

Reconstruction of Economic Ideology in the Minister of Finance's Speech in Digital Media: A Critical Discourse Analysis Study

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Abstract

This study investigates the reconstruction of economic ideology in the Minister of Finance's speech disseminated through digital media using Norman Fairclough's Critical Discourse Analysis framework. Employing a descriptive qualitative method, this research analyzes a transcript of the Minister of Finance's speech published on the Kompas TV YouTube channel. The analysis integrates Fairclough's three dimensions: text, discourse practice, and social practice to examine how economic meaning and power relations are constructed linguistically and socially. The findings reveal that economic ideology is reconstructed through the strategic use of crisis metaphors, authoritative modality, intertextual references, and evaluative lexical choices. These linguistic features position the state as a rational and technocratic authority capable of controlling national economic conditions. At the level of discourse practice, digital media plays a crucial role in amplifying and disseminating economic discourse to a wider public audience, shaping interpretation and reception. At the level of social practice, the discourse reproduces a technocratic-paternalistic ideology and reinforces economic nationalism to legitimize state intervention. This study contributes to Critical Discourse Analysis by highlighting economic discourse as a key site for ideological production and state power construction in the digital era, particularly within the Indonesian context.

Keywords: *critical discourse analysis, economic ideology, digital media, state power*

Introduction

In the last twenty years, digital communication between politics and economic has undergone a major transformation, particularly in relation to how state officials talk about fiscal and national economic policies that influence public opinion. Digital media allows public officials' speeches to convey policies as well as produce meanings and ideologies that shape public stigma towards the state and the market (Chouliaraki & Fairclough, 2010). This event shows that language is used to build economic power and legitimacy amid global political dynamics.

The Minister of Finance plays a role in stating economic policy through statements delivered in digital media. The Minister of Finance's speeches contain economic rhetoric that not only explains fiscal policy but also serves to convince the public of the rationality of state intervention in the market. Media discourse is a construct that often represents the political and economic interests that underlie power and ideology (Hermawan, 2006). Thus, analyzing the economic discourse in speeches by state officials is important in

understanding how meaning and ideology are constructed and shared through digital media.

Previous studies have used Critical Discourse Analysis to examine how language is used in economic and public communication in Indonesia. Apriliani (2022) used Norman Fairclough's Critical Discourse Analysis paradigm to analyze Sri Sultan Hamengkubuwono X's speech during the COVID-19 pandemic. In the context of crisis communication, the study sought to examine how political authority and legitimacy were established through language. Using Fairclough's three axes of analysis text, discourse practice, and socio-cultural practice the study discovered that the speech made use of authoritative language structures and persuasive rhetorical techniques that strengthened the speaker's political and religious authority. The results showed that language in political speeches serves as a strategic instrument to establish legitimacy and shape public opinion during social crises, in addition to being utilized to transmit information.

Another pertinent study was carried out by Sasmitha (2023), who used Critical Discourse Analysis to examine Mamat Alkatiri's stand-up comedy performance in the "Somasi" program on the Close the Door YouTube channel. The study concentrated on the ways in which comedy speech might serve as a vehicle for societal criticism of governmental policy. The findings demonstrated that the comedian employed satire, narrative structure, and rhetorical language to critique topics such as conflicting political stances, public officials' aversion to criticism, and contentious decision-making procedures in governmental organizations. The study came to the conclusion that digital media entertainment discourse can serve as a forum for discussing ideology, power dynamics, and public criticism of political authorities.

Permana et al. (2024) study uses Fairclough's Critical talk Analysis to analyze talk on the Rocky Gerung Official YouTube channel in order to investigate freedom of speech in virtual settings. According to the study, digital media platforms function as discourse arenas where power dynamics and ideological stances are reflected in language, metaphors, and rhetorical expressions. It emphasizes how various communication channels help spread ideas that influence how the general public views political issues and the right to free speech.

Furthermore, other studies Hadiputri (2023) looking at nationalist speech in digital communication similarly emphasize the ideological role of language. For example, rhetorical language emphasizing loyalty to the state and national duty was used to develop narratives of nationalism and public responsibility in a study examining discourse in public communication about the LPDP program. This study showed that discussions in digital media frequently mirror more general ideological discussions about nationalism, globalization, and the role of the state in influencing public opinion.

Despite these contributions, a significant research gap remains in the study of economic discourse in Indonesia. Previous Critical Discourse Analysis research has largely focused on political speeches, freedom of expression, social criticism, or nationalism in digital communication, while the rhetorical construction of economic ideology by state economic officials has received relatively little scholarly attention. Consequently, limited research has examined how economic rhetoric functions as an ideological strategy to legitimize fiscal policy and strengthen state authority in the digital public sphere. Addressing this gap, the novelty of this research lies in its focus on the reconstruction of economic ideology in the speech of the Minister of Finance delivered through digital media. By combining linguistic analysis with Fairclough's three-dimensional CDA framework, and Systemic Functional Linguistics (Halliday & Matthiessen, 2014). This study provides a deeper understanding of how economic

language operates as a strategic instrument to construct legitimacy, power relations, and public trust in state economic governance within Indonesia's digital communication landscape (Harmoko & Purwaningrum, 2025).

With an emphasis on the language mechanisms and ideological meanings that influence discourse, this method offers a thorough linguistic examination of economic speech to show how lexical choices, crisis metaphors, and rhetorical strategies create economic realities, establish technocratic authority, and justify state intervention in economic governance, the analysis emphasizes the functions of transitivity structures, mood and modality, and theme-rheme organization. In order to better understand the creation, dissemination, and consumption of official economic discourse in the modern digital public realm, the study also makes use of speech data from the Minister of Finance that was posted on YouTube.

Method

This study uses a descriptive qualitative method with a Critical Discourse Analysis approach by Norman Fairclough (Fairclough, 1993; 1995). The descriptive qualitative method was chosen because it focuses on ideology, meaning, and power relations through the use of language in an economic context, with the aim of describing discourse phenomena in depth without manipulating variables (Cresswell & Poth, 2016).

Research data in the form of a speech by the Indonesian Minister of Finance, Purbaya Yudhi Sadewa, at the Great Lecture forum, Transformasi Ekonomi Nasional: Pertumbuhan Inklusif Menuju 8% on Thursday, September, 11 2025. then the data was accessed and transcribed on December 30, 2024 from a YouTube video titled, "*Menteri Keuangan Purbaya Mengungkap Data Ekonomi Nasional dari Era SBY dan Jokowi*," on the Kompas TV Youtube account https://youtu.be/O_2VXVp5t-4?si=aFPIGyMnhNcAGiQL.

In the speech, the researcher took samples of statements related to fiscal policy, national economic conditions, and statements about Indonesia's economic dynamics. The researcher also took samples from several passages containing linguistic elements related to the construction of economic ideology, such as lexical choices, economic metaphors, modality, sentence structure, and rhetorical strategies.

This study uses purposive sampling, a data selection technique based on its suitability to the research objectives (Cresswell & Poth, 2016). The purpose of this technique is for researchers to select parts of the discourse that represent the construction of economic ideology, such as narratives of economic crisis, the legitimacy of state intervention, and the representation of technocratic authority in the management of the national economy explicitly.

Data collection was conducted using observation and documentation methods. To gain a better understanding of the communication context, researchers first watched speech videos posted on the Kompas TV YouTube channel. Then, to facilitate linguistic analysis, the videos were transcribed and listened to repeatedly. Next, the researcher identified and categorized the parts of the speech that contained rhetorical and ideological elements in the economic discussion.

Data analysis was conducted using Norman Fairclough's three-dimensional Critical Discourse Analysis model (Fairclough, 1993; 1995) which includes text analysis, discourse practices, and social practices. At the text analysis stage, this study also utilizes the Systemic Functional Linguistics (SFL) framework developed by Halliday and Matthiessen (2014) identify linguistic structures in speeches. This analysis covers several aspects, namely participants, process, and circumstances in the transitivity system, mood

and modality in the interpersonal system, and theme–rheme structures in the textual system. Through this analysis, it is possible to determine how language choices are used to represent economic conditions, establish the speaker's authority, and shape the relationship between the government and the community. The second stage is discourse practice analysis, which traces how the speech was produced, distributed, and consumed through digital media, particularly YouTube as a public communication space. The third stage is social practice analysis, which links the discourse to a broader social context, including national economic conditions, state power relations, and the ideology behind the legitimacy of economic policy. Through these three stages, this study seeks to reveal how economic discourse in digital media functions as a means of constructing ideology, power, and state legitimacy.

Result

This study presents findings through three analytical dimensions adapted from Fairclough's Critical Discourse Analysis, namely the dimensions of text, discourse practice, and social practice. The first dimension focuses on the linguistic structure of the Minister of Finance's speech to identify how economic meaning and authority are constructed through language.

At the text level, this analysis is based on the Systematic Functional Linguistics (SFL) perspective proposed by Halliday and Matthiessen (2014). Within this framework, linguistic features are explored by observing the roles of participants, processes, and circumstances that represent the meaning of experience, as well as the realization of mood and modality that indicate interpersonal relationships between the speaker and the audience. In addition, the organization of information within clauses is explored through theme-rheme structures to understand how ideas are arranged to guide audience interpretation.

Beyond the linguistic dimension, this analysis also considers discourse practices, which explore how speech is delivered, disseminated, and interpreted through digital media platforms. This dimension highlights the role of the media in shaping how economic discourse reaches and influences the public. The final dimension, social practices, places discourse within a broader socio-political context, particularly the relationship between state authority, economic governance, and ideological representation in contemporary Indonesian society. Through these three levels of analysis, the findings show how economic discourse in digital media functions as a mechanism for building legitimacy, authority, and ideological narratives around national economic policy.

Textual Analysis

Datum 1:

*“Uangnya tumbuhnya negatif ini yang artinya di sistem **uangnya kering** makanya ekonomi hancur”*

*“The money is growing negatively, which means that **the money system is dry**, causing the economy to collapse”*

In this article, functional linguistic systems (SFL) are used to analyze statements describing economic conditions using a variety of terms. The clauses analyzed reveal a transitivity system configuration involving the main participants, namely money and the economy. These participants are described as entities capable of experiencing “negative growth,” “drying up,” and “collapse.” Terms such as “negative growth,” “drought,” and

“collapse” indicate material and relational processes that describe changes leading to a crisis. According to SFL, these material processes represent social experiences through actions and changes within an economic system. This refers to the theory of (Halliday & Matthiessen, 2014).

Furthermore, the phrase “the system is running out of money” can be used to describe situations related to economic structures. Since responsibility for economic conditions is not attributed to specific human actors, such as the government or policymakers, attributing the cause of the crisis to the “system” carries significant ideological implications. In other words, the focus of this linguistic construction shifts from social agents to more abstract systemic mechanisms. Strategies like this are often used in Critical Discourse Analysis to obscure or diminish the responsibility of specific actors. This makes social reality appear natural and objective (Fairclough, 1995).

From the perspective of mood and modality, the clause is expressed in the declarative form without markers of uncertainty such as “maybe,” “it seems,” or “in my opinion.” The absence of such markers indicates a high degree of epistemic modality, meaning there is a strong level of confidence in the truth of the statement being made. Epistemic modality refers to the speaker’s belief in a proposition. Deontic modality refers to obligation or necessity (Halliday & Matthiessen, 2014). With this high degree of certainty, the speaker is positioned as an authority who understands economic conditions in a technocratic manner (Palmer, 2016). Claims of certainty of this kind constitute a discursive strategy used in critical discourse analysis to establish epistemic authority, whereby the speaker positions themselves as a legitimate source of knowledge regarding social and economic realities (Fee & Fairclough, 1993).

The theme-rheme structure of this clause also demonstrates how information is organized to help the audience understand it. The phrase “money is growing at a negative rate” functions as the theme, providing initial information that serves as the basis for the discussion and is accepted as true by the audience. The phrase “that’s why the economy is collapsing” functions as the rheme, providing new information that draws out the consequences or implications of the situation. This structure creates a logical cause-and-effect relationship between the decline in money growth and the economic collapse. Organizing information in this way is not only linguistic but also ideological, according to Fairclough (2010), as it can encourage the audience to believe in a particular interpretation as a logical and indisputable conclusion.

Datum 2:

*“Kita modenya mode mode pertumbuhannya kalau saya bilang waktu itu we are in a **self-destruct mode**”*

*“We are in a **self-destruct mode**, if I may say so, in terms of our growth model”*

*“Jadi kita sedang **dibunuh**, kalau ekonomi seperti saya ngelihatnya itu ini **jebakan ekonomi**”*

*“So we are being **killed**. If you look at it from an economic perspective, this is an **economic trap**”*

The second set of data shows how linguistic structure reveals that the economic crisis is depicted using extreme metaphors with ideological implications. According to functional linguistic theory, the main constituent of this clause is the inclusive pronoun “we.” Linguistically, the use of this pronoun refers to a collective comprising the state, the government, and society as a whole. Ideologically, the use of “we” serves to blur the distinction between the public as the affected party and the government as the authority.

Consequently, the economic crisis is portrayed as a problem experienced by everyone. This type of inclusivity strategy is frequently employed in the context of critical discourse analysis to foster symbolic solidarity between the state and the public and to reinforce the legitimacy of government policies (Fairclough, 1995).

From the perspective of system transitivity, this clause is dominated by relational and material processes depicted through metaphorical expressions such as “self-destruct mode,” “murder,” and “economic trap.” “Self-destruct mode” is a metaphor typically used when a system or technology experiences destruction from within. By employing this metaphor, the economic system is portrayed as a mechanical entity that automatically destroys itself. Nevertheless, the phrase “we are being killed” indicates a passive material process that describes harmful actions directed against members of our collective. The agent carrying out these actions, however, is not explicitly named. This omission of the agent is considered a linguistic tactic in critical discourse analysis because it can obscure the source of the crisis, thereby preventing specific actors from being held directly accountable (Fee & Fairclough, 1993).

From the perspective of modality and mood, the clause is expressed in the declarative form, indicating a statement of fact. The overall discourse structure indicates a high degree of epistemic modality, despite the expressions “if I say” or “if I see it,” which grammatically appear to be mitigating forms (Palmer, 2016). This is because the metaphors used such as self-destruction, killing, and being trapped are absolute and dramatic. A high degree of certainty regarding a proposition in modal theory indicates that the speaker positions themselves as the party with the authority to know the situation being described (Halliday & Matthiessen, 2014). Therefore, the speaker in this context is the Minister of Finance, who holds the role of a technocratic authority with the ability to evaluate the country’s economic condition.

In terms of theme-rheme structure, the clauses in this data typically begin with the theme “we,” which functions as introductory information or the information being presented. This theme establishes nationality as the topic of discussion. Elements such as “self-destruct mode,” “murder,” and “economic trap” serve as metaphors to convey new information about the current crisis. This information structure creates a narrative that the state and society are in a dangerous situation. Organizing information in this way is useful in the context of critical discourse analysis because it helps the audience understand the economic situation as a major crisis demanding swift action from the state (Fairclough, 2010).

Datum 3:

*“Kita **enggak usah takut** global dan lain-lain. Kita punya solusi dalam negeri yang cukup kuat, **nasib kita di tangan kita sendiri**”*

*“We **don't need to be afraid** of global issues and so on. We have strong domestic solutions; **our fate is in our own hands**”*

*“**saya pastikan** penyerapan anggaran akan bisa lebih baik”*

*“**I will ensure** that budget absorption will be better”*

In the third example, the pronouns “we” and “I” refer to the main participants, reflecting the relationship between the government and the public. While “I” represents state authority through my position as Minister of Finance as a decision-maker, the inclusive pronoun “we” establishes a collective identity between the state and the public. According to functional systemic linguistics, this clause is dominated by mental and material processes such as fear, having a solution, and I will ensure. These processes

demonstrate the state's ability to understand the situation and act concretely in managing the economy (Halliday & Matthiessen, 2014).

In terms of mood and modality, the statement is presented in a declarative form with a high degree of certainty through the expression "Don't be afraid, I assure you." This method demonstrates the speaker's epistemic authority, positioning the government as the party possessing authority and confidence regarding economic policy (Palmer, 2016). According to Critical Discourse Analysis, this strategy builds the legitimacy of state power by presenting the government as a rational actor capable of controlling the country's economic dynamics (Fairclough, 1995).

Furthermore, the phrase "our fate is in our own hands" fosters discussions about economic nationalism, which is the belief that a nation's economic strength depends on internal factors rather than external ones. Ideologically, this construct positions the state as the guardian and controller of the economy, and instills public confidence in the government's capabilities. Therefore, this statement reflects a technocratic-paternalistic belief, in which the state is viewed as a rational entity that is not only responsible for setting economic policy but also for reassuring and guiding public perceptions of the economic situation.

Datum 4:

*"Ini berdasarkan paper by **Milton Freedman** yang mempelajari *The Great Depression* juga Bayern Mempelajari itu beberapa paper dan sebagainya"*

*"This is based on a paper by **Milton Friedman** that studied *The Great Depression*, as well as Bayern studying several papers and so on"*

While Milton Friedman is regarded as representatives of international academic authority, the word "this" refers to the economic policies or arguments under discussion. According to functional systemic linguistics, the processes that emerge through words and are studied reveal mental and relational processes. This indicates that academic research and scientific considerations shape economic policy, not personal decisions. By referencing articles and historical events such as the Great Depression, arguments can be strengthened through scientific and historical context.

This sentence exhibits a high degree of epistemic modality because it is presented in a declarative form without any markers of uncertainty. Scientific information is conveyed to the audience through the speaker's mediating role. According to Critical Discourse Analysis, this strategy constructs a technocratic power relationship, in which economic figures and scientific research are used as sources of information and as a discursive legitimization strategy that makes the state's economic policies appear rational, scientific, and accountable (Halliday & Matthiessen, 2014).

Datum 5:

*"Jadi kita bisa berharap ekonomi kita ke depan, **akan lebih cerah lagi**"*

*"So we can hope that our economy will be even **brighter in the future**"*

*"Mungkin **akan memberi** pelonggaran sedikit kepada transfer ke daerah"*

*"It **may provide** a little leeway for transfers to the regions"*

In this data, the phrase "our economy" and the use of inclusive pronouns discursively unite the government and the public as a collective actor. By using inclusive pronouns, you can foster a sense of solidarity while blurring the distinction between the public and policymakers. According to Systemic Functional Linguistics, the primary process in this clause can be viewed as a mental process conveying psychological attitudes, such as optimism or hope regarding future economic conditions (Halliday &

Matthiessen, 2014). Therefore, this discourse not only provides economic information but also instills optimism about the nation's economic future.

In terms of mood and modality, word choice indicates low to moderate epistemic modality. This approach demonstrates caution in conveying economic predictions, ensuring that the speaker does not make claims that are beyond doubt. Nevertheless, the declarative structure continues to position the speaker as the authority entitled to shape public expectations regarding the economic future (Palmer, 2016). This strategy can be understood as an effort to maintain the government's legitimacy as the manager of economic policy while simultaneously fostering controlled optimism, according to the perspective of Critical Discourse Analysis (Fairclough, 1995).

Discursive markers function as thematic elements that link this statement to the preceding argument within a theme-rheme structure. There is a section where we can expect our economy to improve in the future. This serves as the rheme to convey new information and offer an optimistic prediction about the economic situation. Nevertheless, the second clause fails to temper public expectations regarding fiscal policies related to transfers to the regions. Ideologically, this construction portrays the state as an actor that controls the distribution of resources and determines the level and timing of policies. Therefore, this discussion reveals a paternalistic-technocratic power relationship, in which the government functions as the primary manager of economic stability and fiscal distribution.

Datum 6:

"Jangan percaya IMF, mereka enggak pintar-pintar amat"
"Don't trust the IMF, they're not that smart"

This statement reveals a discourse structure that openly supports the power of global economic institutions. According to Systemic Functional Linguistics (SFL), the clause "don't trust the IMF" reflects a mental (cognitive) process in the form of a negative imperative, which directly commands the rejection of trust in a particular entity. On the other hand, the clause "they aren't all that smart" reflects an evaluative attributive relational process that offers a negative assessment of the IMF's intellectual capacity. According to Halliday and Matthiessen (2014), the combination of these two processes creates a philosophical stance and provides information regarding global actors.

The use of the imperative form without mitigation (without markers such as "perhaps" or "in my opinion") indicates a very high degree of deontic and epistemic modality from the perspective of mood and modality. This suggests that the speaker possesses full authority to shape public opinion. This strategy is considered a form of discursive authority within the context of critical language analysis, where language influences the audience's understanding of social reality and determines who is deemed trustworthy (Fairclough, 1995).

Furthermore, this statement constitutes a deliberate ideological tactic rather than a neutral assessment, as it omits rational arguments or empirical evidence supporting the delegitimization of the World Bank. In the process of simplifying and reducing the complexity of the global economy, the International Monetary Fund (IMF) is portrayed as incompetent without providing technical explanations. CDA views this as an ideological frame aimed at shifting public trust from international authorities to national authorities.

In the theme-rheme structure, the clause "don't trust the IMF" functions as the theme, which directly leads to the rejection. On the other hand, the rheme "they aren't all that smart" provides an evaluative reason for the rejection. This structure creates an implicit cause-and-effect relationship: because the International Monetary Fund is

deemed incompetent, it is not worthy of trust. Since the audience is guided to accept the conclusion as something logical and beyond debate, this pattern enhances the persuasive effect (Fairclough, 2010).

Ideologically, this discourse explicitly embodies economic nationalism—that is, an effort to assert national economic authority by delegitimizing global powers. By undermining the credibility of the International Monetary Fund, the state is positioned as the sole legitimate source of economic solutions and knowledge. This simultaneously reinforces a technocratic-paternalistic power dynamic, in which the government sets economic policy and controls public perceptions of global economic actors.

Datum 7:

*"Jadi, Teman-teman **enggak usah takut**. Kita cukup punya pengetahuan untuk mengendalikan ekonomi"*

*"So, friends, there's **no need to be afraid**. We have enough knowledge to control the economy"*

The frameworks of Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA) can explain how this statement reflects ideological construction. The clause "do not be afraid" helps regulate the audience's emotional state through mental-affective processes, according to the system of transitivity perspective (Halliday & Matthiessen, 2014). Conversely, the attributive relational process is demonstrated by the clause "we have sufficient knowledge," which affirms the legitimacy of the attribute "knowledge." The phrase "controlling the economy" refers to a material process, indicating the state's actual capacity to manage the economic system. The combination of these three processes constructs a representation of the state as a logical and effective actor.

Furthermore, in terms of mood and modality, the use of declarative forms with an imperative nuance, such as "don't be afraid," indicates a high degree of deontic modality, as the speaker implicitly directs the audience's emotions without leaving room for disagreement. High epistemic modality is contained in the statement "we have enough knowledge," which affirms that the knowledge possessed by "we" is true and authoritative (Palmer, 2016). According to Fairclough (1995) framework, this reflects a discursive practice in which language is used to create epistemic authority that is, the legitimization of power based on claims to knowledge.

According to Fairclough (1995), the use of the inclusive pronoun "we" creates the illusion of closeness between the government and the public through a strategy of artificial alignment. However, this inclusivity is ideologically ambiguous because it still positions the state as the dominant actor with the greatest economic power. Consequently, the power relationship that emerges is technocratic-paternalistic, in which the public is positioned as the party that needs to be guided and the state acts as the party that "knows better."

The discursive marker "jadi" functions as the text-level theme (theme-rheme), reinforcing the coherence of the discourse by linking this statement to the preceding argument. "We have enough knowledge to control the economy" serves as a slogan conveying new information crucial for legitimization, while "friends, do not be afraid" functions as an interpersonal theme that reassures the audience. This structure indicates that the legitimization of state power develops gradually. It begins with managing public sentiment and evolves toward acceptance of authority grounded in knowledge.

This discussion reflects the belief in technocratic governance, which holds that economic management should be carried out by individuals with technical expertise and

knowledge (Fairclough, 2010). Furthermore, there are also elements of economic nationalism, namely the view that the state is the primary actor capable of regulating the economy without relying on external parties. Therefore, this statement is more than just an announcement; it is an ideological strategy that systematically reinforces the public's belief that the state maintains control over the economy.

Datum 8:

*"tujuannya supaya keresahan di daerah bisa **dikendalikan** sehingga keadaan tenang dan kita bisa membangun ekonominya dengan tenang"*

*"The goal is to control unrest in the region so that **the situation remains calm** and we can build the economy peacefully"*

The statement "tujuannya supaya keresahan di daerah bisa **dikendalikan** sehingga keadaan tenang dan kita bisa membangun ekonominya dengan tenang" demonstrates a construction of meaning that illustrates the connection between social stability and economic development at the textual analysis level. Regarding participants (what or who), the local community is represented by the abstract word "keresahan di daerah" and the primary players the state/government as the governing actors are implicitly represented. State authority is present implicitly but dominantly because actors are obscured by the passive phrase "bisa dikendalikan" which obscures the explicit controlling subject. The verbs "dikendalikan" and "membangun" demonstrate the material process in terms of process (doing what). Building is a productive-economic process linked to advancement and wealth, while the process of control denotes coercive-administrative activities that are regulatory in character. A cause-and-effect link between these two processes establishes social control as a necessary condition for economic growth.

Additionally, the conjunctions "so that" and "therefore" actualize the conditions of cause and method, which dominate this phrase from the perspective of circumstances (how). This framework places a strong emphasis on instrumental logic: steady economic growth → tranquil circumstances → suppression of disturbance. The state's ideology of stability as the ideal state is reinforced by the repeated repetition of "tenang." This statement employs the declarative mode with the modality of possibility "can" in terms of mood and modality (power relations), which softens control measures so they appear preventative and logical rather than oppressive. However, using the word "dikendalikan" still perpetuates unequal power dynamics, where the state is seen as the entity with the authority to manage social circumstances and emotions. Lastly, the theme of the phrase starts with "the goal," which serves as a textual and interpersonal topic to define the validity of state acts from the standpoint of theme-rheme (old vs. fresh information). In order to show social control as a logical move for the common good rather than as the exercise of power, the rheme then creates new information in the form of normative reasons economic progress and social harmony. Overall, this statement shows a paternalistic-technocratic worldview that constructs social stability as a goal of state control in order to justify economic growth.

Datum 9:

*"Presiden Jokowi itu **berjasa** buat kita **walaupun di sampingnya ada saya sih**"*

*"President Jokowi **has done** a lot for us, **even though I'm right here beside him**"*

In the sentence "Presiden Jokowi itu berjasa buat kita walaupun di sampingnya ada saya sih" I am present as an additional participant who is marginal and evaluative in nature, while President Jokowi is the central actor and we are the collective participants

who benefit. The predicate *berjasa* (meritorious), which is employed to give positive and moral worth to President Jokowi as a leader, marks the relational-attributive process. Instead of describing specific activities, this technique uses normative judgment to establish legitimacy and image. With a sense of humor and informality that establishes a personal connection with the audience, circumstances take the shape of the concessive sentence, "even though I'm right here beside him" which works to undermine the speaker's personal claim while bolstering the President's position as the major character. While the lack of explicit modality (such as *must* or *definitely*) actually strengthens the sense of evaluative certainty that is taken for granted, the declarative mood structure conveys the speaker's position as the party with the symbolic authority to evaluate the President from the standpoint of power relations. By positioning the President as the center of legitimacy and the speaker as a technocratic loyalist, this statement perpetuates hierarchical power relations.

Datum 10:

"Ini gampang betulannya. Balikin aja potong 100 200 saya sudah masingin 200 efektif besok mungkin BI, itu bisa membalikkan arah ekonomi kita."

"It's easy to fix. Just reverse the 100-200 cut. I've already set aside 200 effective tomorrow, maybe BI, that could reverse the direction of our economy"

The speaker "I" who refers to the state actor/economic authority (Minister of Finance) and the implicit institutional actor "BI" (Bank Indonesia), is the primary subject in this sentence. The market or community is only mentioned in passing as an affected party through the phrase "our economy." Material processes like (*betulannya*, *balikin*, *masingin*, and *membalikkan*), which stand for tangible activities and direct involvement in economic policy, dominate this phrase in terms of process. For instance, "just reverse the 100-200 cut" and "effective tomorrow" stress speed, certainty of time, and technological simplicity without procedural elaboration, indicating circumstances (how) in a very simplistic and technocratic way. The phrases "It's easy" and "that could reverse" reproduce asymmetrical power relations in which the speaker places himself as the complete controller of policy and the public is positioned as the recipient of decisions. These sentences employ a declarative mood with high modality in terms of mood and modality. The word "maybe, BI" barely mentions low uncertainty modality, but it does not undermine the assertion made by the primary source. From a theme-rheme perspective (old vs. new information), the sentence's theme is "It's easy to fix" which functions as a preliminary evaluation and common assumption (old information), while the rheme includes new information in the form of technical solutions (cuts, returns, cash injections, policy effectiveness) that are designed as straightforward and definitive responses. This framework is ideologically representative of technocratic-paternalistic rhetoric, which reduces economic complexity to a "simple" technical issue in order to justify and rationalize state action without allowing it to be discussed in public.

Discourse Practices

Production

The Minister of Finance, a state actor with technical responsibility in economic policy-making, created the remark "This is easy to fix..." in an institutional setting at the discourse production level. Digital channels were used to re-mediate this remark after it was made in a semi-academic public forum. The impromptu, casual, and straightforward speaking pattern demonstrates that the general people is also the target audience for discourse formation, not only economists or bureaucrats. In order to create the

impression that the state is a quick, effective player in charge of technical economic solutions, the intricacy of fiscal and monetary policy is purposefully simplified into an easily comprehensible story.

Distribution

Distribution-wise, this discussion was spread via digital platforms, especially Kompas TV's YouTube channel, which made it possible for the comment to become viral in the online public domain. By removing it from the technical framework of policymaking and enabling its consumption as a performative and persuasive statement, distribution via this medium recontextualized the discourse. The logic of digital media, which prioritizes speed, message simplicity, and rhetorical appeal, is quite consistent with statements like "this is easy" and "it can reverse the direction of the economy." In this approach, state discourse serves as both policy information and a narrative of legitimacy that the media and web users can readily replicate and cite.

Consumption

A diverse range of people, including academics, businesspeople, and the general public, embrace this discourse at the consumption level. This claim might be seen as proof of the state's assurance and authority over the course of the country's economy when it comes to digital consumption. The public is encouraged to accept state policies without challenging their underlying complexity via the simplification of economic solutions. Because it influences the perception that state economic intervention is technological, simple, and does not need additional public engagement or thought, the consumption of this discourse is both ideological and instructive. This demonstrates how discourse practice is crucial in using digital media to replicate the legitimacy of technocratic authority.

Social Practices

The Minister of Finance discussed the economy in relation to Indonesia's socio-political circumstances because of the nation's robust economy, the unpredictability of the world, and the need for public stability. Purbaya's statement should be viewed as more than just technical communication; it is a component of a larger effort by the state to uphold its hegemony in economic policy, build public confidence, and acquire legitimacy. According to this framework, the government uses language as a tool of power to explain the state's function as the primary regulator of economic dynamics, Indonesia's place in the international financial system, and the country's economic situation.

Social elements that impact this conversation include growing public concern about the economic slowdown and discussions regarding the efficacy of monetary and fiscal policies. Thus, the use of crisis terminology like "dibunuh" and "self-destruct mode" as well as metaphors like "uang kering" are not merely rhetorical choices but also social methods to generate a sense of urgency and win support for government involvement. This strategy is important in societies that often view the government as the party responsible for economic stability. Thus, this discourse reinforces a social structure that places the state in a paternalistic role as regulator, guardian, and protector of the country's economy.

In addition, the emergence of conflict between the rhetoric of economic nationalism and dependence on international institutions is a relevant social practice. Statements such as "jangan percaya IMF, mereka enggak pintar-pintar amat" are examples of opposition to the dominance of global economic knowledge, which is a

representation of the ideology of economic sovereignty. The delegitimization of international institutions reinforces the idea that domestic knowledge and internal control are the basis for sound economic decisions in the context of Indonesian society, which is sensitive to issues of national independence.

The technocratic power structure in Indonesia is also linked to this social practice. The speech emphasized the government's knowledge capacity, such as the modality of "I assure you" and claims of technical expertise. It viewed technocratic authority as the basis for decision-making. Therefore, economic discourse not only discusses the real situation but also creates power relations that allow technocratic knowledge to be used as political legitimacy. This has led to the development of technocracy theory, which is the belief that a government with high technical knowledge is the most capable of leading the country.

Overall, the social conventions demonstrated in this discussion indicate that the Minister of Finance's speech was not only part of economic communication; it was also a manifestation of broader political objectives, namely to strengthen the legitimacy of state intervention, reinforce the debate on economic sovereignty, and assert the government's technocratic power in Indonesia's social structure. Thus, discourse functions as a tool for spreading ideology, raising public awareness, and strengthening the role of the state in managing the national economy.

Discussion

This discussion interprets the research findings based on Fairclough's three dimensions of Critical Discourse Analysis, namely text analysis, discourse practice, and social practice. In general, the results of the study show that the Minister of Finance's speeches in digital media do not merely serve as a means of conveying economic information, but also as an ideological instrument to build state legitimacy, strengthen technocratic authority, and instill public confidence in government economic intervention.

The usage of crisis metaphors like "money is running out," "self-destruct mode," and "economic trap" at the textual analysis level portrays the state of the economy as an emergency. This result is consistent with Apriliani (2022) discovery that political speeches in times of crisis use authoritative and compelling language structures to establish legitimacy and create a sense of urgency. In a similar vein, crisis metaphors serve an ideological purpose in this study by justifying state action and portraying the government as an essential problem-solver. This bolsters the claim made by Fairclough (2010) that metaphors in language lead public interpretation toward specific ideological meanings while simplifying complex reality.

Additionally, the building of technocratic authority is reflected in the use of authoritative modalities like "don't be afraid" and "I assure you." This result is consistent with Permana et al, (2024), who showed that aggressive language, rhetorical devices, and claims of knowledge frequently represent power dynamics in speech on digital platforms. The Minister of Finance presents himself in this study as an epistemic authority whose claims are taken for granted. As a result, modality becomes a crucial linguistic tool for justifying expertise-based power, supporting the claim made by Wodak and Meyer (2003) that authority and knowledge are essential components of discourse-based power.

By connecting economic language to international scientific traditions, the intertextual strategy especially the allusion to Milton Friedman and the Great Depression also enhances its validity. Hadiputri (2023), who emphasizes that public discourse frequently leans on broader ideological themes like nationalism and institutional

authority to generate legitimacy, concurs with this conclusion. Global economic theories serve as both technical reason and symbolic capital in this environment, framing government policy as logical, reliable, and scientific.

But this research also highlights an ideological paradox, particularly in the claim that "don't trust the IMF." The language simultaneously undermines international organizations while claiming legitimacy from understanding of global economics. This two-pronged approach is a reflection of economic nationalism, which puts domestic power ahead of international influence. Sasmitha (2023) demonstrates a similar trend in which speech in digital media is employed to question prevailing power systems and criticize established authority. However, in the current study, this delegitimization is used as a tactic to reroute public trust toward the state rather than as a form of resistance.

The results demonstrate how informal language, humor, and metaphorical phrases are used to adapt speech to the logic of digital media at the level of discourse practice. The results of Permana et al. (2024) which highlight how digital media serves as a discursive environment where ideology is replicated and spread through approachable and captivating language, are supported by this. The state deliberately modifies its communication strategy to reach a wider audience and increase the persuasive impact of its message, as seen by the shift of official economic speech into a more popular style.

Regarding discourse consumption, this result is consistent with earlier research demonstrating that digital audiences actively interpret and replicate speech rather than just receiving it. According to Sasmitha (2023) digital media makes it possible for debate to become a venue for ideological discussion. According to this study, public participation on digital platforms indicates that meaning is still dynamic and contested despite the state's attempts to regulate interpretation through authoritative and compelling language.

The results show that, at the social practice level, the Minister of Finance's rhetoric perpetuates a technocratic-paternalistic worldview in which the state is seen as the most informed entity in charge of maintaining social and economic stability. This result is in line with Hadiputri (2023) demonstration that public discourse frequently creates narratives of nationalism and state accountability. In this study, phrases like "controlled so that the situation remains calm" show how social stability is presented as a requirement for economic growth, which justifies government control over public circumstances.

Overall, by showing that economic discourse in digital media provides a key arena for ideological creation, this study validates and expands on earlier Critical Discourse Analysis research. This study emphasizes how economic rhetoric explicitly functions as a strategic tool for establishing legitimacy, authority, and power in the digital age, whereas previous research has concentrated on political speeches, social critique, and nationalism. Therefore, by highlighting the crucial role that economic discourse plays in forming state-society relations and bolstering ideological systems in modern Indonesia, this study advances Critical Discourse Analysis.

Conclusion

This study examines the reconstruction of economic ideology in the Minister of Finance's speech delivered through digital media using Norman Fairclough's Critical Discourse Analysis framework. By analyzing the dimensions of text, discourse practice, and social practice, this research demonstrates that economic discourse in digital space

functions not merely as a medium of policy communication, but as an ideological instrument to legitimize state power and economic intervention.

The findings at the textual level reveal that the Minister of Finance strategically employs crisis metaphors, authoritative modality, intertextual references, and evaluative lexical choices to construct representations of economic instability and urgency. Metaphors such as “uangnya kering” and “self-destruct mode” frame the economic situation as an emergency, positioning the state as a necessary and legitimate savior. Modalities like “saya pastikan” and “enggak usah takut” further reinforce technocratic authority and create public confidence in government decision-making. These linguistic strategies demonstrate how economic language is mobilized to naturalize fiscal and monetary intervention as rational, scientific, and morally justified actions.

At the level of discourse practice, the production and distribution of the speech through YouTube illustrate how state economic discourse adapts to the logic of digital media. The combination of informal language, humor, and technical explanations enables the discourse to reach a wider audience beyond economic elites, while simultaneously maintaining institutional authority. The consumption of the speech in digital public space shows that economic discourse is interpreted not only as technical information, but also as an ideological narrative that shapes public perceptions of economic stability, crisis, and state competence.

From the perspective of social practice, this study finds that the Minister of Finance’s speech reproduces a technocratic-paternalistic ideology, in which the state is positioned as the primary regulator, protector, and controller of economic and social stability. The discourse also reflects economic nationalism through the delegitimization of international institutions such as the IMF, emphasizing national sovereignty and domestic expertise as the basis for economic decision-making. In this way, economic discourse becomes a mechanism for reinforcing power relations and sustaining the hegemony of the state in managing the national economy.

This study proves that economic discourse in digital media is an important means of forming and disseminating power and ideology. Linguistic studies are enriched in this research and discourse in Indonesia by using Critical Discourse Analysis, especially in understanding how economic rhetoric functions as a tool of political legitimacy in the digital age.

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