



Communication Strategy in the Speech of the President of Indonesia: As a Strengthening of Representation of Javanese Local Wisdom

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Abstract. Speech is a language of public interest that is bound by many cultural norms. In multicultural Indonesia, speech speakers use communication strategies through the use of local wisdom with a cultural background, namely Javanese. This study aims to describe the communication strategy in the speech of the Indonesian president as a representation of Javanese local wisdom. The research method uses a qualitative approach. The source of the data is the text of the State of the Union address of the Republic of Indonesia by three presidents, Soeharto, Soesilo Bambang Yudhoyono, and Jokowi. Data collection through reading and recording based on data characteristics, communication strategy expression, and Javanese local wisdom. Data analysis confirmed the relationship between language expression data and a theory of representation of Javanese local wisdom. The results showed that the text of each president's State of the Union address used achievement, interactional, self-monitoring, and avoidance communication strategies, while time gaining was not found because the data was in the form of written text. The content of Javanese local wisdom representations is found explicitly in each category of communication strategies in self-management and/or social management. The conclusion is that the choice of Javanese local wisdom representation in speech is displayed in the area of positive values for individuals and social relations.

Keywords: Communication Strategy, Speech Text, Language Representation, Javanese Local Wisdom

1 Introduction

Subsequently, Indonesia is a country that has very diverse citizens from various ethnic groups. Indonesia is known for its diversity of languages, ethnicities, religions, and traditions [1]. Such conditions are well realized by anyone who becomes president as head of state. Communication with all citizens requires a certain communication strategy for whoever becomes president. One form of communication the president has with his people is speech. The president's communication activities in the form of speeches are closely related to the role of language and discourse when conveying information to the public of his people [2]. The use of words and other methods in speech is done to change

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insights, ideas, feelings, and reasoning [3] for the intended audience. One of the strategies used in speech communication is through the choice of the use of wisdom [4] [5], which is seen as a good value worth spreading.

The three presidential figures came from ethnic Javanese citizens: Soeharto, Soesilo Bambang Yudhoyono, and Joko Widodo. Local wisdom is useful in supporting future life in various aspects of life [6]. State leaders are interested in using local wisdom in their communication with the people. As an aspect of local cultural identity, understood through historical, anthropological, and archaeological approaches, the contribution of local wisdom in Indonesia characterizes the practices of the ability to defend the nation's culture and identity against 'outside' influences [7]. State leaders are interested in using local wisdom in their communication with the people.

Research on communication strategies has been conducted by researchers before. Ahmed and Pawar [8] research communication strategies in classroom interaction at Radfan College EFL Students. Research on communication strategies for students from the perspective of language fluency was conducted by Masithoh, Fauziati, and Supriyadi [9]. Research on communication strategies in management in the industrial world was conducted by Chirwa and Boikanyo [10]. The role of local wisdom has a role in the realm of married life researched by Muhajir [11]. In Indonesian speech, communication strategies were examined by Sholichah et.al, [12] The results include avoidance strategies, circumlocution strategies, and transfer strategies. About Javanese local wisdom, there are several studies. Research on Javanese local wisdom to strengthen the practice of Pancasila was conducted by Sumardjoko and Subowo [13], while the use of Javanese local wisdom in a family business was researched by Setyaningsih et.al. [14]. Of the two research issues between communication strategies and Javanese local wisdom, there has been no research related to the president's speech that represents the local wisdom of Javanese. Communication strategies associated with Javanese local wisdom in speeches by the president have not been researched. Therefore, the novelty of this research is to find a communication strategy that supports the strengthening representation of Javanese local wisdom. In speech, both linguistic and non-linguistic aspects are an important part of managing communication strategies. Communication strategies as systematic techniques are used by both parties of the speaker to express his meaning when faced with some situation to overcome the crisis that occurs when the structure of the language is inadequate to convey his thoughts [9]. This definition is based on the view of two-way dialogical communication of interaction as a reciprocal attempt of two interlocutors to agree on meaning in situations when the necessary structure of meaning is not possible to convey [15]. Here, communication strategy is seen as a means of negotiating common meanings and both parties seek to agree on communicative goals. In a speech, the control of the communication strategy is the speaker.

Javanese culture has a wealth of local wisdom that strengthens good values to live harmoniously in society. Various local wisdom has been widely known as a hereditary tradition. The conception of Javanese local wisdom leads to two targets, namely presented by Rahyono [16] with the general category *bisa ngrumangsani* 'having the ability to handle situations wisely'. It refers to the capability of dealing with various situations wisely, thoughtfully, and effectively, drawing upon one's experience, knowledge,

and cultural values. It has subcategories (a) self-management and (b) social relationship management. Self-management is related to personal meper hawa nepsu 'controlling one's desires. or 'regulating one's passions. It refers to the act of exercising self-control or discipline over one's emotions, impulses, or desires. While social relationship management is related to the values of sapa jujur bakal luhur, sapa salah seleh [16] 'whoever is honest will be esteemed, whoever errs will be corrected'. The phrase "whoever is honest will be esteemed" illustrates that individuals who are honest and have integrity will be respected and valued by society or their environment. It reflects an appreciation of the values of honesty, truth, and integrity in social interactions. While the phrase "whoever errs will be corrected" implies that mistakes or errors are part of human life, they can and should be corrected. It emphasizes the importance of learning from mistakes, behavioral adjustments, and personal growth through the correction process. Overall, the message teaches the importance of integrity, responsibility, and learning from mistakes in creating a just, respectful, and ethical society.

2 Method

The research method used descriptive qualitative research for this type of text research. The strategy carried out by researchers is to enter the world of data under study and understand how data is continuously processed. This research data is in the form of words, expressions, sentences, and a series of quotes containing events and descriptions of situations, in speech texts. The source of this research data is the text of speeches by President Soeharto, President Soesilo Bambang Yudhoyono, and President Joko Widodo, respectively about the State of the Nation speech ahead of the commemoration of Independence Day on August 16: 1971, 2010, and 2021.

Data collection follows the flow of research objectives, namely a series of activities to obtain data from databases or data sources that are estimated to have a relationship with problems/topics in research on the value of characters in literature. Data collection in this study follows the guidelines in guiding data collection activities. There are four signposts, namely: (1) data material from the source, (2) selected data from that source, (3) the amount of material selected for analysis, and (4) the unit of analysis used. The research instrument is based on the category of communication strategies, according to Tanore.

Data analysis is carried out by classifying based on patterns of similar cases. The communication strategy found was then associated with the meaning of the message content in speech text data with a representation of Javanese local wisdom (Table 1). The category of representation of Javanese local wisdom is based on the concept of Rahyono [16].

Table 1. Taxonomy of communication strategies adopted from Tanore (1980) [17]

	Communication strategy	Details
1	Avoidance	Message replacement, topic avoidance, and message abandonment
2	Achievement/paraphrasing strategy	Circumlocution, approximation, multi-purpose words, non-linguistic means, restructuring, word coins (new words), literal translation, code-switching, and code retrieval
3	Time-gaining	Self-initiated improvements and self-redrafting
4	Self-monitoring	Self-initiated repairs and self-reordering
5	Interactional	<ol style="list-style-type: none"> a. Asking for help, direct and asking for indirect help b. What is the meaning of negotiation, repetition request, clarification request, and confirmation request? c. Non-verbal, verbal, non-verbal expressions of understanding, interpretive summary d. Response, repetition, rearrangement, expansion

3 Result And Discussion

There are five communicative strategies in oral and written speech. However, there are only four in the form of written text, while the time-gaining strategy is not found in written text. The four strategies found include strategies: achievement, (b) self-monitoring, (c) interaction, and (d) avoidance. The following are the findings of the achievement strategy or paraphrase strategy, which is strengthened through the representation of Javanese local wisdom in the text of the speech of the three presidential figures.

3.1 Achievement or Paraphrasing Strategy

Achievement/paraphrasing strategy is one of the communication strategies used in speech texts. The results of using Javanese local wisdom representations are displayed in various appearances, as in Table 2.

In the use of the achievement strategy, the text of Soesilo Bambang Yudhoyono and Joko Widodo's speeches both have in using Javanese local wisdom representations, compared to President Soeharto. Appreciation for the other *nguwongke* 'to greet' or 'to acknowledge someone's presence'. It's a polite and respectful gesture of recognizing someone's presence or saying hello in Javanese culture. It is very prominent in the text of Joko Widodo's speech. From a non-military background, it represents the appropriate soul that is humble, prioritizing the effort *ngluruk tanpa bala, menang tanpa ngasorake* 'advance without troops, win without sowing discord'. This phrase embodies the idea of achieving success through peaceful and strategic means, without resorting to violence or causing harm to others. It highlights the importance of wisdom, diplomacy,

and non-violence in accomplishing goals. This effort is parallel to *sekti tanpa aji-aji, sugih tanpa bandha* ‘mystical power without spells, wealth without bondage’. This phrase ‘mystical power without spells’ suggests that true power or authority comes from within, from one’s own spiritual strength or inner wisdom, rather than relying on external rituals or manipulative tactics. It implies that genuine power is not about controlling others through supernatural means or deceptive practices, but rather about embodying integrity, wisdom, and authenticity. ‘Wealth without bondage’ highlights the concept of true prosperity not being tied to material possessions alone. Instead, it implies a state of abundance that is not dependent on external attachments or limitations. True wealth transcends mere financial prosperity; it encompasses freedom, contentment, and a sense of fulfillment that is not constrained by worldly possessions or materialistic pursuits. This phrase suggests that true power and wealth lie in inner virtues, spiritual richness, and freedom from attachment, rather than in external influences or material acquisitions. It encourages individuals to seek fulfillment and prosperity through self-awareness, integrity, and liberation from worldly constraints.

Table 2. Communication strategies in achievement adopted/paraphrasing strategy in the speech texts.

Local Wisdom Representation	Description	SHT*	SBY*	JKW*
Appreciation to others: <i>‘nguwongke’</i> ,	appreciating others,	0	3	9
Responsibility: <i>ndhadhagi</i>	dealing with what they are responsible	2	5	7
Justice: <i>sama, beda, dana, dhendha</i>	equal treatment, the right person in the right place,	0	8	0
Social relationship management: <i>sapa jujur bakal luhur</i>	Who is honest will be honored,	0	1	0
Social relationship management: <i>rukun agawe santosa</i>	Harmony principles	0	7	0
Acting cautiously: <i>nastiti ngati-ati</i>	thorough and careful,	0	1	1
Sincerity: <i>berbudi bawa lekšana</i>	good spirits, words, and deeds do not differ	0	1	3
Introspection: <i>mulat sarira hangrasa wani</i>	being introspective	0	0	3
Introspection: <i>ndhadha</i>	realized the mistake and said there action	0	0	5
Sincerity: <i>sabda pandhita ratu tan kena wola-wali</i>	faithful to the spoken word,	0	0	2

*SHT: Soeharto, SBY: Soesilo Bambang Yudhoyono, JKW: Joko Widodo

Local wisdom as *gotong royong* ‘cooperation’, *rukun* ‘harmony’, *sepi ing pamrih rame ing gawe* ‘solitude in thought, bustling in work’, *aja dumeh*, ‘don’t be selfish’ [18] gave color in the message of the president’s third speech to the people of Indonesia. In President Soesilo Bambang Yudhoyono, the prominence is in the representation of Javanese local wisdom in equal treatment, the right person in the right place, Justice: *sama, beda, dana, dhendha*. as an attitude that is very relevant for the leader’s character

attitude [19]. Soesilo Bambang Yudhoyono, with a military background, emphasized equality before the law.

3.2 Interactional Strategy

Interactional strategy deals with the use of language by speakers to the presence of audiences or listeners both directly and indirectly (Table 3). Speech speakers utilize the representation of local wisdom in speech realization.

Table 3. Communication strategies in interactional strategy in the speech texts

Local Wisdom Representation	Description	Soeharto	Soesilo Bambang Yudhoyono	Joko Widodo
Self-management: <i>empan papan</i>	able to position themselves according to circumstances and conditions*	1	3	17
Sincerity: " <i>berbudi bawa lekšana</i> "	good spirit, words, and deeds do not differ,	3	4	2
Introspection: <i>mulat sarira han-grasa wani</i>	being introspective	2	0	0
Consistency: <i>jer basuki mawa bea</i>	each will require effort/cost,	8	2	2
Social relationship: <i>sapa jujur bakal luhur,</i>	Who is honest will be honored	2	0	0
Sincerity: <i>sabda pandhita ratu tan kena wola-wali</i>	faithful to the spoken word,	1	2	0
Social relationship: rukun agawe santosa, crah agawe bubrah	Harmony principles	2	0	0
Sincerity: <i>sepi ing pamrih rame ing gawe</i>	hard work without <u>conflicts of interest</u>	1	0	0

In the position of using an interactional strategy, the text of Jokowi's speeches contains more representations of Javanese local wisdom than the text of Soeharto's and Soesilo Bambang Yudhoyono's speeches. Representation of Javanese local wisdom *empan papan*, or „agree with the setting and speech event“ or “able to position themselves according to circumstances and conditions” in line with Santoso's research results [20]. Thinking, acting, and speaking, paying close attention to the system and context. This corresponds to in line with the view [1].

3.3 Self-monitoring Strategy

The self-monitoring strategy was found in two presidents, namely Soeharto and Soesilo Bambang Yudhoyono with the content of Javanese representations of local wisdom self-rephrasing responsibility: *ndhadagi*, ‘worrying’ or “anxious”. It refers to a feeling of concern or unease about a situation or an uncertain event. It is dealing with what they

are responsible, which was realized through the naming of themselves "Soeharto, Djen. TNI", and the naming of the title Dr. H. Soesilo Bambang Yudhoyono". Candor, firmness, identity of office show the firmness of a person with a military spirit. This is in line with the findings [21]. If Soeharto used the identity of military authorities, Soesilo Bambang Yudhoyono used the authority of academic degrees and ulama titles (Doctorate and Hajj) as a form of assertive responsibility. While in the name of President Joko Widodo, there is no title, as an indication of "ordinary people" who carry the presidential mandate.

3.4 Avoidance Strategy

The avoidance strategy was found in one Joko Widodo president. In the form of avoiding titles and titles even though in reality this presidential figure is an engineer and a Hajj named Joko Widodo. The avoidance of this strategy contains a repression of Javanese local wisdom "self-management: andhap asor "eclipse" or "darkness"., or 'humble'. Jokowi's humble character attitude aligns with social-management guidelines *nguwongke* 'to greet, or 'to acknowledge someone's presence' [3] [16]. Joko Widodo's attitude as a civil society leader color the way of acting based on Javanese culture and shows a universal leader [22].

4 Conclusion

From the analysis of language, it can be concluded that communication strategies in the text of the State of the Union address of the three presidents were found in four categories. The four categories are achievements or paraphrase, interactional, avoidance, and self-monitoring. The text of the written speech was not found time-gaining strategy. Each communicative strategy represents Javanese local wisdom that provides positive values in the realm of self-naming and social management. The position of the achievement strategy of the state speech text shows that the representation of Javanese local wisdom in the Soesilo Bambang Yudhoyono and Joko Widodo speech texts is both more dominant than the Soeharto speech text, but the interactional strategy in the Joko Widodo speech texts is more dominant than in Soesilo Bambang Yudhoyono's speech texts. The President's name with a title and without a title indicates using a special self-management communication strategy. In conclusion, the communication strategy represents Javanese local wisdom that is very varied and implicitly contains positive values for both self-management and social management.

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