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RESEARCH ARTICLE

Critical Discourse Analysis Of Norman Fairclough Model On Dedi Mulyadi's Angry Sentences In *Tirto.Id*

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Abstract: This study aims to analyze the angry sentences delivered by Dedi Mulyadi in a news article published by *tirto.id* online media. The discourse analysis uses the Critical Discourse Analysis approach of the Norman Fairclough model. The data obtained from sentence quotations containing Dedi Mulyadi's expressions of anger in a public forum, which were then analyzed qualitatively. The results showed that the language used by Dedi Mulyadi not only reflects the expression of personal emotions, but also contains elements of power and ideology. The sentences are used to control public discourse and assert his position of authority in the face of local identity symbols such as *Persikas*. This discourse shows the power relations between political elites and civil society, as well as how the media plays a role in reproducing and disseminating ideological meanings to the wider community.

Keywords: Anger, Power, Ideology, Dedi Mulyadi, Critical Discourse Analysis.

1. Introduction

The development of technology for the current era is very massive, especially through social media. Events that occur in distant parts of the world will quickly be heard in other parts of the world. This indirectly contributes to the rapid development of discourse. This development has a positive side, but it is undeniable that the negative side also exists. Apart from that, the development of discourse is interesting to always study.

Discourse is one of the main mediums in the formation of social meaning, power, and ideology in society. In the context of political communication and mass media, the use of language not only reflects reality, but also shapes and influences the way the public thinks. In the linguistic view, discourse is the largest unit that can include paragraphs, sentences, words, morphemes, and phonemes. In fact, broadly speaking, discourse is everything that involves speech events.

In a speech event, there are many other variables that influence the quality of speech. In the event there are speakers and interlocutors. Speakers and interlocutors certainly have a basis in issuing speech. In addition, time and place cannot be taken lightly in this case because it will affect the meaning of the language created in the speech event.

Therefore, to reveal the deep meaning in a language production, a scalpel is needed. In general, in linguistic studies many perspectives can be used, one of which is through discourse analysis. In fact, if discourse analysis is not enough to reveal, it is necessary to level up to the critical discourse analysis approach.



One of the critical discourse analysis approaches used to examine the dimensions of power in language is Critical Discourse Analysis. The critical discourse analysis model has also developed with several expert names contributing their ideas. One of the big names in this field is Norman Fairclough. Norman Fairclough's analysis model emphasizes three main dimensions in discourse analysis, namely text analysis, discursive practice analysis, and social practice analysis.

With Norman Fairclough's analysis model, this research will analyze the sentences containing anger expressed by Dedi Mulyadi. Dedi Mulyadi is a political figure in Indonesia who is often highlighted by the media. He often attracts public attention with his behavior and language on social media.

One of the news published by the online media *tirto.id* reported about Dedi Mulyadi's anger towards one of the soccer team supporters who he considered to be demonstrating out of place. Dedi Mulyadi's angry sentence will be analyzed using the Fairclough approach, this analysis will explore emotions, power, and ideology manifested through language choices and the socio-political context that surrounds them.

2. Literature Review

2.1. Definition of Discourse

Discourse is a unit of language that is broader than a sentence and refers to the way language is used in a particular social context (Fairclough, 2021). Discourse involves not only the text linguistically, but also the social context that surrounds it. According to Van Dijk (2022), discourse is a social practice that functions as a communication tool as well as a shaper of social reality.

Halliday and Hasan (1976) state that discourse is a semantically coherent language unit, both in oral and written form, and has a coherence of meaning bound by situational context. Meanwhile, according to Michel Foucault (1972), discourse is a system of representation that produces knowledge and has a close relationship with power; discourse shapes subjects, objects, and practices in society.

Gee (2011) expands this concept by stating that discourse (with a big "D" or Discourse) is not just speech or text, but includes social identities, values, beliefs, and practices that are manifested in language, actions, and social interactions.

Based on the opinions of some of these experts, it can be concluded that discourse is all the results of human interaction, both verbally and nonverbally, which takes place in a certain social context and serves to build, maintain, or negotiate meaning and social reality.

2.2. Critical Discourse Analysis

Critical Discourse Analysis or commonly abbreviated as AWK is an approach that examines the relationship between language, power, and ideology in a text or discourse (Fairclough, 2021). AWK aims to reveal how language is used to maintain social domination and how power is reflected and reproduced through language practices (Wodak & Meyer, 2020). This approach views language as a form of social practice that is not neutral, but full of ideological interests.

According to Fairclough (2021), AWK emphasizes the importance of analyzing discourse in three main dimensions, namely:

- (1). Text analysis, which focuses on the linguistic structure and word choice in the text, including lexicon, syntax, metaphor, and cohesion.
- (2). Discursive practice analysis, which looks at how texts are produced, distributed and consumed by a particular society or group.
- (3). Social practice analysis, which relates discourse to broader social structures, including ideology, power relations, and social institutions.

Teun A. van Dijk (2016) adds that AWK also examines how representations of social groups, such as minorities or dominated parties, are shaped in discourse by groups that have authority. He emphasizes the importance of cognitive and social context analysis in revealing the discourse strategies used to maintain hegemony.

Meanwhile, Ruth Wodak through the Discourse-Historical Approach (DHA) combines linguistic analysis with historical and sociopolitical analysis. She emphasizes that to understand a discourse critically, it is important to trace the historical background and intertextuality of the discourse (Wodak, 2015).

Norman Fairclough, Ruth Wodak, and Teun A. van Dijk are three central figures in the development of AWK who each emphasize different but complementary aspects: linguistic, historical, and cognitive-sociological.

Thus, AWK is not just about analyzing language as a system, but as a social practice that shapes and is shaped by power and dominant ideologies in society.

2.3. Norman Fairclough's Critical Discourse Analysis Model

Norman Fairclough (2021) developed an AWK model that is widely used in language and social research. This model divides the analysis into three stages outlined below.

Text analysis examines the linguistic aspects of the text, such as lexical choices, grammar, and style. For example, the use of dominative or intimidating phrases can reveal power relations in communication (Fairclough, 2021; Haryanto, 2022).

Discursive practice analysis describes the process by which texts are produced and consumed by social actors and how the context of production influences the content of discourse (Wodak & Meyer, 2020). For example, the media as discourse producers have an important role in disseminating and reproducing ideological meanings (Putra, 2023).

Social practice analysis links discourse to broader social and power structures, including ideologies that influence language and social interaction (Van Dijk, 2022; Kusuma, 2024). These social practices include conflicts between local identities and larger political interests.

Power in discourse is not only physical force, but also the ability to control and shape public opinion through language (Fairclough, 2021). Ideology is a system of values and beliefs that influence the meaning of a text or social action (Haryanto, 2022). In a political context, discourse is used to strengthen legitimacy and certain positions of power (Sari, 2024).

The mass media acts as a means of reproducing discourse, namely spreading and strengthening ideological meanings in society (Putra, 2023). The media can also be an arena for discourse battles that influence public opinion and socio-political dynamics (Sutrisno, 2021).

3. Research Method

This research uses a qualitative approach with the Critical Discourse Analysis method of the Norman Fairclough model as the main framework in analyzing data. Fairclough's model was chosen because of its ability to link text structures with discursive practices and broader social contexts.

The analysis is conducted through three main stages, namely text analysis that touches on linguistic studies, analysis of discursive practices or the process of production and consumption of discourse, and analysis of social practices or the form of discourse in social and ideological contexts. The main data in this study are sentence quotations containing expressions of anger from Dedi Mulyadi published in *tirto.id* news. The data source is taken from online news text documentation accessed through the official *tirto.id* website.

The collected data will be presented descriptively qualitatively. This means that the presentation of data does not involve numbers, but only uses descriptive sentences. The data

collected are in the form of sentences and restated with more complex sentences based on Norman Fairclough's discourse analysis approach.

4. Results and Discussions

A news article was published in the online media *tirto.id* with the title "Dedi Mulyadi Angry, Spray Persikas Supporters at Subang Event. This news conveyed the news that the Governor of West Java, Dedi Mulyadi, was angry when he was speaking in public.

The news published on *tirto.id* online media reported that the Governor of West Java, Dedi Mulyadi, showed anger while giving a speech in public. On this occasion, he expressed his displeasure with the actions of Persikas supporters, which he considered inappropriate in the context of the event.

Dedi Mulyadi was angry that Persikas supporters had unfurled a banner that had nothing to do with the event. Here are some sentences that Dedi Mulyadi had said at the event.

- (a). *Hei, ini forum saya, bukan forum Persikas. Ini forum saya dengan rakyat, bukan dengan Persikas. Anak muda gak punya otak kamu! Saya tidak terima ini, saya cari kamu!*
- (b). *Persikasi pindah ke mana pun, tidak akan mempengaruhi orang miskin bisa makan. Orang Subang bukan butuh Persikas hari ini, tapi butuh jalan yang layak, sekolah yang bagus. Sepak bola itu hobi, jangan sampai mengalahkan kebutuhan dasar rakyat.*

Dedi Mulyadi expressed this anger because he saw the actions of some young people who spread banners out of place. The language in Dedi Mulyadi's anger will be analyzed with Norman Fairclough's Critical Discourse Analysis model.

4.1. Text analysis

Text analysis is the first stage in Norman Fairclough's three-dimensional approach in Critical Discourse Analysis. At this stage, the main focus of study is the text structure and language choices used in a discourse. This analysis includes a more in-depth linguistic study to understand how meaning is constructed through language elements.

In the first sentence there is the phrase "forum saya". Forum is a discussion space that is coupled with the word "saya" which means a claim of ownership. In addition, there is also the phrase "gak punya otak." This phrase means that the interlocutor is described as having no rational thought. Furthermore, the phrase "saya cari kamu." This phrase basically has a denotative meaning, but behind that meaning is another element of intimidation.

In the second sentence, there is the word "butuh". "Butuh" is lexically necessary. The sentence describes an urgent need for the people of Subang. These two data show that Dedi Mulyadi is in a state of great anger. He considered the behavior of Persikas supporters to be brainless because they were demonstrating in the wrong place.

4.2. Discourse practice analysis

Discourse practice analysis is the second dimension in Norman Fairclough's three-dimensional approach. The analysis at this stage focuses on the process of production, distribution, and consumption of discourse. This stage looks at the process of a text or discourse being created or produced, disseminated or distributed, and received or consumed by the audience or society.

Both statements appeared in public forums or official meetings between officials and the public. This statement flowed when Dedi Mulyadi attended an event held in Sukamandi, Ciasem, Wednesday, May 28, 2025. Dedi Mulyadi acted as a speaker and a powerful figure, and the party he opposed was a citizen or representative of a local soccer-loving group, Persikas supporters.

The production of this discourse involves tensions between the participation of a part of the community, especially groups that fight for local symbols such as football clubs and political

authorities who want to direct the discussion to macro issues. Dedi Mulyadi as the political authority and Persikas supporters as part of the community. However, there are other community groups that become another variable in this case.

Because Dedi Mulyadi is a public figure, this discourse goes viral and can be reproduced or consumed by the media. This discourse can also affect public opinion towards the actors involved, both the speaker and the criticized party, so it does not rule out the possibility of pros and cons.

4.3. Social practice analysis

Social practice analysis is the third dimension in Norman Fairclough's three-dimensional model. At this stage, the analysis focuses on the broader social context. The analysis views discourse as emerging and operating in relation to social structures, power, and ideology.

Based on the analysis above, it can be said that the social context of the language event reflects the power relations between political elites and civil society. The political elite, in this case depicted through Dedi Mulyadi, shows the domestication of the public forum with his forum claim. This shows the influence of power in language.

Symbolically, Persikas supporters are a symbol of solidarity, regional pride, and even local identity. However, these symbols do not have a good impact on supporters because they are delivered out of place. Because of the wrong place, the good intentions of Persikas supporters when competing with the urgent needs of the residents so that it can be said that the ideology of the community is easily swayed by the ideology of development.

The angry discourse conveyed by Dedi Mulyadi in public forums cannot be separated from his position as an authoritative figure in the political power structure. Through phrases such as "forum saya" and "saya tidak terima", there is a claim of ownership over public space that should be open and inclusive. In the context of Norman Fairclough's analysis, this reflects the dimension of power in language practice.

Language becomes a tool to maintain dominance and control the course of discourse. The use of harsh words such as "gak punya otak" is an expression of emotion as well as a representation of the speaker's superiority towards groups of people who are considered not in line with their interests.

The use of aggressive diction not only reflects personal emotions, but also contains a deeper ideological message. When Dedi Mulyadi stated that "orang Subang butuh jalan yang layak, sekolah yang bagus", he not only criticized the supporters' actions, but also positioned himself as a defender of the people's basic needs.

This statement attempts to marginalize symbols of local identity, such as the Persikas football club, which are considered not in line with the development agenda. In Fairclough's framework, this is a form of naturalization of development ideology used to reframe community interests.

The public forum where this discourse was spoken adds layers of meaning to the discursive practice. As a public figure, Dedi Mulyadi's statement has a great opportunity to be disseminated and reframed by the media, as done by *tirto.id*. The media plays a role in reproducing discourse and has the potential to shape public opinion, both in favor and against. Therefore, the form and style of conveying strong emotions is not only a rhetorical consumption at the local level, but also a consideration for the wider community in assessing the character and ideological position of a leader.

In terms of social relations, it appears that this discourse places the supporters group as discursive opponents who are in a subordinate position. They are not only verbally criticized, but also interpreted as a disturbance to the order desired by political actors. In Fairclough's model, this kind of relationship shows the inequality of power distribution in public communication, where those who have political legitimacy are able to direct meaning and

strengthen the structure of domination. This conflict between cultural symbols and structural agendas reflects the tension between local identity and national or regional development interests.

Thus, through Fairclough's Critical Discourse Analysis approach, it can be concluded that Dedi Mulyadi's anger is not just a spontaneous expression, but part of a discursive strategy laden with ideological interests and power relations. The language used is not only a means of communication, but also a medium of control and affirmation of social position. The framing of the issue by the media also extends the influence of the discourse to the wider social sphere, making it a phenomenon that cannot be separated from the political and cultural dynamics in society.

5. Conclusion

Based on the results of the analysis using Norman Fairclough's Critical Discourse Analysis model, it can be concluded that the angry sentences uttered by Dedi Mulyadi in a public forum not only reflect the expression of personal emotions, but also contain elements of power and ideology. The choice of words that are assertive and intimidating shows an attempt to control discourse and assert political authority in front of the public. Through claims to forum space and emphasis on the basic needs of the community, Dedi Mulyadi reframed narratives aimed at weakening local identity symbols such as Persikas. This discourse exposes the power relations between political elites and civil society, and shows how the media plays a role in reproducing and disseminating these ideological meanings to the wider social sphere.

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