

Perspectives on The Monopoly of Religiosity in Novel Tuhan Maha Asyik 2 By Sujiwo Tejo and Dr. Muhammad Nursamad Kamba

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ABSTRACT

This analysis aims to describe and explain forms of monopoly religiosity using micro, meso, and macro text analysis of Norman Fairclough's critical discourse model in the novel Tuhan Maha Asyik 2 by Sujiwo Tejo and DR. Muhammad Nursamad Kamba. This analysis uses a descriptive-analytical method with the object of research in the form of the power of certain groups over religion in the novel Tuhan Maha Asyik 2. The data collection technique in this analysis is documentation. The technique used to analyze the data using the flow model (flow model) Miles and Huberman. The source of the data used comes from the text of the novel Tuhan Maha Asyik 2 by Sujiwo Tejo and DR. Muhammad Nursamad Kamba 366 pages thick. The results of the analysis from the micro, meso, and macro levels show that there are forms of the monopoly of religiosity that are perpetuated by certain groups in society that require personal interests under the guise of religion. Certain groups monopolize religion, then God is ridden to legitimize political desires under the guise of religion, armed with the puncture of words on the pulpit. These sad messages were presented by Sujiwo Tejo and Dr Muhammad Nursamad Kamba in the sequel Tuhan Maha Asyik 2.

1. Introduction

Literature is one of the media used in communication. Literature can be understood more than just language and words. All of its advantages can only be revealed and interpreted through language (Ningsih, 2018: 47). Literary work is a form and result of creative artwork whose objects are humans and their lives. The contents of literary works will not be separated from humans and their lives. That way, literary works must also have good educational value because they are the thoughts and feelings of the author that will be enjoyed by readers (Semi, 1993: 8). Considering its values, literary works are part of a discourse that requires language codes and it is important to criticize its meaning. Through literature, ideology is produced, consumed and distributed.

Currently, the productivity of literary works is not only inspired as a mere entertainment medium. The birth of literary works was accompanied by issues of life that began to develop. Novels are one of the genres of literary works that are in great demand as well as ridden with issues of life in each narrative. Novels become an intermediary medium for the owners of ideas with the general public who are the target of thought doctrine. Not infrequently, the novel is also a way of opening various views about the turmoil and turmoil that exists in society. The emergence of literary works, especially novels, also provides an important role for education in Indonesia. For example, religious novels, in which there are requirements for moral messages that are able to provide values for the readers. To understand a novel, the reader must be able to examine the use of language in it. For this reason, science is needed to examine more deeply how and what the author's intention was to create the novel (Andriani, 2019: 134).

One approach used to examine the use of language in a discourse (in this case a novel) is to use Critical Discourse Analysis (AWK). This is in accordance with the opinion of Darma (2009: 49) which states that critical discourse analysis is an attempt (decomposition) to provide an explanation of a text (social reality) from a person or dominant group whose tendency to have

certain goals to achieve the desired goal. Littlejohn also emphasized (in Sobur, 2004: 49) that discourse analysis does not treat the compiler as an end in itself-, but aims to find function and meaning. In critical discourse analysis theory, discourse analysis is not only seen as a study of language but is also an attempt to reveal the hidden intentions of the subject who put forward a statement. In its application, critical discourse analysis uses language in a text to be analyzed, but language analysis, in this case, looks at language from linguistic aspects and relates language to context.

The revelation of the religion behind the text is the main task in this critical discourse analysis. To see how language users carry certain religious values, a thorough analysis is needed. Therefore, the analysis must be focused on how language is formed and formed from social relations and certain social contexts. Fairclough (in Darma, 2009: 55) explains that discourse analysis can be seen in terms of text. The focus of Fairclough's discourse analysis model is to see language as a practice of power. In line with the focus of attention, the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba contains the practices of power in the form of a monopoly of religiosity so that it has an impact on religious doctrines and pros and cons in society. The text is analyzed linguistically by looking at the vocabulary, semantics or meaning, and sentence structure presented in the novel.

2. Literature Review

Critical discourse analysis is an analysis whose use is intended to analyze language using a critical language paradigm. Critical discourse analysis sees discourse as a phenomenon of language texts, so it is often seen as an opposition to descriptive discourse analysis. In critical discourse analysis, discourse is not only understood as a study of language. Although in the study of critical discourse analysis, using language in the text to be analyzed. The results to be obtained are not to get an overview of the linguistic aspect but to be able to connect with the context (Darma, 2014: 99-100). In this case, critical discourse analysis studies can help understand language in its use because language is not only useful as a communication tool. Through language, everyone can produce meaning in social life.

Language is the most important factor in critical discourse analysis because language can know how language can be used to see the inequality that is happening in society. Quoting from Fairclough and Wodak, critical discourse analysis seeks to explore how language is used by social groups (Airport, 2015: 29). To be able to understand fundamentally about critical discourse analysis, discourse is not to be understood solely as an object of language study. Critical discourse analysis can be used to find out social practices through the use of language and writing. Language also has a role as a tool for identification and a means for social control. Therefore, language is a prerequisite for developing social practices.

Norman Fairclough tries to create a discourse analysis model that contributes to social and cultural analysis so that he tries to combine the tradition of textual analysis with the wider context of society. The model proposed by Fairclough is often referred to as the social change model. This is because Fairclough combines discourse analysis based on linguistics, social and political thought, which is then combined in social change (Eriyanto, 2017: 305-306).

Fairclough's discourse analysis focuses on language. According to him, language is used to reflect something. Fairclough takes into account the semiotic process for compiling critical discourse analysis. He divides discourse analysis into 3 dimensions: text that refers to writing and is analyzed linguistically by paying attention to vocabulary, semantics, and sentences. Discourse is a dimension related to the process of production and consumption of texts. This level focuses on the way in which text writers take existing discourses and genres. The sociocultural dimension which is a dimension related to the context outside the text, understanding of the intertextual begins to enter this dimension, meaning that there are social events in which the text is formed.

Fairclough (1995:28-32) and Wodak (2001:5) state that discourse is the use of language that appears in social practice, while discourse analysis is about how texts work/function in socio-cultural practice. This form of discourse analysis that involves social phenomena in the use of language is known as critical discourse analysis. In this case, Fairclough views discourse as a social interaction that is revealed through the use of language. The aspects studied include the form, structure, and organization of the text starting from the lowest level of phonology (phonemes), grammar (morphemes, words, phrases, clauses, and sentences), lexicon (vocabulary), to higher levels such as system change of conversation, argumentation structure, and types of activities (Setiawan and Yustus, 2016: 173).

Fairclough (1995:57-62) developed a three-dimensional framework for studying discourse, namely the dimensions of text analysis (oral or written), the dimensions of discourse practice analysis (the process of text production, distribution and use), and the dimensions of analysis of discursive events as examples of sociocultural practice. Specifically, he maps these three dimensions into micro, meso, and macro levels of interpretation. At the micro-level, the analysis focuses on the level of text syntax, metaphorical structure, and certain rhetorical devices. At the meso level, what is involved in the production of the text

(who, when, where) and its use, focusing on how the power relations apply in the text. At the macro level, analysis is associated with intertextual understanding, namely trying to relate social phenomena that affect the text being studied. This paradigm will be used as the theoretical basis in this analysis to analyze the forms of power and monopoly of religiosity in the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba.

Fairclough states that linguistic phenomena are social in that whenever people speak or listen or write or read, they do so in socially determined ways and have social effects (2001: 19). At the same time, the sociolinguistic phenomenon occurs because the language used in a social context does not only reflect or express social conditions and practices, but the language used is part of the social condition itself (Fairclough, 2001:19). Therefore, analysis at the meso and macro levels is needed fully to articulate the meaning in the text.

Discourse analysis in the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba will involve three dimensions as previously described in the Fairclough model. By using this discourse analysis approach, the texts in the novel *Tuhan Maha Asyik 2* will be dissected and analyzed for micro, meso, and macro elements to determine the forms of power that monopolize religiosity. Novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba is a requirement for a religious element because it maps out various views and different perspectives on power in religion. It can be seen clearly that the author's goal is to open the eyes and hearts of readers in understanding, inspiring, and believing in religion. There are too many forms of doctrine that are actually not in accordance with religious instructions and have been entrenched in the minds of the wider community. In addition, this novel also explains a lot about the breadth and depth of the scope of religious authorities to control the audience for their own personal or group goals.

Religion, which should be a guide and guide for life, is now increasingly being abused by certain groups and results in the division of groups and religious communities. This novel invites readers to be wise in religion and not to sacrifice the public interest and the people. Considering that religion is a vital thing and very fatal if it is deflected, persuasive narratives aimed at influencing and opening the eyes of readers are encouraged, one of which is through this novel *Tuhan Maha Asyik 2*.

3. Methodology

The type of analysis used is descriptive-analytic qualitative. This descriptive qualitative method is used to describe and analyze the forms of monopoly religiosity that appear in the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba by using Fairclough's critical discourse analysis model. This method was chosen to describe and describe the forms of monopoly religiosity carried out by religious stakeholders in the novel *Tuhan Maha Asyik 2*. Fairclough's critical discourse analysis model on the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba is divided into three dimensions: micro, meso, and macro dimensions.

Analysis at the meso level of discourse practice focuses on the areas of text production and consumption. The text is formed because of a discursive practice that will determine how the text is formed. At this level of analysis, there is a hidden power contained in the text (Fairclough, 2001: 41). The hidden power implies the hidden point of view of the producer (text maker) on a particular topic being discussed which will then influence the point of view of the consumer (audience). Meanwhile, macro analysis or sociocultural practice is based on the assumption that the social context outside the text affects how the discourse appears in the text. This analysis determines how the text is produced and understood. Macro analysis determines the text indirectly and is mediated by the practice of discourse. The mediation includes two things, namely, how the text is produced and how the text is received and consumed.

The data collection technique in this analysis is the library technique. This technique uses written sources to obtain data. The data analysis technique used in this analysis is a descriptive technique. Discourse analysis focuses on how text is produced and consumed. In this analysis, the production of the text comes from the authors of the novel *Tuhan Maha Asyik 2*, namely Sujiwo Tejo and DR. Muhammad Nursamad Kamba. Meanwhile, the consumption of the text is seen from the reviews of novels in the media and the responses of readers.

4. Results and Discussion

4.1 The Monopoly of Religiosity in God's Most Fun Novel 2: Micro Level

The micro level is related to linguistic analysis in a literary work. The micro level in the novel *Tuhan Maha Asyik 2* is a metaphor, hyperbole, personification, simile, and synecdoche totem pro parte. Here are the quotes and their descriptions.

4.1.1 Representation of Metaphor Figures Used in Language

The use of the metaphorical figure of speech in a literary work can make the words look more alive and interesting to read. Metaphors use analogies or parables for two different things. In addition, the use of metaphorical language style can also make

a writer's concepts and ideas easier to understand by readers or even make complex expressions of thought easier to understand. With the presence of metaphorical figures of speech, readers can enjoy the literary works they read and gain new knowledge about the writing of sentences in the literary work. Some of the metaphorical figures used in the novel Tuhan Maha Asyik 2 are as follows.

- (1) Because they have been imprisoned for so long in the so-called mainstream "giant aquarium", humans do not realize how much dependence on God may have been exploited by religious authorities – who always speak and set their rules in the name of God... (Tejo & Nursamad Kamba, p. 75)

The quote contains figurative words in the form of being imprisoned in a "giant aquarium". The meaning of these words is not being imprisoned in a large or gigantic aquarium, but being forced to be restrained in a situation which is then described further, namely the mainstream condition. The use of this analogy is raised to build an understanding of being imprisoned in a more concrete situation in the reader. The quote can explain the author's intention regarding the unconsciousness and powerlessness of human beings who have so far depended on God, but on the other hand, all the rules that bind and act in the name of God are the products of exploitation by religious authorities. They have their own goals and objectives so that they sacrifice the people and the wider community. Under the guise of religion, people are more easily fooled and influenced so that they submit to what a few people want, in this case the religious authorities.

- (2) ... Problems only arise if we remain imprisoned by the mainstream and assume that religion is the rules of religious authorities, even though we know that these rules can only be interpreted as mere interpretations. (Tejo & Nursamad Kamba, p. 76)

The quote also contains figurative words in the form of being imprisoned by the mainstream. This figurative interpretation is the same, namely the condition of being forced to hold on to a certain situation and situation. In the quote, it is clear that the author intends to open the eyes of the reader in inspiring religious rules. The author shows the symptoms that the regulations that complicate the lives of religious people today may be just the interpretation of the authorities who have mere motives.

The use of this metaphor is intended so that the reader can understand the author's intent more easily. The analogies used will lead the reader's knowledge and understanding in interpreting the existing social phenomena. The author has criticized a lot of the dominant power of religious stakeholders. This is due to the increasing prevalence of abuse of religious authority. By emphasizing the interpretation of the arguments, people are forced to follow a series of rules that are binding on the system. In fact, in reality, religion is not present as a binding rule but as a guide to life that humans definitely need. Such understandings continue to move off-track as the group of religious authorities gets bigger and stronger. The author wants the reader to realize the follies that have bound him and forced him to be bound.

4.1.2 Representation of hyperbole figure of speech used in language

Hyperbole is a figurative utterance (exaggeration, statement) that is exaggerated (exaggerated) and stated much less (in part) than when it is actually used (the whole). With the use of this figure of speech, the intensity of the meaning of language becomes very strong. Some of the hyperbole figures of speech used in the novel Tuhan Maha Asyik 2 are as follows.

- (3) ... The light that God pours into the heart develops dzauq, a sense of divinity that precedes or accompanies the view of every event that shows the law of cause and effect ... (Tejo & Nursamad Kamba, p. 279)

The quote uses hyperbole figure of speech in the form of light that God pours into the heart. These words are redundant because they cannot be digested with logic. But the author uses it because in this context what is described is God with all His power. The author tries to explain what it means that God has facilitated awareness and sanity in every human being to think clearly and wisely in every step. Every action that humans do has a significant causal relationship. Thus, before doing anything, it is advisable to think carefully first.

Sometimes, hyperbole is used in the text to emphasize something that cannot be clearly defined. Likewise, in the use of this figure of speech. The concept of "The light that God pours into the heart grows dzauq ..." may have a very broad meaning. So, by framing it in the form of a hyperbole figure of speech, the essence is more easily captured by the reader. The author tries to highlight the current human behavior system, which often takes action without thinking about the causes and consequences that will arise in the future. In fact, all the actions that we start will surely reap the results in the future. The author wants us all to believe and understand that we will also reap in time whatever we sow. So, it is best to be a human being who is wise from the time he thinks before he acts.

4.1.3 Representation of Personification Figures Used in Language

Personification is another category of the figure of speech or figurative language. Inanimate objects are made as if they can act, think, and so on like humans. The personification figure of speech can make the reader deeper into the various images depicted in the story. Some of the personification figures of speech used in the novel *Tuhan Maha Asyik 2* are as follows.

- (4) ... Religion should not be adhered to, but "breeding" and "spiriting" ... (Tejo & Nursamad Kamba, p. 26)

In this quote, the personification figure of speech in the form of religion should not be embraced but embodied and inspired. Religion seems to be a living thing that can be cared for and inspired, even though religion is a person's belief and ideology. The use of this figure of speech represents religion having human-like attitudes that can bring up the image of the reader's feelings and thoughts and minds. With this image, the author tries to tell that religion must be understood deeply. The shallowness of religious understanding will give birth to people who are provocative and easily ridden by other groups.

- (5) The reading of the scriptures should be freed from the limitations of the meaning of words. Because, God can "trap" humans by using words that humans commonly use... (Tejo & Nursamad Kamba, p. 188)

The quote uses a personification figure of speech in the form of God trapping. In this quote, the author also uses terms that are closely related to human behavior which are used to describe the deep relationship between the servant and his Lord. God is believed to exist, but the storytelling in this novel uses a lot of verbs in the form of behavior commonly possessed by humans, such as trapping. This is so that the reader can easily describe the meaning of God's presence and its interactions. The author tries to voice his views on fanaticism, which is limited to the meaning of words in religion. Today more and more groups claim to be fluent in the religious field and finally provide interpretations and meanings based on only one point of view. This of course results in discrimination from other groups who may have different views. This kind of situation is very sensitive and triggers turmoil in other groups.

- (6) The assumption becomes strong because of the impression in the scriptures that the universe is "subjected" to human interests... (Tejo & Nursamad Kamba, p. 212)

The quote uses a personification figure of speech in the form of the universe being subjugated to human interests. The universe is imaged as if it has human-like properties and can be subdued or made obedient to human interests. The author deliberately uses this figure of speech to animate or animate the universe to evoke an image of feeling in the readers' minds. This figure of speech can make readers aware that humans should have manners and wise behavior so that they do not bring each other down or even harm others. All motives that only refer to the interests of one group and bring down other groups are a form of deviation from the basic meaning of religious people.

The use of this personification figure of speech can evoke an image in the reader to easily understand the problems that the author is trying to highlight. The image generator element in a text greatly supports the imagination and the reader's ability to interpret each narrative. Apart from being an image generator, its function is also to represent inanimate objects as if participating in a protest and feeling all the social turmoil that exists so that humans understand the protest.

4.1.4 Representation of Simile Figures Used in Language

Simile is a figure of speech that uses direct comparative words to express something else. Simile performs comparisons explicitly (directly) by using indicating conjunctions such as: like, like, like, like, like, like, and others. The simile figure of speech can make it easier for readers to understand the parables described by the author clearly. Some of the simile figures used in novel *Tuhan Maha Asyik 2* are as follows.

- (7) Because, the desire for power blocks the opportunity for divine love to enter the heart-like the sun's rays that are blocked by dark clouds, by buildings, roofs, and trees. (Tejo & Nursamad Kamba, p. 156)

The quote contains simile because it uses the word parable in the form of "like". The author explains the desire for human power related to religion and faith which ultimately closes the opportunity for a deeper love relationship between God and his servant. It is likened to sunlight that is blocked by dark clouds, buildings, roofs, and trees. This parable will make it easier for the reader to understand the author's intent. As we know, the desires and passions that arise in humans can change the way of thinking, speaking, and even acting. Humans are given the mind to be able to limit and control themselves. If humans cannot imprison these symptoms, religion is just nonsense that will evaporate in the air. Religious talk will only become paradoxes.

The writer uses this figure of speech to make a statement with a comparison. Usually, readers will find it easier to understand the intended message if there are comparative sentences in a statement. In this case, the use of simile is used to help describe one thing by comparing it with other things that may seem unrelated.

4.1.5 Representation of the Synecdoche Totem Pro Parte Sage Used in Language

Synecdoche figure of speech is a style of language that uses part of a thing to express all of those parts (*pars pro toto*) or uses all parts to state some of it (*totum pro parte/totem pro parte*). Some of the synecdoche totem pro parte figures of speech used in the novel *Tuhan Maha Asyik 2* are as follows.

- (8) However, the divinity dimension of the soul, in Dr. Mustafa Mahmud, does not refer to the personification of the "figure" formulated by religious authorities, but the Absolute who imaged Himself as "universal reason"-which in the Sufi view is referred to as the third level of the presence or *tajalli* of God. (Tejo & Nursamad Kamba, p. 42)

In the quote, there is a synecdoche totem pro parte figure of speech to mention religious authorities. Actually, not all religious authorities in this world, but only some of them. One of the reasons for mentioning all sections to state a section is that there are several religious authorities who personify God as a "figure" and become a view inspired by many people, as explained in the story quote.

- (9) The traditional interpreters of religion call it the angel of record of deeds, but God insists: "Now, it is enough for your own soul to be counted." (Tejo & Nursamad Kamba, p. 46)

The quote also contains a synecdoche totem pro parte figure of speech to mention the interpreters of traditional religions. This condition is also the same: the mention of all parts refers to a part, namely the interpreters of traditional religion. In fact, not all interpreters of traditional religion interpret this, but once again the results of their interpretation are widely used as references. Thus, other interpreters seem to participate.

- (10) The taklim assemblies continue to teach the procedures for ablution, prayer, zakat, fasting, pilgrimage, and other rituals... (Tejo & Nursamad Kamba, p. 62)

The quote contains a synecdoche totem pro parte figure of speech in the form of mentioning taklim assemblies. This is also the same as the previous quotations that in fact not all assemblies of taklim carry out the teachings as described in the quotation. However, most taklim assemblies do this and then indoctrinate people's minds that the taklim assembly must teach the procedures for ablution, prayer, zakat, and so on.

- (11) In general, religious preachers rely on interpretations of God's promises to His people to encourage people to do good, so that the logic becomes transactional... (Tejo & Nursamad Kamba, p. 285)

The quote contains a synecdoche totem pro parte figure of speech in the form of mentioning religious lecturers. It is said so because in general, religious preachers only rely on interpretations of God's promises to His people. Although in fact there are also religious preachers who are not like that. However, this has already been embedded in the minds of the wider community.

From the micro-level, it can be concluded that the dominant figure of speech in this novel is the synecdok totem pro parte figure of speech. The function of this figure of speech is used to generalize so that not only one or two parties are discussed. This figure of speech strongly influences the reader in the form of a general understanding that in reality, there are still many religious authorities in the surrounding environment who do not act with conscience. Because the temperament and the actions taken are not directly proportional, the religious authorities are criticized explicitly by the author in this novel. The results of the author's observations and thoughts are then written in the form of narratives whose function is to make the reader aware of every religious rule made by religious stakeholders. The turning point of this novel's narrative is to make the reader aware of not believing what religious authorities are heralding, who always frame every personal motive with religion and divinity.

4.2 The Monopoly of Religiosity in God's Maha Asyik Novel 2: Meso Level

At the meso level, things must be considered related to the references used in literary works. Every text is always seen as intertextuality and interdiscursivity with other texts. Intertextuality is texts that are often used as references by subjects (characters or authors) in literary works. Some of the meso levels contained in the novel *Tuhan Maha Asyik 2* are as follows.

4.2.1 Intertextuality Used in Novel Tuhan Maha Asyik 2

Intertextuality is texts that are often used as references by subjects (characters or authors) in literary works. Some levels of meso intertextuality contained in the novel Tuhan Maha Asyik 2 are as follows.

- (12) "The spirit is the source of good, the soul is the source of evil. Reason is the army of the spirit, lust is the army of the soul. God's guidance is spirit ammunition, God's abandonment is soul ammunition. As for the heart, it will follow which one is won," wrote al-Junaid al-Baghdadi. (Tejo & Nursamad Kamba, p. 47)

(13)

The quote includes intertextuality by quoting directly from the writings of al-Junaid al-Baghdadi which explains the spirit, God, and science. By referring to someone's writing, what the author explains becomes more clear and real. Moreover, if the referenced writing is the writing of an important figure. Readers will enjoy it as additional knowledge, not just reading for entertainment. The author describes his views reinforced by references which indicate that no matter how heavy the inner war, must be won in good thinking considering the estuary of diversity is goodness.

- (14) ... Theoretically, the Sufi view of the formation of cells-which in His various written verses, God asserts, "We do not persecute them but they persecute themselves." God's recommendations are not orders in the legal sense, but instructions and guidelines like a product manual from a factory... (Tejo & Nursamad Kamba, p. 173)

The quote contains intertextuality by referring to the text in the scriptures. As we know that all religions that are permitted in Indonesia have their respective holy books that serve as guidelines for their people. The author extracts a statement that comes from the scriptures and we all believe that the statement conveyed is a fact. The quote highlights the nature of divinity, namely as guidelines and instructions needed by humans. God or religion is not a complicated thing with all the rules that bind. If human understanding is still in the range of religion as a rule, then that human will lead a life with unreasonable attachments.

- (15) Possibly, al-Ghazali (d. 1111 AD) best explained the relationship of the law of cause and effect with the power of God. He delivered a sharp critique of the peripatetic philosophers, who put full faith in the law of cause and effect, as if every effect just happened because of a cause alone. In his work, Tahafut al Falasifah, he accuses these philosophers of being infidels, because they do not give space at all to the role of God's power. (Tejo & Nursamad Kamba, p. 276)

The quote also contains intertextuality because it refers to the works of al-Ghazali, namely Tahafut al Falasifah and al Munqidz Min al Dlalal. By showing the reference source, the author presents the concrete forms of the basic thoughts outlined in his writing. Thus, the reader can examine more deeply the basic concepts of the author regarding the things he conveys. The quote explains the criticism of the peripatetic philosopher who puts full trust in the law of cause and effect only so that it does not give any room at all for the role of God's power. This kind of view will be followed by other people of society and has indirectly rejected many of its adherents. The contribution of religious leaders, in this case, the participation of philosophers, is very dominant and can be a reflection of their group.

4.2.2 Intertekscursivity Used in Novel Tuhan Maha Asyik 2

Interdiscursivity are words expressed by other people, which are referred to by the subject (character or author). Some levels of meso interdiscursivity contained in the novel Tuhan Maha Asyik 2 are as follows.

- (16) As in the view of paripatetic philosophers, before creating the universal mind, al 'aql al kulli', God first created al nafs al kulli-the universal soul-as a vessel. However, the divinity dimension of the soul, in Dr. Mustafa Mahmud, does not refer to the personification of the "figure" formulated by religious authorities, but the Absolute who imaged Himself as "universal reason"-which in the Sufi view is referred to as the third level of the presence or tajalli of God. (Tejo & Nursamad Kamba, p. 42)

The quote includes interdiscursivity by referring to other people's words. In this quote, the reference content is slightly different from the previous one, which contains the divinity of the soul. The author still refers to Dr. Mustafa as an expert for the discussion of other topics, but still related. In fact, these kind of referrals are perfectly legal, as long as the person being referred has a fairly good ability in the field he refers to. For example, as in the reference of this text, namely to Dr. Mustafa is a biologist as well as a doctor and apparently understands religion as well.

- (17) ... In this context, it is not surprising that the rabbis say that at Mount Sinai, every Israelite who stands at the foot of the hill will experience God in a different way, in accordance with the unique characteristics of

each person.... Traditional interpreters of religion call it the angel of account of deeds, but God insists: "Now it is enough for your own soul to be the count." (Tejo & Nursamad Kamba, p. 46)

The quote contains interdiscursivity in the form of references from interpreters of traditional religions who say about angels who record deeds and God's words which explain that whatever a human being does, it is enough for his own soul to be counted. The author raised the reference to these words to explain that the true recorder of the practice is ourselves. We as humans do and we as humans ourselves are aware of, acknowledge, and record everything. This reference emphasizes that all good and bad deeds are the personal responsibility of each to God.

(18) According to religion, this unified whole is called monotheism or unity with God... Religion teaches how the soul can maintain its integrity by integrating all its activities through monotheism. Perhaps, monotheism is not a theological concept, but it could be a standard set by God for the integrity of the soul. Thus the Sufis understand the relationship of spirit, soul, and heart (conscience). (Tejo & Nursamad Kamba, p. 47)

The quote also includes discursiveness by referring to the words of the Sufis. Sufis are considered to be people who understand more about religion and many of their views are used as ideology and guidance for society. In this case, the author deliberately refers to Sufi opinions to explain various religious concepts to the reader. By referring to the words of trusted figures, in this case, the Sufis, the information described by the author in literary works becomes concrete and can be accounted for.

(19) The prominent Egyptian figure of the 19/20 century, Muhammad Abduh, suggested that the approach of religious indoctrination be prohibited, let alone taqlid to him... (Tejo & Nursamad Kamba, p. 263)

The quote also contains interdiscursivity by referring to a Muslim figure from Egypt named Muhammad Abduh who suggested prohibiting the approach of religious indoctrination. The author refers to these words to show clearly to the reader by explicitly prohibiting all forms of religious indoctrination. Of course, bringing up references to these words will add to the image of feelings for the reader so that they can participate in feeling the sadness experienced by Muhammad Abduh at that time.

(20) As Mawlana Rumi said: "Whatever humans do is still oriented to God, whether consciously or not, but it will become more ideal if realized" ... (Tejo & Nursamad Kamba, p. 75)

The quote is a discursivity by referring to the words of Mawlana Rumi which explains that orientation to God would be better if realized. Thus, all forms of worship that are returned to God will reassure the hearts and minds of humans. Being aware of God's orientation will grow broad laughter and patience in every human being.

(21) The attitude of transactional diversity, which is like belief in magicians, has been criticized by al-Ghazali since the 12th century. According to al-Ghazali, transactional diversity contains fragile beliefs... (Tejo & Nursamad Kamba, p. 87)

The quote also includes interdiscursivity because it refers to the words of a character, namely Al-Ghazali. The author refers to Al-Ghazali's words because he believes that Al-Ghazali's argument related to religious attitudes should not be in the form of transactional so that the essence of religion can be truly inspired. In addition, the author's reference is intended to confirm the views expressed so that they are more concrete and reliable.

At the meso level, it can be concluded that the use of intertextuality and interdiscursiveness greatly supports the author's opinion because it can affect the level of reader confidence in the written statement. The author critiques the doctrine, ideology, and monopoly of religiosity carried out by religious groups by bringing up statements that are strengthened by quotations. This will have an impact on the reader's experience so that they will agree with the opinions and statements echoed by the author. Reference quotes and evidence from prominent figures as well as relevant texts are very supportive of whether or not the reader accepts the author's statement.

4.3 The Monopoly of Religiosity in God's Maha Asyik Novel 2: Macro Level

The macro level or social practice describes the power and practices exercised by a person. Every action has an ideological and power content. Some of the macro levels contained in novel Tuhan Maha Asyik 2 are as follows.

4.3.1 Ideology in the Context Used in the Novel Tuhan Maha Asyik 2

Ideology is something that is believed by someone to take action (in literary analysis, see what is the motive of a character to take an action). Some of the ideologies in the context used in novel Tuhan Maha Asyik 2 are as follows.

- (22) Every unity contains enjoyment and productivity in every thing or field. Religion can only be enjoyed if it is one with it, or one in it... (Tejo & Nursamad Kamba, p. 26).

The quote contains religious ideology. The author explains the perspective of the character who interprets religion as a unity that contains enjoyment. A religious person will be able to understand the essence of religion if it is integrated with the religion he adheres to. With this unity, a person will be more determined to walk in life with joy.

- (23) Religion exists because humans need guidance to help them carry out their duties according to the roles they carry on earth... (Tejo & Nursamad Kamba, p. 27)

The quote also contains religious ideology. Characters have a strong grip and view on the essence of religion, namely as a guide to carry out tasks according to the roles they carry in the world. The character believes that being religious is the same as doing good and being responsible for what is done according to his abilities and capacities.

- (24) Religion becomes isolated from the reality of life, perhaps because of the religious perspective on life: That anything that has nothing to do with the belief system and worship is not categorized as part of religion... (Tejo & Nursamad Kamba, p. 28- 29)

The quote contains religious ideology. The figure believes that religion will be alienated from life on earth if the perspective of understanding religion sees that everything that exists on this earth, if it has nothing to do with the system of faith and worship, cannot be called religion. If someone believes in this kind of thinking, it is clear that many people will neglect their duties and obligations as social beings because everyone focuses on worshipping individually and gives birth to individualistic worship.

- (25) The notion of religion as "a system of rules of faith and worship" is less relevant to belief in the Absolute God. This is because God absolutely wants no formulation of concepts or perceptions about God. Perceptions and conceptions of God eliminate His absoluteness. This is related to the characteristics of perception and conception that cannot be separated from space and time. (Tejo & Nursamad Kamba, p. 30)

The quote contains religious ideology as well. If the character has the view that religion is only a system of rules of faith and worship, then this concept will eliminate the absoluteness of God. The author presents this view to open insight that religious faith is not only limited to the system of rules regarding faith itself and worship.

- (26) If the belief system is interpreted as a theological conception of God, a person can be religious but may actually be godless. Because, the god who is conceptualized is no longer a god, but a personification figure engineered by reason into a theological concept. (Tejo & Nursamad Kamba, p. 30)

The quote contains religious ideology. The understanding of faith is not appropriate if it is only interpreted as a theological conception of God. The author raises this view in the form of an explanation so that the reader understands that the theological conception of God will see a person may be religious but not God.

- (27) No matter how much mankind tends to express their religion, it will never cause problems for themselves and their society if religion is a divine situation that demands goodness. Because, making yourself guided to goodness is the authenticity of yourself. (Tejo & Nursamad Kamba, p. 32)

The quote is an ideology about goodness. Characters believe in being good at controlling themselves by not causing problems for themselves and society. By doing good, then someone has implemented religious principles.

- (28) ... Doing that picture of goodness, if you borrow the three Confucian principles, means having Zhi (wisdom), Ren (universal love), and Yong (courage). The view of divinity which only relies on the theological concept may have led religions to structural formalism-which builds exclusive group identity for power, not an image of goodness. (Tejo & Nursamad Kamba, p. 56)

The quote is a Confucian ideology or principle. The author presents these three principles to explain the view of God more clearly that only relies on theological concepts. The impact is to lead religions to structural formalism that builds ruling groups, not for acts of kindness.

- (29) ... Religious teachings can become complicated when the heart is covered with lust and filled with the desires of momentary interests, especially if accompanied by a third party who "rides" on certain interests - for example with an agenda to gain power ... (Tejo & Nursamad Kamba, p. 57)

The quote contains a religious ideology that is believed by the character. The author explains the views of figures who understand religious teachings will be complicated if they are shrouded in lust. A person may stop believing because he is not aware that he is being filled with the desires of momentary interests.

- (30) It is very important to believe in religion. However, sometimes people do not realize that in their religious activities they may even be godless. That happens when they are preoccupied with the formulation of standard rules of faith and worship. Even though these formulations may not come from God directly, but are interpretations of God's words. And this is where the problem of religion can become: When religious people are busy interpreting the words and forget to believe in God. (Tejo & Nursamad Kamba, p. 59)

The quote also contains religious ideology. The author views that religious activities are not only limited to the formulation of the rules of faith and worship that apply. If religious understanding is limited to that, there will be many misguided interpretations. The author also explains that it could be that what most people understand from God's word is not the original intention of God because it has gone through many people's interpretations.

- (31) Religion is not necessarily the same as God. If religion is a system of rules of faith and worship, then the system of rules of faith is preoccupied with those rules. Whereas God is Absolute Goodness, which can neither be perceived nor conceived. He can only be reflected in good deeds. (Tejo & Nursamad Kamba, p. 59)

The quote also contains religious ideology. The author believes that religious conceptions are not only limited to the rules of faith and worship, but cannot be conceptualized because God is Absolute and can only be reflected in essential good deeds.

- (32) It is true that the central axis of religion is God. However, it does not mean that God wants His servants to fight for God's rights. It could be that what God recommends is to fight for the rights of neglected servants. This means that God can forgive mistakes and mistakes related to God's rights, but not forgive someone's mistakes to his fellow brothers, as long as his brother does not forgive. (Tejo & Nursamad Kamba, p. 60)

The quote is an ideology of divinity. The author explains his view that faith can be interpreted by prioritizing human life and needs as social beings, not only human relationship with God directly. The author tries to convey his ideas about caring for the surrounding environment and society as well as a form of religion and faith in God.

- (33) Building a ummah is not only by rituals of worship but also by hard work in realizing independence, justice, wisdom, honesty, and love. Hard work is the meaning of worship without ritual or ceremony. This can only be realized if it does not idolize the language of words. (Tejo & Nursamad Kamba, p. 63)

The quote contains the ideology of worship. The author explains his understanding of the development of the people not only by rituals of worship alone, but by hard work doing all forms of goodness. That hard work can be interpreted as a form of worship.

- (34) Religion may need to be freed from traditional dogmas and theological conceptions, in order to understand science. These dogmas may actually prevent humans from recognizing the actual activity of God in each child. This means not subjecting religion to the interests of science, but returning religion to its original authenticity before being interpreted by religious authorities. (Tejo & Nursamad Kamba, p. 72)

The quote contains religious ideology as well. The author explains that religion needs to be freed from traditional dogmas and theological conceptions in order to understand science. The author wants to convey his message to the readers that religion should be freed from other interests that have always been in the name of God.

- (35) The main principle in every religious teaching is belief. However, the belief in question is not just a theological conception of God but also a belief in oneself that creates self-confidence. Confidence is capital. Humanity can only move forward in carrying out its task and role in building civilization on earth if the self can only be obtained from faith, which is the totality of intellectual, psychic, and spiritual experience. (Tejo & Nursamad Kamba, p. 88)

The quote contains the ideology of belief as a religious principle. The author tries to explain that human belief and confidence in God are very important because it becomes the main capital to uphold religious truth. Talking about belief and faith must also be separated from the theological concept of God because it will cloud our faith in the Absolute.

- (36) Religion even asserts that the affairs of heaven in the hereafter are the prerogative of God. No one guarantees, not even the prophet. The failure of the Ummah to achieve the standard of quality of life outlined in the prophetic treatise is caused by the disorientation of the beliefs they have built. Disorientation born from the assumption that God benefits from the devotion of His servants. Religious rituals are not for God, but for man himself, so that his belief in God produces confidence in himself. On a

regular basis, belief in oneself then leads to self-confidence in participating in building civilization. This is the regularity. This is the layout for it. This is the miracle. (Tejo & Nursamad Kamba, p. 90)

The quote includes religious ideology. The author believes that the affairs of heaven in the afterlife are God's prerogative rights. However, nowadays, almost all humans measure a person's behavior with heaven and hell. In fact, essentially, humans do not know the exact measurements of heaven and hell if this kind of view is allowed to go wild and erode the belief that religion is not just a transactional thing.

- (37) The institutionalization of religious authority-with the definition of religion as a system of rules of faith and worship-oriented to the absolute degradation of God's words into a human tendency. Human laws were sacred and religious authorities took the place of God in their supervision and implementation. It is natural that mankind does not get any guidance from the holy book because it is treated as a human law book. (Tejo & Nursamad Kamba, p. 131)

The quote includes religious ideology. The author tries to explain his views on the essence of religion. Nowadays, the institutionalization of religious authority is increasingly mushrooming with the definition of religion as a system of rules of faith and worship that is oriented towards degrading the absoluteness of God's word. This kind of thing needs to be removed because mankind will not get any guidance from the scriptures because the principles of faith and worship are made as if they were only limited to human laws.

- (38) The orientation of the notion of religion, as a system of rules of faith and worship formulated by religious authorities, is only limited to forming social groups, so that they are not different from other social groups. However, religious groups act in the name of God in their movements and propaganda. In fact, God should be present or presented in the form of the common good. (Tejo & Nursamad Kamba, p. 174)

The quote includes religious ideology as well. The author tries to present his view of religious authority which is only a system of rules for faith and worship. All groups echo and in the name of divinity, even though the goal is not only to straighten divinity but also to be ridden with other interests. Worse, its main purpose is not to establish religion, but to mislead.

- (39) The theological concept that discourses on divine views using a very limited word-language approach is a real error in the claim to the truth of certain interpretations... (Tejo & Nursamad Kamba, p. 232)
- (40) The theological concept that discourses on the views of God using a very limited language approach is a real error in claiming the truth of certain interpretations. The birth of exclusive religious groups or schools is a logical consequence of these theological concepts. Therein lies the error. If religion comes from God, it must be inclusive. It is impossible for God to be exclusive. (Tejo & Nursamad Kamba, p. 233)

The quote contains ideologies and theological concepts that discourse on the views of God using the language of words and it is very limited. The view of divinity with limited language will lead to error in claiming the truth of certain interpretations. The author tries to invite readers to realize that theological concepts are not always good and right.

4.3.2 Power in the Context Used in the Novel Tuhan Maha Asyik 2

Power is something that a character uses to do something he believes in. Some of the practices of power in the context used in the novel Tuhan Maha Asyik 2 are as follows.

- (41) ... It is ironic that religious groups are actually competing with other community groups in the contestation for power. In fact, religion should be above all community groups, becoming a kind of canvas that protects the whole picture of goodness. (Tejo & Nursamad Kamba, p. 57)
- (42) The existence of religious authorities who tend to institutionalize certain interpretations has violated the "nature" of this divine creation-even though the institutionalization of an interpretation is a logical consequence of understanding religion as a system of rules of faith and worship... (Tejo & Nursamad Kamba, p. 116)

The quote contains an element of power. This power comes from religious groups who compete with other community groups in the context of the struggle for religious power. The author explains that religious authority is abused by certain parties who should serve as an example for the wider community.

- (43) Why is open revelation a problem for religious authorities? Because, for them, religion is a system of rules of faith and worship that is oriented to power, not to goodness-at least to preserve their power. Thus, someone who receives the revelation is assumed to undermine the power they enjoy... From the point of view of religion as power, the difference in interpretation of the two from generation to generation is dangerous. Not so if religion is seen as "a divine situation that leads to goodness". It could be that it is not

a debate on interpretation but rather a kind of endless silent walking meditation to constantly be grateful for God's presence in the midst of his creatures. (Tejo & Nursamad Kamba, p. 145)

The quote is also a form of power exercised by religious authorities. Because they as stakeholders in the public sphere certainly have great support and also have a big share in policy, their goals will be more easily realized. The author raises the cause and effect of dominant power from one party to provide an example of abuse of power in the name of divinity.

- (44) Why mass organizations and religious groups mutually negate each other? Because they are outside the path of love, they build exclusivism to preserve the power of the group. In fact, if they realize the role of religion as a guide and guide to goodness, they will surely support each other because they see how the other party also intends for the same good as God's suggestion... (Tejo & Nursamad Kamba, p. 157)
- (45) Mass organizations and groups need to be made aware of religion's essence: a divine situation that leads to goodness. That way, their role is not to build exclusivism, let alone make religion a vehicle for gaining power and price, but to compete in goodness. Whatever movement we make is solely directed to God. (Tejo & Nursamad Kamba, p. 160)

These quotes are included in the form of power. The author raises the phenomenon of mass organizations and religious groups mutually negating each other, even though both of them are wearing religious hoods. Competition between dominant groups like this is very easy to trigger the division of various groups of society. The author wants to emphasize that such things should not happen because we all have the same divine purpose.

- (46) Those who benefit from the obedience of adherents are the religious authorities. Evidence of this fact is the five types of religious laws, namely obligatory, sunnah, permissible, haram, and makruh. The five laws are not the word of God, nor are they recorded in the scriptures. What is recorded in the scriptures is a suggestion to do something and a suggestion to avoid something. (Tejo & Nursamad Kamba, p. 185)

The quote includes a form of power. The author explains that religious authorities can take advantage of adherent obedience to further their group's goals. The more adherents there are, the bigger the effect.

- (47) There is nothing wrong with humans making religious interpretations. God's messages must indeed be communicated with human language and for that purpose interpretation must be carried out. It does not matter if their own interpretation of religion shapes people. The problem is the hegemony of a group of people who claim the truth in their interpretation, then blame other interpretations... (Tejo & Nursamad Kamba, p. 232)

The quote also includes a form of power. The more interpreters of religion, the easier it is for people to understand religion—however, quite the opposite. More and more religious interpreters will lead to competing groups in society with religious masks. At the macro level, it can be concluded that Sudjiwo Tedjo and DR. Muhammad Nursamad Kamba criticized the monopoly practice of religiosity carried out by religious authorities. They put themselves on the ideology that religion is a form of freedom that cannot be ridden by anyone and for any reason. However, in reality, in society, many organizations in the name of religion actually deviate and abuse their power to perpetuate personal affairs. The author sees that in their hands, religion is playing and causing divisions everywhere.

5. Conclusion

This analysis aims to describe and explain forms of monopoly religiosity using micro, meso, and macro text analysis of Norman Fairclough's critical discourse model in the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba. At the micro level, it can be concluded that the dominant use of the figure of speech in the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba is a pro parte totem synecdoc figure of speech. The function of this figure of speech is used to generalize so that not only one or two parties are discussed. This figure of speech strongly influences the reader in the form of a general understanding that, in reality, there are still many religious authorities in the surrounding environment who do not act with conscience. Because the temperament and the actions taken are not directly proportional, the religious authorities are criticized explicitly by the author in this novel. The results of the author's observations and thoughts are then written in the form of narratives whose function is to make the reader aware of every religious rule made by religious stakeholders. The turning point of this novel's narrative is to make the reader aware of not believing what religious authorities are heralding, who always frame every personal motive with religion and divinity.

At the meso level, the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba can be consumed by the wider community in the hope of changing the public's perspective on religious groups and the way they truly understand religion. The problem presented in the novel is a description of the forms of power and monopoly of religious groups against society in the name of religion. It can be concluded that the use of intertextuality and interdiscursivity is very supportive of the author's opinion because it can affect the level of reader confidence in the written statement. The author critiques the doctrine, ideology, and monopoly of religiosity carried out by religious groups by bringing up statements that are strengthened by quotations. This will have an impact on the reader's experience so that they will agree with the opinions and statements echoed by the author. Reference quotes and evidence from prominent figures as well as relevant texts are very supportive of whether or not the reader accepts the author's statement.

At the macro level, the novel *Tuhan Maha Asyik 2* by Sujiwo Tejo and DR. Muhammad Nursamad Kamba is motivated by a socio-cultural life that requires religious values that make the spirit of this novel truly breathe Islam in every side of the story. This can be found in every event that occurs in children's characters and in the author's own description of every event that occurs. It can be concluded that Sujiwo Tejo and DR. Muhammad Nursamad Kamba criticized the monopoly practice of religiosity carried out by religious authorities. They put themselves on the ideology that religion is a form of freedom that cannot be ridden by anyone and for any reason. However, in reality in society, many organizations in the name of religion actually deviate and abuse their power to perpetuate personal affairs. The author sees that in their hands, religion is playing and causing divisions everywhere.

The limitation of this study is the study of text consumption, which is quite difficult, such as seeing how typical text consumers are, their social class, and from what circles. Suggestions for further study are to look more closely at Sujiwo Tejo and Muhammad Nursamad Kamba's works and how the ideologies formed the two writers. In this critical discourse analysis, it is only briefly analyzed what ideology is contained in the text. It can be developed further by studying the ideology that shapes his work and in his other works. Thus, we become more and more understanding and can understand why this author has such a pronunciation style.

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