

# Minangkabau's Philosophy in Media Construction: Polemics of Minangkabau Language Gospel Application

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## ABSTRACT

The research problem focuses on the emergence of the Minangkabau language Gospel application, which is considered not in line with the identity and culture of the Minangkabau people. In this case, Irwan Prayitno views that the Minangkabau language Gospel is not part of the concept of Minangkabau society which is based on Islam. Therefore, this study aims to determine the relationship between linguistic, cultural, and ideological aspects behind Irwan Prayitno submitting a letter to the Ministry of Communication and Information of the Republic of Indonesia through the Director-General of Informatics Applications. In this study, the author uses Norman Fairclough's critical discourse analysis approach which focuses on text review, discourse practices, and socio-cultural practices. Thus, the text represents the socio-cultural reality that occurs in Minangkabau culture. In addition, this study uses a qualitative approach that utilizes linguistic data to see that this research raises linguistic aspects in its application. The results show three findings. First, there is a correlation between cohesion and coherence in the linguistic part; second, there is a significant correlation between the concept of culture and the identity of the Minangkabau people in the cultural aspect; third, religious ideology is associated with Minangkabau values, customs, identity, and culture. Irwan Prayitno views that the gospel application in the Minangkabau language does not reflect the Minangkabau culture, custom, and identity of the Minangkabau people, so the text is used as a means of conveying messages that describe the socio-cultural reality of Minangkabau.

**Keywords:** *Minangkabau's Philosophy, CDA, Irwan Prayitno, Gospel Application*

## 1. INTRODUCTION

On May 28, 2020, the Governor of West Sumatra, Irwan Prayitno, sent a letter to the Minister of Communication and Information of Indonesia through the Director-General of Information Applications in Jakarta. The letter contains a request to remove the Minangkabau language Gospel application from the Google Playstore (an Android-based smartphone digital service). The text in the form of a letter submitted by Irwan Prayitno shows the practice of power. This claim is confirmed by the role of Irwan Prayitno as the Governor of West Sumatra. Thus, the research problem focuses on the emergence of the Minangkabau language Gospel application, which is considered not in line with the identity and culture of the Minangkabau people. In this case, Irwan Prayitno views that the Minangkabau language Gospel is not part of the concept of Minangkabau society which is based on Islam.

Therefore, this study aims to determine the relationship between linguistic, cultural, and ideological aspects behind Irwan Prayitno submitting a letter to the Ministry of Communication and Information of the Republic of Indonesia through the Director-General of Informatics Applications.

So far, the author has not found any previous research that reviews the relationship between linguistic, cultural, and ideological aspects in a text. However, Saraswati & Sartini [1] research examines a discourse text based on linguistic elements only, including representation, identity, and relations. In this study, the author wants to determine how a regional leader's linguistic, cultural, and ideological aspects in building discourse on events occur. Therefore, the results of this study can be a novelty in Norman Fairclough's critical discourse analysis research.

## 2. METHOD

This research applies a qualitative approach with Norman Fairclough's [2] critical discourse analysis. Fairclough's critical discourse analysis approach involves social and cultural perspectives as a text analysis process. Fairclough views that the text is not only the application of a narrow aspect of language, but the text can also represent the relationship of the broader context of society. Fairclough and Wodak [3] assert that text can be viewed as a form of social practice, enabling certain ideologies and power relations in the text production process. Therefore, Fairclough sees the power discourse in the text he produces. Thus, Fairclough [2] emphasized that text analysis must involve social relations and specific social contexts.

Fairclough [4] divided discourse analysis into three dimensions: text, discourse practice, and socio-cultural practice. In the first text, Fairclough looks at text on multiple levels. Text displays how an object is described and how the relationships between entities are defined. Fairclough [5] said that the elements of a text could be reviewed or analyzed in discourse analysis, namely representation, relation, and identity. Concerning the three aspects of the text mentioned by Fairclough, this research involves these three elements because this element looks at how the discourse on the abolition of the Minangkabau language Gospel application is presented as a unified whole in Irwan Prayitno's letter. Second, discourse practice, Fairclough focuses on how the production and consumption of texts. The text is formed through a discourse practice that determines how the text is produced. Concerning Fairclough's view of the text production process, this research also focuses on the text production process by Irwan Prayitno as the Governor of West Sumatra and how the text is consumed and understood by the Minister of Communication and Information as the party authorized to remove the Minangkabau language Gospel application. Third, socio-cultural practice, Fairclough assumes that the social context outside the media can influence how discourse appears in the media. Socio-cultural practice analysis involves the relationship of text production with the ideology of society. Eriyanto [4] added that socio-cultural practice describes how certain concepts and beliefs can become elements of forming a dominant ideology. Concerning Fairclough's view on the relation of text production to ideology, this study examines a particular dominant ideology in the text regarding abolishing the Minangkabau language Gospel application. This assumption is based on a firmly held concept by the Minangkabau people, namely the philosophy "Basandi Syarak Adat, Syarak Basandi Kitabullah".

Based on the research problems presented, data analysis will focus on Norman Fairclough's critical discourse analysis method by linking linguistic aspects

and text structures that make up the discourse. Norman Fairclough's [2] critical discourse analysis emphasized the analysis of text structure, discourse practice, and socio-cultural practice. In the data analysis stage, the text in the form of letters used as data emphasizes applying three elements of the text: representation, relation, and identity. Therefore, the reader can see how the linguistic elements are contained in Irwan Prayitno's letter. Then, the discourse practice dimension looks at the relationship between the production process and the consumption of texts. In this case, the analysis of text production built by Irwan Prayitno can describe the cognition of the Minister of Communication and Information in responding to Irwan Prayitno's letter regarding the elimination of the Minangkabau language Bible application. The data is obtained from interviews conducted by journalists from Jawapos.com. Next, the socio-cultural practice dimension connects creating goals and reasons to be achieved by representing Irwan Prayitno's ideology. The conceptualization of the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah" in the view of the Minangkabau community reflects the relationship between linguistic, cultural, and ideological aspects to be built from Irwan Prayitno's letter.

## 3. FINDINGS AND DISCUSSION

### 3.1. Representation of Discourse in Irwan Prayitno's Letter

The letter written by Irwan Prayitno requests the Minister of Communication and Information to remove the Minangkabau language Gospel application in the Google Playstore. The linguistic aspect presented in the text has a specific meaning for Irwan Prayitno. The text contains the basic ideology for Irwan Prayitno in writing the letter to the Minister of Communication and Information. Therefore, Norman Fairclough's text analysis disassembles linguistically in reviewing the linguistic aspects used in the text. Through data search, the linguistic elements contained in the text involve the relationship of cohesion and coherence, language style, and pragmatic aspects.

In constructing the discourse, Irwan Prayitno describes the preliminary relationship with the contents of the letter. The introduction to the letter indicates the intent to be conveyed, followed by two statements or firm reasons. The first reason, Irwan Prayitno, said that "The Minangkabau people are very objected and restless with the application". The second reason, Irwan Prayitno noted that "The application is very contrary to the customs and culture of the Minangkabau community which has the philosophy of 'Adat Basandi Syarak, Syarak Basandi Kitabullah'". The two reasons expressed by Irwan Prayitno show the relationship between the introduction and the content of the text, thus creating a

harmonious relationship between one element and another in the text. The phrase expressed in the philosophy "Adat Basandi Syarak, Syarak Basandi Kitabullah" is a marker of identity and culture unique to the Minangkabau people.

Irwan Prayitno's letter also shows two uses of figure of speech, namely cynicism and repetition. First, cynicism, Keraf [6] said that cynicism is a satire language style that contains direct ridicule according to the speaker's wishes. In the text, Irwan Prayitno uses satire for the first reason. The satire is expressed in the phrase "very objected and restless". This phrase is an allusion to the intended object, namely the Minangkabau language Gospel application. In this case, Irwan Prayitno represents the feelings of the Minangkabau people who do not want the existence of the Minangkabau language Gospel application. According to the KBBI [7], the word 'restless' means restlessness, nervousness, restlessness, and restlessness. Then according to the KBBI [7], the term 'strongly object' means disagree. Thus, the use of satire in speech wrapped by the phrase "very objected and restless" also shows the rejection and dislike of Irwan Prayitno towards the existence of the Minangkabau language Gospel application. Second, repetition figurehead, KBBI [7] said that repetition is a language style that uses keywords at the beginning of sentences to achieve a particular effect in conveying the meaning of repetition. In the text, Irwan Prayitno uses repetition for the first reason and the second reason. The repetition figure of speech is expressed in the phrases "the Minangkabau people" and "the application". The phrase "the Minangkabau people" is repeated twice, then the phrase "the application" is also repeated twice. The phrase "Minangkabau people" continues to be associated with the phrase "the application" and vice versa. The repetition of phrases in both statements is intended to give effect or narrative emphasis to the reasons put forward.

When reviewed in the closing section, the text contains pragmatic elements. Searle [8] said that one speech act is perlocutionary. The perlocutionary act is speech acts intended to affect the speech partner based on the speech situation. Searle [8] added that the perlocutionary act is intended to achieve a speaker's desire for the behaviour or attitude of the speech partner produced by the speech, for example, persuading, following up, applying, and so on. Irwan Prayitno expects that the Minister of Communication and Informatics should remove the Minangkabau language Gospel application. However, suppose the statement in the letter does not get the desired result. In that case, Irwan Prayitno is ready to take other steps so that the Minangkabau language Gospel application can be deleted immediately and cannot be reaccessed from Google Playstore. Therefore, Irwan Prayitno's speech contains a perlocutionary directive act which means a

request or request. Irwan Prayitno expresses his natural desire for the Minister of Communication and Information to remove the Minangkabau language Gospel application as soon as possible.

### ***3.2. Discourse Practice in Irwan Prayitno's Letter***

The text in the form of an application letter produced by Irwan Prayitno is a form of disagreement or disapproval of the existence of the Minangkabau language Gospel application. In the production of the text, Irwan Prayitno tends to involve Minangkabau people in building discourse. Irwan Prayitno considers that the application's existence is not in line with the culture and identity of the Minangkabau people, which is predominantly Muslim. Therefore, the philosophy "Basandi Syarak, Syarak Basandi Kitabullah" becomes a tool for conveying messages and forming discourse from Irwan Prayitno's letter. The text shows a firm statement against anything that is not in line with the identity and culture of the Minangkabau people, which is based on Islamic aspects. Therefore, Gospel application cannot be accepted in the Minangkabau people's lives. Directly, the consumption of the text is the Minister of Communication and Information through the Director-General of Informatics Applications because Irwan Prayitno has an intention that he wants to convey directly to the Minister of Communication and Information. Therefore, it is based on Irwan Prayitno's purpose.

Based on the interviews conducted by Jawapos.com journalists, Johnny G. Plate, as the Minister of Communication and Information, needs to check in detail and depth whether the application of the Bible violates the Constitution, Law, and related derivative regulations. If the Gospel application violates the rules, the letter submitted by Irwan Prayitno produces the expected results, namely the takedown process for the Minangkabau language Gospel application. In this case, Johnny G. Plate, as the Minister of Communication and Information, does not immediately give a verdict on the Gospel application. Still, Johnny G. Plate admits that he will take seriously and comprehensively the problems presented by Irwan Prayitno.

### ***3.3. Sociocultural Practice in Irwan Prayitno's Letter***

The socio-cultural practice that appears from Irwan Prayitno's letter is motivated by the context of the events or events accompanying it, namely the historical context of Minangkabau philosophy. The philosophy "Adat Basandi Syarak, Syarak Basandi Kitabullah" refers to the rules of life of the Minangkabau people which are based on Islam. In this case, Irwan Prayitno

realizes that the Minangkabau people are a society that applies Islamic religious values in their lives. Therefore, Irwan Prayitno has the concept of religious ideology as a discourse reinforcement in the letter he produces. But then, Irwan Prayitno, as Governor of West Sumatera, can also imply the practice of power through the available position he is holding. Thus, in Irwan Prayitno's view, the Minangkabau language Gospel application is not suitable for the Minangkabau community, predominantly Muslim. Irwan Prayitno sees that the Minangkabau language Gospel application does not reflect the identity, culture, customs, and rules of life for the Minangkabau people.

#### 4. CONCLUSIONS AND SUGGESTIONS

Based on the analysis results, this study found that what is said to be the Minangkabau people are people who only live their lives according to the teachings of Islam, not the teachings of other religions. Although the discourse built is only about the existence of the Minangkabau language Gospel application, Irwan Prayitno, as the Governor of West Sumatra, firmly refused and forbade the Minangkabau people to download or access the Gospel application on the Google Playstore. Linguistic aspects such as cohesion and coherence, language style, and perlocutionary directive utterances show a form of firmness by Irwan Prayitno to reject the existence of the Gospel application. By upholding the Minangkabau philosophy, which is closely related to Islamic teachings, Irwan Prayitno views that the Minangkabau language Gospel application does not reflect the culture, customs, and identity of the Minangkabau society. Thus, the text in the form of Irwan Prayitno's letter is used as a means of delivering messages that describe the socio-cultural reality of Minangkabau.

For this reason, the author suggests that Norman Fairclough's critical discourse analysis researchers can then review texts that are closely related to the cultural philosophy of an area. For example, Indonesia has various cultures and customs that become the concept of belief for the communities in each province. Therefore, Norman Fairclough's critical discourse analysis study is not only reviewed through linguistic elements or aspects, but ideology and power practices can also be the basis for a person to build a socio-cultural discourse.

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