

Nationalism Ideology: Critical Discourse Analysis of Joko Widodo's Speech in The Meeting of The Association of Indonesian Village Governments (APDESI)

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ABSTRACT

This study aims to analyze the political discourse of Joko Widodo as the President of Indonesia during the meeting of The Association of Indonesian Village Governments (APDESI). The descriptive qualitative approach was used in this research to gather the data. The data in this study are utterances found in Joko Widodo's speech during the meeting with The Association of Indonesian Village Governments on Tuesday, March 29, 2022. This study uses the identity method of Joko Widodo by using the sociolinguistics method and pragmatic method. The result shows that there are five nationalism ideologies found in the speech of President Joko Widodo, such as the ideology of equality, ideology in unity, ideology in prioritizing the citizen, ideology of national prosperity, and ideology of hard working. Furthermore, this study proves that there is a relationship between language, power, and ideology. President Joko Widodo has the power to choose each word or sentence in his speech and acknowledge the ideology that he carries. Moreover, it makes the audience in the meeting follow and understand President Joko Widodo's ideology.

Keywords: Critical Discourse Analysis, Joko Widodo, Nationalism Ideology.

INTRODUCTION

A language is a human tool for communicating with others in everyday activities. Two activities can occur in linguistic and nonverbal communication. Examples of verbal communication include interviews, telephone calls, speeches, and person-to-person communication. On the other hand, nonverbal communication can be found in novels, books, advertisements, articles, and newspapers. *Speech* is a public speaking format used at informal events. The importance of language is essential not only to the general public but also to

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governments as it can be used to manage and discipline society. In this survey, Indonesian President Joko Widodo uses words to communicate with others. Jokowi, as President, is suspected as an Indonesian leader by Indonesian netizens and citizens, despite assuming the title of President. He is likely to be seen as a face representing only his party, not the entire Indonesian people. In addition, Jokowi's speech will show how to use his language and how he can convey ideas, especially about ideology and power.

Four previous studies reflected this research. Septiani Elizabeth, Arvianti Indah, and Ahmad Muhid (2021) wrote research entitled "The ideology of Jokowi as Indonesian President in Critical Discourse Analysis Study." The result proves the relationship between language, power, and ideology. As an Indonesian president, Jokowi has the power to choose the utterance in his speech. Through power over language, Jokowi can reveal the ideology that he holds so that the citizens can understand and follow his ideology. Ni Putu Santi (2020) also wrote a journal entitled "A Critical Discourse Analysis of Mohamad Nasir's Speech ." The result shows that three aspects revealed that social power was used by symbolic elites to invite all parties in the educational field to join together in referring the educational system of Indonesia to be better than previous partisans in the past. Tuti Purwati, Chusni Hadiati, and Andana Widyo (2020) wrote a journal entitled "A Critical Discourse Analysis of Donald Trump's Declaration Speech of Jerusalem as Capital City of Israel." The results show that Donald Trump has a massive influence on the international world, even though it caused pros and contras for all elements of society. Therefore, further research about critical discourse analysis can be conducted by analyzing other issues. Mahendra Siregar (2021) wrote a journal entitled "The Critical Discourse Analysis on Joe Biden's Elected President Speech. The result shows that unity, equality, and freedom were affected by the speech of Joe Biden's speech to the US citizens.

The differences between all fourth previous research and this research are the object of the research. Furthermore, the researcher is interested in analyzing the language, ideology, and power using Schiffirin's (1994) theory and the sociolinguistic and pragmatic method to analyze the data. From the speech at the Association of Indonesian Village Governments (APDESI) meeting, all of those previous researchers had not analyzed. Additionally, there are two research problems in this research.

The speech delivered by Joko Widodo as the President of Indonesia in the meeting of The Association Of Indonesian Village Governments (APDESI) is related to the use of language as media discourse. According to Fairclough (1992), the use of language as social practice instead of only individual

activities. Furthermore, the definition of critical discourse analysis emphasizes ideology and power relations in discourse. The ideology in the text can be seen by using critical discourse analysis, such as identity, the position in society, purpose and interest, dominance structural reaction, and the relation of the people from one group to another group (Huckin et al., 2012)

Language conFairclough (1992) introduced three concepts in critical discourse analysis: threedimensional conception text, discursive practice, and social practice. On the other hand, Smith (2010) explains that there are three types of nationalism: language and symbol, sociopolitical movements, and ideologies of a nation. This means that the language can determine concerns, points he or she has developed, and how he or she reacts or behaves to something.

METHODS

A qualitative approach will be used in this research to analyze the data. According to Boghdan & Biklen (1975, pp. 21), a descriptive qualitative approach produces descriptive data such as speech, writing, and a specific person the researcher observes. Thus, the researcher gathered the data from Joko Widodo's President speech at the meeting of The Association of Indonesian Village Governments (APDESI) on Tuesday, March 29, 2022, on Youtube (<https://www.youtube.com/watch?v=52bV2JSYZqE>). The duration of the video is 55 minutes, but the President only gave a speech in 22 minutes. Researchers answered research questions by classifying and analyzing data based on the theory of Schiffirin (1994) and using the sociolinguistic and pragmatic methods in analyzing the data. The researcher uses the method of sociolinguistics to construe the meaning of President Joko Widodo's speech and the function that relates to society as one of the social aspects. Furthermore, the researcher also uses the pragmatic method so that the researcher analyzes the meaning of the utterance and see the reaction that affects the listener as the audience. the researcher analyzes two research of the problems, such as (1) analyzing the ideology of Joko Widodo's nationalists at the Indonesian Village Government Conference (APDESI), and (2) Joko Widodo's speech in a proposal to show nationalist value. Therefore, researchers make conclusions based on the knowledge gained from the results.

FINDINGS AND DISCUSSION

Fairclough defines a three-dimensional conception. For instance: the level of analysis in critical discourse is text, followed by discourse practice, a

socio-cultural dimension. Furthermore, Joko Widodo constructs himself as the following identity in the meeting of Indonesian Village Governments (APDESI).

a. The Ideology of Equality

Data 1

*“Pengurus apeksi dewan Pembina majelis pertimbangan organisasi seluruh jajaran pengurus DPD dan DPC APDESI hadirin undangan yang berbahagia tadi yang terakhir yang disampaikan **Mengenai bapak pembangunan desa yang layak itu Bapak Ibu semuanya bukan saya yang membangun desa itu Bapak Ibu semuanya yang bekerja keras membangun desa Bapak Ibu semuanya saya itu bagian polisi di atas**”.*
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

“Based on the data above, the utterance is included in the ideology of equality. Even though President Joko Widodo realizes that he has power over society, he acts that he does not have a higher-up status. The sentences show that he disagrees with being awarded as the father of village development, but it is from the audience who built the village and worked hard to build their village”.

Data 2

*“Sudah saya jawab di depan tapi nanti nanti saya pulang lagi pak waktu sambutan Pak Suta minta Pak Kalau bisa yang 4% atau 5% dari total anggaran dan dan dan dan dan untuk yang pertama Ya saya berikan tiga persen nanti tahun berikut bisa ke empat atau lima persen **Tolong** dicatat Bapak Ibu semuanya kan juga sudah dapat dari pemerintah Kabupaten ya kan ini ada”.*
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

President Joko Widodo used the morpheme **“tolong”** (help) in the utterance above. In this context of the speech, it means a form of asking for help. He asks all of the audience to write that the government will gradually add funds to each of their villages.

Data 3

“Coba kita lihat waktu pas tinggi-tingginya yang omicron ya yang Unicorn dulu Delta Kita pernah 56.000 dan turun turun turun hilang ganti omicron varian omicron 64000 saat tinggi-tingginya saat itu pertengahan Februari tadi siang siapapun berapa kemarin sore 2700 Alhamdulillah dari 64046 turun menjadi

2.700 juga kerja keras Bapak Ibu semuanya dalam memberitahu masyarakat dalam menganjurkan masyarakat untuk vaksinasi untuk memakai masker, untuk menjaga jarak, untuk cuci tangan peran Bapak Ibu sekalian ini yang tidak ada di negara-negara lain".
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

Based on the data 3 above, the utterances were indicated as the ideology of equality. Therefore, it shows that Joko Widodo compliments the audience that the Covid-19 cases have decreased from 64.046 cases to 2.700 cases. Furthermore, Joko Widodo prefers to utter the sentences because he does not want to show that he has a higher status than anybody even though he has power in this country.

Data 4

"Banyak sekali saya cek satu persatu kemudian yang berkaitan dengan kualitas hidup banyak sekali pembangunan air bersih Posyandu polindes drainase PAUD MCK ini juga dari dana desa dan itu akan memperbaiki kualitas hidup kualitas SDM dari masyarakat di pedesaan dan betapa sangat bermanfaat nya dana yang telah kita kururkan ke desa-desa".
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

The ideology of equality also can be found in the data above. It can be seen that President Joko Widodo explains that the funding that is delivered to each of the villages may give benefits to them and also increase the human resource of each village. Thus, the suffix "kan" is derived from the word "kururkan ." this word has meaning to the audience or hearer that always remember President Joko Widodo's message about the financial support for each of the villages that must be utilized correctly.

Data 5

"untuk yang pertama Ya saya berikan tiga persen nanti tahun berikut bisa ke empat atau lima persen Tolong dicatat Bapak Ibu semuanya kan juga sudah dapat dari pemerintah Kabupaten ya kan? ini ada khusus untuk dana operasional untuk dana desanya".
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

Those utterances included in the ideology if equality. President Joko Widodo shows that despite he is the President of Indonesia, that does not makes him directly Jokowi is the president who controls society, but he still prefers to use morphemes that do not directly tell someone what they want to

do but rather. He chose a morpheme that appeared to have no other status, such *“Tolong”*.

b. The Ideology in Unity

Data 6

*“Kemudian yang kedua perlu saya sampaikan saya juga ingin mengucapkan terima kasih kepada seluruh kepala desa di mana sampai hari ini yang telah di suntikkan, yang telah diberikan pada masyarakat totalnya itu sudah 374 juta vaksin yang disuntikkan pada masyarakat itu juga berkat semuanya dalam mengajak masyarakat untuk ikut divaksin 374 juta itu bukan angka kecil menyuntikkan 374 juta kali itu bukan gampang **tapi kita bisa melakukan karena gotong-royong kita**”.*

(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

Based on the data above, the ideology of unity is found in Joko Widodo's utterances. Furthermore, Jokowi uses the morpheme *“Kita”* (we), referring to the speaker and the audience. Moreover, it can be seen in this data that the President expresses that he is a part of the society and does not want to show other people to take responsibility. However, he also has responsibility for the cases, and he does not let other people do it by themselves.

Data 7

“Bismillahirrahmanirrahim, Assalamualaikum warahmatullahi wabarakatuh ,selamat siang, salam sejahtera bagi kita semuanya, Om Swastiastu, namo buddhaya, salam kebajikan”.

(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

Based on the data above, President Joko Widodo has equality and respect for all Indonesian citizens who have five religions in Indonesia: Muslim, Christian, Catholic, Hindu, and Khonghucu. Furthermore, the President uses the represents all of the religions in Indonesia to show the symbolism of Indonesia's *“Bhinneka Tunggal Ika,”* as known as Unity In Diversity. For more details, it will be explained in the table below:

Table 1

Types Of Greeting In All Religions In Indonesia

Greetings In Each of Religions	Religions
Assalamualaikum Warahmatullahi Wabarakatuh	Muslim
Salam Sejahtera Bagi Kita Semua	Catholic and Christian
Om Swatyastu	Hindu

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Namo Buddhaya	Buddha
Salam Kebajikan	Khonghucu

c. The Ideology of Prioritizing Citizen

Data 8

“Pak Mendagri coba diurus dengan kementerian keuangan agar yang namanya SPJ itu tidak ruwet-ruwet”.

Based on the data analyses above, President Joko Widodo uses the ideology of prioritizing citizens in his utterances. Therefore, he asked the Minister of State Secretariat of Indonesia to reassess that the policy of *SPJ* will not become complicated and be simplified for each of the village chiefs.

Data 9

“Kemudian yang terakhir mengenai stempel. Saya terus terang juga baru tahu tadi di depan diberitahu Pak Surta tadi diberitahu kaget juga saya terus ininya apa Gambarnya apa enggak?. Hanya tulisan saja. Pak Menteri Dalam Negeri Ini dibuat in saja Instruksi Mendagri capnya pakai burung garuda. Itu memang lambang negara kita kok kalau dipakai oleh Kepala Desa yo wajar dan wajib toh. clear semuanya?”.
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

The utterances of President Joko Widodo above are included in the ideology of prioritizing the citizen of Indonesia. In his speech, he asks the Minister of State Secretariat of Indonesia to give the image of *burung garuda* (garuda bird) in the stemple.

Data 10

“Apa? Apa? Oalah gajinya sebulan sekali. Pak Mendagri ini masih satu yang belum didata, setiap bulan gajinya, sudah. Saya terus terang gak tahu masa gaji diberikan 3 bulan sekali. Akan segera kita rubah dan kita usahakan setiap bulan”.
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

Based on the data above, the utterances from President Joko Widodo are included in the ideology of prioritizing the citizen of Indonesia. Thus, he will make sure that he will makes a new policies that is concerned with the salary of the village chief from once in a 3 month to one in a month. Furthermore, his action to shows the audience that he puts the village chief's priority over the Minister.

d. The Ideology of National Prosperity

Data 11

“masih ada banyak jalan-jalan di desa yang memang perlu dibangun dan diperbaiki utamanya danutamakan jalan-jalan produksi yang menuju ke sawah atau kebun itu yang didahulukan. Embung, irigasi, dan lain-lain. Jembatan, pasar desa, bumdes, tambatan Perahu”.
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

The data 11 above is included in the ideology of national prosperity. It can be seen in the utterances of President Joko Widodo. As one of the developing countries in the world, it is not simple to reach a nation prosperous because of many aspects and factors. For example, the President states that many roads in the villages have to be built, especially the roads that direct to make citizens easier through a quick way. Such as: in the rice field, reservoirs, and irrigations.

e. The Ideology of Hard-Working

Data 12

“akan tetapi yang harus diingat, semua itu datang tidak dengan mudah. Harus ada kerja keras supaya bisa tercapai”
(<https://www.youtube.com/watch?v=52bV2JSYZqE&t=200s>)

From what the author collected in this analysis, people can understand that President Joko Widodo wants to instill that idea in people's hearts. The morpheme of the idea, he believes. He wants the citizens and the government to ensure understanding of his point of view and ideas; people share the same ideology as him. Moreover, this ideology will be the only ideology President Joko Widodo is trying to show to many chances. This ideology is often easy to find, from short speeches to presidential inauguration speeches.

CONCLUSION

In his speech, Jokowi uses a choice of words that he wants to make his ideology understandable to the public. This ability is related to his power as President of Indonesia. Thus, Jokowi can bring the ideology he believes into the public's perspective through his power and language. Therefore, President Joko Widodo's ideological analysis reflected in his speech is the ideology of equality, the ideology of unity, the ideology of national prosperity, and the ideology of hard-working. Furthermore, research results show that Jokowi creates texts in discourse practice. Therefore, it is interpreted by the citizens and creates some ideologies that the citizens consider President Joko Widodo's ideology.

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