CRITICAL DISCOURSE ANALYSIS ON PRABOWO'S NATIONAL SPEECH: INDONESIA WINS

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Abstract

This research is motivated by Prabowo's national speech: Indonesia won. The speech delivered at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta, Monday (01/14/2019), must be seen from Prabowo's capacity as a presidential candidate and former Kopassus general who has his own power and ideology. This study aims to: (1) analyze ideological discourse; (2) analyzing the relations of discourse and power; and (3) analyzing the implicatures that emerged from Prabowo's speech at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta. The approach used in this research is critical discourse analysis. The data source in this research is Prabowo's national speech video: Indonesia won at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta. The data of this study are Prabowo 's speech transcription fragments. The speech video was downloaded from the Youtube page. The analysis carried out is not sacred to textual aspects, but also to contextual aspects. The results of this study can be concluded that, there are: (1) feminism ideology in Prabowo's speech; (2) power relations in Prabowo's speech; (3) implicature as a model of the meaning implied in Prabowo's speech.

Key words: analysis of critical discourse, discourse and ideology, implicature, Prabowo's speech

INTRODUCTION

Prabowo Subianto Djojohadikusumo or better known as Prabowo Subianto (born in Jakarta, October 17, 1951) is a politician, businessman, and high-ranking Indonesian military officer [1], [2]. He took up military education and career for 28 years before working in the world of business and politics [3], [4], [5]. This study examines the discourse or speech of Prabowo in terms of scientific discourse analysis, in this case critical analysis of discourse. Speech is a form of communicative ability that has the purpose of conveying a message to the public [6], [7], [8]. In giving speeches, especially speeches delivered by political figures and regional heads such as Prabowo, are very prerequisite with interests, be it personal, group or community interests [9], [10], [11]. Speech means producing language or discourse which can then be interpreted by the listener [12], [13]. The language produced by Prabowo certainly has a function, which is more than a communicative function [14], [15], for example a persuasive function, because the neutrality of the language depends on who the speaker [16], [17].

Discourse analysis does not merely look at the semantic relationship that emerged from Prabowo's speech, but rather the critical discourse that Prabowo wanted to see [18], [19], [20]. The speech delivered at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta, must be seen from Prabowo's capacity as a former high-ranking Indonesian military officer who has his own power and ideology [21], [22]. This is in line with what is conveyed by [23], [24] about the relationship of discourse with ideology and power (power and ideology) [25]. The focus of this research is a review of Prabowo's speech related to the discourse delivered at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta [26], [27], [28]. Based on the background, the purpose of this study is to find the elements of discourse analysis related to ideology, power, and implicatures contained in Prabowo's speech [29], [30]. The essence of discourse is the study of language, whether in the form of words, clauses, phrases, sentences and even the discourse itself [31], [32], [33]. The analysis of critical discourse not only looks at the level, words, phrases, clauses and sentences, but more on the elements outside the discourse itself [34], [35].

Critical discourse analysis becomes a common approach in analyzing written and oral texts, starting from critical linguistics, critical semiotics and can generally be seen from socio-political studies investigated through language, discourse and communication [36], [37], [38]. The analysis of critical discourse referred to by Dijk does not only focus on the analysis of linguistic texts but also on other aspects such as the social practices that shape the discourse [39], [40]. Thus, as [41] wrote, that critical discourse analysis must answer the question between the relationship of language and social practice, however [42], [43] emphasize the analysis of critical discourse used in social studies approaches and frameworks. Suggests that critical discourse analysis should include a practical social analysis of a text or socio-culture that is where the communicative activity takes place [44], [45], [46]. In this case the emphasis of Fairclough is the relationship of discourse with the reproduction of social values [47], [48], as well as the relationship and power relations to the production of texts and discourses [49], [50], [51]. Furthermore [52] found the relationship between economic, political and ideological factors underlying the structure and form of discourse, as [53], [54] called ideology and power reflected in the use of vocabulary, sentence, and discourse structure.

Critical discourse analysis is an attempt to investigate carried out using analyzes of examples of language use in communicative events [55], [56]. Each communicative event functions as a form of social practice through its relation to the discourse order, so there are two things that need to be considered, namely the communicative event and the discourse order [57], [58]. Communicative events are related to the use of language in newspaper articles, films, videos, interviews or political speeches [59], [60]. The structure of discourse relates to the type of discourse used in institutions or social fields. The structure of the discourse also includes the structure of the media, so the structure of the discourse needs to be concerned about the medium used in reproducing the discourse [61]. The ideology is the meaning that serves power [62], [63]. In this case Fairclough interprets ideology as a tool that constructs values that contribute to the relationship of dominance over power. The relationship of domination is born of a society that has the same ideology, meaning that ideology contributes greatly to the hegemony of power and power relations [64]. Ideology can contribute to the maintenance of power and transform power relations. Not much different from the ideological concept put forward by Fairclough, Thompson also said that ideology as a practice that operates in the process of producing meaning in daily life, on the contrary meaning is mobilized in order to maintain power relations [65], [66]. The similarity of concepts between Fairclough and Thompson appears in the ideological relation to efforts to maintain power. Furthermore, the implicature is one of the external elements of the discourse. Implications are very helpful in terms of understanding a discourse.

Discourse consists of written discourse and oral discourse. In oral discourse, in this case the speech of the political elite, surely contained implicature. Implicature, in a linguistic dictionary is divided into three, namely the pragmatic implicature, the conversational implicature and the conventional implicature [67], [68]. Still quoting from Kridalaksana's linguistic dictionary, that the pragmatic implicature is what is logically the conclusion of an utterance, as well as the background of what the speaker and listener know together in a particular context. Furthermore, the implicature of a conversation is a meaning that is understood but not or is less captured in what is expressed. The conventional implicature is the meaning that is understood or expected in certain forms of language but is not revealed. Grice stresses that the implicature is an expression that implies something different from what was actually said [69]. Something different is the intention of the speaker who is not

stated explicitly. In other words, implicature is the intention, desire, or hidden expression of the heart. Implications are closely related to the conventions of meaningfulness that occur in the communication process [70]. Meaning conventions can take place in the form of speeches because listeners try to interpret what is meant by the speech deliverers. Based on what was revealed by the experts, it can be concluded that the implicature is something that is delivered by the speaker to the listener, but the speaker does not explicitly convey the intent and purpose.

METHOD

This study uses a critical discourse analysis approach. The data source in this research is Prabowo's speech video at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta. The data of this study are fragments of Ahok's speech transcription. The speech video was downloaded from the Youtube page. To facilitate researchers in analyzing data, transcription is done so that the data is valid and can be accounted for. The next step is data interpretation. Interpretative means a process based on the knowledge, experience, beliefs and assumptions of researchers based on the discourse that arises from the speech.

RESULTS AND DISCUSSION
Word Usage Analysis

The first analysis is on word usage. Prabowo's speech at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta uses many pronouns (pronouns). The pronouns that appear are first person singular pronouns (me), plural first person pronouns (us), and plural first person pronouns (us), as can be seen in the following data.

"Kami juga ingin menyampaikan kepada saudara, apa-apa yang menjadi kegusaran kami, apa apa yang mendorong kami untuk terus berada di kancah politik, dan menawarkan diri kami untuk memimpin Negara Kesatuan Republik Indonesia".

"We also want to convey to you, what are our concerns, what is driving us to continue to be in the political arena, and offer ourselves to lead the Unitary Republic of Indonesia".

The pronouns 'we' indicate that Prabowo and Sandiaga uno want to invite or involve listeners at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta. The word 'we' is

shown as a sense of belonging, that is, we both have Indonesia. This means that Prabowo, in this case, wants to involve himself that he also feels blessed, so that in this text Prabowo wants to involve himself with the listener.

Ideological Analysis

The second analysis is the analysis of ideological practices (ideology). In Prabowo's speech at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta, Prabowo used an ideological practice strategy. Prabowo really understands the conditions in Indonesia which have many followers of different religions so that Prabowo gives greetings by using each greeting that is in the religions in Indonesia

"Assalamualaikum Wr. Wb. Shalom. Om Swastiastu. Namo Buddhaya."
Although it is known that Prabowo is Muslim, in his opening remarks, Prabowo used the opening greetings of each of the religions in Indonesia. Looking at the data presented above, Prabowo wants to show that he is a tolerant leader, able to blend with a pluralist society in religious beliefs.

Analysis of Power relations

The relationship between power and discourse can be seen from the language delivered by Prabowo in his speech at the Plenary Hall, Jakarta Convention Center, Senayan, Jakarta.

selamat malam, yang saya hormati:
Pimpinan partai partai pengusung saya,

- "Ketua dewan umum pembina partai demokrat, presiden RI ke 6,presiden Susilo Bambang Yudhoyono."
  Dan seterusnya….

"Good night, what I respect: The party leader of my bearer party,

- The chairman of the general board of governors of the democratic party, the 6th president of the Republic of Indonesia, president Susilo Bambang Yudhoyono. etc...

In the data fragment, Prabowo tried to make power relations equally and evenly with the audience in attendance, the data was seen from the phrase 'I respect'. This shows that Prabowo tried to be inferior to the audience present. Even though some of them were present

being an audience has a structural position that is more prestigious than Prabowo. Therefore, it can be concluded that Prabowo tried to make power relations with all the audience.

ImplicativeAnalysis

Implications are expressions that have different meanings than implied meanings.

"Oleh karena itu, setia lah kepada bangsa dan negara. Bukan setia kepada rezim tertentu, bukan kepada pribadi-pribadi tertentu, apalagi kepada partai-partai tertentu.

"Therefore, be loyal to the nation and state. Not loyal to certain regimes, not to certain individuals, especially to certain parties."

The meaning implied from the fragment of the discourse, namely that actually Prabowo hoped the listeners chose Prabowo during the election, but the phrase 'choose me or be loyal to me' was not expressed by Prabowo. The implication of the speech is that the listener is expected to interpret what Prabowo meant. In that context Prabowo did not say 'choose me or be loyal to me because I am better', he understood very well that the context at that time was not the moment of the campaign ,. That is what lies behind the fragment of the discourse is the implicature discourse because it contains the implied wishes of the speaker..

CONCLUSION

In Prabowo's speech a feminist ideology appeared. In opening his speech, Prabowo used an opening greeting which represented all religions in Indonesia when opening the speech. In his speech, it appears that the power relations of the discourse that Prabowo gave rise to, it can be seen that Prabowo tried to make power relations equally and evenly with the

audience present. The implicature model as a form of meaning implies that Prabowo is a good leader and deserves to be chosen as well in his speech.

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