



Language in the Online & Offline World

Language in the Online and Offline World 6:

THE FORTITUDE

May 8 & 9, 2018

English Department
Petra Christian University
Surabaya - Indonesia

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Language in the Online & Offline World 6: The Fortitude

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Language in the Online and Offline World 6: The Fortitude

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PREFACE

In this digital and globalized era, language has an essential role in both real and cyber worlds. Due to this fact, scholars and researchers are continually trying to explore the language used in both worlds. Apprehending the situation, since 2010 the English Department of Petra Christian University has conducted Language in the Online and Offline World (LOOW) conference, a signature biennial conference, to address the issues of the use of online and offline languages in reciprocal relation with individuals, society, and culture.

This LOOW 6 conference held at Petra Christian University on May 8-9, 2018 adopts the theme: The Fortitude. Just like the word “fortitude” which signifies “mental and emotional strength in facing difficulty, danger, or temptation courageously”, the objective of the conference is to challenge teachers, researchers, and scholars dealing with the use of languages in the field of education, business communication, media, and cultural studies to have mental and emotional strength in confronting the hazards and struggles of the online and offline languages used in those fields. Related to the theme, the proceedings of LOOW 6 contain articles and research papers of assorted topics of various issues on language as well as media and cultural studies. The conference presents keynote speakers from Korea, Malaysia, and Indonesia. Through the distinctive topics presented in the parallel and plenary sessions by knowledgeable teachers, researchers, and scholars from various backgrounds, hopefully the LOOW 6 proceedings give enlightenment and new perspective to boldly confront the impact of the online and offline language use.

On behalf of the organizing committee, I would like to express my genuine appreciation to all the plenary and featured speakers who are willing to share their invaluable expertise and knowledge in this conference. Also, my profound gratitude is addressed to all the presenters and participants who have contributed to the success of the conference.

Eventually, this LOOW 6 conference may end, but I hope it could shed light upon us all forever, just like the proverb which says, “as iron sharpens iron, so a man sharpens the countenance of his friend”.

Surabaya, May 08, 2018

Dr. Nani Indrajani Tjitrakusuma
Chairperson of the Organizing Committee

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BASUKI TJAHAYA PURNAMA'S CONVERSATIONAL MAXIMS: A POLITICAL DISCOURSE ANALYSIS

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ABSTRACT

This study analyzes the language or phrases used by Basuki Tjahaya Purnama (Ahok), the Jakarta's governor, in addressing some cases, such as flats in Marunda, buses donation, Lebak Bulus Stadium, and a student's complaint. Ahok language as a leader in Jakarta is important to study because he tends to speak using high pitch style and occasionally using coarse expressions, such as *gendeng* (dumb), *bajingan* (bastard), *munafik* (hypocritical), and *gila* (crazy). Politeness Theory, Conversational Maxims, and Implicature are used to explain which maxims violated by Ahok, its reason, and the implicatures as perceived by commentators in regard to Ahok's expressions. This study found that Ahok did not violate maxim of quality and maxim of relevant because he had strong evidence to support his claim. From maxim of manner perspective, his statements such as *bajingan*, *muak*, *munafik*, *gendeng*, *gila* can be regarded as violating this maxim. From politeness theory, these statements were expressions representing bald on record strategy. Ahok's expressions which tend to rise were often followed by an action to dismiss officials who proved to be fraudulent and enrich themselves illegally. Interestingly, such Ahok's statements received positive implicature from the people. They felt happy because they have an official who is brave, honest, and fight for the people's interests. They even hope that Indonesia would have a lot more officers like Ahok. A label of Chinese did not make people feel allergic to his language, expression, and action because they were aware that Ahok said something based on evidence not just emotion.

Keywords: political discourse analysis, politeness, conversational maxim.

INTRODUCTION

This research investigates the conversational maxims used by Basuki Cahaya Purnama's (Ahok) and its implicature as perceived by people when Ahok expresses his language, including the intonation of his speech and occasionally followed by coarse words. The main aim to select Ahok's speech is twofold: (1) with Jokowi, Ahok shows to have integrity with a commitment to fight corruption and reform the bureaucracy in Jakarta, (2) their approach and leadership style which are firm and responsive, making the Jakarta residents love them, where Jokowi's *blusukan* style that is responsive to community issues and Ahok's firmness toward bureaucrats' working performance are judged to meet the aspirations of the people. During Ahok's speech, we frequently identify the use of conversational maxims showing violation and dominations due to, for instance, asymmetrical social and political power. Dominance is defined here as the exercise of social power by elites, institutions or groups, that results in social inequality, including political, cultural, class, ethnic, racial and gender inequality (van Dijk, 1993). Eventually, inequality of social power brings about the participants' practices to verbally abuse and dominance of, for example, stating, commenting, arguing, disagreeing, or/and drawing a conclusion. The significance of this research is to provide rich insights of the politico-linguistic interchanges observable during conversations.

Theory of conversational maxims has, thus far, been used to analyze a number of social communication studies (e.g. Alduais, 2012; Pan, 2012, Hamadi & Muhammed, 2009; and Sobhani & Saghebi, 2014. Alduais (2012), for example, investigated the fact that the theory of Conversational Implicature proposed by Austin and later extended by Grice can be universal and can be applied to all languages of the world, an idiolect from the Arabic language in this case.

Illustrative examples for flouting the four maxims of speech were introduced and analyzed pragmatically. That is, it was explained in detail how the maxims of quantity, quality, manner and relation were flouted. His study concluded that the speech could be systematized, and having implicatures in one way but not in another was to some extent true. Thus, this theory could be applied to other idiolects of non-standard Arabic.

Sobhani & Saghebi (2014) investigated new ways of understanding non-cooperative attitudes of the speakers and the violation of Cooperative Principle maxims in real Iranian psychological consulting session. The data consisted of recorded conversations between a male psychotherapist and his patients during therapy sessions. After analyzing their language by means of conversational implicature and the occurrence of the violation of Cooperative Principle, it was found that the recognition of conversational implicature was essential to understand non-cooperative attitudes of the speakers and their violation of one or more Cooperative Principle maxims. Moreover, it was clear that the message people intended to converse did not wholly contain the words they used, but it also depended on how hearers interpreted the message based on the context and implicated meaning. Finally, there were instances when the purpose was to intentionally miscommunicate within sophisticated social context. The study contributed to the existing knowledge in the area of pragmatic and psychological development.

Hamadi & Muhammed (2009) examined the application of Grice's four maxims of conversational implicature to some political interviews which were taken randomly. Their study attempted to find out how much the maxims of quantity, quality, relevance and manner were followed throughout the responses of the politicians. Cases of violation were given considerable importance in this paper especially the violation of the maxim of quality which was considered the core of truthfulness of any conversation. Their study used statistics and, to some extent, percentages to show to what extent the above maxims were violated, especially the maxim of quality. The results of their study proved the correctness of the hypothesis of this work which stated that when the maxim of quality is violated, all other maxims are difficult to adhere to.

The main difference of the present research from the above mentioned studies is the attachment of cultural norms of the participants. The present research concerns Asian or Eastern people (Indonesian) norms or culture, while the cultural background of the participants of the previous studies mentioned above include the Middle East and Western culture, in which to some degree, distinct from Asian countries such as Indonesia.

THEORETICAL FRAMEWORK

Two theories were used to help analyze the data: Politeness theory (Brown & Levinson, 1987), and Conversational Maxims (Grice, 1975).

Politeness Theory

Brown & Levinson (1987) proposed their politeness theory based on three main factors: (1) power relationships (P) (e.g. parent-children, boss-employee), (2) solidarity or social distance (D) (e.g. the degree of familiarity), and (3) the weight or rank of imposition of the speech act (R) (e.g. a criticism, admiration). Brown & Levinson divide politeness theory into four types of strategies: (1) bald-on-record, (2) positive politeness, (3) negative politeness and (4) off record strategy. These politeness strategies, according to Brown & Levinson, can sum up human politeness behaviour or Face Threatening Acts (FTAs). FTAs are acts which infringe on the hearers' face. The term 'face' refers to the respect that an individual has.

The bald-on-record strategy illustrates interactions in which a speaker does not make any effort to reduce the impact of the FTA. In this case, the speaker is not concerned whether the interlocutor is embarrassed. The speaker makes the interlocutor feel uncomfortable and shocked by way of disrespecting cultural norms, for example, saying: "Give me that!" instead of saying: "Can you please give me that?"; "Turn the light on" instead of saying "Could you please turn the

light on?" (Brown & Levinson, 1987: 96-100). This type of strategy frequently occurs between conversants who know each other fairly well and share values and cultures. Gardners-Chloros & Finnis (2003), who investigated how politeness mediates CS in Greek/Greek Cypriot culture, also found evidence indicating bald-on-record strategies. In their corpus data, they found a speaker expressed her surprise at seeing Kiki (a participant) entering the meeting. As well as being humorous, the language used is rather extreme (a curse), and the only way she can get away with it is to say it in a different language: Speaker: "Kiki! *What the devil!* (italics indicates English translation from Greek).

Positive politeness is oriented towards the interlocutor's positive face wants – the desire for approval. It is often associated with promoting concord, expressing interest, sympathy and approval, which is often followed with intonation or stress (e.g. "What a fantastic garden you have!"), using in-group identity markers (e.g. "mate", "buddy", "honey", "brother" and "sister"); emphasising shared values and understanding, agreement. According to Brown and Levinson (1987), positive politeness is used to satisfy the hearer's positive face; therefore, it contributes to establishing relationships of intimacy and solidarity. Lakoff (1973:298) describes positive politeness as 'making the interlocutor feels good – be friendly'. For example, "You must be hungry; it's a long time since breakfast, how about some lunch?" (a speech act of attending to the hearer). This strategy is usually found among friends who know each other fairly well.

Negative politeness is oriented towards the interlocutor's negative face – the right not to be imposed upon. Negative politeness is associated with avoiding discord: seeking to minimise the imposition of face-threatening speech acts on the hearer's face. Therefore, negative politeness is associated with distance, self-effacement, formality and indirectness. Lakoff (1973) defines it as an effort not to impose on the interlocutor. It includes strategies such as: Can you pass the salt?; Would you mind lending me your bike?; I just want to ask you if I could use your computer. One of the consequences of applying this strategy is that there may be some social distance or awkwardness in the situation.

Finally, the off-record strategy serves a situation in which the speaker tries not to impose directly on the interlocutor by removing themselves from any imposition whatsoever. For example, "It's cold in here" (a speech act of giving hints, e.g. to close the window), "Perhaps someone should have been more responsible" (a speech act of being vague).

Conversational Maxims and Implicature

A conversational maxim is any of four rules which were proposed by Grice 1975, stating that a speaker is assumed to make a contribution that (1) is adequately but not overly informative (quantity maxim); (2) the speaker does not believe to be false and for which adequate evidence is had (quality maxim); (3) is relevant, which suggests that one tries to be relevant, and says things that are pertinent to the discussion (maxim of relation or relevance); and (4) is clear, unambiguous, brief, and as orderly as one can in what one says (maxim of manner). All of these maxims may be better understood as describing the assumptions listeners normally make about the way speakers will talk, rather than prescriptions for how one ought to talk.

Gricean maxims generate implicatures. If the overt, surface meaning of a sentence does not seem to be consistent with the Gricean maxims, and yet the circumstances lead us to think that the speaker is nonetheless obeying the cooperative principle, we tend to look for other meanings that could be implied by the sentence. Grice did not, however, assume that all people should constantly follow these maxims. Instead, he found it interesting when these were not respected, namely either "flouted" (with the listener being expected to be able to understand the message) or "violated" (with the listener being expected to not note this). Flouting would imply some other, hidden meaning. The importance was in what was not said. For example, answering It's raining to someone who has suggested playing a game of tennis only disrespects the maxim of relation on

the surface; the reasoning behind this "fragment" sentence is normally clear to the interlocutor (the maxim is just "flouted").

As the maxims stand, there may be an overlap, as regards the length of what one says, between the maxims of quantity and manner; this overlap can be explained (partially if not entirely) by thinking of the maxim of quantity (artificial though this approach may be) in terms of units of information. In other words, if the listener needs, let us say, five units of information from the speaker, but gets less, or more than the expected number, then the speaker is breaking the maxim of quantity. However, if the speaker gives the five required units of information, but is either too curt or long-winded in conveying them to the listener, then the maxim of manner is broken. The dividing line however, may be rather thin or unclear, and there are times when we may say that both the maxims of quantity and quality are broken by the same factors.

METHOD

Qualitative research design is used in this study to gather an in-depth understanding of Ahok's speech and behavior when facing a number of problems, including the cases of *rusun* in Marunda, the donation of the buses, the Lebak Bulus stadion demolition, and the student's attitude. All data of conversations and utterances were taken from you tube. In analyzing the data, the above mentioned cases are firstly downloaded, and then they were described based on its context to help understand the story. For the sake of answering the research questions, there are two kinds of data taken: (1) Ahok's speech related to conversational maxims and (2) the implicature of Ahok's speech as perceived by the audiences.

FINDINGS

Data Presentation: Situating the Contexts

There are four contexts presented in this section containing several unique expressions made by Ahok: the intonation of his language which tend to rise and the use of coarse language. The following data are taken as examples for the purpose of data analysis.

Data 1: The Case of Marunda Flat

"Saya muak dengan kemunafikan. Santun-santun ngomongnya, padahal mereka bajingan,"

Data 1 was a statement made by Ahok in regard to the information saying that *rusun* Marunda which belongs to 'Pemprov DKI Jakarta' is sold by Kusnandar, the manager of the *rusun*. Ahok soon took an action and observed *rusun* Marunda and met people around there. According to the residents in Marunda, they could not live in that *rusun* because it was too expensive for them to pay the rent. The price determined by the provincial government of DKI Jakarta was actually Rp. 150.000,- but it was sold Rp. 350.000,- by Kusnandar . In addition to that, Kusnandar frequently rejected the residents' proposal who wanted to live there by saying that the *rusun* was full. Hearing the residents' complain, Ahok was very angry and eventually fired Kusnandar from his position as the manager of the *rusun*. Ahok also threatened to fire Camat and Lurah in Marunda if they were not serious about managing the issue of *rusun* there.

Data 2: The Case of Bus Donation

"Biar seluruh orang Indonesia tahu pegawai Pemprov DKI gendeng. Masa ada orang yang mau sumbang bus dikenakan pajak. Ini pejabat ini maunya apa? Kenapa kita kurang bus? Karena peraturan daerah minta pakai gas. Tapi kami enggak bisa beli,"

"Kenapa anda begitu pintar, semua iklan di bus tidak pakai NSR, tetapi anda sekarang tiba-tiba buat. Saya butuh bus ini untuk warga Jakarta. Tiap hari Anda mainkan saya. Saya periksa bus-bus lain tersebut bayar pajak enggak mereka,"

"Gila kalian semuanya. Semua permainan, saya penjarain semua. Anda digaji semua masa hal seperti itu dipersulit. Kita disumpah pakai kitab suci loh. Setahun lebih urusan bus ini."

"Kenapa mereka yang kejar kita? Kita yang butuh mereka. Gila ya. Ini mereka mau sumbang Hino dipersulit, terus Anda beli Weichai dan Chandong yang enggak jelas merknya. Saya emosi ini,"

Data 2 was expressed by Ahok because he felt frustrated to Tax Agency officials of the Provincial Government of DKI Jakarta. Ahok was very angry because the tax officials made it difficult for persons who would donate a number of buses to DKI government. The tax officials still asked for the donors to pay the tax for their donation. According to Ahok, it was irrational because the donors did not do business, but it was purely donations. What was done by the tax authorities was just a ploy to enrich themselves, which is actually another form of corruption.

Data 3: The Case of Lebak Bulus with Menpora

Jadi dia hanya bikin target somasi 1, 2, 3 hajar. ya udah kita ke pengadilan aja kalo gitu. cuma jangan numpang ngetop sama ahok ya, mudah-mudahan lo nonton tv ini menpora, mudah-mudahan lo nonton tv. lo jangan numpang ngetop sama ahok itu.

"Saya tunjukkan kok dia punya BBM. Kalimatnya jelas bahwa tidak ada masalah. Kita juga sudah damai-damai aja. Dia aja yang cari gara-gara. Emangnya ini sinetron? Kalau kayak infotainment, dia makin demen," kata Ahok.

Data 3 was expressed by Ahok in regard to an allegation stated by Menpora, Roy Suryo. Ahok was accused by Roy Suryo of defaming Roy. The report related to the proposed demolition of Lebak Bulus Stadium. Roy was accused by Ahok to inhibit the development of the MRT. Ahok claimed that he did not do anything concerning that plan because it was under Joko Widodo's authority. Thus, Ahok thought that Roy had misunderstood in this regard. Roy had even reported the case to the police, but Ahok was not afraid of Roy's action. Ahok was waiting in the court.

Data 4: When Ahok was Angry at a Student

*Tapi kalau kamu jual, **saya usir satu lantai**, karena rakyat juga **ada oknum kurang ajar**, dapat rumah susun dijual, dapat pasar dijual. Maka yang dapat orang kaya lagi. Anda mau ilmu sosialis? Kalau masalah itu kita malah lebih ketat. Makanya, saya katakan itu bukan ijin kami, sedang minta dinas UKM beli 1500 tempat untuk bikin pasar tradisional. Anda tanyak sama UKM. Anda punya tanah mau jual kasih tau saya, saya mau beli. Kita akan bikin pasar. Masih gak cukup. Kamu tanyak sama UKM. **Makanya, jangan gunakan kalimat mana janji anda? Saya tidak suka mana janji anda. Ngerti gak!!!***

Data 4 was an expression made by Ahok in response to one of the students' action in regard to the proliferation of minimarket which threatened the traditional markets. This student suddenly

approached and asked for Ahok's promise fierily. Ahok replied it angrily at the student because Ahok did not like the student's question. Ahok said: "...*Makanya, jangan gunakan kalimat mana janji anda? Saya tidak suka mana janji anda. Ngerti nggak!!!*"

DISCUSSIONS

In line with the research questions formulated earlier, this section discusses which maxims mostly violated by Ahok and its reasons and the implicatures perceived by the audiences in regard to Ahok's statements.

Maxims Mostly Violated by Ahok

The maxims mostly violated by Ahok were maxim of quantity and maxim of manner. The data obtained in this study did not display a dialogue, but rather a fragment of Ahok's statements that did not display the answer to the audiences' questions. It is argued that Ahok's statements in this study violated maxim of quantity because he gave information which was more than required. The reason for Ahok to do so was actually to explain and clarify his answer. An example to describe this situation was made by a student who asked Ahok such a question as: "*Mana janji Anda (Ahok)?*" This question cannot, of course, be answered shortly by Ahok because it requires elaborations and evidences. Ahok's utterances in data 4 flouted maxim of quantity since he contributed more information than was required although he was trying to explain his statements. Ahok employed a deductive reasoning technique to respond the student's question. In doing so, Ahok explained what he had done to show that he had taken real actions. The key point of the student's question had been answered by Ahok.

The second maxim frequently violated by Ahok was maxim of manner. From the data obtained, there were several examples of utterances which could be analyzed by using maxim of manner. Almost all of the data of maxim of manner found relate to the way how Ahok expressed his utterances. For example, the utterances "*Saya muak dengan kemunafikan. Santun-santun ngomongnya, padahal mereka bajingan*" contain a trait of maxim of manner. This utterance was expressed by Ahok emotionally and used harsh words when making conversations with Kusnandar, the manager of Marunda flat, such as "*Saya muak dengan kemunafikan... padahal mereka bajingan.*" From politeness perspective, such words as '*muak, kemunafikan, and bajingan*' can be categorized as bald-on-record strategy since Ahok did not make any effort to reduce the impact of Kusnandar's Face Threatening Acts (FTA). Obviously, Ahok did not concern whether or not Kusnandar was embarrassed. To a certain level, Ahok had made the interlocutor felt uncomfortable and shocked by way of disrespecting the Kusnandar's cultural norms. This action was taken by Ahok because he felt frustrated with Kusnandar's work performance.

From Grice's conversational maxim perspective, the use of harsh words by Ahok violate maxim of manner since this maxim can take many forms: order of presentation of information, vagueness and ambiguity, volume and pace, choice of words, attitude, and even facial/gestural expressions. In addition, this maxim is related to how something is being said in the conversation (Grice, 1975). However, Ahok's harsh statements did not violate the maxim of quality as he did say the truth and had adequate evidence about Kusnandar, a manager of the *rusun* in Marunda. Kusnandar had made many Marunda residents difficult to live in the *rusun* which actually belongs to the provincial government of DKI Jakarta. Kusnandar was a trouble maker. One clear example of Kusnandar's delinquency is to raise the unit price of the *rusun*. Formally, the monthly payment of the *rusun* was 150 thousand, but he charges it for 350 thousand; therefore, so many people, entitled to live there, cannot afford to occupy it. Because of his evil behavior, Kusnandar was fired by Ahok. Camat and lurah who had been, thus far, too silent with that condition, then rushed to record again Marunda residents who wanted to stay in the flat. That action was taken by them after Ahok also threatened to fire them if they did not take care seriously what was going on in the *rusun* of Marunda.

The Implicature Perceived by Audiences in Regard to Ahok's Statements

Ahok's statements, which speak out harshly and frankly, are often considered impolite by some of his political opponents. However, the public in general does not necessarily consider it so because they believe that Ahok's action is right and it is done for the benefit of the people. Their perceptions concerning Ahok's performance were expressed via the internet when commenting on some of the cases that occurred in Jakarta.

In the case of the *rusun* in Marunda, for instance, three audiences gave their comments, which include: expectation for Ahok to become the present and future leader, they agreed with Ahok's way of finishing problem in Marunda, such as firing corruptors.

In regard to the case of buses donation, the audiences' expectations include Jokowi and Ahok to become Indonesian President and Vice President respectively, strong urge to jail the corruptors, appraisal to Ahok's work performance, and spiritual support for Jokowi and Ahok.

Concerning the case of Lebak Bulus stadium with Roy Suryo, there were 23 audiences giving their responds. All of them gave poor judgement to Roy Suryo. Most of their comments deal with poor judgment to Roy's psychological disability, poor judgment to Roy's general knowledge, request to fire Roy, poor judgment to Roy's professional competence, Roy Suryo's poor professional competence as the minister, expectation to Ahok to become vice president, request to continuously attack Roy, good judgment to Ahok, expectation to have more people like Ahok in Indonesia.

In relation to the student's complain on the rapid growth of minimarket in Jakarta, there were 17 audiences commented on this case. 9 people gave poor judgments to the student, two persons gave appraisal to Ahok's way in disciplining the student's attitude in communicating, and the rest comments were not related to the case. The poor judgment given by the audiences include their comments on the student's poor academic performance, poor communicative attitude, and an allegation that the student had been steered by political interest.

CONCLUSION

This section presents the concluding remarks based on the results of data analysis and suggests related points for future researchers.

Conversation Maxims

Ahok's statements as shown in the data 1 to 4 contain the maxim of quality because all of his statements were provable and had strong evidence, such as the case of *rusun* in Marunda, Donating buses, Lebak Bulus Stadium, and student's attitude. From maxim of quantity point of view, Ahok's statements can be said to violate this maxim because of his long explanation. It is important to remember, however, that Ahok is an official that each of his statement must be clearly understood by the public so as to avoid multiple interpretations. Thus, it is natural if Ahok had to answer the question at length. From the point of view of the maxim of relevance, Ahok's statements had a strong relevance to the context and the issue being raised.

From the point of view of the maxim of Manner, some Ahok's phrases were flouting the maxim of Manner as the way he delivered them and the use of violent words. But it is interesting to note that Ahok's expressions which flouted the maxim of manner is not directly proportional to the implicature given by the audiences.

All of the audiences did support Ahok and they even support Ahok's use of coarse language as they argued that the language Ahok used was an effective way to face the officials in Jakarta. For example, corruptors, according to the audiences, must be given a big penalty as a lesson.

Implicature Perceived by the Audiences

All of audiences in this case gave positive comments toward Ahok's action. It is clear that they agreed with Ahok's leadership style. They argued that Jokowi and Ahok did look after and were

responsible for their people. When they encounter irregularities done by employees, they will take a very quick action. The audience also supported Ahok because they knew that Ahok runs the government honestly, earnestly, and transparently for the benefit of the people. In fact, one of the audiences said “*Hajar terus para koruptor*”. The Audience had no comment on Ahok’s use of his language often expressed in a high tone and occasionally accompanied by coarse expressions. They also had no objection to the use of the word *bajingan*, *muak*, *munafik*, etc. because, according to them, Ahok deserved to say *bajingan*. Instead they agreed with Ahok’s statements. They were very happy to have a leader like Ahok who really worked for the people and anti-corruption. The audience also did not mention at all of which ethnic Ahok derived from.

Suggestions

Future researchers can use the results of this study as the starting point to conduct a research related to political discourse of the current Indonesian leaders. Other can also look at the relationship between language minority, political position, and power.

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