

## Lingual Dominance and Symbolic Power in the Discourse of Using the PeduliLindungi Application as a Digital Payment Tool

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### ABSTRACT

This study uses a qualitative method with a 3-dimensional Critical Discourse Analysis approach to N. Fairclough's model and Pierre Bourdieu's constructive structural theory to dismantle linguistic domination and symbolic power. The object of the research developed; the researcher took an object published in the online media portal owned by Tempo.co with the title "The Reason Luhut Wants to Care for Protect as a Digital Payment Instrument. The researcher aims to dismantle the concept of symbolic power in the discourse of using the PeduliLindungi application as a digital payment instrument, to explain the language process as an instrument of power in the discourse of using the PeduliLindungi application as a digital payment instrument, and to explain the influence of language dominance on a person. Based on the results of the study, it can be concluded that language is not only a means of communication but in language, there is an ideology and power, from the discourse on the use of the PeduliLindungi application as a means of digital payment using symbolic power and language as an instrument of power. Luhut Binsar Pandjaitan uses language styles such as paralogistic sentences, repetition figureheads, and metaphors to convince and persuade the interlocutor in his language dominance strategy. The social irregularity in the text is the manipulation of information; his argument is in the form of hegemony which gives the impression that the ability to build premium products and the progress of the Indonesian nation is due to digital payments. From text analysis, Luhut Binsar Pandjaitan inserts ideology during the opening ceremony of the peak of Indonesian Creative Works on September 23, 2021. Luhut Binsar Pandjaitan uses his position as Coordinating Minister for Maritime Affairs and Investments to give his symbolic power.

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### 1. Introduction

Language represents social praxis that is absorbed through the senses and then managed by reason into a concept or idea and implemented with agreed symbols. Language has become part of humans themselves as a tool for exchanging messages between communicators and communicants. Furthermore, Bourdieu (in Karman, 2017) states that language functions as an instrument to gain power. The language contains mechanisms to seize or maintain power, domination, and hegemony. Language is ideological material. Language is a complex relationship of communication, linguistic exchange, and symbolic power relations between the speaker and the interlocutor. Language is never value-free. The recipient of the message will perceive the intent differently. Every word and expression has a malicious threat that is reflected in a way that only the sender and receiver of the message can understand. In every conversation, some parties dominate and are dominated.

As a tool of power, language is often used to communicate and send messages or provide information to the interlocutor. However, often the producers use language to insert hidden ideologies that are camouflaged by using the resulting metaphors to add, reduce, eliminate, or change a particular habit or maintain it following the wishes of language actors who have symbolic power in the social sphere of society. The study of language is discussed in-depth and in detail in a field of science, namely linguistics. In

general, linguistics is defined as the science of language; or a field of science that makes language the object of study. Martinet (in Chaer, 2014, p. 1-2) says a scientific study of human language. In various books, the formulation may be slightly different, however. That language is a linguistic study; there is no need to argue anymore. (Chaer, 2014, p. 3) Linguistics is often also called general linguistics (general linguistics). That is, linguistics is not only studying a language. Like Javanese or Arabic, it examines the ins and outs of language in general, the language that is a tool of human social interaction, which in French terms is called language.

In linguistics, one of the branches of study is discourse. Discourse itself means a language unit in the form of utterances and sentences; this opinion is commensurate with Chair (2014, p. 267), who said; As a complete unit of language, discourse means that there are complete concepts, ideas, thoughts, or ideas that can be understood by the reader (in written discourse) or listeners (in spoken discourse), without any doubt. As the highest or largest grammatical unit, the discourse is formed from sentences or sentences that meet grammatical requirements and other discursive requirements. With discourse, we can communicate, greet, criticize, approve, and comment on someone's ideas. From this communication, language can be conveyed well and can convey messages, ideas, and ideologies to affect each other.

Discourse is not only a medium for daily communication, but discourse is often used as an instrument of power to influence, discriminate, and dominate certain people or groups of people who are considered inappropriate by language actors. For example: between teachers and students within the scope of the school; lecturers with their students within the scope of the campus; or between public officials and the public. Examples between teachers and students where domination and even oppression are found within the scope of the school, lecturers, and students within the campus or between public officials and the community. These examples are often found in domination and even oppression in language, which sometimes the victims do not even know, not aware that they are victims of symbolic violence. By playing the language unit below it, sentences, phrases, words, and sounds are played in a row. According to post-structuralist philosophers, discourse is a system of knowledge that provides information about social technology and governing technology, a form of power in modern society. Haryatmoko, (2019, p. 3).

Along with the rapid development of the times, means of communication as social praxis in people's lives continue to experience a lot of progress, ranging from individuals to individuals, individuals to groups, groups to groups. There have been many mass media such as television, radio, newspapers, magazines, Etc., even the internet, which has become an arena for language struggles and has become a new social space for human life in the modern era. In the era of globalization, access to mass media is more accessible and broader. At this time, mass media is used by the general public to seek information, and mass media actors also use it to deliver messages, information, and even as a dominating tool.

In this context, mass media becomes a tool for political interests that can dominate social strata and layers. With this, the mass media becomes an arena for competing interests from various discourse strategies that result in lingual domination. According to cf. Kuper and Kuper; Thornborrow (in Laba, 2016, p. 2), mass media is seen as a manipulative, representative, and domineering instrument that can threaten cultural values, religious norms, and democracy. Mass media is essential in providing information to the public as well as being able to lead their views on an issue. In this case, the mass media plays a significant role in society as a determining factor in politics, culture, and even religion.

From the explanation above, the mass media is not a neutral means, but a means for the dominant group who will appear in the news in text or oral which cannot be separated from the language aspect. Thus, the mass media is a means to help the dominant group spread its ideas and control the groups below it through the choice of words, phrases, clauses, or sentence structures to strengthen their ideology. Mass media as an arena for the struggle of the results of the discourse to control and dominate the general public, the mass media can be used as a dominating instrument for the community.

In connection with the above background, further studies are needed to uncover the implementation of the dominance strategy through Critical Discourse Analysis to reveal the process of text products in the discourse "The reason for digital payments through the PeduliLindung application" in the Tempo newspaper mass media through the binoculars of N. Fairclough's Critical Discourse Analysis model and Pierre Bourdieu's constructive structural theory.

New research is worth doing if it touches at least one of these two traits: urgent and interesting Siregar et al, (2021, p. 51). The purpose of this study is to dismantle the concept of symbolic power in the discourse of using the PeduliLindung application as a digital payment instrument, to explain the language process as an instrument of power in the discourse of using the PeduliLindung application as a digital payment instrument, and to explain the influence of language dominance on a person. The urgency of this research is expected to add insight and knowledge in the field of linguistics. It is expected to be a means of development and knowledge that can theoretically be learned in lectures and for the community to add a practical repertoire in understanding domination practices through the language behind government discourse or policy.

## **2. Literature Reviews**

The works of Samosir, D. K. (2016), the title "Hegemony of the Use of English in the Slogan of Higher Education (Fairclough's Critical Discourse Analysis on the Slogan of Two Private Universities in the City of Bandung)." uses Fairclough's Critical Discourse Analysis theory and a qualitative research method for Fairclough's Critical Discourse Analysis approach. The results showed that the linguistic aspects in the form of diction and word forms in the slogans of two private universities in the city of Bandung are part of a form of positive imagery. The university's slogan is adapted to the university's vision, mission, and goals. This slogan is related to the ideology of capitalism adopted by the two universities, thus showing that the use of English is the influence of globalization and westernization.

According to Humaira, H. W. (2018), The title "Critical Discourse Analysis of Teun A. Van Dijk's Model in Republika Newspaper Reporting. The article uses the theory of critical discourse analysis of the Teun A. Van Dijk model, and the methods used to collect data in this study are twofold, namely documentation and content analysis. The results of this research From Van Dijk's Critical Discourse Analysis, the media implies ideology to influence public opinion by highlighting the goodness of one party.

A study by Souvenirs, R. C., & Darmayanti, N. (2019), "Fairclough's Critical Discourse Analysis on Celebrity Coverage in Online Media" used the 3-dimensional model theory of AWK Fairclough with descriptive research methods and presented it qualitatively. The results of this study indicate differences in the content of celebrity news coverage in online media; detik.com, liputan6.com, tempo.co, and tribunnews.com. Each media presents the same news topic with different framing according to the motivation and idealism of the media.

The works of Maulana, A. Z. (2019). The title "Language Sensitivity as Ideological Discourse in Efforts to Maintain Power by the New Order and Efforts to Overthrow Power by Wiji Thukul (Critical Discourse Analysis Norman Fairclough)" uses the three-dimensional concept of AWK Norman Fairclough, which consists of text, socio-cultural practice, and discourse practice with qualitative research methods with a naturalist paradigm. From the studies' results, this study concludes that the New Order and Wiji Thukul both carried out defense and resistance to the discourses created and disseminated by the two parties in different forms.

## **3. Research Methodology**

In this study, the author uses a qualitative research method with a Critical Discourse Analysis approach to N. Fairclough's model. Creswell (in Samosir et al., 2016, p. 127) defines qualitative research methods as an approach to explore and understand a central phenomenon. Qualitative research aims to define research utilizing in-depth data collection by showing the importance of the depth of the data being studied.

Critical Discourse Analysis is a method for analyzing language related to its social context, which means that language is used for specific purposes and practices, one of which is the practice of power. According to Fairclough, critical discourse analysis sees language use as a form of social practice.

In using the Critical Discourse Analysis method, it is expected to dissect the phenomenon under study. AWK is an analysis of the dialectical relationship between semiosis and elements of social praxis. The meaning is determined by the language structure of the whole text, its grammar, its combination of clauses, and its semantics. In this study, the three dimensions of AWK N. Fairclough are used, namely text, discursive practice, and socio-cultural praxis.

According to Fairclough (in Haryatmoko, 2019, p. 23), Critical Discourse Analysis must pay attention to its three dimensions: text, discursive practice, and social praxis. First, the text refers to speech, writing, graphics, or all forms of linguistic text (word treasures, grammar, syntax, metaphorical structures, rhetoric).

Second, discursive practice, namely all forms of production and consumption of texts, in this dimension, there is a process of connecting the production and consumption of texts, or there is already an interpretation. The focus is on how the text takes the existing discourses and genres by paying attention to how power relations are played.

Third, social praxis is usually embedded in broad social-cultural goals, networks, and praxis. In this dimension, intertextual understanding has entered social events in which texts are shaped by and shape social praxis.

After passing through the three dimensions of AWK, N. Fairclough Haryatmoko, (2019, p. 19) also offered a 4-step AWK method, including; first, focusing on a "social irregularity" in its semiotic aspect; second, identifying the barriers to dealing with the

"irregularity; third, consider whether the social order 'needs the social irregularities; and fourth, identify possible ways to overcome barriers to social injustice. These four steps become a reference in using the N. Fairclough AWK method.

The object of the research developed; the researcher took an object that was published in the online media portal owned by Tempo.com with the title "The Reason Luhut Wants to Care for Protect to be a Digital Payment Tool.

#### **4. Results and Discussions**

##### **4.1 Social Irregularity in its Semiotic Aspect**

Social irregularities in Luhut's discourse that Luhut wants PeduliLindung to be a digital payment instrument are manipulating the delivery of his discourse at the opening ceremony of the peak of Karya Kreatif Indonesia 2021 at Zoom Bank Indonesia on September 23, 2021. His discourse attracted journalists to report on Luhut Binsar Pandjaitan's desire to make PeduliLindung a digital payment instrument, one of the media that reported the discourse was Tempo. In a Tempo article entitled "The Reason Luhut Wants to Care for Protect to be a Digital Payment Tool," the researcher found that Luhut's discourse was considered manipulation.

In paragraph 2 of Tempo's article entitled "The Reason Luhut Wants to Care for Protect as a Digital Payment Tool," there is the sentence "Karya Kreatif Indonesia is proven to be able to build premium products with a digital payment system through QRIS. So now it is wide. Later, maybe we can try to enter it into PeduliLindung digital; any platform can be entered".

The use of the sentence "proven to be able to build premium products with a payment system through QRIS," in this sentence there is an ambiguity in which the word "build" used by Luhut Binsar Pandjaitan does not explain precisely what the real meaning of the word "build" itself in the discourse of his conversation is. The word "build" comes from the word 'bangun' which means to rise in the KBBI; the word can be interpreted from "nothing to exist" or "from small to big." When viewed from the semiotic aspect, the word build in the discourse means that a premium product was built or experienced success because a QRIS payment system accompanies it. So from the whole sentence, it gives the impression that a particular product or business can be successful and progress rapidly due to the QRIS payment system. The fact is that in the process of building a product or business is influenced by various other supporting factors, including quality product raw materials, classy designs, executive product photos, and capital, whether financial or other capital, such as the ability of a person to determine his target market or the ability to choose a land that will be used as a place to produce its products.

When viewed from these variables, the sentence "proven to be able to build" is automatically negated because it is unfounded if a business or a product can build in a sense (from nothing to being or from small to big and famous) only because a digital payment instrument accompanies it.

The manipulation sentences uttered by Luhut Binsar Pandjaitan are often found in people's social life because the use of spoken diction can hide the actual information and show a falsehood that often makes the interlocutor fascinated by the words conveyed by language actors who have symbolic capital in the form of positions or abilities in rhetoric.

The following sentence: "so now it has widened" This sentence also has a vague impression because it contains more than one different interpretation. The sentence "so now it has expanded" can mean; widening the payment system, which in the modern era as it is today, there are many conveniences offered in social life, or it can also have a broader meaning in terms of; PeduliLindung application, which is starting to become a digital payment transaction tool.

If viewed as a whole, the phrase "so now it has expanded" is more logical if interpreted as the PeduliLindung application's expansion into a digital payment tool. Because reinforced by the following sentence "Later maybe we can try any platform that can enter."

The sentence becomes interesting to study because there are contradictions where the previous sentence talks about the ability of QRIS to build premium products, and the following sentence talks about Luhut Binsar Pandjaitan's desire to make the PeduliLindung application a digital payment tool so that in Luhut Binsar Pandjaitan's speech there is a paralogism sentence, namely reasoning that wrong from the previous sentence. The purpose of paralogism is an error that is intentionally used or inserted to give the impression of a fact believed.

Then, Luhut Binsar Pandjaitan also said, "We show the world that Indonesia has changed, not 10 or 7 years ago. Indonesia is a strong new Indonesia that looks to a better tomorrow." (paragraph 4). There are repetitions of the word "Indonesia" as much as three times and the word "yang" as much as 2x, which aims to confirm an idea conveyed, the speaker deliberately does the repetition in the context of this problem is Luhut Binsar Pandjaitan, who is trying to invite or convince the public to use digital payment instrument to advance the Indonesian nation. In addition, Luhut Binsar Pandjaitan also uses the metaphor of "looking at

a better tomorrow." The metaphor often functions as rhetoric to persuade/convince the listener or interlocutor (Haryatmoko, 2019, p. 37). In addition, metaphor is of central importance in the structure of the language used to convince people. In KBBI, the word "gaze" means to see or pay attention. Semiotics illustrates that Indonesia's future is better.

In the context of the sentence, it gives the impression of a good goal of Luhut Binsar Pandjaitan's plan, which is to make the PeduliLindungi application a digital payment tool to advance the future of the Indonesian people for the better, which is digitized in payments, the sentence supports this interpretation "Indonesia is changing, not 10 or 7 years ago. then". The word "change" itself means 'different,' the word can be interpreted as "different from before," meaning semiotics. It can be interpreted as a change in the future for the Indonesian people towards a better direction accompanied by digitalization in all aspects of social life.

The rhetoric used by Luhut Binsar Pandjaitan in the discourse does have a magical impression because anyone who hears these words will only be able to give one "yes" or "right" answer. However, if you go back to the initial ideas regarding the ability to build premium products with the QRIS digital system, it has been neglected because it does not consider the internal and external aspects in building MSMEs. Especially during a pandemic like now which, of course, requires much ability to develop a product or business and not only based on digital payment systems.

In the following sentence, Luhut reminded us about the marketing of local products, "do not sell goods that are not of good quality. It is a backfire for all of us" (paragraph 6). The word "backfire" itself in English means counterattack, semiotics means describing a warning for MSME actors always to maintain the quality of their products so as not to cause a problem in the future because the quality of the goods offered does not have good competitiveness in the market. The sentence identifies a concern about the quality of an item spoken by Luhut Binsar Pandjaitan. The warning sentence itself strengthens the opinion in this study which says that there was manipulation of information carried out by a high official, Luhut Binsar Pandjaitan, as Coordinating Minister for Maritime Affairs and Investments.

In this whole text, there is an ideological insertion in the form of Luhut's desire to want the PeduliLindungi application as a digital payment tool. Its delivery gives the impression of being final to expand the function of the PeduliLindungi application. However, the fact is in Bank Indonesia Regulation number 20/6/PBI/2018 concerning Electronic Money Article 2 letters (a), (b), and (c) which reads that it does not pose a systemic risk; operations are conducted based on sound financial condition; strengthening consumer protection. If you refer to the regulation, there are primary problems, namely: the PeduliLindungi application's data security problem has not been entirely resolved, this is worrying for users if this plan is realized, not only that, Indonesia's financial condition is currently not good, the article is in the current condition. Many people have lost their jobs, their incomes have decreased, even MSME actors cannot develop their businesses. From the text analysis, which is correlated with the facts, there is manipulation as if what is said and planned is universally true.

Social irregularities in text analysis are manipulation; Bourdieu calls it symbolic violence, namely imposing meaning legally by hiding its power relationship. Symbolic violence runs through language, symbols, and representations. This text gives the impression of justification that the PeduliLindungi application can be a digital payment tool. Luhut uses his position as Coordinating Minister for Maritime Affairs and Investment to capitalize on his symbolic power from this discourse. In society, there are always those who control and are controlled. This domination relationship depends on the situation, capital, and strategy of the actors. According to Bourdieu, symbolic power often requires symbols of power such as positions, luxury cars, prestigious offices, titles, high status, famous family names (Haryatmoko, 2016, p. 45).

In the Zoom meeting of Bank Indonesia on September 23, 2021, Mr. Luhut uses his instrument of power in the form of language, Luhut uses manipulative grammar to give rise to the impression of acceptance without realizing it is a critical attitude from the public. Language as an instrument of power is structured and structured, meaning that ideological expressions will be conveyed through a grammatical structure, a good style of language so that the power struggle is accepted by the communicant so that when ideology enters and influences the communicant, it will structure lifestyle, mindset, and even social order.

His argument acts as hegemony. Because, when Luhut delivered his discourse, he acted as a high official, namely as a Coordinating Minister for Maritime Affairs and Investments, when the truth of the ruler was considered a universal truth, or the perspective of the ruler/dominant who expressed himself and acted as a universal perspective. In this discourse, Luhut Binsar Pandjaitan gives hegemony as if the development of MSMEs and the progress of the Indonesian nation is due to the digitization factor, namely digital payments. Hegemony is the primary source of language dominance, is the ruler of discourse. So that the discourse seems to be safe, the PeduliLindungi application can become a digital payment instrument and become a factor for the nation's progress. The power of the idea determines this kind of relationship. In this context, the mass media is a tool to channel their ideology.

#### **4.2 Identification of Barriers to Social Disorganization**

Economic problems and the readiness of the Indonesian people for digitalization are still minimal. Many people, whose incomes have decreased due to the decline in community activities, have resulted in many business actors from the lower middle to the upper-middle class who have gone out of business due to the COVID-19 condition. So that in reality, the problems of MSMEs are the lack of raw materials and lack of capital to develop their businesses, even credit channeled by national banking and financing institutions targeting large companies. So, there are more significant issues to sort out first.

In addition, the Indonesian people are not ready for digitalization, starting from the stuttering of technology for some people, especially people who are considered old, in addition to the technology infrastructure that is not evenly distributed in the regions of Indonesia, as well as the impact of the declining economy, which also affects people to find it challenging to have a smartphone that can afford. Many cases, such as MSMEs, have not been able to provide digital features due to lack of funds and cannot run well in the digitization process due to internet network barriers.

The discourse is also contrary to electronic finance regulations implemented when financial conditions are healthy. It is feared that if this is realized without looking at other variables, it will cause social inequality where the lower class cannot follow the digitization policy, especially in the discourse of Mr. Luhut, seemed to put a barometer on the progress and development of MSMEs and the Indonesian nation with digitalization.

#### **4.3 Does Social Order Need Social Disorganization?**

In today's conditions, we are advised to stay at home, automatically the shopping system will be digitized. However, using the PeduliLindung application as a digital payment tool was deemed inappropriate because of the problems and facts already mentioned in the social irregularities section. So, if this is realized, there will be a violation of the rules and a danger to its users. In addition, there are more critical problems in the community structure, of course, economic problems. So, more emphasis should be placed on these problems. In reality, the social order does not need these irregularities.

#### **4.4 Possible Solution Providers**

From the above discourse, by correlating it with actual reality, three proposals might be a way to solve the problem: first, before planning digital payments through the PeduliLindung application, consider the problems that are more important in society, ranging from MSME actors to the general public. Second, reviewing electronic financial regulations before planning digital payments through the PeduliLindung application so that it meets the requirements from the aspect of eligibility. Third, the government solves the main problem first before planning this digitization. Because it can be feared that if the previous problem has not been completed with the realization of this plan, it will add new problems in the future.

Because if this happens in language dominance, it will impact social change, whether like it or not, whether you like it or not, digital payments will be made mandatory. The community, especially MSME players, must provide features and devices that are qualified to carry out these digital payments. Meanwhile, in the current condition, the community, especially MSME players, is experiencing an economic crisis for capital to develop their business and capital to buy quality raw materials.

### **5. Conclusions**

Language is not only a means of communication but also in language. There is an ideology and power from the discourse of using the PeduliLindung application as a digital payment instrument using symbolic power and language as an instrument of its power. Luhut Binsar Pandjaitan uses language styles such as paralogistic sentences, repetition figureheads, and metaphors to convince and persuade the interlocutor in his language dominance strategy. The social irregularity in the text is the manipulation of information; his argument is in the form of hegemony which gives the impression that the ability to build premium products and the progress of the Indonesian nation is due to digital payments. From text analysis, Luhut Binsar Pandjaitan inserts ideology during the opening ceremony of the peak of Indonesian Creative Works on September 23, 2021. Luhut Binsar Pandjaitan uses his position as Coordinating Minister for Maritime Affairs and Investments to give his symbolic power.

In reality, according to Bank Indonesia regulations concerning the electronic money, article 2, aspects to realize digital payments must not cause systemic risk, operations are carried out based on good financial conditions, and strengthen consumer protection. Meanwhile, PeduliLindung's data security issues have not been completely fixed, and the current economic situation is experiencing a crisis due to the COVID-19 outbreak that hit Indonesia. So that many people have lost their jobs, reduced income due to declining community activities, and many MSME actors have gone out of business. In addition to the above problems, the Indonesian people are not ready for digitization, such as the uneven distribution of technology infrastructure and internet networks.

Under these conditions, it is not appropriate for the PeduliLindung application to become a digital payment tool because of the fundamental problems and facts that people do not need digitalization to achieve, so it is feared that it will create social inequality

in society. There are three proposals from researchers to solve these problems, namely: before planning digital payments through the PeduliLindungi application, considering more critical issues in society, ranging from MSME actors to the general public, reviewing electronic financial regulations before planning digital payments through the PeduliLindungi application so that from the aspect of feasibility, it meets the requirements and the government solves the main problem first before planning this digitization.

The dominance of language built by Luhut Binsar Pandjaitan will impact social change; whether like it or not, digital payments will be made mandatory. The community, especially MSME actors, must provide features and devices that are qualified to carry out these digital payments. Meanwhile, in the current condition, the community, especially MSME actors, are experiencing an economic crisis for capital to develop their business and capital to buy quality raw materials. It is feared that social inequality will occur and create new problems.

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