

CRITICAL DISCOURSE ANALYSIS IN THE LANGUAGE OF SPEECH BY AHOK AT KEPULAUAN SERIBU

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Abstract

The background of this research comes from a controversial speech of Ahok. Speech delivered at Kepulauan Seribu must be seen from the capacity of Ahok as the head of a region that has its own power and ideology. This research are not intended to see the true and false aspects of Ahok's speech that alludes to Surah Al-Maidah verse 51, but this study aims to: (1) analyze the ideological discourse; (2) analyzes the relations of discourse and power; and (3) analyzing the speech implicature arising from the Thousand Islands-Ahok in. The approach used in this study is a critical discourse analysis. Sources of data in this study is a video speech Ahok in a thousand islands. The data of this study the speech transcription fragment Ahok. The speech video downloaded from the page Youtube. The analysis conducted on the sakadar no textual aspects, but also on contextual aspects. The results of this study can be concluded that, there are: (1) the elements of Islamic ideology and the ideology of feminism in a speech Ahok; (2) the power relations in a speech Ahok; (3) implicatures as a model implied meaning in speech Ahok..

Key words: Critical discourse analysis, speech Ahok, kepulauan Seribu

INTRODUCTION

Cahya Basuki Purnama or Ahok was on of most controversial figure in 2016 [1], [2]. In the span of 2016, Ahok reported to the police and are undergoing trial of blasphemy because of a speech that he delivered at Kepulauan Seribu [3], [4], which was considered by some people insulting Islam [5], [6], [7]. This study did not examine the particulars are right or wrong in his speech that about the surat Almaidah verse 51, however this article will examine the discourse or speech of Ahok terms of scholarly discourse analysis in this case is critical discourse analysis. Speech is the form of the communicative abilities [8], [9] that have purpose to convey the message to the general public something [10], [11], [12]. In speech, especially speech that delivered by political figures and heads of regions like Ahok, highly qualified with interest, be it personal interest, groups and the public interest [13], [14], [15]. The language produced by Ahok necessarily have a function [16], [17], which is more of a communicative function [18], [19], eg persuasive function as neutral or not depends on whom language speakers [20], [21], [22].

Discourse analysis is not merely look semantic relationships that arise from Ahok speech [23], [24], but rather the critical discourse that wants to be seen from the text of the speech Ahok [25], [26]. Speech delivered at Kepulauan Seribu, to be seen from Ahok capacity as head of the region that has the power and the ideology itself [27], [28], [29]. This is similar to what was presented by Fairclough (2003) about the relationship of discourse to ideology and power [30], [31], [32].

The focus of this research is the study of Ahok speech related to the discourse delivered at Kepulauan Seribu. This gave rise to various perceptions and opinions in society because at that time Ahok still serving as head of the region [33], [34]. Theoretically, the perception and opinion of the phenomena occurring born [35], [36], [37]. In Ahok speech in Kepulauan Seribu also contains some of the view, with regard to that Ahok will running again for governor elections in Jakarta [38], [39], therefore speech that he delivered in the kepulauan seribu is interesting to study in terms of implicature, ideology and power [40], [41], [42]. Based on the background, the purpose of this research is to find the elements of discourse analysis related to ideology, power, and implicatures contained in the speech Ahok [43], [44], [45].

Discourse is a study of the language [46], [47], both in the form of words, clauses, phrases, sentences and even the discourse itself [48], [49]. The critical discourse analysis looks not only at the level of, words, phrases, clauses and sentences, but rather to elements outside of the discourse itself [50], [51]. Critical discourse analysis become a common approach in analyzing the text written and orally, ranging from critical linguistics, critical Semiotics [52], [53] and generally can be seen from the socio-political studies which investigated through language, discourse and communication [54], [55]. Critical discourse analysis is meant by van Dijk is not just focused on the analysis of linguistic texts but also on other aspects such as social practices that shape the discourse [56], [57]. Thus, as has been written by Rogers, Malancharuvil-Berkes, Mosley, Joseph (2005) that the critical discourse analysis should address the question of the relationship between language and social practices, however Ulinuha, Udasmoro, and Wijaya (2013) emphasize the critical discourse analysis approach and framework used in social studies.

Fairclough (1995) suggested that critical discourse analysis should include practical social analysis of a text or a social culture in which the communicative activity took place [58], [59]. In this case emphasized by Fairclough is a discourse relationship with the reproduction of social value, as well as their relationships and power relations against pemroduksian text and discourse [60], [61]. Further Fairclough (1995) found a correlation between the economic, political and ideological background of the structure and form of discourse [62], [63], as [64] refer to ideology and power is reflected in the use of vocabulary, sentence, and discourse structure.

Critical discourse analysis is an attempt of investigations carried out by using analysis of examples of language use in communicative events [65], [66]. Each event communicative function as a form of social practice through its relationship with the order of discourse, so there are two things that need to be considered, namely the communicative events and the order of discourse [67]. Communicative events associated with the use of language in newspaper articles, films, videos, interviews or political speeches [68], [69]. Order discourse with regard to the type of discourse used in institutions or social field. Order discourse also includes a media order, so the order of discourse need memperhatikan medium used in reproducing the discourse [70].

The ideology is the meaning of the airport authority. In terms of interpret this Fairclough ideology as a tool construct the value that contributes to the domination of power relations. Dominance relationship was born of people who have the same ideology, it means that the ideology contribute greatly to the hegemony of power and power relations. Ideology can contribute against the retention of power and transform power relations. Not much different from the concept of ideology proposed by Fairclough, Thompson also said that the ideology as a practice that operates in the production process of meaning in everyday life, on the contrary meaning mobilized in order to maintain power relations (Jørgensen & Phillips). The similarity between the concept of Fairclough and Thompson looks at the ideological relation to the efforts to retain power.

Furthermore, implicatures is one of the external elements of discourse. Implicatures very helpful in terms of understanding a wacana. Wacana consists of written discourse and discourse lisan. Dalam oral discourse, in this case the speech of the political elite, certainly

contained implicatures. Implicatures, in linguistic dictionary is divided into three, namely implicatures pragmatic implicature conversational and conventional implicatures. Still quoting the notion of linguistic dictionary Kridalaksana, that pragmatic implicature is what logically is the conclusion of a speech, as well as the background of what is known together by the speaker and listener in a particular context. Furthermore, conversational implicatures is the meaning that is understood but no or less caught up in what is disclosed. As for the meaning of conventional implicature understood or expected on certain forms of speech but not revealed.

Grice emphasized that implicature is a speech that implies something different with the actual spoken. Something different is intended speaker not addressed explicitly. In other words, implicatures is the intention, desire, or the expression of the heart that is hidden. Implicatures closely related to the convention *kebermaaknaan* occurring in the communication process. Rail significance may occur in the form of speech for the listener trying to make sense of what is meant by the transmitter of the speech. Based on what is revealed by the experts, it can be concluded that implicature is something that is conveyed by the speaker to the listener, but the speaker does not explicitly convey the intent and purpose.

METHOD

This study used the approach of critical discourse analysis. Sources of data in this study was a video speech Ahok in a thousand islands. The data of this study was the speech transcription fragment Ahok. The speech video downloaded from the page Youtube. To facilitate researchers in analyzing the data, then done transcription so that data invalid and could accounted for. The next stage was the interpretation of the data. Meaningful interpretive processes based on the knowledge, experience, beliefs and assumptions of researchers based discourse that emerged from the speech.

RESULTS AND DISCUSSION

In this section is analyzed (1) the use of the word, (2) ideology, (3) critical discourse component, (4) the power relations (power relations), and (5) implicatures.

Word Usage Analysis

The first analysis is the use of the word. Speech Ahok in the Thousand Islands are using the personal pronoun (pronoun). Pronoun that appears is the first person singular (I), the first person plural (we), and the first person plural (we), as can be seen in the following data.

(1) *"Saya, kalau ke pulau seribu, saya ingat kampung saya. Makanya, waktu saya turun, saya lihat pak lurah, saya panggil pak kades, karena tahunya kades"*.

"If I go to Kepulauan seribu, I will remembered my village. Thats why, when I see Lurah, I call him pak Kades beacause I know him as kades."

Singular pronoun first very widely used by Ahok. The first person singular pronoun refers to the speaker itself, namely Ahok. The use of the first person singular pronoun "I" indicates that Ahok effacing or indicate its existence as governor, which in this case the governor of capacity above the village administration. This was mentioned by Norton (1997) as a social identity (social identity). In the realm of studies and critical discourse analysis, that the use of the word "I" shows the relationship of power and domination Ahok as a regional head far above the level of the village heads and village heads.

(2) *"Seluruh dunia sudah berbicara budi daya dan kita dikaruniai tempat yang begitu luas"*.

"The whole world has been talking cultivation and we blessed place so vast "

Pronoun 'us' indicates that Ahok want to invite or involve the audience in the thousand islands. The word 'we' is shown as having a sense of equality, they both have a thousand islands. That is Ahok, in this case, wanted to involve himself that he felt blessed, so in this text Ahok want to involve herself with the listener.

(3) *"...kami akan bagikan ke koperasi, kami gak ambil uang tapi sekarang gak bisa karena kami gak tau siapa.."*

"... we will share with the cooperative, we do not take the money, but now can not because we i do not know who .. "

If the first data fragment, Ahok further highlight himself as governor, but in this third piece, Ahok involve himself with members of the House, Parliament, the Regent, Head of Department and village heads. The word 'we' indicates that Ahok along involved or Ahok involving his people in a speech delivered. This shows that there is involvement of the power aspect raised by Ahok, where there is inequality between the ranks of the government and society (audiences).

Analysis of ideology

The second analysis is the analysis of the practice of ideological (ideology). In a speech Ahok at Kepulauan Seribu, Ahok using a strategy of ideological practices. Ahok really understand the condition and distribution of Muslims at Kepulauan seribu so Ahok using the greeting that is characteristic of the Islamic religion. As regards the data is presented in the below.

(4) " Assalamualaikum Warahmatullohi Wabarakatuh "

Although it has been known that Ahok is not a Muslim, but in the opening speech, Ahok using prerecorded greeting often done by Muslims. Even Ahok not use the greeting with characteristic His religion itself. Looking at the data presented above, Ahok wants to show that he is the leader of a tolerant, can mingle with a pluralist society in religious beliefs.

Ahok realized that the majority of Indonesian people are Muslims, so as to respect the religion of the majority of Ahok wear Muslim greeting. Apart from that, in the event Ahok has stated ahead in the elections of Jakarta, then it can be attributed that Ahok trying to attract public sympathy with the practice wear Islamic ideology in the opening speech. In the context of Indonesian-ness, according to research conducted Firmanzah (in Alie, 2013, p.74) Indonesian voters tend to opt for the elements / religious symbol. The opening speech Ahok can be correlated with the elements / symbols or religious ideology.

In addition to religious ideology, in his speech Ahok also appeared ideology of feminism. The ideology of feminism is a movement of struggle of equality between men and women. The piece of data that emerged from the speech can be seen in the data 5.

(5) *“Lalu bagaimana ibu-ibu? Ini sedikit provokator ya, saya juga suami kan, saya juga laki-laki kok, tapi kadang-kadang yang lebih rajin dan jujur itu ibu-ibu. Jadi budidaya ini, bila perlu, kalo lakinya malas, kasih ke istrinya saja, biar suami gak berani macam-macam, ibunya punya duit, kaya loh, lu gak pulang juga nggak apa-apa, bila perlu ganti pemain baru, iya nggak? Punya duit, jadi ni, jaman emansipasi nih nggak mudah soal suami sama istri ini, macem-macem lu ditinggal juga lu”*

" Then what about the mothers? It's a bit of a provocateur , I am also a husband, I also a men anyway, but sometimes the one who more diligent and honest are mothers. So this cultivation, if necessary, if the husband lazy, just give he to his wife, so the husband does not dare to do anything, his mother had money, rich , you also do not return home its okey, if necessary, replace the new players, isn it? Have money, this is emancipation era not easy about the same husband and wife, if you do something weird your wife will left you ".

Data is a discourse that represents the ideology of feminism, or better known by the term gender. Gender or equality between men and women contained in the unity of discourse in the data 5. Then, there were attempts to seek approval assertion and collective when Ahok says "isn it?". Such efforts are part of the involvement of all participants (audience) women to approve Ahok speech content.

Component Analysis Critical Discourse

There are three components that make up the critical discourse analysis, namely: (1) social structure (class, status, age, identity, ethnicity and race); (2) culture; (3) and the use of language (Fairclough, 1995). Ahok speech fragment representing social structures contained in the data 6.

(6). *“Nah waktu saya jadi bupati, saya memimpikan, itu budidaya, karena manusia ini, makin lama makin banyak”*

"when the time I became regent, I dreamed, that the cultivation, because people, always increasingly ".

The sentence 'I am regents' represents the time Ahok recount his past before becoming governor. In the data 6, there is a social structure that appears, either in the form of social class, status, social and social identity which is a component of critical discourse analysis. This analysis is based on the audience is a society with a lower social status than Ahok.

Analysis of Power Relations (Power Relations)

The power relationship with visible discourses of language presented by Ahok in a speech in the Thousand Islands. This expression occurs early after the salutation, as can be seen in the data 7.

(7) "Ini yang saya hormati, anggota DPR RI dari Dapil DKI, ketua DPRD DKI, ada pak Bupati, tentu juga kepala Dinas, kepala Biro, bapak-bapak dari kelautan dan perikanan, untuk semua tokoh masyarakat yang hadir di tempat ini, yang tidak bisa saya sebut satu persatu"

"It The honorable, Member of Parliament of the electoral district of Jakarta, chairman City Council, there is a pack of Regents, would also head of department, head of the Bureau, the fathers of marine and fisheries, to all public figures were present in this place, that I can not mention one by one "

In a piece of data 7, Ahok trying to create a relationship of power equally and evenly with the audience present, the data is evident from the expression 'Gentlemen'. This shows that Ahok trying to be inferior (humble self) to audience present. In fact, most of which comes into audience has a structural position more prestigious than Ahok. Therefore, it can be concluded that Ahok trying to make power relations with the entire audience.

analysis implicatures

Implicature is an expression that has a different meaning with the implied meaning. Ahok speech fragment in the data 8 using a phrase which implies implicit form of implicatures.

(8) *“Saya selalu tegaskan sama bapak ibu juga jangan juga terpengaruh, ini urusannya dengan Pilkada ya, saya mau ingatin, kalo ada yang lebih baik dari saya, kerja lebih benar dari saya, dia lebih jujur dari saya, bapak ibu jangan pilih saya bapak ibu kalau pilih saya bapak ibu bodoh, masa kalo punya duit beli motor Jepang beli motor cina, mau nggak? Harganya sama beli motor Jepang atau beli motor Cina gua tanya? Motor Jepang dong, jadi kalo ada yang lebih bagus dari saya lebih baik dari saya, jangan pilih saya jadi gubernur bapak ibu, pilih dia. Silakan tanding, jika ada yang lebih baik dari saya, terbukti lebih baik dari saya jangan pilih saya bapak ibu, sangat fair!”*

“I always emphasize the same to you, don't also be affected, this is your business with the elections, yes, I want to remember, if there is something better than me, work is truer than me, he is more honest than me, ladies and gentlemen don't choose me, ladies and gentlemen if you choose me you are stupid, if I have money to buy Japanese motorbikes but by Chinese motorbikes, do you want to or not? The price is the same as buying a Japanese motorcycle or buying a Chinese motorcycle, I ask? Japanese motorcycle, ok? if anyone is better than me, don't choose me to be your governor, choose him. Please compete, if anyone is better than me, proven to be better than me, don't choose me, ladies and gentlemen, very fair! ”

The implied meaning of a piece of data discourse 8, namely that the actual Ahok hope the listeners choose Ahok when the General Election, but the phrase 'choose me' is not disclosed by Ahok. Implicatures of the utterance of the speech that is expected listeners to interpret what is meant by Ahok. In that context Ahok not say 'choose me because I'm better', he understands that it is not the moment when the context of the campaign, but just moments working visit. That is what lies behind that piece of discourse in the data 8 is a discourse implicature as contained implicit desire of the speaker.

CONCLUSION

In a speech to the Islamic ideology and Ahok looked feminist ideology. In the opening speech, Ahok using the greeting that is often done by Muslims during the opening speeches, and even Ahok not use the greeting with characteristic own religion. In his speech seemed the power relations of discourse raised Ahok, it can be seen that Ahok

trying to make the power relationships equally and evenly with the audience present. Model implicatures as a form of implicit meaning that Ahok is a good and decent pemimpin been re also evident in his speech,

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