

# ANALYZING LITERARY WORKS WITH CRITICAL DISCOURSE ANALYSIS IN HIGHER EDUCATION

I Nyoman Yasa

Indonesian Language of Education Department, Undiksha, Singaraja, Indonesia  
Jalan Ahmad Yani 67, Singaraja, Bali  
Corresponding Author: nyoman.yasa@undiksha.ac.id

**RETORIKA**  
JURNAL BAHASA, SASTRA, DAN PENGAJARANNYA

Article History:

**Submitted:** 9 June 2020; **Revised:** 10 November 2020; **Accepted:** 13 January 2020

DOI: 10.26858/retorika.v14i1.13958



**RETORIKA:** Jurnal Bahasa, Sastra dan Pengajarannya under  
*Creative Commons Attribution-Non Commercial 4.0 International License.*

ISSN: 2614-2716 (print), ISSN: 2301-4768 (online)

<http://ojs.unm.ac.id/retorika>

**Abstract:** The ability of students to analyze literary works is very weak. An important effort to improve students' abilities in analyzing literary works is to introduce the CDA approach as an analysis tool for literary works. This study aims to describe, interpret, and explain (1) the ability of students to identify words/phrases/sentences that are praxis in short stories, (2) the ability of students to identify the form of praxis in short stories, and (3) the ability of students to interpret the socio-cultural short stories that have been analyzed. This research uses a three-dimensional technical analysis of Fairclough discourse. The result of this study show that students able to (1) choose praxis words/phrases/sentences, such as adjectives that support binary opposition and words of denial, (2) find the form of short story praxis, such as stereotypes and discrimination, and (3) the socio-cultural dimension of the short story interpreted by students is discursive Balinese ritual tradition of the dead.

**Keywords:** critical discourse, literature works, discourse studies

Many students still use structure theories in analyzing literary works. Students always like to analyze the intrinsic elements of literary works, such as plot, character, and setting. In addition, students also very often analyze literary works using positivistic theories, such as the Sociology of Literature.

The use of structural and positivistic theories in analyzing literary works produces only story description or reflections of everyday peoples' lives. Students will not be able to find hidden agendas, such as ideology and abuse of power, if they always use the views of

structuralism in analyzing literary works. In fact, literary works are inseparable from the interference of power (Fairclough, 1995).

The Indonesian Language of Education Department at Undiksha has a curriculum that includes literary courses, such as Literary Theory, Literary History, Poetry, Drama, Contemporary Literature, Literary Criticism, Prose Fiction, and Comparative Literature. Comparative Literature is a course designed to improve student competence in analyzing literary works, so that the focus to analysis of literary works is very intensive. Based on preliminary studies, students'

understanding in analyzing literary works such as table 1.

**Table 1. Student Understanding on Short Stories**

No.	Short Story and Author	Issue	Understanding
1.	<i>Kuburan Ayah</i> (Wayan Sunarta)	PKI Victim	Textual meaning
2.	<i>Nini Lengser</i> (NgrahPars ua)	Old woman who has black magic	-Textual meaning -Reading between the line
3.	<i>Tembok Puri</i> (Aryantha Soetama)	Inter- class Marriage : caste and non- caste.	-Textual meaning -Reading between the line

Student understanding of reading (short stories) is textual (reading between the line). They have not read activities beyond the text. They did not analyze the social and cultural practices toward *caste* and politics during *PKI* (for example). As a result, they cannot properly understand the meaning of literary works. They make the conclusion that literary works just only imaginary. They become unenthusiastic in reading literary works, including analyzing literary works. Based on observation and interviews, students are not enthusiastic to reading literary works, suspending reading activities, positioning literary lectures not important, and they not have a good understanding on literary works. Such facts are in line with the results of Javadi & Mohammadi's research (2019: 34) that students who read textually show bore behavior, learning is interpreted as repetitive activities, and low learning value. Learning to analyze literary works like that will not be able to get closer to student with the community (environment). Student didn't familiar with their social environment. They have not been sensitive to their society. Students grow into uncritical societies and accept the conditions as they are. This is not in line with the expectation of the Indonesian state.

An effort to increase students' critical thinking toward social life is very important. One effort to improve it by introduce a CDA approach to analyzing literary works. CDA has detailed

concepts, theories, and methods. All of it can be used by students to help their criticality. Moreover, CDA has an assumption that the use of language always constructs and is constructed by the social, cultural, political, and economic context (Fairclough, 1995). Therefore, CDA can also be used in learning. Critical thinking is very important to be created when reading literary works because it contains abuse of power, ideology, and hidden agendas. Research by Yasa (2018) shows that literary works contain practices of abuse of power, such as gender injustice, control of the activities of subaltern groups by superior groups. In fact, literary works contain hidden prejudices and stereotypes (Curwood, 2013: 16). This discourse is created from the relationship between the author, the social system, and social events. Therefore, the language used in literary works that have been created is not neutral (McCarthy, 2001: 15). The intervention of the ruling group made the text to be political. Because the text is political, CDA "explains" the writer's point of view and socio-cultural background of the text (Hazaea & Alzubi, 2017:89). These important social issues in literature must be well understood by student. The students can help the community when solving their social problems. This great attitudes and behaviors is one of the spirit of Critical Discourse Analysis (van d Dijk, 2000).

Critical Discourse Analysis is a theory as well as a method that can be used to find and explain hidden agendas in literary works. This hidden agendas can affect the ideology of the reader and can endanger the reader consciously or not (Zabihi, 2011: 8). Ironically, literary readers have a tendency to spread these hidden agendas (van Dijk, 2009: vii). Trough CDA, student have critical language awareness, so that they can improve their quality in understanding social issues in everyday life (Brown, 2006: 10). Besides that, they will be able to understand the process of construction of meaning in literary works. The main point is CDA very important to be used to analyze literary works: short stories.

Critical Discourse Analysis has a series of dialectical processes in understanding and analyzing complex relations, such as power, morality and ideology, and discourse practice (Fairclough, 1995). The CDA approach focuses on three dimensions of discourse, namely (1) text: language characteristics and text organization (description), (2) discourse practice: the process

of text production, distribution, and consumption of texts based on social factors (interpretation), and (3) socio-cultural practices (socio-cultural analysis/ explanation).

The practice of applying CDA in classroom learning has been done by several researchers. Wuryaningrum (2019) applies CDA in argumentative writing learning. The results of her research show that the Fairclough CDA Model can be applied in learning and can improve learning outcomes, especially in argumentative writing. In practice, students are able to use microstructure to show facts and events. In the micro-structural aspect, students are able to relate claims to advertising, and to macrostructure, students are able to understand logic, understand hegemony, and interpret phenomena. Javadi & Mohammadi (2019) have also conducted research by applying CDA in reading comprehension for students learning English, at Mazandaran University, Iran. They applied 10 questions in the Fairclough Three Dimensional Model to read comprehension. The results of their study showed that CDA had a significant influence on students in reading comprehension. In addition, student responses were also very high towards the application of CDA in the classroom. Other similar research has been conducted by Hazaea & Alzubi (2017) on learning to read on EFL. Their results showed that CDA had a very significant role (.019) in raising students' critical language awareness in learning to read. In addition to these three types of research, Laksmanan (2010) examined *Sold* using CDA. The research shows that (1) there is the practice of power and poverty in *Sold* and (2) *Sold* positions South Asian society weaker than America.

Wuryaningrum's (2019), Javadi & Mohammadi's (2019), and Laksmanan's (2010) research results show that CDA is very significant in improving reading comprehension. However, all of research different from this research, especially on the subject of the study. This study examines the results of student analyzes of short stories. The characteristics of general reading (nonfiction) and fiction are very different. Laksmanan's research (2010) was conducted on novels, but not in the context of learning. Therefore, the study of the application of CDA in analyzing short stories at universities has never been done, so this research is very important to be realized.

## METHOD

This research is a critical discourse analysis. By the description technique, researcher describes this research with data in the form of words, phrases, and sentences sourced from the results of the short story analysis conducted by students. The main data of this research take from document of the results of a short story analysis by Indonesian literary students, Ganessa University of Education, totaling 26 students. The title of short story analyzed by the students is *Mati Sunyi* by Cok. Sawitri and *Hyang Ibu* by Adnyana Ole. *Mati Sunyi* tells the story of a famous woman who was marginalized by the community, at the time of her death. *Hyang Ibu* tells of a man who could not hold a *Ngaben* ceremony for his mother. His helplessness caused inner conflict in the man.

The objects of this research are (1) describing, interpreting, and explaining the choice of words/ phrases/ sentences praxis form the short story which found by students, (2) describing, interpreting, and explaining the form of praxis from the analysis of short stories conducted by students, and (3) describing, interpreting, and explaining the meaning of the socio-cultural dimension in the short stories by students.

**Tabel 2. The Instrument to Data Collection**

Aspect Identification	Description
Textual Dimension	
a. Control	
b. turn-taking	
c. transitivity	
d. modality	
e. and so on	
Discourse Dimension	
a. Consumption	
b. Interpretation	
Social Dimension	
a. the relations text and social cultural in Bali	
b. praxis	
c. hidden agenda	

The data analysis technique of this study used the Fairclough (Three Dimensions of Discourse Model) CDA analysis tool, namely the text dimension, social dimension, and cultural dimension to the results of the short story analysis conducted by students.

In this case, CDA analysis tools are in the form of linguistic properties, and meta-functional properties, such as control, turn taking, ethos, transitivity, modality, etc. The data collection in this research based on study documentation to the students' analysis document and observation the learning process. Observation was held the process of teaching-and learning in Contemporary Literature Class. The instrument of this research as tabel 2.

## FINDINGS AND DISCUSSION

This research was conducted during 12 class meetings. For 5 times, there was guidance on the concept of CDA to students. The meeting which was held 5 times was used to convey the CDA paradigm, Fairclough thinking about discursive, linguistic property and ideational meta-language. The fundamental principle emphasized in the concept is reading a text critically means developing an awareness of how text mediate and sustain particular discourse and power relations "(Lankshear in Locke, 2004: 39). In this session, the researcher introduces (1) Three Dimensions Discourse Model by Fairclough, (2) Properties of Language Function Analysis: interactional control, modality, politeness, ethos, (3) Ideational Meta-function: connectives, transitivity. In transitivity, relational, action, event, and mental are introduced, word meaning, wording, and metaphor. After being given the material, students do the exercises by supervising short stories in a guided manner 3 times.

In the guided exercise, the pattern of interaction is multi-directional. Mentoring discusses linguistic property data, ideational meta-function, and three-dimensional Fairclough discourse. After that, there were 4 meetings, students analyzing the short story independently. When the process of analyzing the short story, students are given the freedom to read references in the context of the story.

### Findings

Analysis of short stories by students using the CDA Approach can be observed in the choice of words/phrases/sentences that contain a abuse of power (praxis) found in two Indonesian short stories, namely *Mati Sunyi* and *Hyang Ibu*. These

two short stories tell the lives of Balinese people; culture and customary rules, and death. *Mati Sunyi* tells of the death of a woman who was famous to foreign countries, but when she died, not one person who attended. *Hyang Ibu* also recounted the death of a mother, but the son who was supposed to hold the *Ngaben* ceremony was unable to pay for the ceremony. Even though the son don't have the cost to carry out the ceremony, villagers work together to carry out the *Ngaben* ceremony for his mother.

Student analysis of the two short stories can be grouped into three parts, namely the choice of words/ phrases/ sentences of the short story praxis, (2) the form of short story praxis, and (3) the socio-cultural meaning of short stories. The three aspects can be described as follows.

### Praxis Words/Phrases/Sentences in Short Stories

In the short story analysis report by students, words/ phrases/ sentences containing pra-xis are sourced from a narrator's narrative.

"Di dalam rumah, sisir pisang matang di pohon itu dihadiahkan pada anak-anak. Maka riang senang memenuhi rumah itu, dan ibu kemudian pulang ke rumah sendiri dengan senyum bahagia...."

"Orang-orang kaya tiba-tiba takut dan gentar belanja besar .... aku bangkrut. Kreditku macet".

"Bank mengucilkanaku ..... aku anak laki-laki terduduk lemas".

In this quote, students have been able to find adjectives as opposed to the narrator (also the author) as table 3.

**Table 3. Adjectives Containing Praxis**

Group		Short Story's Title
Superior	Subaltern	
<i>riang, senang, bahagia</i>	<i>terkucil, lemas</i>	<i>Hyang Ibu</i>

Students have been able to identify and classify vocabularies that are binary opposition to characters. They noted the adjectives that *riang*, *senang*, and *bahagia* refer to villagers (groups) who still preserve tradition (*menyama braya/made a relationships with others*), while *terkucil* and *lemah* words refer to groups that do not

preserve tradition and individuals. Vocabulary that is binary opposition at the end of the short story *Hyang Ibu* is also able to be identified by students, as in sentences

“biarlah kami yang mengurus upacara Ibu...” dan pada kalimat “Aku tersedak. Warga desa seakan menghukumku dengan membiarkan aku merasa bodoh”.

In the quote, students are able to find vocabulary that has power and compare it with words that have weak meaning (helpless), which is the phrase: *kami mengurus* > < *aku...bodoh*. Students also classify the phrase as interactional control and turn taking. Activities taking over work and having other people take other activities are forms of interactional control (Fairclough in Locke, 2009).

Meanwhile, on *Mati Sunyi*, students have been able to make groups of conflicting words. Group of words in the form of negative words (denial). The negative/denial words they identified are in table 4.

**Table 4. Negative Words Identified by Students**

Negatif Sentence	Context	The Title of Short Story
<i>-bukan apa-apa</i>	Di desa ini, bibiku bukan apa-apa, di luar, ia mendunia	<i>Mati Sunyi</i>
<i>-tapi apa guna</i>	Ibumu memang terkenal, tapi apa guna...saat ini?	

In the document analysis results of the short story, students find some negative words/denial to the subaltern group. The word negative/ denial is *bukan apa-apa* and *tapi apa guna*.

### The Form of Praxis in Short Stories

The form of praxis in this context is a manifestation, both physical and abstract that shows the abuse of power, injustice, discriminatory, stereotypes that refer to marginal groups and conveyed through words/ phrases/ sentences. In the short story analysis by students,

there are several forms of praxis in the two short stories as table 5.

**Table 5. The Form of Praxis in Short Stories**

No.	Form of Praxis	Group		The Title of Short Story
		Superior	Subaltern	
1.	Stereotipe	<i>Kuat</i> <i>Harmonis</i>	<i>Lemah</i> <i>Gelisah</i>	<i>Hyang Ibu</i>
2.	Diskriminasi / Tidak adil	<i>Dihadiri (setia)</i>	<i>Tidak dihadiri/ tidak setia</i>	<i>Mati Sunyi</i>

In these two short stories, there are two forms of praxis that can be identified by students, namely stereotypes and discrimination. The two forms of praxis are grouped into two, namely the superior group and the subaltern group.

According to the students, the superior group has strong, harmonious, and loyal characteristics, while the subaltern group has weak, agitated, and unfaithful characteristics.

### Socio-Cultural Discourse on Short Stories

Based on the results of the short story analysis document, students have explained the socio-cultural meaning (dimensions). They describe, interpret, and explain the socio-cultural context of two short stories: *Mati Sunyi* and *Hyang Ibu*, on ceremonial traditions for Balinese who die. Students also argued that tradition at the ceremonies of death and problems in Bali also influenced the story, including practices of power. Students explain that there are in balance forces in the community in Bali. The Balinese who live in the village have superior strength, compared to residents who do not live in the city. The students argued that the two short stories they analyzed contained the ideology of preserving Balinese traditions or voicing tradition or customary rules that were still conservative.

### Discussion

Critical Discourse Analysis is concern with the ways in which the power relation produced by discourse are maintained and/or challenged through texts and the practices which affect their production, reception, and dissemination (Locke, 2004:38). The results of the analysis of short stories by students with the CDA approach have shown a coherence analysis. Coherence analysis includes two types, namely (1) analysis between

parts of a series of texts, and (2) between parts of the text and the "world" or culture (Fairclough, 1989: 78). Students have done textual analysis on two short stories and relate them to socio-cultural practices. Socio-cultural practices are associated with the tradition of holding ceremonies for the dead in Bali which often lead to conflict. Ceremonies for the dead in Bali often lead to practices of injustice, exclusion, and dominance. Some of these practices are reflected in the stories of the *Mati Sunyi* as students' textual analysis. *Mati Sunyi* is seen as a discourse and the text holds hidden agendas. Based on textual analysis of students, there are some negative vocabulary or denial found in it, such as table 6.

**Table 6. Negative Words Identified by Students**

Negatif Sentence	Context	The Title of Short Story
<i>-bukan apa-apa</i>	<i>Di desa ini, bibiku bukan apa-apa, di luar, ia mendunia</i>	<i>Mati Sunyi</i>
<i>-tapi apa guna</i>	<i>Ibumu memang terkenal, tapi apa guna...saati ni?</i>	

These negative words or denials serve to refute or deny facts. *Ia terkenal (mendunia), tetapi ia bukan apa-apa jika di desa. She is a famous woman, but she is nothing in the village.* The word **bukan** is a form of negation in Indonesian. That is, the village as an institution that legitimizes traditional power, has legitimized that people who are famous (achievers; advanced; modern) do not receive recognition when in the village (in Bali). Meanwhile, Balinese who live in the village (although not pretended; not modern), always get recognition. Through these forms of denial, the *Mati Sunyi* has produced, consumed traditional regulations in the village or *awig-awig* so that the Balinese people remain in Bali (carry out customary rules; serve the custom). That is norm and value that organize our action and evaluation (van Dijk, 2000: 15). In other words, *Mati Sunyi* has a social relationship with *adat (awig-awig)* through the author. The author produces and consumes again in the form of stories. The traditional rules are perpetuated by the participants (readers), whether consciously or not. The process of perpetuating these rules is

inseparable from the discursive concept that is always influenced and influences other discourses (Fairclough, 1989). The words of negation in the short stories as linguistic form are used in various expressions and manipulations of power (Wodak in Locke, 2004: 38). The language used as an ideology is used as a basis for social practices to bind members of the group (van Dijk, 2000: 8).

In the analysis of *Hyang Ibu* short stories, students can find adjectives that reflect an imbalance as the word in table 7.

**Table 7. Adjectives Containing Praxis**

Group		The Titke of Short Story
Superior	Subaltern	
<i>riang, senang, bahagia</i>	<i>terkucil, lemas</i>	<i>Hyang Ibu</i>

In table 7, there are two categories of groups, namely superior groups and subaltern groups. The superior group in students' identification is a group of people in the village who are still faithful in carrying out the tradition or *awig-awig adat*.

Meanwhile, subaltern groups are groups that do not settle in the village or people who are not loyal to *awig-awig* because they migrate. Marginalized groups in the context of identity are weak and powerless (Suryawan, 2005). The words chosen by students show that short stories contain discrimination. In the analysis, the students stated that the short story *Hyang Ibu* contained characters loyal to the tradition: *riang, senang, and bahagia*, while people who are not loyal to *adat: terkucilkan and lemas*. The character created by the author can occur, both consciously and unconsciously (Fairclough, 2003: 8). The subaltern group is represented by the son, who wishes to hold a *Ngaben* on a large scale, but cannot hold the ceremony because his business is bankrupt.

In the short story of *Mati Sunyi*, the *Ngaben* ceremony is expensive as the data:

"Tenanglah! Saya sudah membuat kepanitian. Saya tahu, tidak mungkin mendapat bantuan masyarakat desa ini. Karena itu, untuk akomodasi, perjamuan para tamu kita sewa katering. ... Kita sewa buruh-buruh bangunan. Kemudian transportasi sudah ada, travel yang akan mengurus". (*Mati Sunyi*)

The high-cost *Ngaben* ceremony in Bali often causes problems, especially for people who have a weak economy. Many Balinese sell land inheritance or borrow money (in debt) in order to hold a ceremony (*Ngaben*). Setia (2006: 27) states that many Balinese are poor because they hold lavish rituals. This ritual is passed down from generation to generation. The discourse of the massive *Ngaben* ceremony constructed in the short story *Hyang Ibu* is inseparable from the grand narration of the *Ajeg Bali*, which often leads to discrimination, injustice, poverty, and crime. Dwipayana (in Suryawan, 2005: 13) states that *Ajeg Bali* is a project that involves a variety of actors: local government, customary villages, mass media, to the owners of capital. Meanwhile, Suryawan (2005: 221) states that *Ajeg Bali* is full of power tendencies. *Ajeg Bali* Discourse is produced and consumed through mass media in Bali, such as Bali TV and Bali Post Newspapers (Suryawan, 2005).

Analysis of short stories by students, shows that the two short stories analyzed correlate the power relationship between text and socio-cultural Balinese that perpetuate adat authority: *awig-awig*. In the analysis conducted by students, they have been able to apply CDA in short story analysis. The ability to use CDA as an analytical tool cannot be separated from students' understanding of the concept CDA from Fairclough Model that has been instilled and trained to students. Cognitively, they already have the knowledge and skills of a three-dimensional analysis of Fairclough's discourse.

Through the three dimensions of the discourse, students (1) textually examine short stories so that adjectives that are binary opposition are obtained: *harmonis: gundah; kuat:*

*lemas*. In addition, they also find negative vocabulary or denial: *tapi tak ada guna; bukan apa-apa*. After that, (2) they interpret texts in connection with the production and consumption of Balinese ceremonies of dead people, such as the ways of print and electronic media, *paruman adat* (traditional meetings) producing discourse on Balinese ceremonies of dead people.

The final step they took was to explain socio-cultural practices about the ceremonial traditions of the dead Balinese. In this final step, they interpreted coherently: the short stories *Hyang Ibu* and *Mati Sunyi* with Balinese culture/ceremonies died. Lokce (2004: 43) states this term coherence with the reader position. The depth of the analysis (reader position) of socio-cultural practices is largely determined by the amount of knowledge possessed by the reader (Locke, 2004: 44; Figuiredo, 2008: 139).

## CONCLUSION

The CDA approach can be used in analyzing literary works (short stories) at universities. Short story analysis using the CDA approach by students shows that students are able to determine the choice of words/ phrases/ sentences that contain abuse of power, ideology, or injustice. In addition, students are able to determine the form of praxis in the short stories, namely stereotypes, discrimination/ injustice. On the dimension of socio-cultural practice, students are able to determine the context of the ceremonial tradition for the dead in Bali. In this context, the analysis conducted by students is coherent.

## REFERENCES

- Brown, P. S. (2006). The Value of Enhancing students' Critical Awareness of Discourse. *Thesis Master of Art. University of Birmingham, United Kingdom*. Publishes. <https://www.birmingham.ac.uk/documents/college-artslaw/cels/essays/-writtendiscourse/-brownmod4wd.pdf>
- Curwood, J. S. (2013). Redefining Normal: A Critical Analysis of Disability in Young Adult Literature. *Journal Childrens' Literature in Educaton*, 44 (15), pp. 15-28. [https://www.researchgate.net/publication/257547844\\_Redefining\\_Normal\\_A\\_Critical\\_Analysis\\_of\\_Disability\\_in\\_Young\\_Adult\\_Literature/link/54ef98e00cf2495330e27c7d/download](https://www.researchgate.net/publication/257547844_Redefining_Normal_A_Critical_Analysis_of_Disability_in_Young_Adult_Literature/link/54ef98e00cf2495330e27c7d/download)
- de Carvalho, F.D. (2008). Critical Discourse Analysis: Towards a New Perspective of EFL Reading. *Ilha Desterro*, No. 38, p. 139154. [https://www.researchgate.net/publication/49617588\\_Critical\\_discourse\\_analysis\\_towards\\_a\\_new\\_perspective\\_of\\_efl\\_reading\\_Critical\\_discourse](https://www.researchgate.net/publication/49617588_Critical_discourse_analysis_towards_a_new_perspective_of_efl_reading_Critical_discourse)

- analysis\_towards\_a\_new\_perspective\_of\_efl\_reading.
- Fairclough, N. (1995). Critical Discourse Analysis and the Marketization of Public Discourse: The Universities. *Discourse & Society*, 4 (2), 138--168.
- Fairclough, N. (1989). *Language and Power*. London and New York: Longman.
- Fairclough, N. (2003). *Analyzing Discourse Textual Analysis for Social Research*. London: Routledge.
- Hazaea, A. N. & Alzubi, A. A. (2017). Effects of CDA Instruction on EFL Analytical Reading Practices. *Novitas-Royal (Research on Youth and Language)*, 11 (2), pp. 88--101.
- Holub, R. C. (1984). *Reception Theory, a Critical Introduction*. London and New York: Methuen.
- Iser, W. (1978). *The Act of Reading, Theory of Aesthetic Response*. Baltimore and London: The Johns Hopkins University Press.
- Javadi, J. & Mohammadi, M. (2019). The Effect of Critical Discourse-Based Instruction on Iranian English Major Students' Reading Comprehension. *International Journal of Instruction*, (12) 1, pp.33--52. <https://doi.org/10.29333/iji.2019.12.13a>.
- Laksmanan, S. M. (2010). *Reading with a Critical Global Perspective: A Study of Children's and Adolescent's Literature on South Asia, 1989-2009*. Disertasi tidak diterbitkan. Kolumbia: University of Missouri.
- Locke, T. (2004). *Critical Discourse Analysis*. London: Continuum.
- Mc Cartyh, M. (2001). *Discourse Analysis for Language Teacher*. Cambridge: Cambridge University Press.
- Setia, P. (2006). *Bali yang Meradang*. Denpasar: Pustaka Manikgeni.
- Suryawan, I. N. (2005). *Sandyakalaning Tanah Dewata (Suara Perlawanan dan Pelenyapan)*. Yogyakarta: Kepel Press.
- Suryawan, I. N. (2005). *Bali, Narasi dalam Kuasa Politik dan Kekerasan di Bali*. Yogyakarta: Penerbit Ombak.
- van Dijk, T. A. (2009). *Society and Discourse, How Social Contexts Influence Text and Talk*. New York: Cambridge University Press.
- Wuryaningrum, R. (2019). The Effectiveness of the Implementation of Critical Discourse Analysis Insurance Advertising in Argumentative Writing Learning for University Students. *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya*. <https://ojs.unm.ac.id/retorika/article/view/11311>. DOI:10.26858/retorika.13i1.11311. p. 11--21.
- Yasa. (2018). Critical Representation of Fashion Women by Colonialist in Students' Literary Reading. *Prosiding Seminar Internasional*. [http://fbs.undiksha.ac.id/download/download\\_iceac/PROCEEDING-ICEAC-2018.pdf](http://fbs.undiksha.ac.id/download/download_iceac/PROCEEDING-ICEAC-2018.pdf)
- Zabihi, R. (2011). An Investigation of Critical Reading in Reading Textbooks: A Qualitative Analysis. *International Education Studies*, 4 (3), August, p.80--87. <http://www.ccsenet.org/journal/index.php/ies/article/view/11620>.