

Exploring Ideology of Harmonious Life in Indonesia: A Critical Discourse Analysis

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Abstract

This study explores the harmonious life discourse's nature, purpose, and its ideology in Indonesia. This study used the descriptive-qualitative method. As samples, twenty-one respondents were selected using the techniques of purposive sampling. The researchers selected this technique due to their concern that the twenty-one respondents represented every ethnic group residing in the research site. Moreover, the researchers used documentation, interviews, and field observations to obtain data from respondents. The results indicate that six written discourses exist in words: Sepupu, Tamu, Basodara, Bakelu, Subasuka, and Kita. At the same time, expressions are represented as written phrases: Saudara Muda, Saudara Tua, and one written phrase, Kupang Kota Kasih. Then, one critical discourse in spoken words is Rumah lebih dari tempat ibadah. While the functions of the Harmonious Life discourse are moral, identity, and collegiality, two types of ideology are contained in the critical discourse: Inclusivism and pluralism.

Keywords: *critical discourse analysis, ideology, utterances.*

1. INTRODUCTION

Engaging in critical discourse within the relevant public sphere can foster the speaker's imagination and improve their proficiency in various linguistic aspects: micro (syntax and semantics), macro (communication strategies and constructing critical discourse), context-aware lexicon usage, logical-critical thinking patterns that are more complex and systematic, and an appreciation for the linguistic variations that exist among diverse ethnicities (Hart, 2023; Menggo et al., 2021). Individuals need help to escape the impact of critical discourse or discourse in their daily lives, whether expressed orally or in writing through signs, words, sentences, or texts (Kubala, 2022; Macedo, 2022). According to (Fairclough, 1995), Speakers can convey messages or values, preserve the ideology conveyed in a critical discourse, and maintain effective communication strategies in social groups through the use of critical discourse.

Critical discourse functions as an intermediary connecting human beings with external entities. The interpretation of the shared meaning of texts that continue to evolve in the context of social interaction is greatly helped by discourse analysis. Critical discourse entails the examination of texts through the lens of societal sociocultural transformations and social exercises. Due to the impact of shifting social, political, and cultural environments, a text can experience transformations in form over time (Al-Mwzaiji, 2021; Makarova & Khlybova, 2019). Another role of critical discourse is to unite various

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issues that disrupt the order of social life in society and strengthen an ideology from a particular group of speech.

One force that unites this diversity is the critical discourse about tolerance, which is continuously revived in certain speech groups and passed down to their children and grandchildren. The power of the discourse of tolerance protects speakers from provocations from outsiders, including issues with ethnic, religious, racial, and intergroup nuances that encourage a harmonious life. The discourse regarding tolerance is most effectively observed in the research location, which is Solor Kampung, located in Kupang City, Indonesia. The Kampung Solor community is situated in the geographical center of Kupang City, the capital of East Nusa Tenggara Province, Indonesia. This city is a political stronghold where ethnic, religious, racial, and intergroup conflicts frequently arise during political events. The ontological foundation for investigating the discourse model of community tolerance in Solor Kampung, which serves as an experimental setting for pluralism in Indonesia and Kupang City specifically, is established upon this premise.

Discourse analyses are of the utmost significance in order to determine the ideology that unifies the harmony of diversity in the society of Kampung Solor, Kupang City, Indonesia. According to Fairclough (1995), Engaging in discourse constitutes a social action. According to Fairclough (1995), critical discourse is an additional form of social practice that shapes identity, the social world, and social relations. This viewpoint from Fairclough (1995) differs from the poststructuralist viewpoint, which emphasizes the constitutive part of discourse while disregarding its constituted aspect, hence dismissing the possibility of social change and transformation (Anderson & Holloway, 2020; Sotiropoulos, 2021).

This dialectic between social structure and discourse, or social practice, is relevant in developing critical discourse analysis. As defined by poststructuralists (Anderson & Holloway, 2020; Sotiropoulos, 2021), social practice is not merely a reflection of reality and is independent, but is always in a dialectical and active relationship with reality and can even transform it. Vice versa, reality can influence and shape social practices. The implication is that social structure as part of reality is also dialectically related to social discourse or practice.

A number of previous studies have been carried out regarding critical discourse on the harmony of pluralism in Indonesia (Hamdi, 2021; Intan & Bangun, 2022; Maksum et al., 2022; Truna et al., 2022). However, the prior discourse analysis study's findings were limited to the types and forms of critical discourse analysis of Indonesian pluralism. These critical discourse authors must investigate the function of critical discourse and the ideology they intend to provide in the global social interaction space in depth and comprehensively. Based on this rationale, this study is clearly and urgently needed to fill a vacuum in earlier research.

In reality, understanding the function and ideology of critical discourse on Indonesian pluralism is both pertinent and urgently needed since critical discourse on pluralism is both a core issue for the Indonesian country and an urgent requirement for global society nowadays. Yet, the nature of pluralism discourse is viewed positively since it accommodates the advancement of cultural diversity, strengthens knowledge and creativity, promotes social justice, security, and social stability, and strengthens speakers' interpersonal competence (Hamdi, 2021; Menggo et al., 2023). This contribution to the critical discourse on pluralism clarifies the main point of this study. Based on all of this information and evidence, the researchers presented two inquiries: What is the form and function of critical discourse uttered by speakers in Solor Kampung, Kupang City, Indonesia, and what ideology is offered in the critical discourse on Land of Harmony in Solor Kampung, Kupang City, Indonesia. Referring to these two questions, it is evident

that this research aims to examine the type, function, and ideology of the Land of Harmony discourse in Solor Kampung, Kupang City, Indonesia.

2. METHODS

Research type and respondent

This study employs a qualitative descriptive research design. Purposive sampling techniques were used to select twenty-one respondents as samples. A total of twenty-one participants were chosen as a representative sample by using purposive sampling methods. The researchers deliberately selected this technique due to carefully considering the demographic representation within Solor Kampung, Kupang City, Indonesia.

Instruments

The researchers served as the principal agents in conducting this study, relying on the unique attributes and features of the research design. Humans can serve as instruments for data collecting due to their interactive nature, adaptability, and use of the sense of feel (Bungin, 2005). The primary instrument employed in this study was complemented by secondary procedures, including interviews, audio recordings, and documents containing the respondents' harmonious utterances.

Data Analysis Procedures

Qualitative data analysis was performed using the following procedures: first, the researchers identified and classified the respondents' harmony utterances; second, the researchers reduced and removed irrelevant harmony utterances data from the interview; third, the researchers grouped and assigned each utterance; and fourth, the researchers identified the data. After grouping all of the data, the data were identified and analyzed using the critical discourse theory used in this study.

3. FINDINGS

In this session, the researchers categorized the data according to the type, function, and ideology associated with the usage of harmony discourse at the research sites. Table 1 below plainly and comprehensively presents the findings related to the type, function, and ideology of the critical discourse seen in Harmony Land, Solor Kampung, Kupang City.

TABLE 1 RESPONDENTS' HARMONY UTTERANCES IN KAMPUNG SOLOR, KUPANG CITY, INDONESIA

Respondents' Harmony Utterances	Discourse Types		Utterances use	Function	Ideology
	Spoken	Written			
Saudara Muda (Younger Brother).	Spoken phrase.	-	Catholics produced this utterance to Protestants at the research locus.	Identity.	Inclusivism.
Saudara Tua (Older/Elder Brother).	Spoken phrase.	-	Protestants conveyed this statement in the research site to Catholics.	Identity.	Inclusivism.
Sepupu (The cousin).	Spoken word.	-	Those adhering to the Christian	Identity.	Inclusivism.

			faith, encompassing both Catholics and Protestants, articulated the statement above, directed mostly towards individuals practicing the Islamic faith within the research setting.		
Tamu (Guest).	Spoken word.	-	Protestant Christians created this declaration at the research site.	Identity. Moral.	Inclusivism.
Basodara (Brothers).	Spoken word.	-	In the research locus, these remarks were expressed by Muslims to Christians as a whole (Protestants and Catholics) and vice versa. This is also used for guests to Solor Kampung.	Moral.	Inclusivism.
Kupang Kota Kasih (Kupang, City Love).	-	Written phrase.	The government's slogan for harmonious living and inter-religious tolerance to the citizens of Kupang City. The phrase has been found in various public service locations throughout the research site.	Moral.	Pluralism.
Bakelu (We are a family)	Spoken word.	-	This speech was produced	Moral.	Pluralism.

			by all residents of Solor Kampung in Kupang City in order to promote religious harmony.		
Subasuka (Friendship among adolescents).	-	Written word	This speech was produced by all the residents of Solor Kampung, Kupang City, to strengthen the relationship between young people towards the stage of marriage or marriage, whether of the same religion, of different religions, of the same ethnic group or different ethnicities. This word is found in various public service places in the research location.	Identity. Moral.	Pluralism.
Kita (We)	Spoken word	-	We (plural) will take the place of I (first person pronoun).	Collegiality.	Inclusivism.
Rumah lebih dari tempat ibadah (Home is more than a place of worship)	Spoken sentence	-	This speech was produced by all residents of Solor Kampung, Kupang City, to resolve various conflicts at the research locus.	Moral.	Pluralism.

4. DISCUSSION

The researchers have presented the data shown in Table 1 to facilitate the investigation of two specific study questions: the form and intent of critical discourse and the underlying ideologies that speakers aim to convey within public social interaction settings.

The Types and Forms of Critical Discourse

There are two types of critical discourse found in Table 1 above spoken and written types. Speakers express these two types in words, phrases, and sentences. The study identified ten distinct categories of data, as presented in Table 1. These categories encompass spoken and written forms of language, including six spoken words, two spoken phrases, one written phrase, and one spoken sentence. Each of these data challenges provides an opportunity for discourse reviewers to comprehensively explore its meaning and function. For example, the term "Sepupu" refers to the family relationship of cousins. The term under consideration was generated by individuals residing in Solor Kampung, which serves as the main focus of this research. These people identify themselves as adherents of the Catholic and Protestant faiths, and the term in question is employed during their interactions with Muslim speech partners within this research context. The term "Sepupu" is not solely derived from language components but encompasses the broader significance of social interactions within a holistic framework. The abovementioned principle can also be used for facts about Basodara [Brothers]. The two mentioned entities, "Sepupu" and "Basodara," serve as a means to convey the significance of tolerance, protecting people from external factors that could represent a danger to their inclusive philosophy.

The people residing in Solor Kampung, located in Kupang City, express their desire to provide a platform for social engagement, emphasizing the significance of promoting tolerance within their community. Tolerance is a mode of accommodation within social relationships (Lechtenberg, 2021; Nechaeva, 2022). The researchers provide that people who are socially religious are compelled to engage not only with their own religious group but also with groups representing other religious beliefs. In order to ensure social stability and prevent ideological and physical conflicts among individuals of varying religious beliefs, it is necessary for religious communities to take steps to foster an atmosphere of tolerance. Tolerance is often regarded as a fundamental element contributing to the growth of peaceful and equitable communities. Tolerance, fundamentally, refers to the disposition and mindset of exhibiting reverence towards people capable of upholding and preserving equity and harmony. The essence of tolerance is in recognizing and respecting the distinctions among people to foster reciprocal peacefulness (Ardi et al., 2021; Yudko, 2019).

The terms "Sepupu" and "Basodara" mentioned in Table 1 are significant in critical discourse due to their ideological meaning of promoting tolerance. Critical discourse analysis is an integral component of discourse analysis. This concept aligns with the perspectives expressed by (Macedo, 2022), who asserted that critical discourse analysis is a subset of discourse analysis. Within the context of critical discourse analysis, discourse is not solely regarded as an analysis of language but as a manifestation of social practice. Consequently, it becomes necessary to include comprehensive and contextual criteria. Therefore, the review of critical discourse will constantly revolve around its capacity to situate the discourse within a comprehensive framework. The contemporary understanding of discourse extends beyond just the arrangement of words or propositions within a text.

On the contrary, it encompasses an idea, concept, or impact that emerges within a certain context, shaping the cognitive processes and behaviors of those engaged in communication (Korochkina & Kovalenko, 2022; Woźniak, 2023). When discourse transforms into critical discourse, the ability of discourse reviewers to analyze and disclose the social and contextual value of a discourse is put to the proof. This serves to

strengthen the notion associated with the primary objective of examining critical discourse, which is to reveal the obscured significance of a discourse (Abbas, 2022; Arce-Trigatti, 2020).

The written discourse in the Kupang Kota Kasih [Kupang, City Love] data in the table above also challenges discourse reviewers to reveal the hidden meanings behind this discourse; the phrase "Kupang Kota Kasih" aims to communicate a moral message and promote pluralist ideology to all residents of Kampung Solor, located in Kupang City, Indonesia. Critical Discourse Analysis (CDA) plays a crucial role in uncovering the underlying implications and hidden meanings present in numerous types of social interaction. Ideologies, social intentions, perspectives, and beliefs in the context of critical discourse analysis may occasionally be hidden inside written or verbal expressions (Esquivel, 2020; Weninger, 2020). The primary objective of critical discourse analysis is to find the underlying ideology inside what is being said. In achieving this objective, analysis is not solely dependent upon a singular perspective. In order to comprehensively explain a critically highlighted phenomenon (discourse), it is necessary to adopt a multidisciplinary perspective. Hence, while the objective remains constant, the process of constructing a framework in critical discourse analysis necessitates a multidisciplinary perspective that guides the analyst in discovering the deeper meaning of the discourse or text.

Function and Ideology of Critical discourse analysis and ideology

Difficulties articulating the speaker's everyday actuality constitute an ideological function of discourse. The ideological significance of a discourse can be determined through semantic interpretation by its speakers. The data presented in the table above regarding "Saudara Muda" [Younger Brother] and "Saudara Tua" [Older Brother] illustrates how the residents of Kampung Solor, Kupang City, manifested their identity through the public display of an inclusive ideology. The ideology of Inclusivism is reinforced through the utilization of the expression "Saudara Muda" [Brother Young] by Catholic speakers of Solor Kampung in their exchanges with Protestant speakers of the same Kampung. In interpersonal communication between Protestant speakers and their Catholic peers from Solor Kampung, the term "Saudara Tua" [Older Brother] is employed. This is consistent with the notion that ideology dictates how social reality is represented in discourse within spaces of social interaction and how meaning is constructed (Menggo & Suastra, 2020; Strange, 2022).

The data on spoken utterances, namely "Tamu" (Guest) and "Bakelu" (We are a family) in the finding table above, also aims to provide identity and moral functions that strengthen the ideology of Inclusivism and pluralism of the speakers. According to the respondents, ideology serves as a means through which speakers can gain a greater understanding of how discourse shapes social reality in the public space. Ideology is an essential component in determining the development of critical discourse, which provides an environment for social interaction to comprehend the propositions that the discourse producer intends to present. Therefore, ideology is seen as a series of ideas that shape society into a particular socio-historical context and encourage the existence of that particular group (Cushing, 2023; Tang, 2021; Weninger, 2020). The utterances of "Tamu" (Guest) and "Bakelu" (We are a family) also strengthen the understanding that ideology can change a person's perspective on phenomena that occur. In this context, ideology is a way of thinking through spoken and written inclusive speech inherent in speakers' daily interaction in Solor Kampung, Kupang City, Indonesia. Every person who speaks can develop and build their life through ideology. Ideology can be expressed through speech.

A comprehensive review of written data, specifically "Subasuka" (adolescent friendship), is also fascinating. That the written word serves as a moral attraction, particularly for young people, to speakers in the research locus. Numerous public spaces within the research site highlight the term "Subasuka," intended to foster stronger relationships

between young people of the same or different religions, ethnic groups, or faiths concerning marriage. Subasuka, a written term denoting critical discourse, possesses a comprehensive ideological meaning because critical discourse itself is an ideological phenomenon, and all ideological phenomena acquire social significance; furthermore, the discourse would not exist in the absence of ideology (Cushing, 2023; Toker, 2021). Indeed, ideology is extensive and exceeds human comprehension. It is possible to convey ideologies in a variety of contexts. Persons can relate the text to the social context through situational context, which provides justifications for the function and origins of any ideology. This perspective aligns with the notion of ideology as affirmed by (Pratiwi et al., 2023; Stieger, 2019), who emphasizes that ideology is the appropriate means of communicating the social system's values in the public space. This concept highlights the critical role of ideology in discourse production, which encourages speakers to explore or express arguments regarding the worth of particular speech groups by stimulating their cognitive space.

Ideology includes convictions, values, and viewpoints that can influence an individual or community's thought processes, actions, and practices by regulating moral conduct. Perceptions of situations and events that transpire in social interaction spaces are impacted by ideology. Within this particular framework, ideology is perceived as a mechanism that aids speakers in formulating interpretations of diverse harmony utterances at the site of study. Furthermore, ideology is conceptualized as the process by which speakers develop their perceptions of existence, goodness, and possibility. The ideas mentioned above are strengthened by the ideology expressed by (Shepherd, 2020; Xue, 2022), who highlighted that ideology comprises a set of principles that direct the efforts of individuals (speakers) toward attaining specific objectives. These concepts unequivocally demonstrate that ideology significantly influences the interpretation of critical discourse in the public space. The term "ideology" encompasses all that speakers do when attempting to produce substantial critical discourse.

5. CONCLUSION

Respondents in Kampung Solor, Kupang City, Indonesia, consistently employ forms of oral and written critical discourse in the form of words, phrases, and sentences to maintain the discourse of the "land of harmony" as a legacy of this spoken word territory, according to the findings of the study. Six written discourses exist in words: Sepupu, Tamu, Basodara, Bakelu, Subasuka, and Kita. On the other hand, the phrase in phrase form is written in two phrases, namely Saudara Muda, Saudara Tua, and one written phrase, Kupang Kota Kasih. Then one critical discourse in spoken words is Rumah lebih dari tempat ibadah. While for the functions of the land of harmony, discourse is moral, identity, and collegiality.

Moreover, two types of ideology are contained in the critical discourse of the land of harmony: inclusiveness and pluralism. Furthermore, the findings of the interviews revealed five fundamental reasons expressed by those interviewed within the research setting. These arguments include solidarity, harmonious living, pluralism, collegiality, and intimacy.

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