

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah
PEURADEUN



Vol. 9, No. 3, September 2021

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I N T E R N A T I O N A L



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JIP
The International Journal of Social Sciences
www.journal.scadIndependent.org
DOI Prefix Number: 10.26811



ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

Najwa Shihab's Attitudes in Narasi TV Forming Resistant Discourse to House of Representatives' Members

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Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/564>

DOI : <http://dx.doi.org/10.26811/peuradeun.v9i3.564>

How to Cite this Article

APA : Ratnasari, D., Marta, R. F., & Pangabea, H. (2021). Najwa Shihab's Attitudes in Narasi Tv Forming Resistant Discourse to House of Representatives' Members. *Jurnal Ilmiah Peuradeun*, 9(3), 511-528. doi:10.26811/peuradeun.v9i3.564

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

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NAJWA SHIHAB'S ATTITUDES IN NARASI TV FORMING RESISTANT DISCOURSE TO HOUSE OF REPRESENTATIVES' MEMBERS

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Received: Jun 30, 2020	Accepted: Jul 8, 2021	Published: Sep 30, 2021
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/564		

Abstract

Each Policy and Performance made by the central government and the Republic of Indonesian House of Representatives will surely attract people's attention and responses as one responded by Najwa Shihab through a video addressed to the honorable Mister and Mistress House of Representatives members in Narasi TV. This research employed a descriptive-interpretative approach using the theory of Elaboration Likelihood Model and Critical Discourse Analysis method implemented in three analytical phases to study Najwa Shihab's argumentations and attitudes. The results showed that Najwa Shihab expressed her insights on social relations and identities which were unequal between her and House of Representatives members. The discourse builds her supremacies, thoughts, and ideas to legitimate herself as a people's representative, directing people's opinions through argumentations, self-values, and attitudes that tended to be resistant to the House of Representatives members.

Keywords: *Attitudes; Argumentation; Discourse Analysis; Narasi TV; Resistant.*



A. Introduction

Since the first two cases of COVID-19 were announced on 2 March 2020, Indonesia has become a country with the highest speed spread of COVID-19 among the Southeast Asian Countries (Susilo et al., 2020). On 13 April 2020, the President of the Republic of Indonesia, Joko Widodo, issued Presidential Decree Number 12 the Year 2020 on the Declaration of Non-Natural Disaster from the Spread of Corona Virus Disease 2019 (COVID-19) as a National Disaster. Furthermore, through the Presidential Decree Number 9 the Year 2020, mentioning that the Disaster Management is performed by The Task Force for Acceleration in Handling the COVID-19 through the synergy between ministries or institutions and local governments by always paying more attention to the central government's policies (Humas, 2020).

The responses on those Presidential Decrees in handling the COVID-19 were shown by the central government's performance represented by the ministries or institutions in cooperation with DPR in reallocating budgets in all ministries and institutions in handling the COVID-19. For example, on 7 April 2020, the Commission X of DPR together with the Ministry of Tourism and Creative Economy held a working meeting to discuss the budget reallocation of IDR 500 Billion to form the Crisis Center for Handling the COVID-19 (Author, 2020). Each policy and performance made by the central government and DPR will surely attract people's attention and responses as the implementing party and is affected by those policies, such as Najwa Shihab's attention and responses addressed to the House of Representatives of the Republic of Indonesia members in situations handling the COVID-19. Those attentions and responses put her on the positive side and DPR members as a party on the negative side, which tend to create a negative public opinion towards DPR members through her TV media. Even though it should have been in the reform era where people participate indirect elections to elect their representatives to sit on DPR, it is hoped that the trust and positive opinion of society will tend to increase towards their representatives. As stated by the election supervisory body or BAWASLU regarding public participation in simultaneous general elections, that the level of community involvement will be closely related to the level of

public trust (Akbar et.al, 2019: 4-5) in democracy, the political system, election organizers and the stakeholders. community representatives in the executive and parliament or legislature (Nurhasim et.al, 2014: 2) and determine election participants who will attend the executive as the ruler who runs the government and the legislature as community representatives (Akbar et.al, 2019: 292; Nurhasim et.al, 2014: 2).

Najwa Shihab is known as Mata Najwa Host broadcasted on Trans7, as well as previously mandated as one of *Prime Time News* anchors on Metro TV (Ritonga, 2017). The messages delivered by Najwa Shihab were in the form of her responses and attitudes shown based on the theory of cognitive response as the global evaluation on objects, issues, and people based on facts and news related to the performance and behaviors of House of Representatives members.

Based on the Elaboration Likelihood Model of Persuasion or known as ELM, this evaluation was conducted by using the *central route* by evaluating the message content in detail by utilizing knowledge and individual experience by showing her position to advocate other people's interests (Petty et al., 1997). That happened since Najwa Shihab has a motivation or driving force in herself based on her experiences as a news anchor. Najwa Shihab's messages were in the form of attitudes and argumentations within social practices in the form of text within a linguistic communication delivered directly (*spoken*) as simple messages coded in media easily heard or watched (Moscato, 2018), while Najwa Shihab's thoughts, argumentations, and attitudes are her cognitive responses in evaluating facts and performance of DPR members.

Najwa Sihab's messages which were in the form of text containing her thoughts, argumentations, and attitudes to the performance of House of Representatives members, of course differently interpreted by the video viewers or audiences. Various responses arising from thoughts, evaluations, and attitudes of viewers to the performance of House of Representatives members were either positive or negative. Moreover, in her argumentations, Najwa Sihab said that the demonstration activities have ever been made by the higher education students and many people refusing the issues on the Bill of Criminal Codes and Correctional Facilities by the House of Representatives members.



All of the above can be seen in Najwa Shihab's video which was broadcast on Narasi TV on May 2, 2020, entitled "*Kepada Tuan dan Puan Anggota DPR yang Terhormat*", which describes and discusses the negative performance of DPR members. Researchers assume that Najwa Shihab tends to make generalizations by negatively evaluating the performance of all DPR members.

Based on the results of observations and data obtained from the DPR, researchers can convey that the process of discussing and making decisions on a policy in the DPR is carried out by different commissions and working committees in a closed meeting. This means that the general public and parliamentary media or mass media are not allowed to cover it. The decision-making process in this commission or working committee is deliberative to reach a consensus, where all factions that are members of a working committee in the commission can convey their approval or disagreement with a policy. Furthermore, the decision-making stage is carried out by all members of the DPR in a plenary session to approve policies that will apply and can be witnessed by the public and covered by the parliamentary media or the mass media. However, the final decision at this plenary session does not always convey information about the dynamics of approval or disapproval of all factions in the commissions or working committees that are not known to the general public (DPR Rules Chapter XVII regarding decision making, 2019). Therefore, the researchers assessed that the foregoing could lead to incomplete information about the performance of DPR members, but that has been conveyed by the mass media to the public. Like Najwa Shihab's message in her video which conveyed only an opinion from her side.

The researcher is interested in analyzing and interpreting the message conveyed by Najwa Shihab in her video, to know the social impact of the formation of public opinion on DPR members that might occur. This study aims to determine the meaning of Najwa Shihab's message and attitude in the context of evaluating the performance of DPR members. The researcher also hopes that this research can be useful for DPR members in evaluating their performances and also for the general public to be smart and careful in behaving and interpreting news content proportionally.



B. Method

This study uses a constructivist paradigm with a qualitative approach and uses interpretive methods through critical discourse analysis or CDA to examine, analyze and interpret Najwa Shihab's arguments and attitudes (Marta et al., 2019).

In this study, the object of the research is Najwa Shihab's video entitled "*Kepada Tuan dan Puan Anggota DPR yang Terhormat*". The primary data in this study is the messages of Najwa Shihab in her video and the secondary data is obtained through literature studies such as journals and documentation of DPR from the secretariat general of DPR (author, 2020).

The research employed an interpretative Critical Discourse Analysis known as Fairclough's CDA through three analytical phases: (1) textual phase, analyzing the word selection and use in the sentence utterances as message conveyor; (2) interpretation phase, analyzing the uttered discourse as message conveyor, which may result in the public opinions' social impacts where the message conveyor exists; (3) social practice phase, analyzing social practices contributing to knowledge and beliefs directing to the identity, relational, and ideational function (Kholid, 2018).

C. Result and Discussion

1. Result

The result of analysis on the messages which are translated into the text as Najwa Shihab's argumentations are divided into three phases of Fairclough's critical discourse analysis, followed by an analysis on Najwa Shihab's attitudes to House of Representatives members based on the Elaboration Likelihood Model of Persuasion of an integrative analysis framework to get an understanding of the antecedent and consequence of attitudes forming or change (Moscato, 2018).

a. Textual Phase

In the textual phase, the analysis on word choice and use in Najwa Shihab's argumentation speech shows that she chose the words the Honorable Mister and Mistress House of Representatives Members (Republic of Indonesian or Central House of Representatives). She also preferred first-person plural pronouns



(we-Kita, kami) to first-person single pronouns (I-say) to show her position as the subject of message delivery, while addressing the objects in her messages using uncertain pronouns to represent House of Representatives Members (Bulan & Kasman, 2018).

Najwa Shihab made argumentation based on the facts and news she watched and evaluated, such as the facts that there are many vacant chairs during House of Representatives meeting in the form of Plenary Meeting which is usually publicly reported by media, news of issues of the Bill of Criminal Codes, Socialization and Work Creation by House of Representatives Members during a situation focusing on handling the COVID-19, which Najwa Shihab assumed to be legally defective. This is apparent in the following sentences:

"Watching broadcast of proceeding or open meeting in House of Representatives building, there seem to be many vacant chairs, eh but they are also usually vacant, aren't they?" (duration 0.22 - 0.28)

"I noticed that the parliaments of other countries are focusing on the fight against corona, but it seems that most of the issues from Senayan lately are not related to corona. We even read House of Representatives is enthusiastically discussing other issues. For example, the Bill of Working Opportunity Creations which were rejected by many people because it was deemed to prioritize investor's interests ahead of workers' needs." (duration 0.30 - 0.57)

"There is also another Bill which is still desperately discussed, there is the Bill of Criminal Codes which was demonstrated last year. Then there is the Bill of Correlational Facilities, is there any corruptor who wants to be free soon? Eh, how do you do Mister Yasona..."(duration 1.35 - 1.52)

"The legal products are also potentially defective when they do not fulfill the requirements and it seems there is no regulation of virtual Bill discussion." (duration 2.32 - 2.39)

b. Interpretation Phase

In the interpretation phase, an analysis was conducted on the discourse presented by Najwa Shihab, which may cause the social impact of public opinion on House of Representatives Members during the situation of COVID-19 handling in Indonesia where the messages were conveyed. Based on Kamus Besar Bahasa Indonesia (KBBI), the greeting word *Tuan* (Mister) has some meanings, namely: (1) person to serve, as opposed to the words *hamba*, *abdi* (servant), or *budak* (slave); (2) person who gives job, boss, head of the company, owner; (3)

a man worthy of respect; (4) appellation for a foreign man; (5) appellation for a noblewoman; (6) male or female second person. Meanwhile, the greeting word *Puan* (Mistress) has some meanings, namely: (1) betel container made of gold or silver used by queen consort or bride; (2) female *datuk*, an appellation for *datuk's* wife, mistress (antonym of Mister) (Isnaini, 2017). All of the meanings refer to the actual or lexical meaning of the word.

The use of the words *Tuan* and *Puan* means that Najwa Shihab built an unequal social relationship between her and House of Representatives Members. House of Representatives Members was placed at a higher position than hers. Male and female House of Representatives Members are defined and positioned as people to serve and worthy of respect as opposed to her, Najwa Sihab, as *hamba* or *abdi* or *budak*. Further, the use of the word *yang terhormat* (the honorable) after the greeting words *Tuan* and *Puan* is defined by the researcher to enhance the non-equality position in the social relationship between Najwa Shihab and House of Representatives Members, since even without using the words *yang terhormat*, the words *Tuan* and *Puan* have shown unequal position between someone respected and the other party as *hamba* or *abdi* or *budak*. The hyperbolism in the use of words *yang terhormat* by Najwa Sihab may take place probably since she indeed wanted to build unequal social relationships with House of Representatives Members, intending that, typically in the community's thinking, honorable people will also behave honorably.

Najwa Shihab chose to use the first-person plural pronoun (*kita*, *kami*) instead of using the first-person single pronoun (*saya*). This may be interpreted that Najwa Shihab claimed herself as the representative of the Indonesians to deliver the messages to House of Representatives Members she deemed to have equal thinking, argumentations, and attitudes to hers in evaluating the facts and news of the House of Representatives' Members' performance. The use of words House of Representatives Members as the pronoun for 575 men and women may be defined as all of House of Representatives Members, both those who participated and did not participate in dis discussion on Bill of Civil Codes (KUHP), Bill of Correlational Facilities and Bill of Omnibus Law of Working Opportunity Creation, that Najwa Shihab deemed not to prioritize the work of COVID-19 handling. Such use of pronoun also takes



place with the pronoun of House of Representatives Task Force for COVID-19 consisting of 18 people having joint photo sessions utilizing Personal Protective Equipment (APD), that Najwa Shihab deemed to hurt the people's heart when medical personnel hardly got one, while the Personal Protective Equipment (APD) were to be submitted to Emergency Hospital at Athlete Village in handling the COVID-19 patients. This personal pronoun may be defined that the community (*audience*) as 18 peoples of House of Representatives Members included in the Republic of Indonesian House of Representatives Task Force for the COVID-19 represents all or 575 House of Representatives Members were deemed to hurt the people's heart (Utama, 2012). This is apparent in the following sentences:

"House of Representatives' behaviors, whether correct or not, will always be observed. Therefore, many netizens criticized the Republic of Indonesian House of Representatives Task Force for the COVID-19 having joint photo sessions utilizing APD (Personal Protective Equipment) when they were going to visit the Emergency Hospital at Athlete Village to submit the House of Representatives' donation. This was deemed to hurt the people's hearts. Our medical personnel put their life on the line because of lack of APD." (Duration 4.02 – 4.26)

Further, Najwa Shihab proposed argumentation claiming to be the community's representative demanding House of Representatives Members to focus on the work of handling the COVID-19 as performed by the parliaments of other countries, instead of focusing on the discussion on some Bills while the community was concentrating to survive amidst the COVID-19 pandemic. This argumentation is based on the thinking and self-value in a message of concern about the community affected by the COVID-19 that Najwa Shihab described not taken as the House of Representatives' Members' priority (Ramanathan & Hoon, 2015), as delivered in the following sentences:

"Frankly speaking, discussion on Laws which cover the livelihood of a considerable part of the population in this time causes too much suspicion. Due to pandemics, even those who are in love are brave enough to delay their marriage. But how could House of Representatives be in such a hurry, as if pursuing some goals. There are no non-important Laws, all are important. But since Laws are important, it is strange if its discussion is so serious in such a time, while all of our attentions and concentrations

are drawn to survive amidst pandemic. If they persist to complete the Omnibus Law or Bill of Criminal Codes or Bill of Correlational Facilities, don't blame if some assume that House of Representatives did not take the fight against corona as a priority. I believe each act and decision during crisis reflect priority scale or is this our people's representatives' priority right now?" (duration 2.41 – 3.07)

Najwa Sihab in her argumentation also reminded House of Representatives' Members to be aware that their behaviors and performance will always be observed and judged by the community, moreover, the behaviors and performance judged incorrect by themselves (also judged by the community). Further, House of Representatives Members should also be empathetic even to correct behaviors and performance. This was delivered in the following sentences:

"House of Representatives' behaviors, whether correct or not, will always be observed. Therefore, many netizens criticized the Republic of Indonesian House of Representatives Task Force for COVID-19 having Joint Photo Sessions utilizing APD when they were going to visit the Emergency Hospital at Athlete Village to submit the House of Representatives' donation. This was deemed to hurt the people's hearts. Our medical personnel put their life on the line because of the lack of APD. There is no doubt that the amount of our House of Representatives' donation must be abundant. That is House of Representatives, buying thousands of rapid test tools is within reach, not to mention buying abundant herbal medicine. However, this is regarding sense and empathy." (duration 4.02 – 4.37)

The Najwa Sihab's argumentation may direct House of Representatives Members and the community to think of social value applicable in the community, namely sense of empathy, which Najwa Sihab defined as a normative expectation that House of Representatives Members will also feel the emotional condition of the community and medical personnel affected by COVID-19 by behaving themselves and not Having Joint photo sessions utilizing APD and not discussing Bill of Criminal Codes, Correlational Facilities and Omnibus Law of Working Opportunity Creation in the situation of handling Covid-19. Najwa Sihab directed House of Representatives Members and the community to think of House of Representatives' Members' violation of normative demand or expectation and value applicable in the community, which may lead to the



community's suspicion of and distrust in House of Representatives Members (Fairclough & Fairclough, 2012).

Based on the (Kitchen et al., 2014) Elaboration Likelihood Model of Persuasion, the attitudes shown by Najwa Shihab in her messages are shaped as the result of the evaluation of attitude object using the central route of evaluation of the message content in detail by utilizing her knowledge and experience as well as showing her position of advocating others' interest. Some variables or antecedents influencing the formation of such attitudes are situational variables (such as limited time, the time message is delivered), message receiver variable (such as limited knowledge of the issue), and message receiver's directional thinking variable. Najwa Shihab evaluated the attitude object in detail, namely news of the performance of House of Representatives Members who are passionately discussing Bills during handling the COVID-19 (as a situational variable). The message content in such news least influenced Najwa Shihab but motivated her instead since she had knowledge and experience as a news reporter to respond by thinking of argumentation while neither supporting nor rejecting the message content of the news (as message receiver's directional thinking variable).

When thinking of her argumentation, Najwa Shihab's mood might be annoyed, furious, or confused by House of Representatives Members, making her question the priority of House of Representatives' Members' performance. She argued that the community had had a demonstration and shown their rejection of the discussion on Bill of Criminal Codes, Bill of Correlational Facilities, and Bill of Omnibus Law of Working Opportunity Creation which was deemed prioritizing investor's interest instead of workers', but House of Representatives Members continued discussion on the Bills, which was the reflection of the House of Representatives' Members' priority scale while the community's attention and concentration were drawn to survival amidst the pandemic.

c. Social Practice Phase

In the social practice phase, Najwa Sihab placed herself as the Indonesians' representative to deliver her message as the community's message and position herself and the community lower than the House of Representatives Members,

which was Najwa Shihab's idea to illustrate social practice regarding unequal social relation between House of Representatives Members and herself (community) as well as to shape Najwa Shihab's (community) identity as *hamba* or *abdi* or *budak* and House of Representatives Members as the boss or person to respect. The social practice discourse built the relational function and identity of Najwa Shihab as well as the community with House of Representatives Members (Fairclough & Fairclough, 2012).

The other knowledge delivered by Najwa Shihab of House of Representatives' Members' performance is that House of Representatives Members, in discussing the Bills, hastily pursued their goals without making a special rule to discuss the bill virtually in COVID-19 situation, had a chaotic working process and did not implement a prevailing procedure to test the drug distributed to the community. This knowledge may also direct the community's negative and belief of the relational function of House of Representatives Members that they did not care about the needs and safety of the community they represented. The ideational function delivered by Najwa Shihab, the idea that House of Representatives Members should work in good faith and good process as well as procedure according to prevailing rules. This Najwa Shihab's discourse strategy delivers the information of her own opinion, showing herself positive and the other party (House of Representatives Members) negative and may direct and shape the community's opinion of House of Representatives Members which tends to be negative through TV media (Wodak & de Cillia, 2006).

The new knowledge Najwa Shihab delivered related to the ideational function was the abbreviation of APD from initially *Alat Pelindung Diri* (Personal Protective Equipment), which she changed to *Alat Pelindung Dewan* (Board Protective Equipment). This knowledge may be defined with 2 (two) meanings, namely: (1) literal meaning of board protective equipment, which has the same meaning with the personal protective equipment used by medical personnel handling the COVID-19 patients; and (2) board protective equipment may have different meaning, which is protective equipment with the ability to protect House of Representatives Members themselves from various situations or occurrences to become people who cannot be touched by anything (as if they do not hear college students' aspirations through the community's demonstration



and rejection of certain Bills, regardless of the community's safety, legally immune, and other matters which tend to be negative). If the community defines APD negatively, the knowledge delivered by Najwa Sihab may lead to the community's opinion of the identity function of House of Representatives Members as the party with power and who is untouched by anything and may build an unequal social relationship between House of Representatives Members who is deemed to hold power and the Community who does not hold power.

2. Discussion

The researchers considered that the word choices used by Najwa Shihab in her argumentation utterances showed that she put herself as an Indonesian people's representative to deliver her messages as the people's messages and together positioned herself and the society lower than the House of Representatives members. Najwa Sihab was evaluated not building an equal relationship between the Indonesian society as the servants or slaves and the House of Representatives members as the employers or the respected/honored persons. Besides, Najwa Sihab was also evaluated striving to build her power by positioning herself as a people's representative and legitimating it through Najwa Sihab's messages on the behalf of people's messages.

The researcher assesses that the picture presented by Najwa Shihab can influence or direct the negative opinion of the public towards DPR members, who should have equal social relations, or should the position of the people as "Tuan" and "Puan" while the DPR members are under the community. This is because the community has elected members of the DPR directly to be their representatives and has given them confidence and responsibility to fight for the interests of the people in parliament through the making of policies. Language choices affect the society in forming an ideology, belief, and strategy specifically used in obtaining power and supremacy in politics, economy, and society (Fairclough & Fairclough, 2012).

Najwa Shihab made generalizations to members of the DPR which illustrates that all members of the DPR discussed the Draft Criminal Code, Corrections, and the Omnibus Law on Job Creation. Najwa Sihab stated that it was as if all members of the DPR had participated in discussing it. The public who



watched the Najwa Sihab video and did not understand the facts about the deliberation of the Law in the DPR could certainly interpret Najwa Sihab's message incorrectly and would form wrong opinions about the performance of DPR members.

Based on data from the Secretariat General of the DPR (author, 2020), the researcher could deliver that the members of the DPR who discussed the Criminal Code Bill and the Correctional Bill were members of the DPR Commission III who represented nine factions or 53 parties. Then the DPR members who discussed the Omnibus Law on the Job Creation Bill were members of the DPR in the Legislation Body who represented nine factions or parties totaling 85 people. This means that not all members of the DPR are involved in the deliberation of the Law. So that Najwa Shihab could not generalize the performance of all the DPR members based only on the final decision data at the plenary session or photo documentation, which tended to be subjective.

The discussions related to those Bills, Najwa Shihab did not only generalize but also directly biased the positions of those proposing the Bills of Criminal Codes, Correctional Facilities, and Omnibus Law on Job Opportunity Creation between the House of Representatives members or Government (Minister of Law and Human Rights). It was shown when Najwa Shihab at the same time stated that House of Representatives members were still determined to discuss the Bills while handling the COVID-19 and also greeted the Minister of Law and Human Rights (Mr. Yasona). Those proposing the three Bills in the National Legislation Program 2020 where the government (Sekretariat Badan Legislasi, 2020). Najwa Shihab's messages were addressed to the government, yet Najwa Shihab indirectly used the House of Representatives who have the duties and legislation functions to convey messages to the government. The society knowing and understanding the positions of whom proposing a Bill (either one of House of Representatives members or government), would surely not make incorrect opinions. However, the common people who do not understand the positions, would surely make negative opinions and suspected House of Representatives members or government even both parties had collaborated and compromised in discussing the Bills of Criminal



Codes, Correctional Facilitates and Omnibus Law on Job Opportunity Creation which was continuously discussed when all parties focused on the management in handling the COVID-19.

The other generalization was when Najwa Shihab mentioned the House of Representatives' COVID-19 Task Force providing pictures of some House of Representatives members as the representation of all House of Representatives members was evaluated as hurting the people's hearts. Based on the data obtained by the researcher, is not all DPR members became the COVID-19 Task Force members having the Joint Photo Sessions utilizing the personal protective equipment. 18 House of Representatives members from 7 Fractions or Parties (apart from the Demokrat and PKS fractions or Parties and the other 557 House of Representatives members) joining the House of Representatives' COVID-19 Task Force members (Media Parlemen DPR-RI, April 2020). Najwa Shihab's generalization might influence or directed negative public opinions to all House of Representatives members evaluated hurting the people's heart. Negative opinions would surely be evaluated unfairly for the Demokrat and PKS Fractions or Parties and the other 557 House of Representatives members not involving as the House of Representatives' COVID-19 Task Force members who were also evaluated hurting the people's heart. The House of Representatives' members' good intentions to provide the personal protective equipment to medical personnel were ignored and drowned by Najwa Shihab's self-valuing argumentations, that is, the heart-hurting value made by the House of Representatives members having the joint photo sessions. Thus, the audience focused more on Najwa Shihab's self-valuing argumentations and tended to have negative opinions to all House of Representatives members.

Furthermore, Najwa Shihab's argumentations contained her demands to the House of Representatives members to focus and prioritize more on the management of handling Covid-19 than discussing the Bills. In fact, on one side the House of Representatives members were expected to productively result in legislation products as the working performance success parameter of the House of Representatives members (Riswanto, 2016). However, on the other side, when the House of Representatives

members shared their attentions to discuss some Bills to maintain their legislation productivities even in the conditions prioritizing the management of handling the COVID-19, Najwa Shihab directed the public opinions showing the performance of the House of Representatives members, that was considered inappropriate since the House of Representatives members shared their attentions to reflect that their priority level/scale in overcoming the crises. Najwa Shihab even implicitly added threats in the form of social values (suspicions) in her argumentations which might occur in the society if the House of Representatives members continued discussing the Bills.

Najwa Shihab's Demands (as the people's demands) required the House of Representatives members when working should also listen to the people's aspirations and prioritize to help the people's difficulties as the consequences and responsibilities as elected as the House of Representatives members. The other implications of these demands were that the House of Representatives members and society were directed to think about the political values consisting of the justice and awareness values from House of Representatives members, that the society deserved and should obtain assistance from the House of Representatives members to focus and prioritize on helping the society affected by the COVID-19. Thus, there is an equal relationship between society and the House of Representatives members as the realization of a mutual relationship in which the House of Representatives members required the society's voting rights during their campaigns while the society required the performance of House of Representatives members to provides the most benefits to all people's life.

The argumentations delivered by Najwa Shihab that the researchers analyzed and discussed above were the main activities in Critical Discourse Analysis (CDA) known as practical argumentations on conducts or what conducts should be made (for example, policies to apply).

D. Conclusion

The researchers conclude that Najwa Sihab through her argumentations, acting as a people's representative, advocates people's aspirations and delivers the unequal social relation discourses between herself (society) and House



of Representatives members as well as builds her identity as a servant or slave while the House of Representatives members as the employers or respected/honored persons. The created social relation and identity functions may lead to the people's negative opinions and beliefs to the House of Representatives members.

Najwa Shihab also delivered the ideational function discourses on the performance of House of Representatives members which should be followed with good processes and procedures. The other ideational function discourses delivered by Najwa Shihab are related to the new meaning of *APD/Alat Pelindung Diri* (Personal Protective equipment) into *APD/Alat Pelindung Dewan* (Board Protective Equipment), in which the society may interpret negatively, tend to have the implications leading to the negative opinions and beliefs on the identity function of House of Representatives members, as well as become the party having the untouchable authorities and build the social relationship between the House of Representatives members evaluated having the authorities and the society evaluated having no authorities.

Besides, Najwa Sihab's argumentations are also interpreted as the efforts to direct the House of Representatives members and society to think about: (1) political values consisting of justice and awareness values of House of Representatives members to the society as the realization of good mutual relationship; (2) social values applicable in the society, emphatic values as normative expectations on the House of Representatives members to also feel the affected emotional conditions of people and medical personnel working hard in handling the COVID-19. The purpose of this argumentation is to ask the House of Representatives members not to have joint photo sessions using the personal protective equipment and not discuss the bills of Criminal Codes, Correctional Facilities, and Omnibus Law on job opportunity creation during the situations in handling the COVID-19 that people do not suspect nor believe in the House of Representatives members.

The message is language choice and use which possibly influence the society in the form of opinions, attitudes, beliefs, and strategies used in obtaining supremacies and authorities both in the social and political world. Thus, the message conveyor should be careful in making and delivering messages. Consider the benefits and losses that may occur and stay neutral when

conveying the messages to society. Society can improve their knowledge by selecting the valuable information for their life and convey their aspirations or constructive criticisms to the House of Representatives and governments to develop the life of nation and state.

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