

## The Rhetorical Discourse Revealing The Indonesians Characters

Abd. Muqit

State Polytechnic of Malang, East Java

Email address: muqitabdul1@gmail.com

Indonesia comprises of many tribes and language spreading all over its islands from Sabang to Merauki. The tribes and their languages are unique symbolizing that they are heterogeneous society who live in a place named Indonesia. They live in harmony and they are happy being Indonesians. This can happen because they have one motto unity in diversity (Bhinneka Tunggal Ika) and a sacred symbol of five principles Pancasila. The symbol of Pancasila and a motto unity in diversity motivate the world to see the unique and harmonious country and its people. What are the real characters of Indonesian and how they are represented in the rhetorical discourse presented by formal speech of president of Indonesia, Mr. Joko Widodo in delivering speech on Pancasila Day 1 June 2017. This article wants to elaborate the characters of Indonesians and the way they are presented in the discourse. This article uses critical discourse of analysis and systemic functional linguistic. This article uses critical discourse analysis and the systemic functional linguistic because the discourse being release is not appearing without any sense. There is a background which escorting the releasing of this discourse. This article finds out that Indonesians have to return to their real original characteristic, such as gotong Royong (supporting each other), Bhinneka Tunggal Ika (unity and diversity) and toleransi (tolerance). They are folded within Pancasila (five principles). These identifications of characteristic are released because the values of Pancasila have been neglected by many group of people after reformation era. As examples are the tolerance is decreasing, the unity in diversity has been disturbed by the existence of other ideology in which it is contradictory to Pancasila. This article found out that there are three domain identification of the Indonesian people that should be reestablished. They are supporting each other, unity in diversity and the tolerance. They become the pride of the Indonesians and they become the exemplary nation which applies the high tolerance among its people. The depicted identifications are clearly stated in the official speech presented by President Joko Widodo in the celebration of Pancasila day 2017.

Key words: supporting each other, tolerance, unity and diversity, discourse.

### A. Background

Indonesia is a rich country of natural and human resources. This country precisely is rich of gold, nickel, bauxites, woods and others. The richness of human resources can be seen from Habibi's successfulness in development the airplanes ([www.maxmoroe.com](http://www.maxmoroe.com)) and the invention of cassava's strategy in enhancing its types and their developments. The inventor is Mr. Mukibat and later he has been awarded a professor by a Javanese university. He was well known as the inventor of cassava's types and their developments. ([www.kompasiana.com](http://www.kompasiana.com)).

Because of the richness in the resources, Indonesia becomes the hidden treasures for some countries like the United States, Japan, England and French. This can be seen from the

numerous beaches in which they are classified as the most beautiful beaches in the world like Kuta Bali, Bunaken beach and Raja Ampat beach, its tribes, languages, and ethnicity. Other than these resources, this country owns unique principles of life, the type of communality, and the traits of social living. The most outstanding and unique social life of Indonesia is known as *Bhinneka Tunggal Ika*, in which it means unity in diversity. Indonesia is a heterogeneous country consisting of many different languages, tribes, religions and so on, but its people are living in harmony and peace. This is an extraordinary living stereotype which differs the Indonesian people from other countries in the world. This is shown by there is a minimum riot and clashes among the Indonesian people although they are different, however, they are still making a tight relationship among them. This can be assumed that other countries may have such *Bhinneka Tunggal Ika*, but it's different from Indonesia's. The *Bhinneka Tunggal Ika* which is existing in Indonesia has been culturized from time to time. Besides the unity in diversity, this country also has the concept of living in a neighbouring atmosphere, called *gotong royong* or supporting each other. This concept is derived from the principle of life that occurs in every type of living among the Indonesian. The two examples become the pride of the nation because they only belong to this country. As a result, the peace and living in harmony can be witnessed everywhere in Indonesia.

However, the uniqueness and the pride of Indonesia have undergone some problems. There are many disharmonic matters among the Indonesian people as time goes on. The rapid development of technology and modernity in all aspects of human life influence the stability of Indonesia. In responding to this situation, the government represented by its president, Joko Widodo tries hard to sustain the peaceful moment of Indonesia. His government has tried many ways to sustain the uniqueness and equality of Indonesia through strengthening the concept of *Pancasila*. As an example is the government urged the mass organizations to go back to the national principle of *Pancasila*. For the organizations which do not use *Pancasila* as their principles, they are stopped their operations by closing their licences. *Hizbullah* Indonesia (HTI), and Islamic fundamentalism are closed and banned to operate in Indonesia through the government and national regulations.

In dealing with this case, President Joko Widodo strives hard to tighten the nationality and the principles of *Pancasila*. He then decides that the 1st June is celebrated as the birth of *Pancasila*. In this celebration, he motivates the Indonesians in order that they return to

Pancasila as a whole. He ordered them to keep the Bhinneka Tunggal Ika and enhancing the concept of Gotong Royong and tolerance.

In line with the background above, this article tries to elaborate the rethorical discourse in revealing the Indonesia characters and their natures. They are explicitly and implicitly stated in Mr. Joko Widodo's discourse. This article uses the criticle discourse analysis as its approach and systemic functional grammar as its knife to get the real messages comprehension of the discourse being stated.

This analysis is focusing on process and participant only because by denoting to these elements, the direction of the objectives is clearer and easier to be gotten through the discourse depicted verbally and syntactically.

## **B. Review of Literature**

### **1. Rhetoric**

The word rhetoric is common to many people and it is assumed as an expression of a discourse in communication practice. It is actually not so simple as it is generally perceived by people. It relates to an art of speaking with the purpose to influence others. As the art of expressing ideas, it mainly aims at making others to agree with, accept, and follow to what the speaker's thinking and wishes. It therefore becomes a medium to wrap one's intended meaning through communication practice in terms of exchanging, showing and expressing thoughts.

The term *rhetoric* is derived from the Greek *technerhetorike*, which means an art speech that is the art concerned with the use of public speaking as a mean of persuasion (Bradford, 1997: 3). This nucleus meaning reveals that rhetoric is the art of persuasion used by a speaker in the real communication which the purpose is to influence other's opinion. Terminologically, George Kennedy (2007:5) gives a definition by stating that rhetoric is "the energy inherent in emotion and thought, transmitted through a system of sign, including language, to others to influence their decisions and actions". This definition reveals that rhetoric is a form of deep thought expressing in the language and its objective is to influence others' thought and deed. The two definitions cover that rhetoric is the art of speaking used in the communication with the purpose of persuading other people's thinking and action in accordance with the speaker's belief and conception. It is said that the goal of rhetoric is persuasion (Froegel, 2005: 22).

## 2. Discourse

The word *discourse* refers to the language use for expressing ideas and thought toward something based on a speaker's perspective. May (1994: 184) defines discourse as the use of language. This definition suggests that discourse is concerning with the use of language for communication either in the spoken or written form.

Presently, the word discourse is used for wider scope. It talks about the meaning beyond the discourse itself. Richardson (2007: 22-23) states that there are two conceptions on the definition of discourse. First, there are those who define discourse as a particular unit of language, specifically, as the unit of language "above" (larger or more extended than) the sentences. It is a formalist definition of discourse. This definition suggests that the discourse analysis dealt with "language above sentence", which is larger, or more extended, than one sentence. It views that discourse tends to look-at the linguistic features which link sentences together; the formal features which make two sentences "a discourse" rather than just two unconnected phrases. This means that the discourse may happen in two sentences when they are connected in meaning.

## 3. Critical Discourse Analysis (CDA)

CDA applies the view of functionalists in seeing the language use (discourse). As stated above, the functionalists assume that discourse should be studied as "language in use" (Richardson, 2007: 23). Brown and Yule (1983: 1) elaborate that the analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purpose or functions which these forms are designed to serve human affairs. It denotes that in discourse analysis, it is not only seeing it from the linguistic forms but also a reflection of society in the discourse. It shows that there is a demarcation between the formalist and functionalist. The formalist refers to the discourse analysis realm. The functionalist, on the other hand, sees the language from its function as the medium to express reality of life. In other words, the functionalist is in the field of CDA. It sees discourse from outside perspective, its social function.

CDA covers that discourse, language use spoken or written, is serves a form of social practice. As the social practice form, it investigates the activity reflected in the language use as a reflection of the certain situation, place, institution, and social structure. That activity is shaped

by them and it automatically shapes them. There are two intertwined process between discourse activities, called discursive event, with the condition around it. Fairclough and Wodak (1997: 55) see the CDA in the following statement:

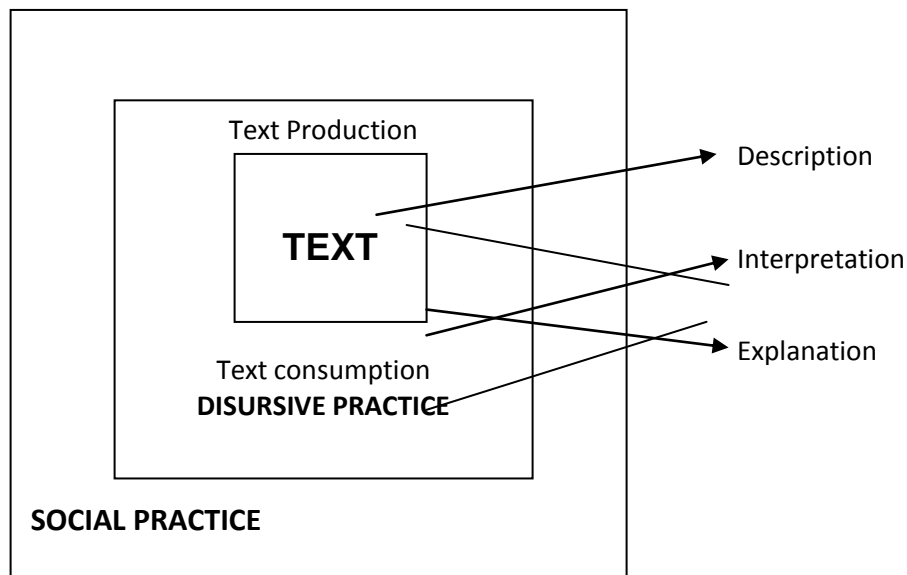
Critical discourse analysis sees discourse-language use in speech and writing-is a form of social practice. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and situation(s), institution(s) and social structure(s) which frame it. A dialectical relationship is a two-way relationship: the discursive event is shaped by situations, institution and social structures, but it also shapes them.

The statements suggest that discourse is a representation of social practice. As the realization of this, discourse has a dialectical relationship with situation, institution, social structure. This means that discourse shapes them and they shape the discourse. In other words, the discourse forms the situation, institution, and social structure and automatically it is formed by them.

CDA does not have a unitary theoretical framework and it is not specific direction research. It does not specifically denote to specific field of study. It is interdisciplinary research. Weiss and Wodak (2004: 12) claim that CDA has never been and has never attempted to be or to provide one single or specific theory, and one specific methodology is not characteristic of research in CDA. This statement implies that CDA consists of many related theories in one project. It has characteristic that CDA research is based on various discipline. In agreement with its critical theory predecessors, CDA emphasizes the need for interdisciplinary work in order to gain a proper understanding of how language functions in constituting and transmitting knowledge, in organizing social institutions or in exercising power (Weiss and Wodak, 2003: 14).

The three-dimensional model shows the way the critical discourse analysis (CDA) is conducted in analyzing texts. A picture of the model developed by Fairclough presented in the following:

**Figure 2.1**  
**Three-Dimensional Model of Language in CDA**



**Fairclough's three-dimensional model for critical discourse analysis (1992b: 73)**

### **3.1. Description stage.**

The description stage refers to the formal property of the text. Fairclough (1989: 110-111) describes several procedures to describe the texts:

a) Analysis of the vocabulary (the lexical features) which involves: the experiential values, relational values, expressive values and metaphors are used.

- (1) The experiential values of the words means that the aspect of experiential value of most interest is how ideological differences between texts and their representations of the world are coded in their vocabulary.
- (2) The expressive values of the words relates to the writer's evaluation which is described implicitly within the vocabulary.

- (3) Metaphor is a means of representing one aspect of experience in terms of another, and is by no means restricted to the sort of discourse it tends to be stereotypically associated with-poetry and literary discourse.

### **3.2. Interpretation Stage**

The interpretation stage is generated through a combination of what is in the text and what “in” the interpreter, in the sense of the member’s resource (MR) (Fairclough (1989: 141), i.e. in which people have in their heads and draw upon when they produce or interpret text-including their knowledge of language, representations of the natural and social worlds they inhabit, values, beliefs, assumptions, and so on (Fairclough, 1989: 24). From the view of the interpreter, the formal features of the text are “cues” which activate elements of interpreter’s MR. and that interpretations are generated through dialectical interplay of cues and MR. The MR is also called background knowledge.

There are four levels of domain interpretations related to the text interpretation of this stage: surface utterance, meaning of utterance, local coherence, and text structure and point (Fairclough, 1989: 142).

### **3.3. Explanation**

Fairclough (1989: 163) explains that the objective of the stage of explanation is to portray a discourse as part of a social process, as social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them. These social determinations and effects are mediated by MR (Member’s resources or knowledge background/schemata in broader sense): that is social structures shape MR, which in turn shapes discourses; and discourses sustain or change MR, which in turn sustain or change structures.

The social structures which are in focus are relations of power, and the social processes and practices which are in focus are processes and practices of social struggle. So explanation is a matter of seeing a discourse as part of process of social struggle, within a matrix of relations of power. The explanation process can be seen in figure 2.2.

**Figure 2.2.**  
**The Explanation Process by Fairclough**



#### 4. Systemic Functional Linguistics (SFL)

Functional Grammar or known as Systemic Functional Linguistic, abbreviated by SFL is a systemic grammar that contains a functional component, and the theory behinds it is called systemic. Halliday concentrates exclusively on the functional part of grammar that is the interpretation of the grammatical patterns in terms of configurations of functions (Malmkjaer, 1991: 190). He states that SFL is relevant to analysis of text, where by text, Halliday means everything that is said or written). Halliday’s functional grammar begins from the premise that language has certain functions for its users as social group, so that it is primarily sociolinguistic in nature (*ibid*: 190). SFL relates to the three dimensions of context, Field, Tenor and Mode. Field is defined in terms of on going activity (topic), Tenor is about interaction (relationship), and Mode is the kind of text being made (Butt, et.al. 2000: 5). Matthiessen, et.al. (2010: 95) explain that the field is concerned with what’s going on in the context; “what’s going on” covers the activity and domain of experience. The activity is the social and/or semiotic process that the interactants in the context are engaged in. The domain of experience is the field of discourse that they range over-the subject matter, or “topic”. Tenor is concerned with the role relationships entered into by the interactants taking part in a given context.

SFL is a framework for describing and modeling language in functional rather than formal terms. The theory is functional in that language is interpreted as a resource for making meaning, and descriptions are based on extensive analyses of written and spoken text (Halliday, 1985: 12). The theory is also systemic in that it models language as a system of choices (Matthiessen, 1993: 221).



## C. Discussion

### The Identification of the Indonesian Characters

#### 1. Gotong Royong (Supporting each other)

Gotong Royong (supporting each other) is the prime identity and characteristic of the Indonesians. Gotong Royong is known as supporting each other now is decreasing. Many cases related to supporting each other is not so strong as earlier before. Formerly when there is a tribe or a religion build up their spiritual centres such as mosques, churches, viharas, etc. they tend to help each other. They say that they are brothers and neighbours. They assist them without any tendency and a certain objective. They just do it for the sake of the same Indonesians, neighbours and brothers. There is not any demarcation on the differences on the religion, tribes, cultures, etc. They just know that they are Indonesians community.

This model of supporting each other is also known as “guyup”. It is derived from a Javanese language which means helping one another. Supporting each other is a special identity of the Indonesians which characterize them and differ them from other people in many countries. By having such this inherent concept, our government tries hard to keep this nice stability into the life of the Indonesians. In dealing with this matter, The president, Joko Widodo asserts that:

*Mari kita saling bahu-membahu bergotong royong demi kemajuan Indonesia.*

The sentence above constitutes SVO with one agent and one patient. The agent is *mari kita* (let's), the action is *saling bahu-membahu bergotong royong* (action) and the patient is *demi kemajuan Indonesia* (for the sake of Indonesia). The action can be seen as an event and it is expressed in an active sentence. An active sentence denotes an exact object as a patient that is Indonesia. As a whole it is stated that the Indonesians need to keep togetherly to realize the supporting each other for the sake of Indonesia. The sentence is interpreted that Indonesia is willy nelly must promote the supporting and helping each other to keep Indonesia in peace and harmony. By promoting and encouraging the concept of supporting each other means that helping to keep and sustain the value of Pancasila, *tolong menolong* or supporting each other.

The sentence above is an invitation from the government that we have to keep and in charge of gotong royong to be the Indonesians as the duty for its people. The question is why the government does not use the word “must or obligatory”. This is intended that the people have a

certain motivation by their own heart not because they are forced to do so. The intended purpose is they are aware of themselves and their duty is to keep their own country, Indonesia is in harmony and peace forever.

Such this statement is emphasized by the president during the celebration of the birth of Pancasila that is escorted by his responsibility as the government that he has a duty to keep Indonesia and its principle, Pancasila and to sustain its sacred moral value. As the moral value, it needed to be restated because he sees that there is tendency that the decreasing of the sense of gotong royong concept in the life of Indonesians people. There is latest phenomenon of declining of gotong royong value such as there is not awareness of supporting each other in Ambon. Likewise, Molega in Palu which needed to rebuilt again to defend this country.

## **2. Bhinneka Tunggal Ika (Unity in diversity)**

Indonesia is a heterogeneous country. It comprises of many different tribes, religious, cultures, and languages. Although it consists of such heterogeneous aspects, this country is not divided, but it is still united. This various aspects of living creates a record for this country in which it is categorized as the only state in the world that can keep its situation and stability of peace is in a harmonic atmosphere. It is nearly impossible that there is a country like Indonesia is able to keep the peace among the heterogeneous society. Therefore, Indonesia is called the heaven for the peace under a multicultural society. No country in the world like Indonesia.

What makes Indonesia is so peace and stable in the sense of societal environment?. It is because of the country has own determination of concept known as Bhinneka Tunggal Ika. There is no country which having such glorious value. It is called as the glorious one because it is the principle creating Indonesia to be the heaven for the differences. The differences creates unity, it does not create disharmony and riot. Mr. President, Joko Widodo has asserted that Indonesia has to return to its originalty by having the motto of living together with the Bhinneka Tunggal Ika. He stated that:

*“Harus diingat bahwa kodrat bangsa Indonesia adalah kodrat keberagaman. Takdir Tuhan untuk kita adalah keberagaman”.*

The statement above consisting of event and attribution. The event is SV and the attribution is SVC. This means that the event is stated in the declarative showing that it is an identification that Indonesia as the agent and keberagaman (diversity) is the patient in which it denotes to one symbolic characterization. This means that Indonesia is united and it takes form the diversity.

The attribution suggests that takdir Indonesia adalah keberagaman (the destiny of Indonesia is diversity). It constitutes of SVC. This means that the declaration is stated in the active form and it has one patient, takdir kita (our destiny), and keberagaman (diversity) is the patient as attribution. The whole meaning is the statement stating that Indonesia is a heterogeneous country and this becomes a destiny for Indonesia which can't be avoidable. The Indonesians have to accept this reality that God has created his country in such form. The duty being conducted by the Indonesians is that they manage and sustain the peace and stability of harmonious state as tight as possible.

Conceptually, such the statement is re-stated by the president and it is prefaced by seeing the latest condition of Indonesia. As it is wellknown that there is the latest moment describing the new phenomenon of disturbing the concept of Bhinneka Tunggal Ika. As an example is the invitation of Ki Gendeng Pamungkas who is asking the people to fight againsts China in Indonesia (<https://www.teraslampung.com>). He then captured by the Police because he campaigns againsts China In Indonesia. The riot in Sampit which kill thousands of madura tribes and ethniques. The clashes between the two tribes is called the most terrific in the Bhinneka's life. This one happens because there is a wrong perception suggesting that Dayak tribes can live in harmonic with many kinds of tribes in Indonesia, but not with Madura tribes(<http://www.mentari.biz>). Such this case symbolizing that there is a matter which is indanger to Bhinneka Tunggal Ika. Other example is the the riot between two tribes that living in neighbouring villages in Papua. The clash kills hundreds of people and injured some people ([www.bbc.com](http://www.bbc.com)).

The government feels that the cases of clashes above as a warning to Bhinneka Tunggal Ika . the government percepts that Bhinneka has to be protected well and it is still in danger because there disharmonic events occurred in Indonesia. The president, with his power, tries hard to motivate the Indonesians to return to Bhinneka, by returning to it original concept, the clashes which disturbing its harmony can be located and event can be wiped out.

### **3. Toleransi (Tolerance)**

As the tolerance country, Indonesia respects the differency among the Indonesia people. Such as religion, tribes, cultures and langues are appreciated well and managed well. The government efforted to sustain the tolerance by many ways. Many actions have been conducted

to keep the tolerance, for instance building the mosques are done by many peoples with different religions and cultures. The Christmas Eve is guarded by many religious people to keep its peace and the Nyepi day in Bali is welcomed and kept by many people from many layers. Such the actions above are examples of how the tolerance is developed by people and government. As the head of Indonesian government, Mr. Joko Widodo stated that:

*Tidak ada pilihan lain, kecuali kita harus kembali ke jati diri sebagai bangsa yang santun, berjiwa gotong royong, dan toleran. Mari kita saling bersikap santun, saling menghormati, saling toleran, dan saling membantu untuk kepentingan bangsa.*  
*Statement/declarative/simple/positif).*

The sentences above consisting of action, event and attribution. The action denotes the agent is we and the patient is we. This means that we determine our own destiny returning to its own characterizations: the nation respecting to others, supporting each other, and tolerance because we are created differently by God. We can't avoid this fact that we are different. The sentence of attribution are seen from the invitation of let us .....and let us...this means that president is believing that his people have owned the basic principle of tolerance. He urged us to realize and reactivate the tolerance personally and socially.

Mr. President wants us by the reason that every form of intolerance disturbs the development of harmony in Indonesia. Therefore it must be stopped and banned. The most important thing is the social need is more prior than the individual need in the sense of living.

Mr. President has thought that the inherent concept of life is directing to intolerance. He sees that there are many actions disturbing the tolerance in Indonesia. Indonesia is a very tolerant country. This can be seen from some aspects of social life, such as religion and society. This makes Indonesia to be a barometer and parameter of tolerance for worldwide. An example of the tolerance is witnessed from the construction of a mosque in Sumenep district. "The mosque of Jamik in Sumenep, which is 254 years old, is constructed by a Chinese people, not a Muslim but he could build the mosque," . this statement is stated by the Sumenep Regent, Madura, Busyro Karim when he was asked for an example of tolerance in his regency. Therefore, it is claimed that Indonesia is a cooperative country ([http : //www.bbc.com](http://www.bbc.com)).Nevertheless, the tolerance that has placed Indonesia as a reflection of international tolerance is challenging. For example a survey report that needs to be followed up so that tolerance in Indonesia is maintained. Almost all surveys indicate that Indonesians are increasingly intolerant of differences in beliefs. (<http://www.dw.com/>). As an example in East Java, the Sunni-Shias-themed conflict event that

occurred in Jember and Sampang seem to be a continuation of the similar events that have occurred in various regions in previous years. The attack of a mob against IJABI followers that occurred in Jambesari Village Jambesari DarusSolah District atBondowoso District, on December 23, 2006, the incidents attacked Islamic boarding school YAPI which is categorized as Shi'ie by a group of people in 2010exactlyin Bangil Pasuruan and the tensions scale is categorized as small that also happened Malang.(<http://www.muslimoderat.net>). Therefore, President Joko Widodo through his speech reiterated that tolerance in Indonesia needs to be maintained and made identity of the Indonesian. This is what tickles the mind of the president so he feels the need to throw the idea of tolerance in the birth anniversary of Pancasila. In the hope that Pancasila's birthday will be a reaffirmation of Indonesia's tolerant identity.

#### **D. Conclusion**

This article concluded that There ere three main essences of Joko Widodo.s speech in his official speech at the celebration of the Pancasila day. They are gotong royong (supporting one another), Bhinneka Tunggal Ika (unity in diversity) and tolerance. They become the pride of the national identity of Indonesia. They are presented in the form of the declarative statements within the discouse. The three aspects above are culturized andplanted among the Indonesians. They characterized the Indonesians people.

#### **REFERENCE**

- Bradford, Richard. 1997. *Stylistics*. New York Routledge
- Brown, Gillian, Yule, George, 1983. *Discourse Analysis*. London: Cambridge University Press
- Butt, *et.al.* 2000. *Using Functional Grammar: An Explorer's Guide*. Macquarie: Macquarie University
- Fairclough, N. and Wodak, R. 1997. "Critical Discourse Analysis", In Teun Van Dijk (ed.), *Discourse Studies: A Mutidisciplinary Introduction*. Volume 2. London: Sage, pp. 258-284
- Fairclough, Norman, 1989. *Language and Power*. London: Longman  
London: Longman
- Frogel, Shai, 2005. *The Rhetoric of Philosophy*. Amsterdam: John Bejamins Publishing Company

Halliday, M.A.K. 1985. *Introduction to Functional Grammar*. London: Edward Arnold

Kennedy, George A., 2007. *On Rhetoric : A Theory of Civic Discourse*. New York: Oxford University Press

Malkmkjaer, Kirsten, 1991. *The Linguistics Encyclopedia*. London: Rourledge

Matthiessen, Christina, et.al., 2010. *Key Term in Systemic Functional Linguistics*. New York: Continuum International Publishing Group

Mey, Jacob L. 1994. *Pragmatics An Introduction*. London: Blackwell

Richardson, John E., 2007. *Analyzing Newspapers: An Approach from Critical Discourse Analysis*. New York: Palgrave Macmillan

[www.maxmoroe.com](http://www.maxmoroe.com)

[www.kompasiana.com](http://www.kompasiana.com)

<https://www.teraslampung.com>

<http://www.mentari.biz>

[www.bbc.com](http://www.bbc.com)

[www.muslimoderat.net](http://www.muslimoderat.net)

