DICTION AND IDEOLOGY OF KAESANG PANGAREP'S FIRST SPEECH IN A POLITICAL FORUM

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Abstract

This study aims to analyze the diction, language power, and ideology used by Kaesang Pangerep in his first political speech. The analysis was based on Fairclough's CDA theory (1989) and combined with Thomas N. Huckin's model. The research method used was descriptive qualitative, focusing on elaborating paragraphs, sentences, and words. The analysis began with an examination of the entire text, followed by a more detailed analysis of sentences and words. The text was analyzed to understand the contextual interpretation of the relationship between language power and ideology. Additionally, language relevance and style features were analyzed to understand Kaesang Pangarep's diction in his public speech. The results indicated that the connections between language power and ideology were broadly defined through CDA. The study revealed that although there were instances of irrelevant language use, Kaesang Pangarep's speech was directly aimed at the Millennial party. The linguistic ideology in his speech was observed to reflect a legacy role from current political issues, suggesting a shift in the language used to build the ideology, with specific aims and a legacy of current linguistic issues.

Keywords: *Critical Discourse Analysis, ideology, diction, language shift, language power*

INTRODUCTION

In the context of language use, both spoken and written language have their ideologies as stated in linguistic studies. Nashruddin et al. (2020) said that language use does not only apply words verbally but also the existence of ideology as a literal meaning in language which is related to the speaker's intentions in his speech. This means that language is not only the speech used by speakers to communicate, but also to convey other messages behind the use of language.

In using spoken language as a verbal communication system, users usually also convey suggestions, feelings, tastes, etc., (Bavali & Sadighi, 2008; Feng & Liu, 2010). Of course, language is defined as expressing values, personal attitudes, and meaning as the content of communication in the language used (Eggins, 2004; Halliday & Matthiessen, 2004). In other words, language is a system that can be formed, patterned, and systematic with the existence of sub-systems such as Phonology, Morphology, Syntax, and Lexicon (Rabiah, 2012).

Speech is spoken language that is expressed verbally. A person who makes a speech usually uses language that is packaged formally by the speaker to express his thoughts or summarize a need or case factor (Santoso & Aji, 2021). In the political realm, speech is used as a medium speaking level for oratory by a communicator. Thus,

communicative and straightforward language is needed to emphasize meaning, so that the direction and purpose of the communicator can be easily understood (Aeni & Ahmadi, 2021). This is in line with what was stated by Sihite et al. (2021) that a speech is a form of monologic that there is no opportunity for the communicant to ask questions regarding things that are not understood from the content of the speech delivered by the communicator. Therefore, using good, correct, formal language and using correct diction is very important.

Concerning the use of good, correct, and formal language in public speech, this was shown in reverse by Kaesang Pangarep, where in his first speech as general chairman of a political party, Kaesang Pangarep used more informal language and instilled millennialist diction and ideology. This is not interpreted as a language style, but rather as a designation of millennialist identity politics and the diction of social forces. Kaesang Pangarep uses informal language such as "Bro, or Sis" whereas in the informal language it uses "Ladies and Gentlemen" in his speech to claim that his speech would change the social listener or audience's perspectives according to his speech. As it is stated speech can be utilized as a tool to construct reality, self-image, public opinion, and new meanings of certain experiences.(Martika et al., 2022; Sihite et al., 2021).

Critical Discourse Analysis (CDA) in this research focuses on the analysis of verbal utterances by Kaesang Pangarep's in his public speech delivered at the Political Forum when he was appointed as general chairman of one of the parties. CDA views language as a "social practice", meaning that the context of use must be considered in language analysis (Fairclough & Wodak, 1997). Apart from that, Critical Discourse Analysis is used to analyze how language is aligned when it is used, the ideology that is embedded, and how the relational power of a language is used in Kaesang Pangarep's first speech. This is in line with (Fairclough, 2013) regarding the relationship between discourse, ideology, and power that is strongly contained in every language in use.

In linguistics, ideology is described as speech acts, feelings, and beliefs of human utterances, which are associated with things that can be reflected in the use of language (Padang & Sitohang, 2018; Sutrisno & Lestari, 2021). This is also related to language as a value that reflects general ways of achieving behavior, attitudes, knowledge, and effective ways to understand the message behind the meaning (Rahmah et al., 2018). However, this research analysis is based on Fairclough's (1995) theory; van Dijk (1993) on Critical Discourse Analysis (CDA), and Thomas N. Huckin's model (Huckin, 1997) on how to see discourse from the listener's point of view without criticizing it and then from "step back" to the previous point of view by thinking critically.

Some previous research is linked with the current research, there is research conducted by Koussouhon and Dossoumou (2015); Michira (2014); Santoso and Aji (2021). In their research results, it is said that CDA can explore the relationship between language, power, and ideology. Through the language used, the strength of power and goals of the speaker can be seen, the strength of that power is felt, and the ideology is

visible and can be understood. Apart from that, CDA can also reveal the partial meaning of the discourse spoken, while diction in language is linked to the category of appropriateness or inappropriateness of utterances in speech acts. Language is a powerful tool sought by politicians in which political power is used not only to communicate their policies and ideological positions but also to create certain things based on ideology and diction that make perceptions that can influence and manipulate the audience to gain advantages from what were they delivered in speech.

Critical Discourse Analysis (CDA) is a form of discourse that critically examines how language is used (Fairclough, 2013). It goes beyond just analyzing words, phrases, and sentences, and looks at elements outside the discourse itself (Fairclough, 2013; Fairclough & Wodak, 1997; Van Dijk, 1993). This analysis involves studying various types of discourse to uncover the underlying ideology and values. CDA investigates how public speech relates to the perspective of society as an audience.

In linguistic studies, the use of language brings diction as a bridge between ideology and the meaning behind language. Ardiansah (2015) states that language can create meaning. Then, linguistic studies in language make this meaning an understanding of the feelings of language users which can be interpreted in depth. In understanding discourse, the audience or listener must also understand language structure, word relationships, and cohesive discourse to get the message and meaning behind the language (Emilia, 2014; Fadhillah & Rahmadina, 2021).

Thus, it can be concluded that critical discourse analysis does not only focus on linguistic text analysis but also on other aspects such as social practices that shape discourse (van Dijk, 1993). The most important goal of this research is to increase awareness of the power of linguistic constructivism (interpretation of reality) and its impact in triggering change (Nørgaard et al., 2010). Concerning the mentioned points above, this present study seeks to find answers to the questions which were formulated in the following questions, "How Kaesang Pangarep construct his diction in his first speech based on critical discourse analysis theory?" and "What ideology was delivered in Kaesang Pangarep's first speech, based on power and ideology analysis?"

METHODOLOGY

This study employed a qualitative design with a descriptive approach. This method and approach are very relevant to the study of Critical Discourse Analysis (CDA). Where the CDA tries to interpret and describe the phenomena based on social and context that occur (Trapes-Lomax, 2008). The exploration of critical discourse not only involves describing text and discussion but also delves into how language usage expresses the production of discourse and its comprehension (Sihite et al., 2021). It analyzes how ideologies and shared personal and social beliefs impact the development of discourse, and conversely, how the production of discourse molds society.

In addition, the use of critical discourse analysis and a qualitative design in this present study is to reveal values and perceptions of the social meaning that occurs (Creswell, 2014; Malik & Hamied, 2016). Thus, descriptive qualitative design is a multi-method involving an interpretive, naturalistic approach, which means researchers see things from different points of view (Alwasilah, 2011; Malik & Hamied, 2016). In addition, using this method and approach would help to describe the phenomenon and see the context of analysis based on reality. However, the result of the discussion is explained in the description.

The rationale for this research is about how there were shifts in language use concerning the suitability of the context and situation. This could be a shift in hegemony due to changes in the social conditions of a generation, it means that the reality is based on the development of language use where in several cases the use of informal language is more relevant in changing the social perspectives of the language user. This research model is based on the concept of Thomas N. Huckin (Huckin, 1997) in collaboration with Fairclough (1995), and van Dijk (1993) theory. The research model is described as follows:
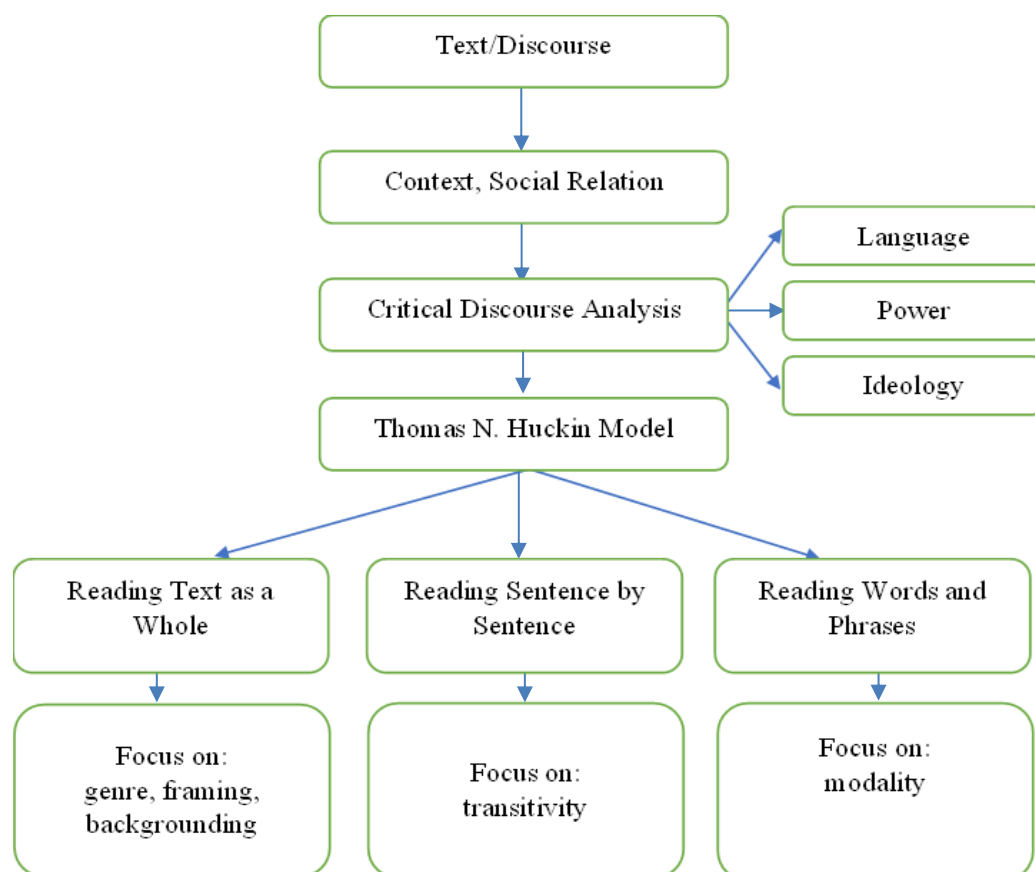

Figure 1. Model Analysis

In this study, first, the data source was selected according to the results of Kaesang Pangarep's speech at the Political forum, the data gathered is in audio video and then

transcribed into a text by using computational application, that is Rask AI. The second analysis, the text is divided into several framings: an Opening Statement, a Main Statement, and a Closing Statement to find out the social relation of the text. The third step is analyzing critical discourse analysis according to the framing of the text to find out the language diction, power, and ideology of the text. Thus, the last step is analyzing the text according to Huckin's theory to find out genre, framing, backgrounding, transitivity, and modality. These steps were as follows:

1) Reading the text that was transcribed from Kaesang Pangarep's speech at the Political forum.

2) Classifying the data indicates three CDA methods of Huckin.

3) Concluding the analysis.

RESULTS AND DISCUSSION

a) **The Findings of Kaesang Pangarep's Speech**

Kaesang Pangarep's speech analysis results were divided into three separate phases, analyzing the whole text level including genres, framing, backgrounds and backgrounding, The second step of the analysis involved examining the text at both the sentence and word levels, focusing on aspects such as transitivity and modality. Additionally, we delved into understanding the speaker's perspective in each paragraph. The third step consisted of contextual interpretation, which entailed describing Kaesang Pangarep's entire speech on the use of language, power, and ideologies.

Table 1. Classification of Genre, Framing, and Backgrounding

No	Genre Classification: Argumentative	Topic: Kaesang Pangarep's Speech at the Political Forum
1	Social Function:	- The Importance of Politic for the young generation - Considering the status of political legacy as an optimism for the young generation
2	Framing of Schematic Structure: 2.1. Statement of Position 2.2. Argument	Illustrates how young people can be involved in politics, but still carry the political legacy by mentioning one of the names that have a power - Kaesang said that the important point of politics for the young generation is to move on, move on from pessimism, move on from the old ways of politics, move on from the divisive way of politics that likes to spread slander and hoaxes - Kaesang also emphasized that what our president did was he never tires of carrying out the mandate of the people, the cure for tiredness is shaking hands with people, his tired vitamin is the smiles and happiness of the people he meets, the booster

		is when he decides on the right policies for the Indonesian people.
2.3. Summing up	-	Kaesang believes that he can do good things through politics. He wants help our people especially young generation to build optimism that politics can be carried out with integrity and the aim of a good future for all of us
3 Linguistic Feature: 3.1. Tense Feature: Past tense, Present tense		In this political speech, the speaker used only present and future tenses to persuade the audience.
3.2. Rhetorical Framing	-	In the first few steps of this speech, Kaesang mentioned the words Bro and Sis several times, as a frame that his speech was aimed at today's young generation.
	-	Second, there is a mention of the name of the current president, which indicates the existence of a political power dynasty as a suggestion for promotion on the political stage
3.3. Backgrounding	-	The language used is full of easy listening, slow of bit, and directly mentioned to the younger generation, with the saying "Bro and Sis" for the audience, which indicates that there is a language designated to certain identity groups
	-	There is an emphasis that "the younger generation" must be able to compete in the political realm
	-	He also brought politics as a legacy by mentioning his father, (the name) of the current ruler

Table 2. Field of Discourse

I	know	this political party can bring joy to everyone	
Actor	**Mental**	**Goal**	

I	believe	our party can change	the pessimism becomes optimism for the millennial generation
Actor	**Mental**	**Verbiage**	**Phenomenon**

we	can introduce		new era of politics	to our society
Sayer	**Verbal**		**Verbiage**	**Receiver**

My father	ever said	that party	this	could change	our perspective	people	about politics

Actor	Material	Verbiage	Cause	Phenomenon	Attribute
In 2024	will be consider	as our winning		In Indonesian politics	
Goal	**Mental: Cognition**	**Verbiage**		**Circ: Location**	

Table 3. Process Type

No	Process type	Field of Discourse
1	Mental	32
	Verbal	13
	Material	8
2	Participant	I, We,

Table 4. Modality

No	Types of Modality	Fr	Value	Sentence sample
1	Must	42	High	- We [[*must*]] believe that today is our, we can do our best to give more valuable think to our people - We [[*must*]] agree that our perspective about politics, what my father said, a young generation will bring a better future
2	Will	9	Median	- I believe, in 2024 we [[*will*]] win the parliament - For us, the young generation, politics [[*will*]] be a source of goodness and prosperity
3	Should	11	Median	- We [[*should*]] change our perspective, where Politics is already associated as the center of fighting, slander, hoaxes, corruption, money politics, and so on. - In this great forum, we [[*should*]] open our eyes, where we can live together, we change consistency, give our energy to a positive value to all people
4	Can	19	Median	- I invite all cadres, administrators, and legislative candidates, [[*can*]] continue to move among the people to get our victory in 2024 - Don't be afraid of anything, we [[*can*]] win this parliament if we give our best to our people

5	Need to	3	Median	-	We [[need to]] prove that community welfare is our important task, a noble task for Indonesia's great future
				-	We [[need to]] ensure that the future will be ours, our generation's
6	May	6	Low	-	We [[*may*]] be underestimated, but we prove that young people can do it
9	Could	2	Low	-	My father ever said, that this party [[*could*]] change our people's perspective
10	Would	7	Low	-	Before I start, I [[*would*]] like to say thanks to Bro Giring, Sis Greace, and all Brother in this party

b) Analyzing the Contextual Interpretation

According to the result of this study, the statement of position is the beginning process of the argumentative text's schematic structure. This part can convey a viewpoint and position in the text based on Kaesang Pangarep Speech. The thesis statement is outlined in the following paragraph;

First according to the analysis of critical discourse analysis, the ideology of the speech is founded when Kaesang mentioned that his political direction is specifically for millennials, with an informal and indirect language style, using the language style "Bro and Sis" as a substitute word for people and saying that millennials are the ones who have a golden peak in building the nation. Meanwhile, the power relations that are built refer to the current government, which is none other than the father of Kaesang himself. Thus, when linked to social and contextual analysis, it can be concluded that the language style and power relations shown are still dependent on greater power relations. In this case, the diction built is only limited to the construction of power relations so in his speech Kaesang does not bring up how politics will be built properly, only showing the idealistic side of millennials and existing power relations. The analysis was also supported by Michira (2014); and Weiss and Wodak, (2003) who stated that the analysis of CDA aims to show how ostensibly objective according to the phenomenon.

The second analysis is about framing. Framing in Critical Discourse Analysis (CDA) refers to the way a speech is presented and the speaker's perspective (Santoso & Aji, 2021). Kaesang Pangarep began his speech by expressing gratitude. The expression of gratitude conveyed to millennials who are assumed to be his supporters, which is in line with the diction that his politics is devoted to only young people. Kaesang expressed his gratitude for the trust the Indonesian people have placed in both himself and his father, President Joko Widodo. He has mentioned his father's name on the podium several times, indicating that he sees his political involvement as carrying on his father's legacy. This analysis of critical discourse framing suggests that

Kaesang's political support may extend beyond his followers to include those who support his father's political career.

The third analysis is about the field of discourse. The first is Mental process. There should be a participant who is involved in this speech (actor and senser), and another participant called a phenomenon (Eggins, 2004; Halliday & Matthiessen, 2004). The participant in this present study was hidden by pronouns of I, and we and then followed by senser. The senser here is the millennial generation as the focus of the speech. However, there are two phenomena found in this speech, there is action, and factualize. However, the second discourse that is founded is the Verbal Process. Emilia (2014); Halliday and Matthiessen (2004) stated that verbal process is an intermediary between material process and mental process where saying something is a physical action that reflects mental operations (sayer). According to the text, it found that the verbal process designation is directly identified with a certain group, where it is stated here that there is a political specialty built for young people. Furthermore, regarding the Material Process, in this analysis of the text, there are three actions of material Process, there are process of cognition, affection, and perception. Halliday and Matthiessen (2004) stated that mental is a sense of doing. According to the field of discourse, Kaesang in his speech immediately showed how the millennialist ideology views politics today, and said clearly that he could emphasize the power of identity to convince his supporters in politics even in very simple language. Field discourse analysis can be concluded as the understanding of the content of the text, including processes, participants, and circumstances, both from the structure and language of the text that is heard and read (Safitri & Utami, 2021).

However, the last analysis is about modality. There are ten modality types were found (must, will, should, can, need to, may, could, would) with three categorized values in this speech (High, Median, Low). The value of modality indicates how the speaker reveals interpersonal meaning in the language use. In this speech, it expresses the speaker's stance on the probability, obligation, or desirability of an action or state. In Kaesang's speech, it is found that the speech wants to ensure that Kaesang can give the best even though there is a legacy from his father as the current president which is constantly mentioned in his speech. However, in analysis, this modality is a way to convince other people about what they say. Analysis modality in a text can know the speaker's personal feelings, judgments, beliefs, or knowledge about certain propositions (Ardiansah, 2015; Eggins, 2004).

c) Discussion

This speech uses informal language with a monologue base. The relationship between ideology and power was clarified. As it mentioned above, Kaesang Pangarep has provided a general overview of how politics is shown to special groups, namely the current younger generation, where the language used prioritizes current millennial languages. The diction was provided by the choice of words, the choice of language

style. In this speech, the use of language represented or expressed a power that could be defined as medium power. Thus, the influence of the language was seen to be powerful for the millennial community as it is stated that this speech would be understood by the millennial generation. However, the ideology of the language was revealed through his speech about his political direction "*I am sure and optimistic that the tide will be in favor of us young people. Thank you also for your presence, if it says here that there are 137 volunteer organs of Mr. Jokowi but earlier I was informed that there are 200 volunteer here. Thank you to all for delivering Mr. Jokowi as president for 2 periods and still loyal with him until now and hopefully forever.* Implicit, the diction say how political millennial become his perspective in the speech.

The discussion focused on the relationship between language and ideology. It highlighted how language used in speech can influence people's thoughts and perceptions, suggesting that speakers communicate specific intentions or objectives, even to a small community. However, the speech also provided an overview of legacy politics in which he continuously and repeatedly mentioned the president's name as father, which was an indication of promoting dynastic politics developed through millennial politics.

Based on the analysis of the text, it can be inferred that the speaker used various rhetorical techniques such as framing, tenses, background information, transitivity, and modality. The analysis revealed that the speaker placed a high value on their message and tried to persuade the audience or followers to believe in their ideas in his speech, and also for the young millennial group. In this study, the focus is on the relationship between language analysis, ideology, and power in speeches. It highlights how using specific diction and ideology belonging to a particular community can create a different atmosphere and enhance the audience's engagement, even in formal political settings. It also showcases Kaesang's ability to incite passion and enthusiasm in his speeches by employing unique diction and ideology, deviating from the conventional formal style in politics. Additionally, referencing the President of Indonesia, especially in the context of familial connections, can bolster the audience's confidence in the speaker's political acumen.

Therefore, based on the evidence and theory, the researcher concluded that ideology was the relationship of thinking with social reality (Ahlstrand, 2021; Obeng & Ofori, 2023). The diction and ideology in this text are languages that is built through the linkage of sub-sub analysis based on the overall analysis, which prioritizes the side of millennials, and politics which continuously mentions the name of the current rulers repeatedly, this is done to convince the listener about what is conveyed in speech. According to the ideology that Kaesang wants to share is about the tenacity and strength of young people in facing politics, and high confidence will elevate young people with all their youthful style and enthusiasm which is shown in the language used, namely

informal language. Thus, the diction that he constructs here is about political identity or language identity that directly purposed to only the young generation.

In explaining the relationship between language and power. As we all know, Kaesng expressed his language about the importance of democracy for the young generation or millennial party in his speech to all the followers on the podium. They have to make sure the follower believes what he says at that time.

The language utilized in a speech can convey strength or weakness, and conversely, power can be discerned through language. It's noteworthy that Kaesang Pangarep, a son of the President of Indonesia, wields considerable influence and plays a prominent role in a millennial party in the country. His command of language is particularly influential. What is said by someone who has the authority, the language that is used by him should contain a strong power as well. The last was the relationship between power and ideology. In the context of the speech, power was the background for the creation of an ideology. In other words, an ideology would be easier to convey and accept by the audience through the speaker's power (Obeng & Ofori, 2023).

CONCLUSION

Based on the analysis explained in the previous page, it can be concluded that Kaesang Pangarep uses language to persuade and convince the audience by employing modality with several values. There are two main points in his speech. The first is about the importance of improving the quality of the young generation in politics, and the second is about the diction that he uses to convey political legacy. Additionally, the language used by Kaesang Pangarep is reflected in the language characteristics of the process type and genre, and can be seen in the future tense, indicating that people have made many achievements for the future.

Political speeches are typically formal, but Kaesang Pangarep often uses them to articulate his opinions, charm, ambition, and courage, sometimes employing informal language. This is demonstrated by his use of words such as "will," "should," and "must," which convey power due to their strong certainty. The use of the word "must" is particularly significant as it can compel others to take specific actions. In Kaesang Pangarep's speeches, power is communicated through authoritative language, influencing others to act under his words and showcasing his control over his message.

The interconnections among language, power, and ideology in Critical Discourse Analysis (CDA) are particularly noticeable when examining public broadcasting. It can be inferred that language use inherently embodies specific ideologies and power dynamics. In other words, the speaker's power and intentions are discernible through their choice of language. Within the context of speech, power serves as the foundation for shaping an ideology. In essence, an ideology is more effectively conveyed and embraced by the audience when articulated through the speaker's power. This

underscores the intertwined nature of language, power, and ideology and their significance in the study of language as a whole.

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