hearts and minds of people. The Qur'an Surah An Nahl verse 125 reads: "Call (humankind) into the path of your Lord with wisdom [845] and good lesson and dispute them in a good way" Q. 16: 125. Eleventh, the growth of world religions from 1934-1984, An article in "Reader's Digest Almanac", the yearbook of 1986, provides statistics from the growing percentage of the world's major religions in half a century from 1934-1984. This article also appeared in "The Plain Truth" magazine. At the peak is Islam with 235% growth, and Christianity only grows 47%. It is to be questioned, which war happened in a century that converted millions of people into Islam?. Twelfth, Islam is the fastest growing religion in America and Europe Today, the fastest growing religion in America is Islam. The fast-growing religion in Europe is Islam. Which sword forces the Western Society to accept Islam in an enormous amount?

4.2. Interpretation

In the study of Critical Discourse Analysis (AWK), interpretation is the analysis of discourse practice, in the sense of relation analysis between text and practice of discourse by seeing text as production process. Interpretation is done by utilizing interpretation and interpretation sources [11] to produce accurate interpretations. The interpretation results are presented as follows (1) *What's going on*, Zakir Naik debate with non-Muslims as outlined in the book *answer to non muslims common questions about Islam,* (2) *What's involved*, Dr. Zakir abdul Karim Naik, Non Muslim, *Volunteer Translator,* (3) *What relationship are at issue*. This e-book as a medium to understand the concept of Islamic teachings in accordance with the Qur'an and Hadith. In addition, this e-book serves to help Muslims especially when facing questions about Islam both fellow Muslims and non Muslims, (4) *What's role of language*. To facilitate the reader to understand and achieve the meaning in the meaning of this e-book, the book of answers to non-Muslims common questions about Islam is translated into a language appropriate to the needs of the reader such as this book translated into the Indonesian language by the translator and involves the active participation of the Indonesian Muslim and Muslim colleagues currently living in different parts of the continent.

4.3. Explanatory

Explanatory analysis is the relationship of discourse practice and social context (socio-cultural-practice analysis). Eksplanatory aims to find an explanation of the interpretation of the results of decryption and interpretation. At this stage the researcher explains the relationship between trends within the text, the complexity in discourse practice, the process of social change. Exposure of explanation results related to this study as follows

4.3.1. Situation Change Process

A change of situation occurs when non-Muslims ask about the teachings of Islam. Some non-Muslims are not convinced of the truth of Islam because there are unanswered questions. Therefore, this e-book is structured to answer questions about Islam that can answer the problems or questions that arise.

4.3.2. Institutional Change Process

In carrying out the da'wah, Dr. Zakir Naik has used various social media to deliver his lectures, among them by establishing peace TV, IRF (Islamic Research Foundation) International Islamic School, Islamic research and education academy, various youtube (video) and various other social media.

4.3.1. Social Change Process

Social changes that can be expressed in addition to increasing knowledge and understanding of Islam is with the increase of non-Muslims who Recite the shahadah, in the sense of embracing Islam directly after Zakir Naik finished giving lectures. His expertise in da'wah is based

on the basis of his abilities, he has a strong understanding of the Qur'an and hadith, possessing knowledge and references about other religious scriptures, having good reasoning to refute the arguments of opponents, possessing scientific knowledge and valid data Used, has good communication skills especially public speaking. Zakir Naik also uses some methods of preaching, ie lectures, comparisons, discussions, and debates. Comparisons, discussions, questions and answers, and debates are done by Zakir Naik during his lecture so that the listener can directly ask questions and explanations on the issues of Islam.

5. CONCLUSION

Study of texts on e-book Dr. Zakir Naik about answer to non muslim coomon question about Islam is done to reveal the concept of da'wah applied. This study generates the following conclusions: (1) Text structure E-book of Dr. Zakir Naik on the answer to non muslim common question about Islam is the title of the book, orientation, sequence of event, conclusion, (2) The use of intentional, epistemic, deontic, and dynamic modalities lies in the use of negative and positive sentences, (3) Metaphors are used in the text of this e-book translation with the aim of describing, explaining with the purpose of readers to easily capture and understand the meaning contained in each theme and its explanation, (4) There are two vocabulary that is used eksperiensial and attitudinal. In the text of this e-book translation is also done model and translation techniques using words that match the intent and target language (Indonesian) without reducing the essence of the book. (5) The results of the interpretation are presented in 4 dimensions, namely (a) What's going on, (b) What's involved, Dr. Zakir abdul Karim Naik, non muslim, volunteer Translator, (c) What relationship role is raised. (d) What's role of language, (6) Explanatory analysis is the relationship of discourse practice and social context (socio-cultural-practice analysis). Explanatory aims to find explanations on the interpretation of the results description and interpretation. At this stage the researcher explains the relationship between trends within the text, the complexity in discourse practice, the process of social change. Explanation of the explanatory results related to this study include (a) Situation Change Process; (b) Institutional Change Process; (c) Social Change Process.

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