



The Remarks Of The President Joko Widodo In Commemorating Pancasila Day During The Covid-19 Pandemic

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Abstract

This study discusses the remarks of the president Republic of Indonesia, Mr Joko Widodo (Jokowi), in commemorating Pancasila Day, June 1st, 2020, in Bogor Presidential Palace. This study is qualitative. The data are in the form of words, sentences, and phrases taken from the official speech of Mr Jokowi. The findings of this study reveal that the remarks of Mr. Jokowi assert the importance of ideology as the principle of Indonesia. He also depicts the identities of Indonesian people, shows the reality of Indonesia in facing the pandemic, motivates his people in facing the Covid-19 pandemic, and shows solutions to pass the Covid-19 pandemic. This study concluded that the remarks released by the president highlighted the importance of the Pancasila ideology in sustaining the nations and the need of hard work every time. The speech also motivates his people to handle every situation and cooperate with the Covid 19 pandemic.

Keywords: remarks; identity; covid 19; ideology; motivation

1. Introduction

The need for ideology is obligatory for a nation. Without it, a nation can destroy quickly because it does not have any principle that highlights every action and idea of its people. It is clear enough that without the existing ideology, a nation's sustainability is a question when there is a new ideology infiltrating a nation that, without ideology, it ruins quickly. According to Bambang, Saifullah, et al. (2019), the entry of other ideologies or a new one is a sign of the beginning of the destruction of the life of Indonesia, including its legal system.

The expression of the ideology may use in various ways. Nevertheless, the primary one is using discourse in any form. Kato (2020) revealed that Many scholars recognize that ideology plays an indispensable role in sustaining the legitimacy of the Chinese Communist Party and enhancing its governing capacity. His idea is that less attention has been given to how party ideology operates in public discourse and whether it functions as an effective political tool to facilitate support for party initiatives. The statements above denote that the ideology becomes primary for an organization, such as a country or a party, to handle their people in making actions and activities.

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A study by Obiora, Aboh, and Dioka (2021) concerned Critical discourse analysis of selected Nigerian political hate speeches. The study examines the hate speeches used by Nigerian politicians within the theoretical framework of Critical Discourse Analysis (CDA). Cavanaugh (2020) studied "Language Ideology Revisited" his study focused on the story of the emergence of the concept of "language ideologies" that mediate "between the social practice of language and the socioeconomic and political structures within which it occurs. Ghanizadeh, Afsaneh, et al. (2020), in their book entitled "Second Language Learning and Teaching". They claimed their book was interested in analyzing Discourse to find hidden meanings and uncover the relationships among Discourse, ideology, and power (Fairclough) in Discourse and social change. Finally, Rustanta and Silalahi (2020) studied "The Sheath Warrior Returns: Identity and Ideology of the Nation". This research focused on the non-verbal communication of the sarong worn by Ma'ruf Amin as the Vice President of the Republic of Indonesia candidate for the period of 2019-2024, who had been declared by the public election commission (KPU) on June 28, 2019.

All the previous studies discussed the analysis of language use in discourse and its functions. However, this present study discusses The Remarks of President Joko Widodo on Commemorating Pancasila Day During The Pandemic Covid-19, which is not discussed in the previous studies.

1.1. Literature review

1.1.1 Rhetoric

The term "rhetoric" is often used and applied in some discussions. It is understood in communication practice as an expression of a discourse. Fundamentally, expressing something that many individuals widely understand is not easy. The art of speaking with the intent to persuade people is connected to rhetoric. As the art of speaking or communicating ideas, it primarily aims to persuade listeners to concur with, accept, and carry out the speaker's wishes and opinions. As a result, communication practice in terms of exchanging, transmitting, and communicating concepts becomes a medium to fold or wrap one's intended meaning.

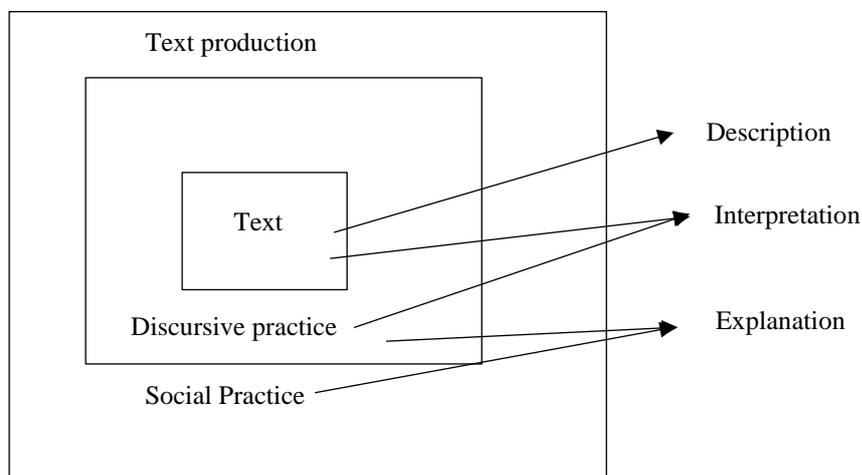
By definition, rhetoric is the art of persuasion utilized by a speaker in genuine dialogue to influence the opinions of others. Although "The study of misunderstanding and its cures" is rhetoric (Richards, 1936), Kennedy (2007) provides a terminological definition of rhetoric as "the energy inherent in emotion and thought, transmitted through a system of the sign including language, to others to influence their decisions and actions." This definition makes it clear that rhetoric communicates profound thought in the language, and its goal is to influence others' thoughts and deeds. According to the descriptions above, it is clear that rhetoric is the art of speaking purposed to influence other people's thinking and behaviour in line with the speaker's beliefs and conceptions. Frogel (2005) claims that persuasion was the primary medium of the rhetoric objective. He added that manipulating people's beliefs for political objectives was often inserted in rhetoric practices. Rhetoric in politics, furthermore, was said to be the purposeful use of oral or written communication to accomplish specific objectives (Kuypers & Anderson, 2005).

1.1.2 Discourse

The concept of "discourse" refers to the way language is organized to correspond to the many patterns that people's opinions adopt when they engage in various spheres of social life. Such three matter can be seen in two well-known examples: "medical discourse" and "political discourse." The term "discourse" explains the language used in which it is used to convey opinions and ideas about something based on a speaker's point of view. Furthermore, Mey (2012) denoted that discourse was linguistic in use. According to this definition, discourse concerns the spoken or written use of language for communication. Chouliaraki (2008) then asserted that analyzing a discourse means that the **cultural**

analyst with a specific object of study—the text—seeks to analyze culture "from within" rather than as a question of behavioural factors or objective social structures.

Figure 1. CDA's three-dimensional language model



Fairclough (2002)

The text analysis focuses on the formal elements—such as vocabulary, grammar, syntax, and sentence consistency—from which discourses and types are linguistically realized. The analysis of discursive practice focuses on how authors of texts draw on pre-existing discourses and how kinds of composing a text, as well as how readers of texts also make use of the discourses and forms readily available in their consumption and interpretation of the texts. Discursive practice plays a role as a mediator between texts and social practice. Therefore, social practice only shapes and has been shaped by rambling practice, whereby people use language to generate and use texts.

1.1.3 Ideology

Van Dijk (2000) states that ideologies have a relationship to evolve with the system of ideas, particularly the social, political, or religious beliefs held by a social group or movement. The definition clarifies that "ideology" refers to ideas owned by people that keep its members to uphold and shape them. These definitions suggest that ideology is a social, political, or religious idea or concept owned by a community or movement. This definition emphasizes that the concepts do not belong to a particular person but are shared social convictions that have been disseminated across the population. Van Dijk (2006) contends that ideologies are a group's and its members' core beliefs. Since they are the underlying belief of a group or movement, their ideologies cannot be altered without considering their background and history. It has been accepted as a fundamental comprehension of the ideology, referred to by people who do not subscribe to a particular ideology as false consciousness. It is accurate since one must regard a group's ideology as a genuine conviction. Contrarily, some people outside the group believe that doctrine to be untrue.

The ideology might be viewed as genuine or untrue based on the viewers' perspective of this phenomenon. Because of the ideology's existence, there is polarization between the inner group, represented by "US," and the outer group, represented by "THEM." According to Van Dijk (2006), this harmful concept application considers the following division between US and THEM: WE have actual knowledge; THEY have beliefs. This concept underlines how, depending on how one interprets it, ideologies have generated debates up to the present.

Social practices are based on ideologies. The ideologies of social movements and groups serve as a foundation for the members to do something in their life. It becomes the mirror of making any action and decision of people's activities. They can decide whether they have to follow the ideology or not (Van Dijk, 2000).

Van Dijk (2000) highlighted the foundation of ideology by releasing the ideological schema.

Who does (or does not) meet the membership criteria? So who are we?

What do we do on a typical day?

What are our goals overall? As to why we do it,

What is good or terrible for us depends on norms and ideals.

Position = How are you connected to others?

Resources not only determine access but also control mental ideologies.

This schema claims that ideology must be owned by its members, what matters are suitable for them, and there should be an objective of the activity which must not betray the group. Furthermore, these decide whether it is reasonable based on the group's position and what media is used to explore the ideology.

1.1.4 Theme and Rheme

The terms "theme" and "rheme" are used in systemic functional grammar (SFG) in a variety of ways. The heading in the text that serves as a framework for interpreting the content, according to Herriman (2011) and Halliday (2004), is called Theme. In contrast, the Rheme is described as the final section that develops the Theme. Thus, the Rheme is the knowledge the speaker discusses and expands on the Theme that comprises information that is new or unexpected to the reader. To completely comprehend and analyze the texts, these two qualities have emerged as crucial and helpful guides (Ridha, 2014). The concept of Theme, defined initially as "the point of departure of the clause" (Halliday, 2004), has since been expanded to signify the connection between the speaker's internal thought and how it is expressed in discourse (McCabe-Hidalgo & Belmonte, 1998; Vasconcellos, 1992). In this context, the speaker selects one element over another for thematic position depending on the idea they wish to convey and how they wish to connect it to the surrounding text. Thus, the constituent at the beginning of the clause is the notion represented by the Theme, and the surrounding text is the Rheme that completes the thinking communicated by the writer or speaker (McCabe-Hidalgo & Belmonte, 1998).

Halliday (2004) divided Theme into three: topical Themes, which consists of marked and unmarked Themes. Interpersonal and textual themes consist of structural conjunction, relative, conjunctive adjunct and continuative (Ridha, 2014). To complete the interpretation and understanding of a text from the readers' standpoint, a constituent should follow the Theme to make a wholeness of the intended message. This constituent can complete the given

In conclusion, the clause's beginning position might be thought of as the Theme, while the non-initial position is referred to as the Rheme (Shame, 2020). In order to make speakers' messages flow naturally and develop the linguistic event, Theme and thematic progression are crucial (Thompson et al., 2014; Wei, 2014). The selection of a theme and rhyme depends on the text (Shieh & Lin, 2011). According to Eggins (2004), a text manifests ideational, interpersonal, and textual meanings, three types of a meta-function. Danes (1974) and Firbas (1992) state that it is the choice and order of utterances, their connection of the units, such as paragraphs or chapters in the entire text, and circumstance. Danes classifies the thematic progression into some patterns. Namely, simple linear, constant, derived hyperthematic progression and split progression.

2. Research questions

In reference with the description above, the research question is formulated in the following:

What are remarks of Mr. Joko Widodo's speech in commemorating Pancasila Day during the Covid - 19 pandemic?

3. Article structure

3.1. *Introduction*

3.2. *Review of Literature*

3.3. *Methods*

3.4. *Findings (Results)*

3.5. *Discussion*

3.6. *Conclusion*

3.7. *Acknowledgment*

3.8. *references*

4. Method

The method of this study is descriptive qualitative. The data were taken from the official speech of the president during Pancasila day. The data were in the form of words, phrases and sentences. This study uses the Miles and Huberman model as a quantitative approach in applying the analysis. Huberman & Miles (1994) used three steps for analyzing qualitative data: data reduction, data display, and concluding/verifying. The researchers take the data starting from reduction because the data has been completed.

Data reduction is choosing, concentrating, reducing, abstracting, and altering the data that appear in written-up field notes or transcriptions. More instances of data minimization appear as data gathering continues (writing summaries, coding, teasing out themes, making clusters, making partitions, and writing memos). The analysis includes data reduction. Researchers can arrange data and eliminate redundant information using data reduction to arrive at conclusions that can be formed and validated.

Data display is a condensed, structured collection of data that enables action and conclusion-making. In this step, everything about it is intended to bring together data that has been organized in a logical and accessible way. As a result, an analyst can observe what is taking place and decide whether to get to the correct conclusions or to keep analyzing, following the recommendations made in the presentation as something that might be helpful. Concluding/verifying means the researcher comes to final action after finishing data reduction and display. Naturally, it is impossible to make conclusions arbitrarily; one must go back and look at the original data.

5. Results

The following is a complete text of Mr. Joko Widodo's speech commemorating Pancasila day. This speech was delivered from Bogor Palace.

Bismillahirrahmanirrahim.

Assalamu'alaikum warahmatullahi wabarakatuh,

Good morning,

May peace be upon us all,

Shalom,

Om Swastiastu,

Namo Buddhaya,

Greetings of Virtue.

Distinguished *Bapak* K.H. Ma'ruf Amin, Vice President of the Republic of Indonesia; Distinguished *Ibu* Megawati Soekarnoputri, the Fifth President of the Republic of Indonesia and Head of the Advisory Board of the Agency for the Implementation of the State Ideology of Pancasila (BPIP), and members of the BPIP Advisory Board ;

Distinguished Chairpersons of State Institutions, Speaker of the House of Representatives of the Republic of Indonesia, Speaker of the People's Consultative Assembly, Speaker of the Regional Representatives Council of the Republic of Indonesia;

Honourable Ministers of the Indonesian Onward Cabinet;

Honourable Head of the BPIP and its members;

Ladies and Gentlemen.

Commemoration of *Pancasila* Birthday this year is carried out in the midst of a COVID-19 pandemic that tests our struggle as a nation, tests our sacrifice, tests our discipline, tests our obedience, and tests our composure in taking swift and appropriate policy decisions. In the face of all these tests, we are grateful that *Pancasila* remains as a guiding star to move us all, move our unity in overcoming all challenges, move our sense of caring to share with each other, strengthen our unity and brotherhood to alleviate the burden of all the children of the nation, and grow our power to strive to overcome every difficulty and challenge we face.

Distinguished Ladies and Gentlemen,

We must present the noble values of *Pancasila* in our lives. *Pancasila* must continue to be the value living and working in our lives. The value that is prevailing in government policies and decisions. Living values that surge in the spirit of the Indonesian people. I constantly invite all state administrators from the center of government to the regions to continue to strengthen our alignments with people who are experiencing difficulties, to serve the community without discriminating between groups, races, and religions, and to fulfill our obligations to protect all nations and its citizens.

also invite all elements of the nation wherever they are, from Sabang to Merauke, from Miangas to Rote, to continue to strengthen the unity and brotherhood, help each other, aid those in need, and work hand in hand, as well as always optimistic that our nation is a winning nation despite the many challenges faced. Weaknesses and shortcomings do not prevent us from moving forward. We must improve ourselves from those weaknesses and shortcomings; we must make this momentum of change to trigger a leap of progress so that we become a strong and independent nation which stands on its own feet.

Ladies and Gentlemen,

We face challenges that are not easy. This year or even next year, we will still face a difficult situation. A situation that requires our struggle and hard work as a nation so we can get through the tough time. We are not alone, and there are 215 countries around the globe in a situation like ours, all in trouble. Nevertheless, we also must realize that all countries compete to be winners. Become a winner in

controlling the virus and a winner in economic recovery. As a great nation, we must also emerge as the victor. We must be optimistic; we must be able to create opportunities amid difficulties. We must answer all of the difficulties with innovation and real work. We must not stop our creativity, innovation, and accomplishment amid this COVID-19 pandemic. Let us prove our resilience. Let us win our future. We must realize the noble ideals of the nation's founders. As fellow countrymen, let us continue to strengthen unity, care and share with others; let us show that we are a strong nation. Let us prove that our nation cannot only face challenges but also utilize adversity to be a leap of progress.

Happy *Pancasila* Day,

Happy *Pancasila* Day,

Happy *Pancasila* Day.

Let us remain united, care and share with others for the advancement of our beloved nation.

I thank you.

Wassalamu'alaikum warahmatullahi wabarakatuh,

Om Shanti Shanti Shanti Om,

Namo Buddhaya.

6. Discussion

The president's remarks in commemoration of *Pancasila* Day are described in detail below.

6.1 Ideology of Indonesians people

In reference to the president's remarks, the ideology of Indonesia as a country and a nation became a priority for him. He states that the basic ideology of the Indonesian people is *Pancasila*. The following statements reveal the ideology.

"We are grateful that Pancasila remains a guiding star to move us all, move our unity in overcoming all challenges, move our sense of caring to share, strengthen our unity and brotherhood to alleviate the burden of all the children of the nation and grow our power to strive to overcome every difficulty and challenge we face".

The president remarks that *Pancasila* becomes the foundation of every action and activity of the Indonesian people. The expression "we are grateful that *Pancasila* remains as a guiding star to move us all, move our unity in overcoming all challenges" denotes that *Pancasila* is the guidance for all Indonesian people. The Theme "We" refers to the president and all his people, the Indonesians. The Rheme is grateful that *Pancasila* remains a guiding star to move us all and our unity in overcoming all challenges. This means that all Indonesians must express their tremendous and deep gratitude to *Pancasila*, which is the foundation of every activity and action. It also serves as a medium to unite for every move to face every challenge in Indonesia. All the Themes and Rheme demonstrate that *Pancasila* is a principle for the Indonesian people to do everything in their life. It is a philosophy and an ideology for them.

The statements above imply the ideology of the reason that the Indonesian people own *Pancasila*. Those living in Indonesia must obey, apply, and be concerned about this ideology. This means that the ideology is only owned by the Indonesians (membership criteria). With the ideology, it is used and practised in day-to-day living. This ideology is intended to make the Indonesian people live in peace and prosperity (goal). The Indonesian people believe the *Pancasila* is a norm and idea for their society and the people that want to live in harmony (norm and ideal).as the Indonesian people have to interact in a helpful, friendly and support each other whomever they are (position). Because *Pancasila* has become the

principle of living for Indonesians, it should be transferred to all people using many ways such as direct applied, mass media, television, and mass media (resource).

The values of Pancasila as an ideology consisting of believing in the one and only God, Just and civilized humanity, The unity of Indonesia, and democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives and Social justice for the whole of Indonesia. The president suggests that all people who claim they are Indonesians must apply the five principles in their daily life for any purpose. The five principles are called the values of Pancasila. They should be in the hands of every layer of people without exception.

6.2 *The identities of Indonesian People*

6.2.1 *Indonesian people are religious*

In the view of the president, Indonesian people are religious. Therefore, nobody who becomes an Indonesian must have a religion for his principle. Therefore, he states an opening of his speech saying the opening speech. He states, "*Bismillahirrahmanirrahim, Assalamu'alaikum warahmatullahi wabarakatuh, Good morning, May peace be upon us all, Shalom, Om Swastiastu, Namo Buddhaya*". The statements above elaborate that Mr. president acknowledges that his peoples are a religious society.

The expressions of opening variously are intended to respect the Indonesian people who come from different religions, tribes and ethnicity. The president's action by expressing the different expressions symbolizes that he is a leader in the various background of his people. As the president who is to represent his people, he must accommodate his people within a country named Indonesia. As it is known that Assalamualikum is for those who are Muslim, good morning, and May peace is upon us all is for the Christians and catholic. The expression of Shalom Om Swastiastu and Namo Budaya is for Hinduism and Buddhism. The expressions above claim that Indonesia as a country and a state developed a tolerance for all religions existing in this country. They are Islam, Christianity, Hinduism and Buddhism.

6.2.2 *Indonesians are tolerance, brotherhood, help each other, aid those in need, work hand in hand and optimistic*

President states that:

"I also invite all elements of the nation wherever they are, from Sabang to Merauke, from Miangas to Rote, to continue to strengthen the unity and brotherhood, help each other, aid those in need, and work for hand in hand, as well as always optimistic that our nation is a winning nation despite the many challenges faced."

President emphasizes in his remarks that all Indonesian people must demonstrate and apply their identity to the Indonesians. They unite as and brotherhood, help each other, aid those in need, and work for hand in hand, be optimistic in facing every challenge, especially in the Covid-19 pandemic. The Theme "I" refers to the president himself. The Rheme "invite all elements of the nation wherever they are, from Sabang to Merauke, from Miangas to Rote, to continue to strengthen the unity and brotherhood, help each other, aid those in need, and work for hand in hand, as well as always optimistic that our nation is a winning nation despite the many challenges faced". the Rheme denotes the remarks of the presidents of the Indonesian people in facing the Covid 19 Pandemic. The remarks are that The Indonesian people have to practice unity and brotherhood, help each other, aid those in need, work hand in hand, and be optimistic in facing every challenge.

6.3 *Motivation from Mr President*

Mr president motivates all his people to move forward to face a new era full of hope and happiness in all sectors. Therefore, he states that *"Weaknesses and shortcomings do not prevent us from moving forward. We must improve ourselves from those weaknesses and shortcomings"*.

The president also motivates his people to step forward with all efforts they belong to. He states, *"Weaknesses and shortcomings do not prevent us from moving forward"*. The statement comprises a Theme of *"Weaknesses and shortcomings"*. These reveal the condition of Indonesia and the Indonesian people. The Rheme *"does not prevent us from moving forward"* clarifies that the Indonesian people are always in spirit for coming forward without giving up condition although they are not strong enough and have shortcomings in everything.

6.4 *He is showing the Fact of the actual situation in Indonesia.*

Mr Joko Widodo clarifies to his people the present situation of *Indonesia* in facing the Covid 19 Pandemic. In line with this pandemic, Covid-19, he elaborates that the challenges faced by Indonesia as a state to its people are not accessible. This happens and will occur after the Covid 19 pandemic. He shows the Facts of the situation that Indonesians will face. He states, *"We face challenges that are not easy"*.

Then-president delivers facts to his people. His openness is seen in the sentence, *"We face challenges that are not easy"*. His openness does not mean to frighten his people. However, it is a factual matter. It is seen from the Theme *"we"*, which refers to the president and his people, the Indonesians. The Rheme is *"face challenges that are not easy"*. The Rheme clarifies that in facing the challenge, the Covid.

6.5 *The Solution for Facing the Covid -19 Pandemic*

Mr. president presents the very best solution to face the Covid 19 pandemic. He denotes a very excellent solution. He states, *"A situation that requires our struggle and hard work as a nation so we can get through the tough time"*.

The Theme is *"A situation"*, and its Theme is *"situation that requires our struggle and hard work as a nation"*. The Theme is *"we"*. Its Rheme is *"can get through the tough time"*. The Theme Clarifies the present situation of the Covid 19 pandemic" and its Rheme explains the solution to facing the situation by struggling and hard-working togetherly within a nation, The Republic of Indonesia. He added that by doing so, he believes everyone can easily pass the situation.

7. **Conclusions**

This study concludes that the remarks delivered by the Presiden Republic of Indonesia aimed at giving a clear declaration of the state ideology, Pancasila, to his people. It has been successfully facing some problems of the country and solving them easily. Therefore, it should be sustained and depended strongly as possible. He also reveals the identities and characteristics of the Indonesian people which are manifestations of the Pancasila ideology. The final remark he has noted is the solution to solve the Covid-19 pandemic is in line with the Indonesian style, struggle, and hard work.

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Makalenin Türkçe başlığı buraya yazılır....

Özet

Türkçe özet.

Anahtar sözcükler: anahtar sözcükler1; anahtar sözcükler2; anahtar sözcükler3

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