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Daftar Isi

The Ideology of Emanuel Macron's statement in BBC on 10th November 2020: A Study of Critical Discourse Analysis

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Abstract: This research is made to find out the ideology of the discourse and whether the phenomena occur. In this analysis, the researcher uses a critical discourse analysis approach to get the desired answer. Critical discourse analysis is the presence of the context that is associated with the linguistic factor was not quite satisfactory for the process of discourse analysis. The influence of the critical paradigm presents breakthrough called Critical Discourse Analysis. In the analysis technique in this discourse, the researcher conducts research using the approach of Theo Van Luwen's theory.

Keywords: ideology, critical discourse analysis.

Background of Problem

Every human is born in different religion, in Indonesia we have five religion wich has been proved by government. But in this world not only five religions are available, many religions are existing in this world. Some people can decide which religion they want to choose, but some people are born and grow up in the religion that their family beliefs since a long time ago. Conflict among each religion always happened in every individu or community. And we have to be critical for being smart to face the issues which always provocated people to have a conflict with others religions. Soekanto (1990:75) states that in humans there is basically a desire that is the desire to become one with other humans and the desire to become one with the surrounding environment. But in reality, sometimes humans view others different. Like someone think that they are better from the others. Same as in religion, the conflict comes in religion because some community always humiliate another religion and think that they are better but another religion is bad.

Especially to Islam, almost every non muslim think islam is the worst

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religion because they thought islam is radicall and also think that islam are terrorist. So according these issues some conflicts are build some community or individu to hate the muslims. Nowadays, the conflict is showed in every media that Arabian's countries are boycott the product from France, this confict are started when someone from France's citizen made a caricature of prophet Mohammad Saw that reputed as insulted to Islam. So, this research will be analyzed by a study of Critical Discourse Analysis to know what is the ideology of this discourse

According to Foucault (1972:48-49) discourse is a series of utterances that are useful for an orderly and systematic coumunication that contains ideas, concepts, or effects that are formed in a particular context. Every communication at is the part of the discourse because communication involves the messenger, in the recipient of the message, and the message or the unity of meaning that is to be conveyed. The use of language in discourse is not neutral at all because it conveys the conveyors ideology. This is in line with the statement from Darma (2009:129) that each discourse has an ideology which ultimately discourse will act as distributor of that ideology and then that ideology will influence variouse forms of social representation in society.

Among the news that realised, the researcher will analysis this discourse because the speech of Emanuel Macron's hurts the feelings of every muslim which gave effect that muslims country, According the statement of Emmanuel Macron, the anger from Arabic countries made the conflict are started. especially

Arabian's country will be boycott every product from France. So, the researcher will be analyze the discourse of this conflict with the field of critical discourse analysis.

Identification of Problem

From the description of the background above, it has been explained that this study will be analyze the ideology from the discourse that represented by the speech of Emanuel Macrons as a President of France. Therefore, the researcher formulates the problem into several problem formulations as follows:

1. What is the phenomenon that made this conflict happened?
2. What is the ideology of this discourse?

Research Objectives

With the formulation of the problem above, the purpose of this study is to answer particular problems which are formulated as follows:

1. To identify the phenomenon of the conflict can happen.
2. To find out the ideology of this discourse.

Research Significances

The theorically and the partically of this research are aims to be usefull for the reader and the researcher. Theorically, the researcher hopes that this research will be usefull for the development of science in the field of linguistics, especially about CDA (Critical Discourse Analysis).

Partically, the researcher hopes that this research can explain why the ideology can be transmitted to the media.

Conceptual Framework

This research use Teun Van Dijk approach to analysis the phenomenon and ideology of the conflict that happens between France and muslims country. The main dimension of Van Dijk's approach are the text, social cognition, and social context.

Literature Review

This chapter will be presentented about the literature of this study, that the chapter will give more explanation about the theory which the researcher will use the theory of this study to analyze the statement of Macrons.

Previous Research

No	Researcher	Title	Year	Discussion
1.	Ying Qiu	Critial Discourse Analysis of female consciousness in the novel Orlando from transitivity perspective	2016	This researcher use fairclough CDA approach wich aims to illustrate the selected text.
2.	Andi Muttya Keteng Pangerang	Analisis wacana kritis nilai-nilai rasisme	2012	This research focused on how racism issue was presented.
3.	Mandana Eftekhar Paziraie	A discourse analysis of the novel.	2012	This research applied an electic approach to discourse analyze at the micro and macro levels.

A. Ideology

The first assumption is that, whatever elle ideologies are, they are primarily some kind of 'ideas', that is, belief systems. This implies, among other things, that ideologies, as such, do not contain the ideological practices or societal structures (e.g. churches or political parties) that are based on them. It also implies that a theory of ideology needs a cognitiye component that is able to properly account for the notions of `belief and `belief system,' for instance as these are dealt with in contemporary cognitive science. Secondly, just as there are no private languages, there are no private, personal ideologies. Hence these belief systems are socially shared by the members of a collectivity of social actors. However, not any collectivity develops or needs an ideology, and it will be argued that this is only the case for some kinds of group-- typically so in relation to other groups—and not for instance for communities, such as cultural, national or linguistic communities. In other words, ideologies consist of social representations that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction. Different types of ideologies are defined by the kind of groups that 'have' an ideology, such as social movements, political parties, professions, or churches, among others. Thirdly, ideologies are not any kind of socially shared beliefs, such as sociocultural knowledge or social attitudes, but more fundamental or axiomatic. They control and organize other socially shared beliefs. Thus, a racist ideology may control attitudes about immigration, a feminist ideology may control attitudes about abortion or glass ceilings on the job or knowledge about gender inequality in society, and a social ideology may fayour a more important role of the State in public affairs. Hence, ideologies are foundational social beliefs of a rather general and abstract nature. One of their cognitive functions is to provide (ideological) coherence to the beliefs of a group and thus facilitate their acquisition and use in everyday situations. Among other things, ideologies also specify what general cultural values (freedom, equality, justice, etc.) are relevant for the group. Fourthly, as the sociocognitive foundation of social groups, ideologies are gradually acquired and (sometimes) changed through life or a life period, and hence need to be relatively stable. One does not become a pacifist, feminist, racist or socialist overnight, nor does one change one's basic ideological outlook in a few days. Many experiences and discourses are usually necessary to acquire or change ideologies.

Also the reverse is true: if ideologies can be gradually developed by (members of) a group, they also gradually disintegrate, e.g. when members no longer believe in a cause and 'leaye' the group, when group grievances have been attended to, or under a host of other social and political conditions, as, e.g. was the case for the pacifist and anti-nuclear moyements of the 1970s.

B. Critical Discourse Analysis

The presence of the context that is associated with the linguistic factor was not quite satisfactory for the process of discourse analysis. The influence of the

critical paradigm presents breakthrough called Critical Discourse Analysis. The experts of Discourse Analysis extended discourse with the term more broadly. A group of teachers from the University of East Anglia, i.e. Fowler, Hodge and Kress, Trew, conducts critical linguistic approaches. They interpret the discourse as a social practice which has a specific purpose. Discourse is not immediately present, but it comes with a specific purpose that wishes to deliver the audience. The text is never viewed as something of a non-neutral value. Critical Discourse Analysis sees language as an action. The main duty of Critical Discourse Analysis is to elaborate relationship of power, dominance, and inequality produced in discourse. A critical discourse analysis of language seems as a critical factor as the embodiment of particular power. A text produced particular ideology. The development of critical discourse analysis creates various theories and approach which also used in the research field. Fowler, Hodge and Kress, Trew (1979) applied the theory of functional grammar to perform critical discourse analysis. The theory stated that the language has three main functions, namely; communicating all process of occasion in the world (The Ideational Function); expressing the attitude of the speaker toward the proposition that is already compiled and express the relationships between speakers and listeners (interpersonal function); and serving the expression coherensive and adequately via text (textual function). Fowler, Hodge and Kress Trew (Fairclough, N: 1995, h. 10), applying, the

analysis of the 3 functions of language to dissecting the ideology in discourse.

Van den Week (Van Leeuwen: 2008, h. 28-29) in his book entitled Discourse and Practice used the exclusion and inclusion approach to analyzing how the actor in discourse is been displayed, whether the actor is shown as a whole, only partially or even eliminated. Exclusion or removal expenses is an actor of a discourse. The process of exclusion is realized through three strategies, namely passives (removal of the actor in the discourse of the most commonly performed using a passive phrase to describe an event), nominalization (the process of change the verb into a noun) and replacement of subordinate clauses. The opposite of exclusion, inclusion is concerned with how the actors inserted or presented in discourse. Inclusion process is realized through differentiation strategies, i.e. six-diverifications (presenting the actors or other events as a comparison), objective-abstraction, nomination, nomination-categorization, identification, determination of-undetermination and assimilation-individualization. This type of approach allows to review more in detail about the position of the actors in the discourse, but to see how the formation of discourse as a whole is still not detailed because van Leeuwen is only conducting his analysis on the text. In line with the van Leeuweun, Mills on his paper entitled Critical Discourse Analysis, it is conducted by focusing on how the actors displayed in the discourse. What separates the two is the focus of the studies they do, i.e. Mills is famous for his feminism discourse studies. He wanted to examine how media bias in

showing women are so marginal on it. Critical Discourse Analysis model of Mills attempted to link the social actor's position and the position was an event to reveal the presence of marginalization. The position of the subject and object in that event are examined in depth by him to see which actors have a higher position and the power to determine the discourse that will be thrown at the public. The actor who plays the role of the subject is assumed as an actor who has a chance to define and perform Imaging against him. On the other hand, the actor who became the object of a party is defined and described his presence by others. An analysis of the position of the subject-object contains a certain ideology charge of Mills. The excess of critical discourse approach was to take into account the position of the reader in the text. The news is not solely as a result of production from senior news and readers may not necessarily be placed as a target. Mills considers negotiating as a result of news between the news and the preacher to his readers.

METHODOLOGY

Research Design

In this research, the researcher used descriptive qualitative method as the research design that looks like describes observations directly by seeing phenomena and reality. Bogdan and Biklen (1982) state the qualitative research is descriptive in which the data is collected in the form of words and picture rather than numbers. Data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of study.

In this research, the researcher will find the data from the bbc.com media. So after search the data researcher will be observed the credibility of sample data to be analyze. And descriptive qualitative will be use as a method design to analyze the data.

Sample of Data

The researcher using purposive sampling data to find this sample data. The sample of data are taken from France's perspective as follow:

France has urged Middle Eastern countries to end calls for a boycott of its goods in protest at President Emmanuel Macron's defence of the right to show cartoons of the Prophet Muhammad.

The French foreign ministry said the "baseless" calls for a boycott were being "pushed by a radical minority".

French products have been removed from some shops in Kuwait, Jordan and Qatar.

Meanwhile, protests have been seen in Libya, Syria and the Gaza Strip.

The backlash stems from comments made by Mr Macron after the gruesome murder of a French teacher who showed cartoons of the Prophet Muhammad in class.

The president said the teacher, Samuel Paty, "was killed because Islamists want our future", but France would "not give up our cartoons".

Depictions of the Prophet Muhammad are widely regarded as taboo in Islam, and are offensive to Muslims.

But state secularism - or laïcité - is central to France's national identity. Curbing freedom of expression to protect the feelings of one particular community, the state says, undermines unity.

On Sunday, Mr Macron doubled down on his defence of French values in a tweet that read: "We will not give in, ever." We will not give in, ever. We respect all differences in a spirit of peace. We do not accept hate speech and defend reasonable debate. We will always be on the side of human dignity and universal values.

— Emmanuel Macron (@EmmanuelMacron) October 25, 2020

Political leaders in Turkey and Pakistan have rounded on Mr Macron, accusing him of not respecting "freedom of belief" and marginalising the millions of Muslims in France.

On Sunday, Turkish President Recep Tayyip Erdogan suggested, for a second time, that Mr Macron should seek "mental checks" for his views on Islam.

How widespread is the boycott on French products?

Some supermarket shelves had been stripped of French products in Jordan, Qatar and Kuwait by Sunday. French-made hair and beauty items, for example, were not on display.

In Kuwait, a major retail union has ordered a boycott of French goods.

The non-governmental Union of Consumer Co-operative Societies said it had issued the directive in response to "repeated insults" against the Prophet Muhammad.

In a statement, the French foreign ministry acknowledged the moves, writing: "These calls for boycott are baseless and should stop immediately, as well as all attacks against our country, which are being pushed by a radical minority."

Online, calls for similar boycotts in other Arab countries, such as Saudi Arabia, have been circulating.

A hashtag calling for the boycott of French supermarket chain Carrefour was the second-most trending topic in Saudi Arabia, the Arab world's largest economy.

Meanwhile, small anti-French protests were held in Libya, Gaza and northern Syria, where Turkish-backed militias exert control.

Why is France embroiled in this row?

Mr Macron's robust defence of French secularism and criticism of radical Islam in the wake of Mr Paty's killing has angered some in the Muslim world.

Turkey's Mr Erdogan asked in a speech: "What's the problem of the individual called Macron with Islam and with the Muslims?"

Meanwhile **Pakistani leader Imran Khan accused the French leader of "attacking Islam**, clearly without having any understanding of it".

"President Macron has attacked and hurt the sentiments of millions of Muslims in Europe & across the world," he tweeted.

- **French Muslims fear state aims to control their faith**

Earlier this month, before the teacher's killing, Mr Macron had already announced plans for tougher laws to tackle what he called "Islamist separatism" in France.

He said a minority of France's estimated six million Muslims were in danger of forming a "counter-society", describing Islam as a religion "in crisis".

Cartoons caricaturing the prophet of Islam have a dark and intensely political legacy in France.

In 2015, 12 people were killed in an attack on the offices of French satirical magazine Charlie Hebdo, which had published the cartoons.

Some in Western Europe's largest Muslim community have accused Mr Macron of trying to repress their religion and say his campaign risks legitimising Islamophobia.

Source :
https://www.bbc.com/news/world-europe-54683738

Source of Data

Arikunto (2010:129) stated that the source of the data is the subject from which the data are obtained. In this research, the researcher found the data from the official website from https://www.bbc.com/news/world-europe-54683738 which has been accessed on 10 November 2020 , at 14.13 WIB.

Technique of Colleting Data

In this research, researchers will use data collection techniques by unstructured observation. Where researchers can make free observations, therefore researchers take data through official website of bbc news to analyze the research .

The steps taken by researcher in collecting data are through observing the news and find the data, after that the researcher wil collect the data, and recapitulate the data in a folder file to find the data easily which the researcher found.

Technique of Analyzing Data

In this research, the researcher will be use descriptive qualitative method. The study of critical discourse analysis (CDA) will be use to analyze the data. So, those are the technique which the researcher will use for answering the research questions.

Analysis Data

No	Data	Analysis
Data 1	The French foreign ministry said the "baseless" calls for a boycott were being "pushed by a radical minority".	In this line, French shows that there is nominalization between his statements. Because the media does not mention the subject to which country this is aimed at. The possibility of this statement, the media wants to expand

		the problem which affects and provokes Muslim majority countries to boycott the product of this freanch.
Data 2	The backlash stems from comments made by Mr Macron after the gruesome murder of a French teacher who showed cartoons of the Prophet Muhammad in class.	In this sentence, the media in the State of France exaggerate the problem by quoting that a teacher in France had been killed by Muslims on the grounds that he presented the figure of the prophet Muhammad in a cartoon. This shows that the media is objectivation-abstraction.
Data 3	Political leaders in Turkey and Pakistan have rounded on Mr Macron, accusing him of not respecting "freedom of belief" and marginalising the millions of Muslims in France.	In this sentence, there is a Nomiasi-Categorization section because the media here states that Muslims marginalize freedom of belief in non-Muslims. So from this it can be seen that the media emphasizes that all Muslims force non-Muslims to prevent non-Muslims from expressing art in terms of drawing cartoons of the prophet Muhammad. So it is as if the media say that Muslims are intolerant of non-Muslims.
Data 4	In Kuwait, a major retail union has ordered a boycott of French goods. The non-governmental Union of Consumer Co-operative Societies said it had issued the directive in response to "repeated insults" against the Prophet Muhammad.	In this sentence, the media say that Kuwait, a major retail union has orders a boycott of French good. So in this sentence there are determinations because it states that Kuwait has succeeded in boycotting French products and in this statement it can be seen that this states that the media in the French State have explained Kuwait.

Conclusion

The phenomenon that exists in this discourse shows that conflicts between religions are still occurring today and then this is exacerbated when the conflict gets bigger due to media reports that provoke and exaggerate one another. Then the ideology of this media can be seen that this media has an anarchist ideology so that in some of these statements there was

marginalization and rebellion against French by boycott its product.

Suggestion

The researcher have analyzed the study about critical discourse analysis on the speech of Emanuel Macrons. After the researcher analyzed this discourse the researcher hopes the public could be more critics about the discourse. In this discourse, the researcher have analyzed the ideology of media in this discourse. So researcher hopes this research will be usefull to give a knowledge about the critical discourse analysis to make the public more critics when they get information from the media.

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