

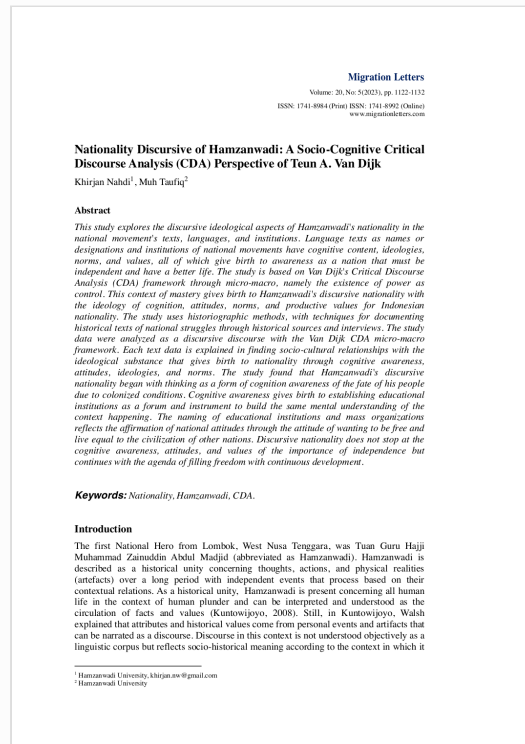


Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author: Cek Turnitin Oi
Assignment title: PUBLIKASI
Submission title: Nationality Discursive of Hamzanwadi: A Socio-Cognitive Crit...
File name: 4760-Article_Text-13730-1-10-20231116.pdf
File size: 268.06K
Page count: 11
Word count: 6,449
Character count: 36,358
Submission date: 23-Nov-2023 09:51PM (UTC+0700)
Submission ID: 2236941901



Nationality Discursive of Hamzanwadi: A Socio-Cognitive Critical Discourse Analysis (CDA) Perspective of Teun A. Van Dijk

by Cek Turnitin Oi

Submission date: 23-Nov-2023 09:51PM (UTC+0700)

Submission ID: 2236941901

File name: 4760-Article_Text-13730-1-10-20231116.pdf (268.06K)

Word count: 6449

Character count: 36358

Nationality Discursive of Hamzanwadi: A Socio-Cognitive Critical Discourse Analysis (CDA) Perspective of Teun A. Van Dijk

Khirjan Nahdi¹, Muh Taufiq²

Abstract

This study explores the discursive ideological aspects of Hamzanwadi's nationality in the national movement's texts, languages, and institutions. Language texts as names or designations and institutions of national movements have cognitive content, ideologies, norms, and values, all of which give birth awareness as a nation that must be independent and have a better life. The study is based on Van Dijk's Critical Discourse Analysis (CDA) framework through micro-macro, namely the existence of power as control. This context of mastery gives birth to Hamzanwadi's discursive nationality with the ideology of cognition, attitudes, norms, and productive values for Indonesian nationality. The study uses historiographic methods, with techniques for documenting historical texts of national struggles through historical sources and interviews. The study data were analyzed as a discursive discourse with the Van Dijk CDA micro-macro framework. Each text data is explained in finding socio-cultural relationships with the ideological substance that gives birth to nationality through cognitive awareness, attitudes, ideologies, and norms. The study found that Hamzanwadi's discursive nationality began with thinking as a form of cognition awareness of the fate of his people due to colonized conditions. Cognitive awareness gives birth to establishing educational institutions as a forum and instrument to build the same mental understanding of the context happening. The naming of educational institutions and mass organizations reflects the affirmation of national attitudes through the attitude of wanting to be free and live equal to the civilization of other nations. Discursive nationality does not stop at the cognitive awareness, attitudes, and values of the importance of independence but continues with the agenda of filling freedom with continuous development.

Keywords: Nationality, Hamzanwadi, CDA.

Introduction

The first National Hero from Lombok, West Nusa Tenggara, was Tuan Guru Hajji Muhammad Zainuddin Abdul Madjid (abbreviated as Hamzanwadi). Hamzanwadi is described as a historical unity concerning thoughts, actions, and physical realities (artefacts) over a long period with independent events that process based on their contextual relations. As a historical unity, Hamzanwadi is present concerning all human life in the context of human plunder and can be interpreted and understood as the circulation of facts and values (Kuntowijoyo, 2008). Still, in Kuntowijoyo, Walsh explained that attributes and historical values come from personal events and artifacts that can be narrated as a discourse. Discourse in this context is not understood objectively as a linguistic corpus but reflects socio-historical meaning according to the context in which it

¹ Hamzanwadi University, khirjan.nw@gmail.com

² Hamzanwadi University

is reinterpreted. This discourse is discursive in the form of social practice by social actors with ideological goals and agendas. The thoughts, actions, and physical reality displayed by Hamzanwadi, as mentioned (Abdul Fattah et.al, 2017; Fogg, 2019; Nahdi, 2013; Nahdi, Djalilah, Aswasulasikin, & Fahrurrozi, 2018) represent the social structure and context of Lombok society before Indonesia's independence. Van Dijk, as elaborated in (Amoussou & Allagbe, 2018; Leitch & Palmer, 2010; Ulinuha, Udasmoro, & Wijaya, 2013; Wodak & Meyer, 2011) mention, the discursiveness displayed by Hamzanwadi is a cognition and social practice that mediates social texts and contexts. Through socio-cognitive orientation in critical discourse analysis (abbreviated CDA), Van Dijk mentions the existence of social cognition possessed by a person that can be maximized in making people aware of domination, power, and gaps between groups.

The narrative of nationality as a discursive initiated, driven, and guided by Hamzanwadi, according to (Kutha Ratna, 2007), is a methodological proposition that can help change and improve cultural aspects in society. Thus, the narrative of nationality as discursive must be viewed as a discourse in which there is a relationship between texts, contexts, and mental processes such as cognitive consciousness, attitudes, ideologies, and norms about the fate of self and society over various dominations and powers that tend to be unfavorable. The narrative of nationality as discursive Hamzanwadi through education and institutionalized through educational institutions is an accumulation of causality of limited access to education, resulting in civilization's backwardness. At the same time, the context of society is confronted with local and global colonization processes. This context, according to (Azra, 1999; Heryanto, 2019; Ricklefs, 1998; Said, 2017), gave birth to a discursive nationality that was constructed based on an appreciation of the social context and gave birth to a joint project for the present and future change. In social terminology, that consciousness breeds discursiveness. Although Hamzanwadi is a local figure, the discursiveness offered is completely discursive in the context of pre-independence Indonesia. Hofstede (Rosa, Salvetti, Bertagni, & Angeli, 2010) calls it locality equivalent to national thoughts and agendas in the Indonesian context. In the context of sociology, Baskhar (Salim, 2002); Bourdieu (1986); (Ritzer & Goodman, 2008) call this discursive nationality born as an accumulation of habitus and must be manifested in concrete action as a historical responsibility of the present and future in the social dynamics that continue to agitate.

⁴ According to (Van Dijk, 1999) identified two levels of discourse analysis according to CDA: micro and macro. Microanalysis refers to language, discourse, verbal interaction, and communication that determine the micro-level in the social order. Macro analysis relates to power, dominance, and inequality between social groups. This study uses Van Dijk's micro-macro analysis to understand Hamzanwadi's discursive and national narrative. The historical argument underlying this view, as mentioned by Azra, Ricklefs, Heryanto, and Said, is that the social context lived by Hamzanwadi due to low levels of education, so colonized and dominated, which resulted in oppression and backwardness. The socio-historical context of Lombok society that gave birth to Hamzanwadi's discursive nationality is a discourse text because there is a separation between the colonial agenda as 'them' and Hamzanwadi as a representation of Lombok society as 'us.' The different forms of social relations in domination and domination are macro contexts, which give birth to Hamzanwadi's discursive nationality.

Research Objectives

Based on an understanding of Van Dijk's micro-macro framework as Hamzanwadi's national discursive point of view, this study aims To explore the discursive ideological aspects of Hamzanwadi's nationality contained in language texts and institutions of the national movement. Language texts as names/designations and institutions of national activities have cognitive content, ideologies, norms, and values, all giving birth to awareness as a nation that must be independent and have a better life. Several previous researchers conducted several studies with the Van Dijk CDA framework. (Siti Heryani,

Arry Purnama, 2008) Examined the text of Donald Trump's speech, which described racism in Trump's political speeches. (Sahmeni & Afifah, 2019). On macro-microstructure in the guise of mass media, which shows the influence of mass media in the social articulation of society through fake news, gaining significant public trust. (Mohsen, 2020), examines the content of speeches by representatives of the United States and Russian governments given the Venezuelan government crisis. The lessons of the representatives of the two countries were very different due to differences in interests over bilateral relations with Venezuela. Previous studies have shown that all discourse texts in the form of speech texts and mass media news are discursive because the delivery of discourse is always followed by certain ideologies that intend to influence and power agendas. Although in a different sense, namely ideology in the context of cognitive awareness, values, norms, and ideologies, Hamzanwadi's discursive text in text form (designations and names), the movement institution is a macro-micro text within the framework of Van Dijk's CDA.

Research Questions

The findings of the discursive ideological aspects of Hamzanwadi's nationality contained in the language texts and institutions of the national movement in this study can be traced through answers to research questions as follows:

1. What is the form of text language as a name, designation, and institution of the movement in the discursive Hamzanwadi nationality?
2. What is the meaning of the ideology of the names or designations and institutions in Hamzanwadi's discursive nationality that implies cognitive consciousness, attitudes, ideologies, and norms that are all national consciousness?

Method

This study uses historiographical methods, according to (Denzin & Lincoln, 2010), with techniques of documenting historical texts of Hamzanwadi's national struggle through historical sources and interviews. The text data was analyzed as a discursive discourse with the Van Dijk CDA micro-macro framework. Each text data is explained in finding socio-cultural relationships with the ideological substance that gives birth to nationality through cognitive awareness, attitudes, ideologies, and norms. Therefore, research questions 1 and 2 are analyzed simultaneously in the findings as an attractive whole.

Findings and Discussion

1. Hamzanwadi and education as text: Cognitive Awareness

Hamzanwadi attended the formal State People's School (graduated in 1919). From a developmental psychology perspective, the age of People's School graduates is equivalent to elementary school / MI graduates at 11-12 years. The Dutch East Indies Colonial Government still controlled the State People's School (1919 AD) through Ethical Politics. The condition of civilization based on educational indicators had an unfavorable impact due to the ethical and political policies of the Dutch East Indies. This condition became a thesis that Dutch people first came to the archipelago to look for merchandise. After succeeding, they tried to control and colonize the areas visited. Discursively, local conditions within the context of colonial control began to be realized as unfavorable conditions in modernizing civilization, including through education.

Therefore, Hamzanwadi said, "There is no way we can carry out the process of education and other acts of civility in conditions of distress, discomfort and intimidation. Suppose the concept of nationality is understood as an individual and collective consciousness about the nation (called Indonesia) concerning independence, ideology, welfare, unity,

culture, and other aspects of intelligence. In that case, Hamzanwadi realized that these conditions were not favorable for the modernization of civilization in any form and action. The local context surrounding it has given rise to the realization that this nation is in a state of colonization, intimidation, and oppression, and that is the cause of all the backwardness of civilization. Directly or indirectly, this awareness will give birth to another consciousness, namely, a cognitive understanding of the importance of independence as a nation. However, freedom is a context of liberating all unbalanced attributes of humanity. Freedom must be interpreted as an awareness that everything is the same. Freedom is collective property, so it must be born from the collective consciousness of a nation. Independence (Merdeka) needs another instrument as an instrument of awareness. It is illustrated in Hamzanwadi that education is the instrument of understanding the importance of independence. Education will give birth to cognitive intelligence, which allows the delivery of works in civilization and humanity. The variable of low cognition due to limited access to education results in individuals and collectives not having the capacity to think of alternatives to improve fate. Therefore, it must be made aware through the educational process so that awareness of the condition of colonization results from the educational process.

Education in the context (historical time and space) becomes a structuring instrument. As a process, education is a relationship between people with a pattern of giving each other (giver-recipient-giver). The concept of passing by the giver must have a better, more numerous, and more comprehensive entity than the receiver. Regarding individual capacity, Hamzanwadi is unlikely to make people aware of the importance of an independent nation with a relatively young age (11-12 years) and primary school graduates. This awareness gave birth to the extent of education at a higher level, hoping it could contribute to understanding colonial conditions. It subsequently gave birth to attention for independence. This is the context that requires him to learn more at higher institutions.

Since Hamzanwadi's education is still relatively low, it has not significantly influenced changing contexts. Referring to the work of Van Dijk's CDA, this text on Hamzanwadi's educational process affirms that education is essential for civilization. Education will form cognitive capacities that affect and drive other conscious constructions, such as attitudes, values, and norms in dealing with the context.

2. Education in Madrasah ash-Shaulatiah and the Context of Habituation: Norm Awareness

Hamzanwadi's further education was at Madrasah ash-Shaulatiah in Makkah. Understanding the Hamzanwadi national movement through the educational process in Madrasah ash-Shaulatiah gave birth to an awareness of the values and norms of relations between people in an equal and balanced manner. In humanism, the reality of humanity is the same, that is, responsible for its moral values, society, and spiritual beliefs. This similarity of responsibilities points to a standard status in the human worldview. In essence, the educational curriculum in Madrasah ash-Shaulatiah directly or indirectly conveys the substance of seta, equality, and equality of human rights and responsibilities towards others and creators. At the same time, all human beings have equal rights and responsibilities for what the creator is destined to do, including towards the homeland and nation in which the commitment to the creator is fulfilled. No country, group, or individual should feel most entitled when it comes to using the earth and homeland under any pretext and means, let alone dispossession, oppression, and colonization. In this context, it is illustrated that Hamzanwadi has laid the foundation of the idea that spirituality and nationality are two parallel things. The norm or teaching of the equality of human beings becomes a reference in forming a nation. A nation will be included if every national entity is equal and independent, so independence becomes necessary in developing civilization.

The idealism of education in Madrasah ash-Shaulatiyah, in the Indonesian education system, is known as the vision of education. The idea of education is inseparable from the social conditions of Makkah society, including education at that time. This madrasah is an educational institution that teaches strategic religious concepts in guiding the process of nation and state. This awareness has several levels according to the context that surrounds it at that time. If a country has not yet become independent, the awakened consciousness is independence. If a nation is independent, the awakened consciousness is the agenda to achieve independence. Independence and filling independence become the activity of putting the position of man (being) in the same place in the view of his creation.

Madrasah ash-Shaulatiyah was founded by Sheikh Rahmat Allah, an immigrant cleric from Delhi-India, in 1919 A.D. India became independent on August 15, 1947, meaning that before this, India was still a colony of the British Empire, just as Indonesia, before August 17, 1945, became a colony of the Netherlands. The inner context can be understood from the Geisteswissenschaften Sheikh Rahmat Allah, that Sheikh Rahmat Allah comes from a colonized country, which finds it difficult to develop religious thoughts and activities. This Inner context, Geisteswissenschaften mind wants to be transmitted to his students through this madrasa. This interpretation can be debated, but this is the versetehen that can be offered based on the causality between the inner context of Sheikh Mercy of Allah, Geisteswissenschaften, the context of time, and the events that occurred in that context of time. There are similarities in thoughts and experiences as children of the nation who come from the colonized world with various dynamics, Sheikh Rahmat Allah (India) and Hamzanwadi (Lombok-Indonesia). This change gave birth to the idea of awareness through the educational process. Suppose habitus is understood as the disposition of mental-cognitive processes in the objective context of history. In that case, awareness is ever more vital about the improvement of the fate of nations through independence. Hamzanwadi and his education in Madrasah ash-Shaulatiyah gave birth to the ideal of independence. The objective of independence requires educational instruments. When Hamzanwadi returned to his homeland (called Indonesia) in 1933, he established an educational institution. This educational institution became an instrument of awareness of colonization and the importance of independence by establishing. This educational institution was known as Pesantren al-Mujahideen (1934) as the forerunner of Nahdlatul Wathan Diniyah Islamiyah (abbreviated NWDI), Nahdlatul Banat Diniyah Islamiyah (abbreviated NBDI) and Nahdlatul Wathan (abbreviated NW).

Hamzanwadi's colleagues in Madrasah ash-Shaulatiyah are primarily from developing countries (development studies term). During that period, some of them were still colonized countries. In the previous generation, the student of Madrasah ash-Shaulatiyah was KH Hashim Asy'ari, the founder of Nahdlatul Ulama (NU). This figure is prevalent in the national movement in the era before independence. If we put the relationship between these two figures in an equal position (thoughts and actions) as we understand "I am in you", it is not an exaggeration if these two figures experience the same inner context process, feel the same cultural nuances, thus giving birth to the same action and movement, namely the national movement that aspires to Indonesian independence. We can see the results of this process through various historical records of the nation's activity before independence, when freedom, until now in the context of Indonesia as a nation.

According to Van Dijk's framework, texts born in a social context with colonial domination and hegemony affirm Hamzanwadi's attitude on the importance of self-awareness of the value of freedom. Hamzanwadi realized that it was unlikely that the colonials would offer a national agenda that gave birth to an awareness of the importance of freedom. Therefore, Hamzanwadi, as an agent in this text and context, offers educational institutions as a container and instrument of cognitive construction, which is expected to influence the development of mental capacity. The name of the NWDI madrasah is another word for the homeland movement based on Islamic spiritual values.

Likewise, NBDI, the meaning of the women's movement, is based on Islamic spiritual values. ¹⁰

3. Institutionalization of National Movement Ideas and Actions: Attitudinal Awareness

Shakespeare once said, "What's in a name"? It is rather difficult to understand Shakespeare's point because the example is a rose; if given any name, it is still fragrant. It can be understood through reality that the object's name does not always reflect the essence that the object's name must carry. Not always; it means many things still mirror what it should take. The name is often a marker of an ideal, the beginning of an event, a situation, or a physical and moral identity it represents. Al-Mujahideen (Arabic) means 'warrior.' The words "warrior," such as "revolution," "ganyang", "merdeka", and others, are words that represent the social context of society when these words began to be popularized.

Similarly, the name al-Mujahidin (fighter) for the first pesantren founded by Hamzanwadi (1934, before Indonesia became independent) has something to do with the situation/context at that time to liberate Indonesia, and the actors of the process were fighters. Again, we rely on our thought simulations on reducing historical causality between the birth of al-Mujahideen (warriors) and the NWDI Madrasa in 1937. We turn first to 1953 at the birth of NW. The question is, why was the term NW popularized in 1953? We know that NW is a mass organization to accommodate the national movement to fill the independence of the social sector, da'wah, including political opportunities and education through NWDI and NBDI. Thus, NW is interpreted as a continuation of NWDI and NBDI. If you reduce the name designation, time travel, and historical events, the name NW appeared after 1934 (the birth of al-Mujahidin). Because the name NW is very thick with the spirit of the fighters for independence (NW = Awakening of the Fatherland), and very likely suspected by the Dutch East Indies Government, Hamzanwadi pinned NW with Diniyah Islamiyah so that it became NWDI. This action is an effort to save the sustainability of madrasas, in addition to efforts to raise awareness of the condition of colonization, which then understanding of the importance of independence is indeed instrumented through religious education (Islam). To perpetuate the ideals, thoughts, and movements of the homeland movement as the genuine, the change, and the development, the designation NW was enshrined as the name of the NW organization (1953), and educational institutions were known as NWDI and NBDI.

Nama al-Mujahideen (fighter) and NW (homeland movement), in the perspective of Van Dijk's framework, are not titles without meaning and intent concerning events, periods, and historical ideals. These names perpetuate clarity of attitudes, hopes, and actions for independence (before independence) and move to fill independence (after independence). It seems clear that everything is a reality plentiful in education, social, and da'wah (to educate) the nation's children so that they become equal to other countries.

4. Physical Resistance to Counter-Colonialism: Attitude Awareness

This narrative is presented to clarify Hamzanwadi's involvement in the physical struggle for independence. Maintaining independence is a national ideology about anti-colonialism in any form, as the 1945 Constitution (MPR RI Secretariat, 2020):..." freedom is the right of all nations, so colonization of the world must be abolished because it is not following humanity and justice".

Guerrilla War Journeys and Events:

... After the failed attack on the NICA army headquarters on June 2 1946, and the arrest of the rebel leaders in the area, the fighters who were still free from NICA capture coordinated to put up resistance again. The raid was planned on Thursday, June 6, 1946 at H. Muhammad's house, Pringgesela Village. Together with Sayyid Saleh, Djumhur Hakim from Lendang Nangka, Muh. Shah and Maidin from Selong, Sayyid Salim from

Tebaban, Amaq Arisah from Anjani discussed attack tactics. That same day Sayyid Saleh, with Djumhur Hakim headed to Lenek and Kalijaga to gather warriors who would later join Sayyid Saleh's Army in Pringgesela. It was decided that the raid should be done immediately before the NICA made any re-arrests. The strategy of raiding is regulated. Warriors from Tebaban, Dasan Borok, Suralaga, Anjani, under the leadership of Sayyid Salim, Amaq Arisah, Muh. Shah and Maidin will launch an attack from the northern sector. Warriors from Pringgesela, Lendang Nangka, Kumbung, Danger, Kalijaga and Lenek held a concentration in Danger and then moved to Selong. These troops will enter Selong City from the Northern Sector.

The leader of the people's fighters from Pancor, TGH. Moh. Faisal was coordinating with Sayyid Saleh in Pringgasela. An agreement was reached for the concentration of troops in Bungbasari at midnight before the raid. After Ashar prayers, Laskar BASMI led by Sayyid Saleh from Pringgasela joined Laskar Banteng Hitam led by Djumhur Hakim. Then next joined were also warriors from Kumbung and Danger. Tracing small streets that were safe from the target of NICA's henchmen, the troops moved clandestinely through Lendang Keseo, Rumeneng, North of Padamara, to the East of Paok Pampang. In this place joined the army from Dasan Lekong led by Lalu Muhdar to Pancormanis, to the Denggen T-junction to Batu Belek, to the village of Ketangga through the north of Gunung Kembar to the place of concentration of troops in Bungbasari. In Bungbasari, the strategy of raiding the NICA headquarters in Selong City was solidified.

On Friday night Saturday, June 7, 1946, in the early morning, with the sound of takbir thundering "Alloohu Akbar", East Lombok warrior warriors armed with kris, machetes, leeks, pointed bamboo, and others hit the Red Elephant Base owned by the NICA army. Ahead of the rest of the troops, Sayyid Saleh and his comrades went on a rampage with their muzzles, cutting down NICA soldiers who were panicked by this surprise attack. When the next Lasykar began to advance, these NICA soldiers only began to realize this invasion. The Laskar Rakyat troops retreated regularly because they could not keep up with the enemy's weaponry equipment. Armament is indeed a traditional weapon; it is known that at that time, a pistol (short gun) was only a pistol held by H. Moh. Faisal.

That night, during the June 7, 1946 battle in Selong City, Sayyid Saleh was with TGH. Moh. Faisal, and Abdullah died at the Tentara Gajah Merah headquarters, while on the NICA side, a total of 8 people were killed. That night, secretly, all these dead NICA soldiers were lifted and buried in Mataram. The next day, the bodies of these three fighters were buried by students from NW Pancor College; on the instructions of TGH M Zainuddin Abdul Madjid, his body was buried as sahid in the Selong public cemetery.

Finally, since this battle, NICA incited the people to demonstrate around Selong to corner the fighters. Many fighters from around Pringgabaya, Masbagik, Lendang Nangka, Lenek, Tebaban, Gapuk, Rumbuk, Lepak, Rarang, and Dasan Lekong were detained in Selong prison, and some were sent to Denpasar and Ambon prisons. This state of affairs lasted until the transfer of sovereignty on December 27, 1949. At the same time, the people of East Lombok welcomed a new life free from colonialism.

This context shows the critical role of TGH M Zainuddin Abdul Madjid in the NICA attack in Selong, East Lombok, according to TGH. Zainuddin (83 years old) explained that TGH's departure. Moh. Faesal (younger brother of TGH M Zainuddin Abdul Madjid) and TGH. Ahmad went to Pringgasela with his knowledge, and early in the morning, when I was reciting, I saw TGH for myself. Moh. Faesal came into the house; I didn't know what he was talking about, but what I saw was like a farewell person. The next day, I found out that there was a war in Selong, and the atmosphere was scary because of TGH. Moh. Faesal passed away. The preparations for the attack were arranged at the house of TGH M Zainuddin Abdul Madjid.

The above testimony shows that the role of TGH M Zainuddin Abdul Madjid in the June 7 war in Selong against NICA was critical and even concluded as the initiator. The

decision of the gathering point of the fighters in Pringgasela so as not to be known to the NICA government on its initiative. TGH M Zainuddin Abdul Madjid's friendly relationship with TGH. Thayib Pringgasela has been established for a long time, so it is possible that the agreement between the two figures that the point of travel for the attack on the NICA Headquarters was carried out from Pringgasela. It is explained by H. Ahmad Zainuddin (72 years old) that: "TGH. Thayib and Maulanassyaikh (TGH M Zainuddin Abdul Madjid) are close friends; I heard this story from my parents. Even the attack on the NICA headquarters in Selong began in Pringgasela with TGH's knowledge. Thayib and Maulanassyaikh, the night before leaving for Selong, the fighters, including his younger brother Maulanassyaikh, first asked TGH for blessings. Thayib".

TGH Nur Said also confirmed this event (85 years old) :

"TGH M Zainuddin Abdul Madjid advised his brother to attack NICA. The day before the attack, TGH M Zainuddin Abdul Madjid took part in a meeting at TGH's house. Faesal discussed the attack plan present at the time, Said Saleh and Abdullah. The meeting also discussed the war strategy with a plan for the direction of the attack, so it was agreed that the attack was carried out from several wings, namely the center wing, right-wing, and left wing. There was a special message from Hamzanwadi to TGH. Faesal about the attack plan and the content of this message are still secret.

TGH M Zainuddin Abdul Madjid's involvement in the NICA attack in Selong, East Lombok, by freedom fighters was confirmed by TGH. Athar (79 years old): "His sister could not have done it if it was not known to her brother. TGH M Zainuddin Abdul Madjid always gives doctrine in every recitation, primarily through hizib prayer....

(Nahdi, 2014 and 2016): Wawancara Interview, dated 19/1/2014 in Sukarara East Lombok; 14/2/2014 in Mujur Central Lombok; and 12/3/2016 in Pringgasela East Lombok). In this interview, Hamzanwadi is still called Tuan Guru Haji Muhammad Zainuddin Abdul Madjid, according to the source's statement.

Van Dijk's CDA framework allows us to understand the meaning behind the historical narrative or text of guerrilla warfare: Hamzanwadi was directly involved in the heroic events on the June 7, 1946, NICA raid. The events and timing of the occurrence were mainly the coordination and communication of the raid under the leadership of the People's Fighters. The decision of war became state policy. Hearing the word guerrilla warfare today implies that Hamzanwadi took the initiative to lead resistance to anyone who intended to disrupt the context of Indonesian independence. The so-called enemies at that time were only those who intended to interfere with sovereignty and independence. An attitude of affirmation, as Hamzanwadi demonstrated Van Dijk's framework through guerrilla warfare.

5. National Action of the Independence Era through Dynamic Education: Cognitive Awareness

As a historical performer of the National Movement, Hamzanwadi was an agent (thinker and storyteller). The idea that became the basis for establishing NWDI, NBDI, and NW is the awareness of human duties and responsibilities as leaders on earth, as taught by Islam. As a thinker and storyteller, Hamzanwadi understands not all oppressed people are aware of their oppression, sometimes even considering it as something taken for granted. Through NWDI, NBDI, and NW, it is hoped that people will have a new worldview and value system as a world view and system values in the process of relations with the external world (education), including relations with other civilizations, which in a historical perspective is referred to as colonization and independence consciousness. The presence of NWDI, NBDI, and NW for change is not interpreted as a process of action in the structure by changing the structural and cultural order of the local community as a whole. Presence is acculturative by preserving old positive (preservative) values and giving a new touch to values considered inappropriate and unproductive for society

(directive). This function is carried out considering that NWDI, NBDI, and NW are associated with a long history of civilization and religion. Both functions are carried out to avoid unlucky conflicts at the community level by considering previous history and culture and possible future changes. There is a synergy between historical and futuristic thinking for society with its cultural dynamics.

No human entity came into being by chance, at least these entities being the realm of futuristic-oriented future thinking, as Hamzanwadi did. Some of them are the establishment of the NBDI Madrasah in 1943, the formulation of the substance of the madrasah curriculum (70% religious: 30% general in 1951), and the establishment of general education in primary-secondary education units to higher education since the 1970s. The historical events of this independence era show the relationship between the responsibility of providing educational facilities for women as a fundamental human right as stipulated by Islam). It also indicates that futuristic thinking has emerged that equality between gender roles between men and women is strategic in the course of the history of national civilization in the future. No one expected, in 1973 (recognition of the existence of madrasahs) and 1975, through the decree of 3 Ministers: Minister of Dalam Negeri, Minister of Religious Affairs, and Minister of Education and Culture, who recognized madrasahs as part of the National Education system, even though Hamzanwadi had thought and done so since 1943. This historical evidence is interpreted as habituality that gives birth to real action in a certain period that has continuity with future tendencies in responsibility as a nationality.

Interestingly, in this text and context, according to Van Dijk's CDA framework, Hamzanwadi emphasized that contextual thinking of the present is the inspiration for formulating and simulating future contexts. Integrating religious curriculum and general knowledge through NWDI and NBDI educational institutions is expected to be an instrument of future development in filling independence through the academic agenda. The underlying awareness is that religious understanding alone is not enough capital to build a modern civilization responsible for continuing the ideals of liberty.

6. Freedom is Building: Building Continuity Values and Attitudes

Colonized, independent, and warrior struggles are endless entities. What is different is only the times. That is, the struggle never stops, and all of us are warriors. This philosophy is expressed in the 50 years of NW age in the slogan "50 years of NW Fighting". The motto was born when NW was 50 years old (in 1983). Of course, the struggle will never end, as the walking and dynamics of the mind of its founder, Hamzanwadi, go on. Some of the history in the independence era is in the framework of humanitarian struggles in various fields that can be recorded. Program of agricultural intensification and extensification through the discovery and development of farming varieties Gogorancah (planting rainfed rice through seeds, not seedlings). This agricultural development program is very strategic, considering that the Nusa Tenggara Barat area has two topographies (permanent irrigation and rainwater). Family Planning program regulates birth spacing to prosper through family quality of life. Similarly, political affiliation is a space to organize and manage society in the context of nation and state. These are some agendas of struggle in the independence era as a picture of the continuity of national thought and action by the creator and perpetrator of Hamzanwadi history.

Van Dijk's framework guided Hamzanwadi's understanding that the national struggle did not stop when the state and nation gained independence. Responsibility as an agent continues to be initiated, scheduled, and developed in various development agendas for the common welfare. All welfare development aspects continue to be developed regarding basic human needs, such as spirituality through da'wah assemblies and religious education. Development of the health sector health promotion of toddlers and mothers

through Family Planning programs and Integrated Service Posts. Economic growth, according to the agricultural financial center in Lombok, through dryland rice farming.

Conclusion

Hamzanwadi is objective history in the context of subjective history. His thoughts and actions in national history began from the local scene with the ideals and goals of sama, namely an independent Indonesia equal to the civilization of other nations. Consciousness is constructed through education and educational institutions as discursive nationalities. As a discursive, the ideology built by Hamzanwadi contains cognitive awareness, attitudes, values, and norms that productively develop the ideology of nationality. Education and educational institutions were very strategic in the historical conditions of that time under the politics of colonial ethics. The fruits of thought, institutionalization, and the agenda of the national movement came to fruition with the independence of Indonesia on August 17, 1945. The national plan does not stop until Indonesia becomes independent but continues to maintain and fill the independence of the current modern era, and so on. Hamzanwadi's overall discursiveness, according to Van Dijk's CDA framework, affirms the importance of cognition consciousness, which gives birth to intellectual capacities for colonized societies. Cognitive awareness will give birth to anti-colonialism and the importance of independence. The context of freedom provides space for the growth of human values as citizens of the nation who are equal to other nations.

References

- Abdul Fattah et.al. (2017). Dari Nahdlatul Wathan Untuk Indonesia. Retrieved from [https://eprints.hamzanwadi.ac.id/751/1/Buku Dari NW untuk Indonesia.pdf](https://eprints.hamzanwadi.ac.id/751/1/Buku%20Dari%20NW%20untuk%20Indonesia.pdf)
- Amoussou, F., & Allagbe, A. A. (2018). Principles, Theories and Approaches to Critical Discourse Analysis. *International Journal on Studies in English Language and Literature*, 6(1), 11–18. <https://doi.org/10.20431/2347-3134.0601002>
- Azra, A. (1999). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos.
- Bourdieu, P. (1986). Bourdieu, Pierre. 1986. "The Forms of Capital." Pp. 241-258 in *Handbook of Theory and Research for the Sociology of Education*, edited by J. G. Richardson. New York: Greenwood Press. *Handbook of Theory and Research for the Sociology of Education*, 241–258. <https://doi.org/10.1007/s11010-011-0831-4>
- Denzin, N. K., & Lincoln, Y. S. (2010). *Handbook of Qualitative Research*. Sage Publications.
- Fogg, K. W. (2019). Making an Indonesian National Hero for Lombok: The shifting category of pahlawan nasional. In *Indonesia and the Malay World* (Vol. 47). <https://doi.org/10.1080/13639811.2019.1560710>
- Haider, A. S. (2017). Using Corpus Linguistic Techniques in Critical Discourse Studies: Some Comments on the Combination. (January), 1–34. Retrieved from <https://www.researchgate.net/publication/317045137%0AUsing>
- Heryanto, A. (2019). *Pasca-nasionalisme*. Retrieved from arielheryanto.wordpress.com
- Kuntowijoyo. (2008). *Penjelasan Sejarah* (1st ed.). Yogyakarta: Tiara Wacana.
- Kutha Ratna, N. (2007). *Sastra dan Cultural Studies: Representasi Fiksi dan Fakta* (2nd ed.). Yogyakarta: Pustaka Pelajar.
- Leitch, S., & Palmer, I. (2010). Analysing texts in context: Current practices and new protocols for critical discourse analysis in organization studies. *Journal of Management Studies*, 47(6), 1194–1212. <https://doi.org/10.1111/j.1467-6486.2009.00884.x>
- Mohsen, B. H. (2020). A Critical Discourse Analysis of the Speeches of the US and Russian Security Council's Representatives about the Venezuelan Presidential Crisis. (1995), 78–89.

- Nahdi, K. (n.d.). Wawancara Narasumber. Lombok.
- Nahdi, K. (2013). Dinamika Pesantren Nahdlatul Wathan dalam Perspektif Pendidikan, Sosial, dan Modal. *ISLAMICA: Jurnal Studi Keislaman*, Vol 7(No 2). <https://doi.org/10.15642/islamica.2013.7.2.381-405>
- Nahdi, K., Djalilah, S. R., Aswasulasikin, A., & Fahrurrozi, M. (2018). Konstruksi Nilai Kebangsaan dalam Sejarah Nahdlatul Wathan.
- Ricklefs, M. C. (1998). *A History of Modern Indonesia* (sixth; U. Press, Ed.). Yogyakarta.
- Ritzer, G., & Goodman, D. J. (2008). *Teori sosiologi modern* Alih Bahasa oleh Alimandan. Publisher : Jakarta: Kencana.
- Rosa, M. La, Salvetti, F., Bertagni, B., & Angeli, F. (2010). *Theories and researches*.
- Sahmeni, E., & Afifah, N. (2019). Using Critical Discourse Analysis (CDA) in Media Discourse Studies: Unmask the Mass Media. *REiLA : Journal of Research and Innovation in Language*, 1(2), 39–45. <https://doi.org/10.31849/reila.v1i2.2764>
- Said, E. W. (2017). *Kekuasaan, Politik, dan Kebudayaan* (1st ed.; G. Visnawathan, Ed.). Yogyakarta: Narasi.
- Salim, A. (2002). *Perubahan Sosial* (First). Yogyakarta: PT Tiara Wacana.
- Siti Heryani, Arry Purnama, H. (2008). DONALD TRUMP'S IDEOLOGY IN HIS POLITICAL SPEECHES: A CRITICAL DISCOURSE ANALYSIS Siti Heryani, Arry Purnama, Hartono Fakultas Sastra Universitas Alghifari.
- Ulinuha, R., Udasmoro, W., & Wijaya, Y. (2013). Critical discourse analysis: Theory and method in social and literary framework. *Indonesian Journal of Applied Linguistics*, 2(2), 262–274. <https://doi.org/10.17509/ijal.v2i2.170>
- Van Dijk, T. A. (1999). *Critical Discourse Analysis And Conversation Analysis*. *Discourse & Society*, 10(4), 459–460. <https://doi.org/10.1177/0957926599010004001>
- Wodak, R., & Meyer, M. (2011). *Methods of Critical Discourse Analysis*. In *Methods of Critical Discourse Analysis*. <https://doi.org/10.4135/9780857028020>

Nationality Discursive of Hamzanwadi: A Socio-Cognitive Critical Discourse Analysis (CDA) Perspective of Teun A. Van Dijk

ORIGINALITY REPORT

6%

SIMILARITY INDEX

5%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1	eprints.hamzanwadi.ac.id Internet Source	2%
2	bircu-journal.com Internet Source	1%
3	ejournal.insuriponorogo.ac.id Internet Source	1%
4	Submitted to University of Newcastle upon Tyne Student Paper	1%
5	journal.ipm2kpe.or.id Internet Source	<1%
6	Submitted to Universitas Muhammadiyah Sumatera Utara Student Paper	<1%
7	id.123dok.com Internet Source	<1%
8	al-irsyad.kuis.edu.my Internet Source	<1%

9

kjie.ppj.unp.ac.id

Internet Source

<1 %

10

Carter, David J., and Anahita Rashidi. "East Meets West : Integrating Psychotherapy Approaches for Muslim Women", *Holistic Nursing Practice*, 2004.

Publication

<1 %

11

repository.uin-malang.ac.id

Internet Source

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On