SOCIAL ACTOR DOMINATION IN *TAGAR.ID*'S MINANGKABAU LANGUAGE GOSPEL APPLICATION NEWS

Saiyidinal Firdaus
Universitas Indonesia (UI), Depok, Indonesia
Saiyidinalfirdaus1995@gmail.com

Abstract
This study aims to describe the dominance of social actor contained in the *Tagar. Id's* Minangkabau language Gospel application news. The researcher uses van Dijk's view in showing the relationship between social cognition and social actor in mass media's news. The researcher also uses Fairclough's socio-cultural approach in offering the relationship of discourse observed and socio-cultural perspective in the report. Thus, the researcher applies a qualitative approach with van Dijk's socio-cognitive and Fairclough's socio-cultural approach as an analytical knife. The study result indicates the person scheme and event scheme domination in the *Tagar. Id's* Minangkabau language Gospel application news. The two schemes play an essential role in describing Irwan Prayitno's figure as West Sumatera Governor through the Minangkabau socio-cultural reality. In van Dijk's point of view, social cognition is a form of effort in examining an event or events based on the characters' involvement in the news text. The figure of Irwan Prayitno as the governor of West Sumatra becomes a particular interpretation process for *Tagar. Id* journalist in producing news by analyzing the leadership form of Irwan Prayitno and the event that happened in Minangkabau community as details of Irwan Prayitno's profile, the socio-cultural reality of the Minangkabau community, and the reasons for rejecting the Minangkabau language Gospel application.
Keywords: Critical discourse analysis, socio-cognitive, socio-cultural

1. INTRODUCTION

News narratives conveyed by the mass media are not only focused on highlighting observed phenomena or events, but public figures can also be in the spotlight for the mass media to convey news narratives to the general public. This fact can be seen from the *Tagar. Id's* Minangkabau language Gospel application news. In its reporting, *Tagar. Id's* journalist does not focus on the highlighted event but explores Irwan Prayitno as West Sumatera Governor. Irwan Prayitno is the crucial figure reported in this news. Through the information built, the researcher sees the *Tagar. Id's* journalist wants to show Irwan Prayitno's figure domination to the public.

In this case, the researcher sees *Tagar. Id's* journalist tends to explore social actors reported on through events contained in the news. In the socio-cognitive approach, van Dijk (1988: 20) said the individual cognitive process is essential to link text and context to an observed event. In other words, news narratives focused on the dominance of social actors can show an interest in exploring the background of events based on the description of someone who is considered to have an essential role in preparing the news. The preparation of the news is based on the context of the highlighted event. The event contains elements of implicit meaning related to the socio-cultural

reality that occurs in the life of the Minangkabau community. These implicit elements are outlined in a letter containing political implications, ideologies, and policies of the ruling government.

Ahmadvand (2011), in his study, described van Dijk's critical discourse analysis approach in general. In his research, Ahmadvand revealed the hidden meaning in a text that gives rise to a particular ideology. Meaning is not a monolithic construction because meaning is multidimensional and a concept of immense complexity. Critical discourse analysis is an approach or method used to reveal hidden meanings, namely the ideological content of discourse. The emergence of this meaning has correlated with applying van Dijk's theory of critical discourse analysis approach, which is based on a review of the text, social cognition, and social context. In his research, Ahmadvand reviewed the origins of van Dijk's CDA and introduced the theoretical foundations and analytical tools as three unified concepts, namely social criticism, power, and ideology. The study results emphasize that critical discourse analysis is connected with the dialectic of society, culture, politics, and language.

Oyeleye & Hunjo (2013) reviewed political text discourses that project awareness of resistance to language and ideology in non-fiction text production strategies. In their research, Oyelele & Hunjo identified the process of producing text to the minds of consumers of non-fiction texts in the form of semiotic discourse. The critical discourse review refers to van Dijk's CDA methodology in presenting a study of interdisciplinary views and understanding of linguistic devices towards producing non-fiction texts.

This method means to make a political text discourse that contains the goal of resistance awareness in the implementation of social change.

In addition, Amoussou & Allagbe (2018) explored the application of van Dijk's CDA approach in a simple way. The socio-cognitive approach proposed by van Dijk views discourse as a form of social practice but not discursive practice. Van Dijk's CDA approach concentrates more on social cognition than the mediation between text and society. Based on the statement of van Dijk (2001), Amoussou & Allagbe saw that van Dijk's CDA needs to take into account various forms of social cognition possessed by social collectivities (groups, organizations, and institutions). Van Dijk (1993: 257) said that social cognition is a shared social representation of community arrangements, groups, and relationships, as well as mental operations such as interpretation, thinking and debating, inferring, and learning. Van Dijk (1980) further identified two levels of analysis (discourse): macro vs. micro. The use of language, discourse, verbal interaction, and communication determines the micro-level of social order, while the macro-level refers to power, domination, and inequality between social groups.

Van Dijk claimed that CDA should not limit itself to studying the relationship between discourse and social structure. Yet, the use of language and speech always presupposes mental models of intervention, goals, and general social representations (knowledge, attitudes, ideologies, norms, values) of language users. In other words, discourse studies triangulate between society/culture/situation, cognition, and discourse/language. As seen from most of van Dijk's CDA studies, his critical

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analysis of texts explicit the ideological dimensions of "We" versus "They." It shows the discursive structures and strategies used in exercising dominant power.

Adlpour & Eslamieh (2018) examined political texts that apply rhetorical strategies, including discursive ideological strategy of positive self-presentation and other negative presentations, to imply and impose their romantic intentions on the audience. These strategies can cause translation problems for translators of political texts. Political texts, in particular, are usually a source of trouble for novice translators who read the text traditionally and understand the text uncritically. Adlpour & Eslamieh introduced a strategy of political rhetoric written in English as the source language and translated into Farsi as the target language. Adlpour & Eslamieh used van Dijk's (2004) critical discourse analysis of Amir Ghaderi's Farsi translation of Hillary Clinton's Hard Choices (2014). In their research, Adlpour & Eslamieh only explored 4 of 27 strategies, including hyperbole, euphemism, polarization, and obscurity. The results showed that euphemism, with 41 examples out of 60 models, was the most frequently observed discursive strategy. The source text has a political purpose that emphasizes the power and domination of the source text's state to the reader. The research findings can make meaningful generalizations of high-frequency euphemisms and the use of other discursive strategies in political texts.

Aini & Widodo (2018) showed that media news texts are not always related to the context of discourse. Using van Dijk's CDA text structure model, Aini & Widodo examined the relationship between the presentation of news topics unrelated to the content or examples. The goal is to get more support from readers. Aini & Widodo chose a topic written in the form of a question sentence entitled "commentary: are we not afraid of terrorism?". This strategy proves that the text discourse chosen by the researcher does not only aim to reveal the structure of the text in the process of revealing facts.

The significant gap of five previous studies is they have not emphasized the principle of applying van Dijk's CDA itself, namely the relationship between social cognition and discourse production process in news texts. us, this research has a novelty to fill or continue the research gap from the five previous studies described. The novelty is this research applies the principles prioritized in van Dijk's CDA approach, namely study that refers to social cognition and social actors. Van Dijk (1988) emphasized individual cognitive processes as the critical linking text and context to an event being highlighted. In this case, *Tagar. Id's* Minangkabau language Gospel application news correlates with the cognitive approach in describing social schemes. News narration is not limited to tracing events or phenomena, but it can also be directed at diverting the forms of domination of social actors. It also needs to be considered in research that applies van Dijk's CDA to enrich discourse analysis research. Therefore, this study aims to describe the dominance of social actor in the *Tagar. Id's* Minangkabau language Gospel application news.

2. RESEARCH METHOD

In a simple definition, van Dijk's CDA is often called the socio-cognitive approach because van Dijk's CDA involves cognition and the value of social practice. In line with this

understanding, van Dijk (1988: 20), in his statement, said that cognitive processing as a critical phase in linking text and context through news participants does not imply that such cognitive processes are merely personal or individual. The researcher can understand that a particular cognitive function is essential to link text and context based on this explanation. The strategy represents a cognitive approach that involves social actors and social cognition. Thus, a review of the social actor becomes the focus of this study.

This study uses a qualitative approach with van Dijk's socio-cognitive approach as an analytical knife. Podesva & Sharma (2013: 236) said qualitative research includes analyzing linguistic data related to conversation, discourse, and interaction. In this case, interpreting the researcher's data involves social cognition and social actor in the *Tagar. Id*'s Minangkabau language Gospel application news. This study also applies Norman Fairclough's socio-cultural views (1998). Fairclough's socio-cultural approach involves social and cultural perspectives as a text analysis process. Fairclough views the text as a relationship of the social context.

In this study, the researcher used library research techniques to collect data. A literature study is research sourced from articles, news, and documents containing research problems (Nazir, 2009: 27). The researcher uses data related to reporting from the mass media so that literature study is the proper method to be applied in this study.

The method of analysis data focuses on van Dijk's (1988) socio-cognitive approach by linking the intention and meaning represented through the use of the "Minangkabau socio-cultural" context and the actor

"Irwan Prayitno" in the news. Thus, social cognition analysis will analyze the cognitive process of *Tagar. Id*'s journalist views Irwan Prayitno's figure as West Sumatera Governor based on the person scheme and event scheme stages. The data analysis will also link Norman Fairclough's socio-cultural approach in reviewing the relationship between social actor dominance and Minangkabau's socio-cultural reality.

3. RESULT AND DISCUSSION

Van Dijk (1994) viewed the text as social cognition that reveals the hidden meaning in a text. Augoustinus & Walker (1995: 36—42) simplified van Dijk's opinion on social cognition schemas based on analysing person schema, self-schema, role schema and event schema. In this regard, *Tagar. Id*'s Minangkabau language Gospel application news raises social views to Irwan Prayitno as governor of West Sumatera. However, this study only relates the person and event schemes to *Tagar. Id*'s Minangkabau language Gospel application news.

In the social cognition analysis, the researcher does not link the self-schema and role schema in the study for several reasons. First, the exposure of the self-schema is the same as the exposure of the person schema. The two schemes both emphasize views on the figure or actor being reported, namely Irwan Prayitno. Therefore, the researcher only uses the person scheme to describe Irwan Prayitno's figure in *Tagar. Id*'s Minangkabau language Gospel application news. Second, the role scheme refers to a person's role in people's lives. In this case, the person's part is related to the description of Irwan Prayitno's figure being reported on the news. As is well known, Irwan Prayitno is West Sumatera Governor, so Irwan Prayito's role is to protect the

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Minangkabau people and solve problems that exist in West Sumatera. However, in the news used as a data source, the researcher does not find data that explicitly emphasize Irwan Prayitno's role, so there is no solid evidence for including a role scheme in this study. Therefore, the researcher only consists of the person and event schemes in this study.

1) Person Scheme

This study prioritizes the discussion of the person scheme, which is one of the elements forming the cognition of a *Tagar. Id's* journalist against the figure of Irwan Prayitno as a governor of West Sumatera. Augoustinus & Walker (1995: 36) said the person scheme refers to the journalists' or media crew's views of someone highlighted in the news. In this case, Irwan Prayitno becomes the figure or actor highlighted in *Tagar. Id's* Minangkabau language Gospel application news.

On this news, *Tagar. Id's* journalist describes Irwan Prayitno as West Sumatera Governor who is brave and firm in rejecting the Minangkabau language Gospel application. This fact can be seen from the news headline, namely "*Irwan Prayitno, Gubernur Penolak Injil Bahasa Minang* (Irwan Prayitno, the rejector of Minangkabau Language Gospel)". In this case, the researcher sees *Tagar. Id's* journalist wants to elevate Irwan Prayitno's persona through the news headline used. The word "*penolak* (**rejector**)" can mean "**one who refuses**" (KBBI, 2016). The term "*penolak* (**rejector**)" is addressed directly to Irwan Prayitno, written at the beginning of the headline. From the use of news headlines, the researcher sees *Tagar. Id's* journalist focuses on Irwan Prayitno's figure as West Sumatera Governor who dares and

firmly rejects Minangkabau language Gospel application.

In the news, *Tagar. Id*'s journalist discloses Irwan Prayitno's complete, accurate, and detailed profile. This fact can be seen in the body of the report quoted from the *Tagar.Id* website, June 29, 2020 edition, entitled "**Irwan Prayitno, Gubernur Penolak Injil Bahasa Minang**".

(P1) "*Irwan Prayitno merupakan Gubernur Sumbar dua periode. Dia telah menduduki kursi gubernur sejak tahun 2010. Selain politisi, pria berusia 56 ini juga dikenal seorang akademisi yang menyandang gelar profesor bidang psikologi*". (*paragraf kelima*)

(P1) "Irwan Prayitno has been the governor of West Sumatera for two terms. He has been in the governorship since 2010. Apart from politicians, this 56-year-old man is also known as an academic who holds the title of a psychology professor". (fifth paragraph)

(P2) "*Gubernur yang telah mencipta lebih dari 50 ribu pantun ini lahir di Yogyakarta. Dia anak pertama dari tiga bersaudara pasangan keluarga asli Minangkabau. Ayahnya bernama Djamrul Djamal dan ibunya Sudarni Sayuti. Kedua orang tuanya sama-sama lulusan PTAIN Yogyakarta (kini UIN Sunan Kalijaga Yogyakarta) dan berprofesi sebagai dosen*". (*paragraf keenam*)

(P2) "The governor, who has created more than 50 thousand rhymes, was born in Yogyakarta. He is the eldest of three children from a Minangkabau family. His father's name is Djamrul Djamal, and his mother's name is Sudarni Sayuti. Both of his parents graduated from PTAIN Yogyakarta

(now UIN Sunan Kalijaga Yogyakarta) and work as lecturers". (sixth paragragph)

(P3) "*Meski begitu, Irwan menamatkan pendidikan menengah di kampung halamannya yakni Kota Padang. Setelah itu, dia melanjutkan kuliah ke Universitas Indonesia dengan mengambil jurusan psikologi*". (*paragraf ketujuh*)

(P3) "Even so, Irwan completed secondary education in his hometown, Padang. After that, he continued his studies at the Universitas Indonesia, majoring in psychology". (*seventh paragraph*)

(P4) "*Selepas sarjana, Irwan kembali pulang ke Padang dan mendirikan Yayasan Pendidikan Adzkia sembari bekerja sebagai konsultan pengembangan SDM berbagai perusahan dan juga dosen psikologi industri*". (*paragraf kedelapan*)

(P4) "After graduating, Irwan returned to Padang and founded the Adzkia Education Foundation while working as an HR development consultant for various companies and a lecturer in industrial psychology". (eighth paragraph)

(P5) "*Tahun 1998, Irwan bergabung ke Partai Keadilan. Dia membentuk dan mengetuai perwakilan PK di Malaysia sembari melanjutkan S3 di Universitas Putra Malaysia. Dengan PK yang kini menjadi PKS, Irwan terpilih menjadi anggota DPR RI perwakilan Sumbar. Tak tanggung-tanggung, tiga periode lamanya Datuk IP (sapaan akrab Irwan) duduk di Senayan. Mulai dari periode 1999, 2004 dan 2009*". (paragraf kesembilan)

(P5) "In 1998, Irwan joined the Partai Keadilan. He formed and chaired the Partai Keadilan representative in Malaysia while continuing his PhD at Putra Malaysia University. With Partai Keadilan now becoming Partai Keadilan Sejahtera, Irwan was elected as a member of the Indonesian House of Representatives representing West Sumatera. Unmitigated, Datuk IP (Irwan's nickname) sat at Senayan for three periods. Starting from the period 1999, 2004 and 2009". (ninth paragraph)

(P6) "*Tahun 2005, Irwan Prayitno pertama kali mencalonkan diri maju menjadi calon gubernur Sumbar. Namun, langkahnya terganjal karena ditumbangkan Gamawan Fauzi (mantan Menteri Dalam Negeri era SBY). Lantas, dia mencoba keberuntungan lagi di Pilkada 2010 dan akhirnya berhasil untuk menang periode pertama*". (paragraf kesepuluh)

(P6) "In 2005, Irwan Prayitno first ran for governor of West Sumatera. However, his steps were hampered because he was overthrown by Gamawan Fauzi (a former Minister of Home Affairs in the SBY era). Then, he tried his luck again in the 2010 election and finally managed to win the first period". (tenth paragraph)

(P7) "*Di Pilkada 2015, Irwan berpasangan dengan Nasrul Abit. Sedangkan rivalnya adalah Muslim Kasim (almarhum) yang tak lain Wakil Gubernur Sumbar yang mendampinginya di periode 2010—2015. Irwan lagi-lagi menang dan menjabat gubernur hingga saat ini*". (paragraf kesebelas)

(P7) "In the 2015 election, Irwan was paired with Nasrul Abit.

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Meanwhile, his rival is Muslim Kasim (deceased), none other than the Deputy Governor of West Sumatera, who accompanied him in 2010—2015. Irwan again won and served as governor until now". (eleventh paragraph)

Source*:https://www.tagar.id/irwan-prayitno-gubernur-penolak-injil-bahasa-minang*

Based on the seven paragraphs quoted, the writer sees the tendency of the *Tagar. Id*'s journalist showing the Irwan Prayitno's profile or biography is a form of social actor domination in the news, not the problem regarding Irwan Prayitno's rejection of the Minangkabau language Gospel application. The letter submitted by Irwan Prayitno to the Minister of Communication and Information has been widely distributed. In this case, *Tagar. Id*'s journalist does not focus on the letter comprehensively but on the Irwan praying's figure as governor of West Sumatera who boldly and firmly rejects the Minangkabau language Gospel application. Therefore, the cognitive process of *Tagar. Id*'s journalist shows social actor domination in the discourse strategy built.

For this reason, the researcher shows Irwan Prayitno's picture and his letter to the Minister of Communication and Information through the Director-General of Informatic Applications. The purpose of the attached Irwan Prayitno's image and his letter is for the public and readers to know comprehensively, clearly, and in detail that *Tagar. Id*'s journalist plays a discourse strategy in social actor domination. Irwan Prayitno's pictures and his letter can be seen in the following attachment.

Figure 1. Irwan Prayitno, Governor of Sumatera Barat

Figure 2. Irwan Prayitno's letter to the Minister of Communication and Information

2) Event Scheme

This study also prioritizes the discussion of the event scheme, which is one of the elements forming the cognition of a *Tagar. Id's* journalist against the figure of Irwan Prayitno as a governor of West Sumatera. *Tagar. Id's* journalist creates an event scheme through the appearance of Irwan Prayitno's letter to the Minister of Communication and Information on May 28, 2020. The letter contains Irwan Prayitno's rejection of the Minangkabau

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language Gospel application. This fact can be seen from the news, as follows.

(P1) "***Padang** - Gubernur Sumatera Barat (Sumbar) Irwan Prayitno melayangkan surat ke Menteri Komunikasi dan Informatika (Menkominfo). Dia meminta agar Kominfo menghapus aplikasi Injil berbahasa Minangkabau yang menghebohkan masyarakat Sumbar beberapa hari lalu*". (*paragraf pertama*)

(P1) "**Padang -** The West Sumatera Governor Irwan Prayitno sent a letter to the Minister of Communication and Information. He asked the minister to delete the Minangkabau language Gospel application that shocked the West Sumatera's citizens a few days ago". (first paragraph)

(P2) "*Dalam surat bernomor: 555/327/Diskominfo/2020 tentang Penghapusan Aplikasi Kitab Suci Injil Minangkabau tertanggal 28 Mei 2020 itu, Irwan meninta Menteri Kominfo menghapus aplikasi tersebut dari playstore google*". (*paragraf kedua*)

(P2) "In the letter 555/327/Diskominfo/2020 regarding the Deletion of Minangkabau language Gospel Application, dated May 28 2020, Irwan asked the Minister of Communication and Information to delete the application from the Google Playstore.". (second paragraph)

Source:*https://www.tagar.id/irwan-prayitno-gubernur-penolak-injil-bahasa-minang*

Based on the quote above, the event scheme starts with the appearance of Irwan Prayitno's letter to the Minister of Communication and Information. Thus, the event scheme that emerged from the appearance of Irwan Prayitno's letter becomes a reference or source

for *Tagar. Id*'s journalist to inform the event in the Minangkabau society. The information contains Irwan Prayitno's letter refusing the Minangkabau language Gospel application. Irwan Prayitno reasons that the Minangkabau society strongly object to the application. Then, Irwan Prayitno also considers that the application is very contrary to the custom and culture of the Minangkabau people who have the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*".

Socio-Cultural Context of Minangkabau Society

The socio-cultural perspective that appears from Irwan Prayitno's letter is motivated by the context accompanying it, namely the historical context of Minangkabau philosophy. The philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" refers to life rules of 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 power practice through the available position he is holding. Thus, Irwan Prayitno views Minangkabau language Gospel application as not suitable for predominantly Muslim Minangkabau people. Irwan Prayinto sees that the Minangkabau language Gospel application does not reflect the identity, culture, customs, and rules of life for the Minangkabau community.

4. CONCLUSION

Tagar. Id's Minangkabau language Gospel Application news represents the form of Minangkabau

socio-cultural reality. Irwan Prayitno, as governor of West Sumatera, can reject the Minangkabau language Gospel application because he has complete control over events that occur in Minangkabau society. Based on the philosophy "*Adat Basandi Syarak, Syarak Basandi Kitabullah*", Irwan Prayitno upholds Islamic values that have become life part of the Minangkabau people. Thus, Irwan Prayitno directly rejects the Minangkabau language Gospel application because the application does not reflect Islamic values and the socio-cultural reality of the Minangkabau society.

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