IDEOLOGICAL REPRESENTATIONS IN POLITICIAN AND PUBLIC COMMENTARIES ON DKI JAKARTA REGIONAL ELECTION: JUDGING FROM THE VOCABULARY USAGE

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Abstract

The multitude of news related to the Jakarta Regional Election caused many people to respond, not only politicians but also society. This study aims to describe the ideology behind the statements and comments of politicians and the public about the 2017 DKI Jakarta Regional Election political news from the use of vocabulary. This study uses a qualitative-descriptive approach and content analysis method based on Norman Fairclough's critical discourse analysis theory. The results showed that (1) three ideological representations, namely religionism, secularism, and neutrality found in politicians' statements about the DKI Regional Election in the online mass media, and (2) four ideological representations, namely religionism, secularism, liberalism, and neutrality found in public comments about the political discourse of the DKI Regional Election on social media. However, based on the dominance of its use, it can be concluded that the political discourse battle for the 2017 DKI Jakarta Regional Election is motivated by two ideologies, namely secularism and religionism, both in politicians' statements and public comments. Religious ideology is represented through the vocabulary that raises issues of faith, sharia, and morals; and linking it in choosing government leaders. On the other hand, Secular ideology is represented through vocabulary related to the ideal government leader, such as honest, intelligent, creative, etc. and does not link it to the religious factor he adheres.

Keywords: *ideology, politician, public, comment, Regional Election*

1   Introduction

This research is appealing to discuss because it personally examines the ideology of every politician and society who comments on the political discourse of the 2017 DKI Regional Election. The election of nation leaders and regional heads cannot be separated from the people who choose them (Usfinit, Suprojo, & Setyawan, 2014). Every time before the Regional head election, there will be many comments from various groups, especially on social media (Budiyono, 2016). Moreover, the context of the 2017 DKI Jakarta Regional Election was full of SARA issues because one of the candidates stumbled on the case of blasphemy. The incident has led to many pro and contra comments by politicians and the public to each candidate. Politicians and the public use different vocabulary to comment on the DKI Regional Election events, so it is necessary to study what ideology influenced them in using the language (vocabulary which tends to be verbal violence, both by politicians on online news portals and by people on social media (Agustina, 2017; Agustina & Syahrul, 2017).

Research on ideology in a text has been extensively studied by previous researchers, including by Abdunasir (2015), Shahsavar & Naderi (2015), Sideeg (2015) in Australia; Faris & Paramasivam (2016) in Mandela; Ramanathan & Hoon (2016) in Malaysia; and Mohammadi & Javadi (2017) in Iran. Although there have been many studies on ideology like the one above that tend to examine the

ideology of journalists from the media that employ them, this research examines the personal ideology of politicians and the public in commenting on the 2017 DKI Jakarta Regional Election, especially from the use of the vocabulary they choose.

Based on these reasons, this study aims to describe (1) ideological representations in politicians' statements/comments on online news portals and (2) public comments on social media about the 2017 DKI Jakarta Regional Election political discourse.

2. Methodology/Materials

This study uses a qualitative-descriptive approach and content analysis methods, with the critical discourse analysis by Norman Fairclough (2003) with text-dimensional analysis, discourse practice analysis, and socio-cultural practice analysis. However, in this article, the ideology in the comments of politicians and the public about the discourse on the DKI Jakarta Regional Election is only presented in one dimension, which is the text dimension.

The data of this research are the choice of words (diction) in sentences containing certain ideological representations in the selected sources, namely (1) politicians' statements/comments about the political situation of the DKI Regional Election in the online news mass media and (2) public comments about the news on Facebook. Therefore, the main instrument in this research is the researcher himself using a tool in the form of computer media or cell phones to download data, inventory format sheets, and classification format sheets for data collection. Furthermore, for data analysis with Critical Discourse Analysis theory through the analysis method by Miles & Huberman (1992) in three stages, (1) data reduction, (2) data presentation, and (3) concluding in accordance with the step procedure of each stage.

3. Results and Findings

3.1 Results

Ideological Representations in Politicians' Statements about the DKI Jakarta Regional Election in Online Mass Media

Based on the results of data analysis, three types of ideologies were represented by politicians in their statements about the political events of the DKI Jakarta Regional Election on the online news portal, as shown in the following table.

Tabel 1
Ideological Representations in Politicians' Statements

No	Aspect	Findings	Percentage
	Ideology	1. Religionism a. Akidah b. Syariah (Ibadah dan Muamalah) c. Akhlak	34,10%
		2. Secularism	63,75%
		3. Neutral	3,15%
		Total	**100%**

Based on the classification of the data, there are viewpoints behind the statements of politicians in the news about Regional Election in online sources, namely ideologies that are differentiated based on the relationship between religion and the government system, namely religion and secularism. However, there are also neutral statements yet not dominant.

Religionism

The statements of politicians who represent religious ideology are reflected in the vocabulary they use, which is related to Islam, especially those describing the nature and principles of religion, such as *(surat) Almaidah, (pemimpin) beriman, (agama) Islam, (perang) Badar, Damai, (akal) sehat, etc.* When linked to the context, the vocabulary represents religious ideology by bringing up several issues, including (1) issues of faith, (2) issues of sharia, and (3) issues of morals.

The representation of religious ideology with the issue of faith, among others, is found in the statements of politicians, as follows.

(1) *"Kalau terdakwa (Ahok) tidak sampaikan **surat Al Maidah,** tidak masalah Pilgub DKI ini. Tak ada masalah kalau terdakwa tak sebuat **ucapan (Al Maidah 51)** di Pulau Seribu," ucap dia* (LP4:21/2/17).
(If the defendant (Ahok) does not deliver the Al Maidah letter, it is not a problem for the DKI Pilgub. There is no problem if the defendant does not say something (Al Maidah 51) on Seribu Island," he said.)

The politician's comment represents a religious ideology that alludes to the issue of faith revealed by the use of the vocabulary *Al Amaidah*, which implies to the reader that the 2017 DKI Regional Election problem is only because A as a candidate for governor mentions the word *Al Maidah* on Pulau Seribu. This means that the politician regretted A's "slippy" action while on duty on the Pulau Seribu offending matters related to the faith of Muslims so that he was deemed to have insulted the contents of the *Al Quran*. In that comment, it is clear that two clauses of contradiction are used by using the conjunction '*kalau ... (then) tidak ...*' as a proposition with the meaning of 'cause-and-effect' a number of times (repetitive) with the permutation of the structure *Tak ada... kalau* with the intention of 'affirmation'. In other words, the use of the *Al Maidah 51* vocabulary is considered a 'discourse battle' of religious ideology until the next sequence.

Statements of politicians who reveal religious ideology by bringing up the issue of sharia were also found, including those concerning *muamalah*.

(2) "***Islam** nggak **sangar** kayak begitu. Islam itu **sejuk, damai**. **Islam** itu **merangkul,** bukan **mukul,**" tutup Dj…* (DT3:20/3/17)
('Islam is not that bad. Islam is cool, peaceful. Islam embraces, not hitting, "Dj.. closed')

(3) "*Pertemuan kita malam ini menuju **Perang Badar** besok (hari ini-red). Pada saat itu Rasul (Muhammad SAW) mengatakan, pertolongan **Allah** akan datang, dan pertolongan akan datang bila niat kita berperang ini untuk membela **kaum duafa**, untuk membela **mereka yang tertindas**," ujar A…* (VN 8)
(Our meeting tonight towards the Battle of Badr tomorrow (today-ed). At that time the Prophet (Muhammad SAW) said, Allah's help will come, and help will come if our intention to fight is to defend the Duafa, to defend those who are oppressed, "said A..)

The religionism category of *muamalah* in data (2) is represented through a synonymous vocabulary that is repetitive-comparative, such as *Islam tidak sangar (tetapi) Islam sejuk-damai* then it is repeated to affirm *Islam merangkul (bukan) memukul*. Politicians use this vocabulary to describe the essence of Islamic leadership as a religion that loves peace, not spreads hatred. Through the repetitive-comparative vocabulary in these comments, politicians convey their disapproval of the attitude of some people who 'exaggerate' the problem so that they are no longer acting under Islamic teachings for the universe. As well as can be seen in data (3), the use of the *perang Badar* phrase provides a meaning of comparison of the top Muslim resistance situation.

Furthermore, the religionism issues of morality in politicians' statements about the political discourse of the DKI Jakarta Regional Election in the online news can be seen in the following data.

(4) *"Yang paling penting adalah wujud **kemenangan** <u>akal</u> **sehat**. Gagasan yang kami berikan **gagasan akal sehat** (LP17:25/4/17)*

   (The most important thing is the winning form of common sense. The
   ideas we provide common sense ideas)

(5) *Ada juga pesan P.., "Kita sudahi Jakarta yang **gaduh** dan **terbelah** di bawah **gubernur lama**. Bisnis memerlukan rasa aman. Ekonomi perlu stabilitas politik. Ini lebih bisa diberikan oleh Anies-Sandi."* (DT22:19/4/17)

   (There was also a P ... message, "We will end Jakarta which was rowdy and divided under the old governor. Business needs a sense of security. The economy needs political stability. This is more that Anies-Sandi can provide.)

Politicians in statement (4) use the vocabulary of *kemenangan, akal, sehat* to inform the public that the victory of the A-S candidate pair is a form of winning the idea of common sense. This statement indicates that the politicians who support and vote for A-Dj have ideas that are incompatible with common sense (irrational). This comment is a form of support from politicians for the A-S candidate pair; and vice versa as a paradoxical form of his dislike for the A-Dj candidate pair. Then, in statement (5), politicians use the vocabulary of *gaduh, terbelah, gubernur lama*; with an indication to corner the intended target in the text by displaying the fallacies of the target object. The use of the old governor's vocabulary was aimed at A in the hope that the reading public would know that A's morals were not good by expressing it in the text that Jakarta was rowdy and divided during the previous governor's reign, namely A.

Secularism

Secular ideology in the statements of politicians is represented through the vocabulary, such as *(pemimpin) pemerintahan, (bukan pemimpin) agama,(kampanye paling) kotor, (muslim) konservatif, (isu-isu) primordial, etc.*

Based on the context, the choice of vocabulary by politicians is generally a reaction to other politicians' statements and/or community comments that are more dominant with a religious ideology so that the opposing politicians carry out counterattacks in the form of campaigns and propaganda with statements which tends to represent the secular ideology.

(6) "*Tentunya kita harus selalu mengingatkan kepada masing-masing kita bahwa kita sekarang bukan sedang mencari **pemimpin agama**, tetapi kita sedang mencari **pemimpin pemerintahan**," ujarnya* (DT15:31/3/17)

   ("Of course we must always remind each of us that we are not looking for a religious
   leader now, but we are looking for a government leader," he said.)

(7) "*<u>Makanya</u>, waktu Pilkada, jangan melihat **agama** ataupun suku, <u>tapi</u> lihat **kinerjanya**. Jakarta <u>butuh</u> pemimpin yang jujur, bersih dari kasus-kasus korupsi, yang tidak pernah dipecat. Semuanya ini untuk rakyat," katanya* (DT16:8/4/17)

   ("So, during the Pilkada, don't look at religion or ethnicity, but look at their performance.
   Jakarta needs leaders who are honest, free from corruption cases, who have never been
   fired. This is all for the people, "he said).

In statement (6), through the choice of vocabulary *pemimpin* and *pemerintahan*, the politician wants to inform and remind readers that the Jakarta Regional Election is not aimed at electing religious leaders, but is looking for government leaders. So, do not bring up religious issues when choosing government leaders. Furthermore, in statement (7), politicians use *kinerja* vocabulary. Through this vocabulary, the politician informs the reader that in the Regional Election, the

candidates' performances are the best measurement compared to their religion and ethnicity. Besides, based on the context, the politician also reminded readers to choose leaders who are honest and clean from corruption cases. The politician's statement implies covert propaganda as a form of support for the A-Dj candidate pair, and on the contrary, indicates impartiality for the A-S candidate pair.

Apart from these two ideologies, there are also neutral comments in the 2017 DKI Jakarta Regional Election political discourse by politicians and political elites on online news portals. In this view, politicians are still objective and do not take sides with any ideology brought by candidate pairs and camps so that their comments are not in favor of the organization, but are more nationalist in nature, that is, they are more of an appeal and make various parties to the interests of the state realize Among them can be seen through vocabulary such as *merusak demokrasi, (lihat) data, (turunkan) tensi politik, (jadilah) negarawan, (turunkan) eskalasi isu, etc*. Among them can be seen in the following data.

(8) "Saya berharap kita turunkan **tensi politik** turunkan **eskalasi isu** yang **memecah-belah** kita (DT12:28/3/17).
("I hope we reduce political tension and reduce the escalation of issues that divide us.)

(9) *"*Bapak-bapak politikus santun yang saya hormati, tolonglah berperilaku sebagai **negarawan.** Pilkada DKI sudah selesai. Sekarang waktunya fokus **membangun** Jakarta yang lebih baik," ujar Charles (DT27:28/4/17)
("Dear polite politicians, please behave as statesmen. The DKI Pilkada is over. Now it is the time to focus on building a better Jakarta, "said Charles".)

The neutrality of comments (8) is characterized by vocabulary *tensi politik, eskalasi isu* to make other politicians reduce political tensions and issues that will divide society. Similarly, in (9) through the vocabulary *negarawan*, *membangaun, Jakarta*, *etc*. The politician appealed to other politicians who were too excited about the discourse between religion and government to stop. The implication, through these vocabularies, politicians want neutral and peaceful election. Based on some of these comments, it can be seen that there are still politicians who express a more neutral attitude by not taking sides with each candidate in relation to the political discourse of the DKI Jakarta Regional Election.

Public Comments on the DKI Regional Election News on Social Media

Based on the results of data analysis, three types of ideology were found in public comments on the political discourse of the DKI Jakarta Regional Election on social media, as shown in the following table.

Tabel 2
Ideological Representations in Public Commentary

No	Aspect	Findings	Percentage
1.	Ideologi	1. Religionism d. Akidah e. Syariah (Ibadah dan Muamalah)	57,4%

f. Akhlak		
2. Secularism		30,7%
3. Liberalism		7,8%
4. Neutral		4,1%
Total		**100%**

Religionism

Public comments about the DKI Jakarta Regional Election on social media that represent religionism by raising the issue of faith are reflected in vocabulary related to Islam, such as the words *sholat, muslim, masjid, seiman*, *etc*. These vocabularies can reveal religious ideology if it is linked to the current context, raising three issues, namely (1) the issue of faith, (2) the issue of sharia, and (3) the issue of morals.

The representation of religious ideology with the issue of faith can be seen from the use of vocabulary in the following data.

(10) *Bodoh amat,* ***kafir! Penjarakan*** *Ahok*! (SY: 20/01/17)
   (What a fool, infidel! Prison Ahok!)

(11) *Yg milih Ahok orang* ***orang bodoh****… dan mungkin mereka tdk punya* ***agama****… sadar lah* ***wahai umat muslim****.* (VA: 16/02/17).
   (Those who chose Ahok are fools… and maybe they don't have a religion… realize, O Muslims.)

In comment (10) there is an emphasis with the implication of cornering A. This is reflected in the choice of *kafir* vocabulary to present A with the reason that according to Islamic teachings, it is not permissible to choose an infidel leader. If it is related to the context at that time, the vocabulary of kafir was used to refer to the perpetrator because he was involved in the blasphemy case of Islam. Furthermore, in commentary (11) the ideology of religion is reflected in the choice of vocabulary which means that whoever chooses A means that they have no religion. Both comments use a pattern of lengthening information (apositive) as an emphasis and affirmation of the meaning that the person really hates A, so he also hates people who choose A, especially those from Islam. This shows that the person is the socitey who also relates religious issues to matters relating to government.

Other words that reflect religious ideology that raise the issue of faith in this study are *Sang Maha Kuasa, beriman, Allah dan Rasulullah, Alquran, masjid, Islam, takbir, hisab, yaumul akhir, munafik, kitab suci, tobat, penista Alquran, dajjal, penista agama,* and *Almaidah.*

Public comments that express religious ideology with the issue of sharia are also divided into two, namely (a) *ibadah* and (b) *muamalah* issues. Public comments that fall into the category of worship can be seen in the following quote.

(12) ***Ya Allah,*** *,,, jadikan Pak Anis dan Pak Sandi gub/wakil gub DKI Jkt, jadikan beliau* ***pemimpin yang amanah, ,,, Aamiin YRA*** *(*WS:16/04/17).
   (O Allah, ... make Pak Anis and Pak Sandi the governor / deputy governor of DKI Jakarta, make him a trustworthy leader, ... Aamiin YRA.)

(13) ***Bismillah ya Allah****...Semoga hasil survey sementara....sampai dgn hari pencoblosan...dan mengantar kan bpk Anis Bpk Sandi sampai menjadi gubernur terpilih ....dari jauh kami mendoakan...* (IS:16/04/17).
   (Bismillah, Allah ... Hopefully the results of the survey are temporary ... until the voting day ... and bring Mr. Anis Mr. Sandi to become the elected governor ... from afar we pray …)

Comments (12) and (13) are a form of prayer or hope from the community to Almighty God so that the A-S gubernatorial candidate is elected as the governor of DKI Jakarta. This is indicated by

the choice of vocabulary words, *Ya Allah* and *Bismillah ya Allah*. The community wants the A-S partner to be a trustworthy leader. The two comments are a form of public support for the A-S candidate pair. Other vocabulary that expresses religious ideology that raises the issue of worship are as follows *amin YRA, inshallah, Allahuakbar, ya Allah ya Rabbi, Alhamdulillah, semoga amanah,* dan *Amin Ya Allah*.

Furthermore, public comments that fall into the *muamalah* category can be seen in the following data.

(14) *Untuk warga muslim DKI yg masih pilih Ahok kalian sebenernya ikut hukum siapa sih!!!, menurut hukum pemerintah Ahok itu tersangka bahkan sudah terdakwa, menurut* ***hukum islam*** *haram dipilih dan MUI sudah mengeluarkan fatwa Ahok sudah **menista Qur'an dan ulama***. (M JS:07/02/17).

(For Jakarta Muslims who still vote for Ahok, who do you actually follow the law !!!, according to Ahok's government law the suspect is even the accused, according to Islamic law it is haram to be chosen and MUI has issued a fatwa Ahok has insulted the Qur'an and the ulama)

(15) *Ngk perlu risau klo paslon 2 ngk kepilih nantinya programnya dilanjutin sama Anis_Sandi terus ditambah dng proker yg lg direncanakan.* ***Jkt perlu pemimpin berkarakter, berkeadilan,*** *dan mensejahterakan rakyatnya* (H:13/04/17).

(No need to worry if candidate pair 2 chooses later the program will be continued with Anis_Sandi and added with the program that is being planned. Jkt needs leaders with character, justice, and the welfare of its people)

Comments (14) and (15) relate to matters of law and leadership which are marked by the vocabulary of *hukum Islam, menista Alquran dan ulama, pemimpin berkarakter, berkeadilan,* dan *menyejahterakan rakyat*. The representation of religion is implied by the desire of the people that Jakarta leaders are in accordance with Islamic teachings and it is forbidden to choose leaders who have been determined to insult the beliefs of Muslims; and those with character, justice, and welfare of the people. This indicates that the previous leader was a leader without character, without justice, and did not bring welfare to the people. Both comments use a pattern of lengthening information (apositive) as an emphasis and affirmation of the meaning of rejection of the A-Dj candidate, on the contrary as support for the A-S candidate. Other words that reflect religious ideology that raise muamalah issues are as follows *pemimpin muslim, hukum Islam, quran dan ulama, fatwa MUI, pemimpin berkarakter, solidaritas, pemimpin yang beriman, pemimpin yang santun, pemimpin yang bermoral, etc*.

Public comments that reveal religious ideology in terms of moral issues vocabulary can be seen in the following data.

(16) ***Kotoran*** *pendukung Ahok. Orang pada **sholat**, pendukung Ahok malah joget dangdutan. Dari situ dapat disimpulkan mana orang baik & buruk* (BI:05/01/17).

(Ahok supporter shit.People at prayer Ahok's supporters even dance and dance.From there it can be concluded which are good & bad people)

(17) ***Stiker kotor*** *bisa dibersihkan, tapi **kelakuan** si Ahox yang **kotor** juga harus dibersihkan* (AT:05/01/17).

(Dirty stickers can be cleaned, but Ahox's dirty behavior must also be cleaned)

Comments (16) and (17) are public comments related to moral issues by presenting the perpetrator in the text to blame the perpetrator, that is, to show the perpetrator's bad behavior. In the commentary, the vocabulary *kotoran (najis), kelakuan,* and *kotor* is used. The repetitive pattern of vocabulary and comparative repetition of sentences in the commentary text implies that the community dislikes A, because according to their opinion A is labeled as having no moral. Other

words that reflect religious ideology by raising moral issues are *sholat, kotoran, mati bunuh diri, akhlaknya bobrok, lobang pantat, sampahnya Ahk, kecurangan, nggak punya agama, mulut kotor, si Ahok tai, pecinta babi, culas, sangat tidak cerdas, penggusran, pedang bermata dua, di kafir yang bijak, etc.*

Secularism

Public comments that represent secular ideology are the vocabulary that uses prohibition words to stop supporting the A-S candidate and at the same time corner the candidate pair.

(18) Jadilah pemilih **cerdas** yang **objektif dan rasional** berlandaskan hati nurani (MPM: 29/01/17).

(Be an objective and rational intelligent voters based on a conscience）

(19) **Jgn pernah jadikn agama apapun buat topeng** utk mencapai niat jdi penguasa,,krn membawamu mnjdi manusia arogansi,,serakah,,dan menjdiknmu lupa daratan,,,kehilangan akal (DRA: 07/02/17).

(Never use any religion to make a mask to achieve your intention to become a ruler, because it leads you to become a human being of arrogance, greedy, and makes you forget the land ,,, lost your mind.)

In comment (17), the vocabulary *pemilih cerdas* is used aimed at the people of Jakarta with the intention of influencing them to be smart in electing regional heads which is confirmed by the explanation that intelligent voters are objective and rational voters based on conscience. This implies that the community does not have a problem with the religion adopted by the prospective leader. Furthermore, comment (18) is also addressed to people who include religion in regional election issues by using vocabulary *agama* and *topeng*. Both of these vocabulary words are aimed at people who bring religion into matters of government, in the sense that religion is used as a tool to win a regional head election contest. Other words expressing secular ideology are as follows *mati kutu, cerdaslah, rakyat cerdas, objektif, kerja nyata, janji-janji palsu, Kebodohanya, mabuk jabatan, menjual agama, bukan coba-coba, memperalat agama, penghayal tingkat tinggi, licik dan culas, etc.*

Liberalism

Public comments that represent liberalism are reflected in the vocabulary that indicates the freedom to choose each candidate pair, including in the following comments.

(20) Gue bukan warga Jakarta, tpi menurut gue pak anis tu Cuma pandai **teori aja**. Kalo pak basuki orgnya gak mau **DISALAHKAN** setiap DIKOMPLAIN dia mencari kambing htam. It bkn skap seorang pemimpin. Gue **nggak srek** sm **dua2nya** (I:13/04/17).

(I'm not a resident of Jakarta, but in my opinion, Mr. Anis is just good at theory. If Mr. Basuki did not want to BE BLAMED every time he was COMPLAINED, he was looking for a black goat. It's not a leader. I don't really feel both)

(21) **Siapapun** yang jadi gubernur, **tetap** aja **Jakarta banjir** (HM:20/01/17).

The representation of liberal ideology in data (20) can be seen from the public's disapproval of the two candidates, with the assessment that candidate An is only good at theorizing, while candidate A does not want to be blamed. Likewise, in data (21), this comment shows his pessimism towards the two candidates because he is considered unable to overcome the floods in Jakarta. In this case, the representation of liberalism in these comments is implied in freedom which is not caring or ignores the discourse battle in the election on the grounds that the candidates do not meet the criteria desired by the commentators. Other words that express liberal ideology are *siapapun, sesuka hatinya, bebas, kapeer, emang guwe pikirin.*

Neutral

Apart from the three ideological descriptions above, public comments are also found neutral, objective and, impartial to each candidate, as in the following data.

(21) Jangan paksa orang untuk mengikuti kemauannya. Biarlah mereka memilih **sesuka hatinya**. Mereka **sdh dewasa** dan **bs menentukan pilihanya** (WO, 05/01/17).

Based on these comments, it can be seen that there are still people who are rational and impartial to each candidate. He urges politicians not to force voters and to give them their freedom to make choices. In its context, impartiality does not mean that society intends not to vote or does not mean it is liberal. It means that it is not affected by the political issues that are developing at that time. This can be seen from the comments of the public who did not support or overthrow each candidate. People use logic and choose according to their own choices without coercion or influence from other parties. Another vocabulary that expresses neutral ideology are *tidak usah menghujat, pilih sesuai hati nurani, terbaik, bersifat LUBER, dll.*

3.2 Discussion

Online news portals and social media are places for politicians and the public to argue related to the news about the DKI Regional Election. The statement expressed is not just a statement, but also contains a specific purpose because politicians are influenced by certain ideologies that underlie the way they think and behave. This is in line with the opinion of Syam (2010) that ideology will influence a person in speaking and acting.

In linguistics, a person's ideological representation can be traced through critical discourse analysis theory. This has been proven in research conducted by Abdulsyani (2012); Faris & Paramasivam (2016); Ramanathan & Hoon (2016); and Shahsavar & Naderi (2015), which concluded that critical discourse analysis plays an important role in representing hidden ideologies in a discourse. Based on the results of data analysis, it turns out that the statements of politicians about the 2017 Regional Election political discourse in online news are dominated by secular and religious ideological representations; whereas public commentary is dominated by religious and secular ideologies. This means that the two ideologies are the background of the 2017 DKI Jakarta Regional Election discourse battle.

Representation of Religious Ideology

The choice of vocabulary used by politicians and the public when producing texts (statements / comments) does not mean merely a technical issue. However, the choice of vocabulary represents a certain ideology, as in previous studies. There is a purpose behind the language used because language can never be separated from a certain ideology (Fairclough, 2003). Vocabulary choices are used to display or describe something in the commentary text (Eriyanto, 2009: 290). In these statements / comments, it can be seen how an ideology can influence someone in acting (Eriyanto, 2009; Syam, 2010, p.239), including religious ideology. Religious ideology is a view that includes religion in matters relating to governance. Religion determines, directs, and supervises the building (order) of politics, economy, law and society (Altwajri, 1997, p.90; Salam, 1997).

The religious ideology in this study is represented by raising the issue of faith, the issue of sharia, and the issue of morality. The dominant issue is morality, followed by the issue of sharia, and the least is the issue of faith. It means that politicians try to lift and support the candidate pairs they carry through vocabulary battles related to morals. In this context, the use of the vocabulary of moral and moral issues is very relevant for A-Dj candidate pairs because A has a religious case at that time. Furthermore, the use of the vocabulary for the issue of sharia and faith also determines the discourse battle of politicians to win the candidate pairs they carry because they target dominant voters. This vocabulary became a perfect tool in discourse battles because it tarnishes and destroys A's career. Not only in the sense of convincing the public about the vision, mission, and programs, but more aimed at hitting political opponents with issues of faith, sharia, and morals as a representation of the religious

ideology it uses. Besides, the vocabulary also implies the goodness and the strengths of Islam, with a choice of vocabulary that emphasizes the strength of the A-S candidate's character.

In this case, politicians include religious issues when choosing leaders for DKI Jakarta 2017. This is also reinforced by the opinion (Altwajri, 1997: 90) that in reality politicians also bring religion to political matters; especially through vocabulary (Eriyanto, 2009: 286-287). The findings of this study are more specific, but are still relevant to the results of previous studies which state that vocabulary choices can represent a certain ideology (Asghar, 2014; Faghih & Moghiti, 2017; Shahsavar & Naderi, 2015; Widyawari & Zulaeha, 2016).

Representation of Secular Ideology

Secularism is an understanding that separates religious matters from the government system (Hurd, 2004; Tiwary, 2017). Based on the results of data analysis, it was found that the statements and comments of politicians and / or political elites represented secular ideologies. This means that in this case, politicians and society do not mix religious affairs with government affairs. In this study, it turns out that secular ideology is the basis of the comments of politicians and the public regarding the DKI Jakarta Regional Election. The findings of this study are relevant to the findings of previous studies that in reality many politicians do not include religious issues in matters related to leadership (Abdulsyani, 2012: 120; Altwajri, 1997: 178; Susanto, 2013: 41). For secular politicians, religion and government are two different things and they cannot be put together. The representation of secularism is revealed through the vocabulary it chooses.

In critical discourse analysis, ideology can be expressed in texts viewed through vocabulary choices (Asghar, 2014; Faghih & Moghiti, 2017; Shahsavar & Naderi, 2015; Widyawari & Zulaeha, 2016). The choice of vocabulary can also be seen from the use of the metaphors used. According to Fairclough (Eriyanto, 2009: 292), the choice of metaphor is the key to how reality is presented and differentiated from others because metaphors are not only a matter of literary beauty because they can determine whether reality is interpreted as positive or negative. The vocabulary that represents the secular ideology in politicians' statements and comments from the public regarding the news discourse of the DKI Jakarta elections is vocabulary related to the ideal government leader, such as being honest, intelligent, creative, already having evidence, etc. Which does not have any connection to the religious factor he follows. The vocabulary used by the community that contains secularism is a form of public support for the A-Dj candidate pair. In this case, the choice of vocabulary used in the commentary text relates to how certain events, people, groups, or activities are categorized in a certain set (Eriyanto, 2009: 290). Vocabulary determines the meaning the writer wants to convey because it relates to the question of how reality is signified in language and how that language brings out a certain form of reality.

Liberal and Neutral Ideology Representations

Although not dominant, liberal ideology has also colored public comments about the news discourse on the DKI Jakarta Regional Election on social media. It means that the public also adheres to liberalism in addition to religious and secular understanding when commenting on the news about the DKI Jakarta Regional Election. Liberalism society aspires to a free society, characterized by freedom of thought for individuals, and rejects any restrictions, especially in terms of government and religion (Suryono, 2009: 33; Zarkasyi, 2011). The vocabulary that represents the liberal ideology in public comments about the news discourse of the DKI Jakarta elections is vocabulary that is free and does not care about the election political events. For them, the choice is according to their wishes and will not be influenced by anyone.

In contrast to the three ideologies above, neutral statements and comments are expressed through the vocabulary of impartiality and the use of common sense and conscience in selecting Jakarta leaders. Although this objective view is ideal in determining choices, it cannot be denied that political discourse cannot be separated from the meaning of contestation, competition, and even battle. In this case, political discourse is more pragmatically competitive, even conflictive (Leech,

1993: 162).It is consistent with the facts that have occurred recently in political contestation in Indonesia.

4. Conclusion

Political comments about the Jakarta Regional Election in the mass media are motivated by three ideological representations, namely religionism, secularism, and neutrality. On the other hand, public comments are motivated by four ideologies, namely religionism, secularism, liberalism, and neutrality. The representation of religionism is generally embraced by politicians and people who side with the A-S candidate pair by carrying out primordial issues using the vocabulary of choosing a Jakarta leader who has Islamic faith, sharia, and morals. On the other hand, the representation of secularism is embraced by politicians and the public who side with the A-Dj candidate, with a necessary and worthy goal of being someone who is brave, intelligent, honest, objective, and has evidence of performance even from a different religion. Liberalism representation is embraced by people who want freedom and are indifferent to political events in choosing leaders, while neutral comments are expressed through the vocabulary of impartiality and the use of common sense and conscience in selecting Jakarta leaders. Of the four ideologies underlying the comments of politicians and society, it turns out that only two ideologies are represented dominantly. This means that the political discourse battle for the 2017 DKI Jakarta Regional Election is a battle between religious ideology and secular ideology.

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