
REPRESENTATION OF MEN AS A LEADERS: DISCOURSE ANALYSIS IN USTADZ KHALID BASALAMAH'S VIDEO

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ABSTRACT

Media is currently changing sharply. This has encouraged various groups to utilize social media in transferring various information include transferring religion through Instagram. This opportunity makes preachers like Ustadz Khalid Basalamah use social media as a means of da'wah. Through the video that he uploaded on his Instagram account, Khalid Basalamah discusses a lot about household life in accordance with Islamic teachings. Among the sub-topics of the discussion is about the representation of a man in leading a family, and what kind of attitude that a man should have as a leader in their household. The purpose of the study is to see the representation of men as leaders in the household. This research uses descriptive analysis method and uses Fairclough discourse analysis. The result of this research is the existence of the masculinity discourse which Ustadz Khalid Basalamah wishes to convey through the video he uploaded on his Instagram account.

1. INTRODUCTION

Media currently experiencing sharp innovation. The existence of the internet makes conventional media such as newspaper and television seems to be starting to be abandoned and switch to the new media. (Holmes, 2012). This situation encourages various groups to utilize social media in disseminating various information include the spread of religious teachings through Instagram. This opportunity made the preachers immediately to be known to public. One of the preachers in Indonesia who is fairly active in using social media as a means of da'wah is Khalid Basalamah.

The figure of Khalid Basalamah is indeed not as famous as the other clerics who usually appear on television in Indonesia. However there are many people both in urban and rural areas who know about Khalid Basalamah. This phenomenon occurs due to the rapid flow of technology and information that exist in the society.

The da'wah that delivered by Khalid Basalamah is one kind of da'wah that utilizes media as a tools he use to convey the messages of da'wah to his entire congregation. All the videos that he uploaded on his instagram account came from studies that he routinely did. In his da'wah, Khalid Basalamah discussed many things including household life, how to educate children in Islam, worship of God, and many others. The topic is felt to be very close to people's lives so it can be accepted by congregation. After discussing about Islamic studies, in the next session he asks his congregation to write questions accordance with the themes discussed before in a piece of paper. Through the remaining available time, he answer every question from his congregation.



The dominance of Ustadz Khalid Basalamah in Islamic da'wah in Indonesia is quite significant. It can be seen from the large number of followers on his Instagram account. In addition, if we try to search YouTube channel by typing the keyword "ustadz" then the name Ustadz Khalid Basalamah will appear first. This indicates that the flow of communication and information is swift and there is huge public response to Khalid Basalamah. However, a comprehensive study is needed to understand the meaning contained in the signs used because meanings of sign is often reduced by knowledge, rules and codes used by cultural conventions. While language is often represents social life, group structure, and cultural practices. (Denzin & Lincoln, 2009)

The focus of this research will be centered on three videos uploaded by the @khalidbasalamahofficial Instagram account entitled "Men Are Leaders", "2 Principles as Husbands", and "Qowwam?". The three videos were chosen because of the similarity of the discussion theme which is about the role of a man as a leader, especially in a household. On that three videos show masculinity on patriarchal system. All the videos explains how a man should have a *qowwam* or leadership spirit because in Islam men are actually leaders of women. Masculinity describes through the role of a man as decision maker. A man must be responsible for his family, taking care of them, and provide them.

Now days, in the era of emancipation through his video Ustadz Khalid Basalamah want to say that it is not true if women are taking control in the household. He rejects feminism. According to Khalid Basalamah on his "2 Principles as Husband" video a man will lose his self-dignity and leadership if in a domestic relationship is always inferior to his wife. The ideology and understanding possessed by Ustadz Khalid Basalamah is not without any reason. His religious education and social environment background has made him stick to the understanding that accordance with Qur'an and Hadith as a guidance of life. Moreover, the command to preach and spread the religion of Islam made Ustadz Khalid Basalamah feel obliged to convey his understanding about Islam.

This research use Siswanto (2017) by the title Representation of Indonesia in The Stand-Up Comedy (Norman Fairclough's Critical Discourse Analysis in "Mesakke Bangsa" Special Performance of Pandji Pragiwaksono) as a reference. Using the same theory that is Norman Fairclough which includes Text, Discourse Practice, and Sociocultural Practice. The results showed First, regarding representation of society Indonesia that are valued can do attitude of tolerance towards religious people. Second, Indonesia is still very much needs to learn from the educational system in the developed world, and the third is about a political understanding that is still very weak.

According to the background of the study that have been described by researchers before, it is necessary to conduct a study to understand the reality that happened in Indonesia. Understanding the delivery of *da'wah* through the media as a form of communication is able to represent reality through signs in language. The researcher took the initiative to conduct a study about discourse analysis using Critical Discourse Analysis (CDA) about Representation of Men As a Leader with the object of Ustadz Khalid Basalamah's *da'wah* videos uploaded via the @KhalidBasalamahOfficial Instagram account.



2. LITERATURE RIVEW

2.1 Discourse Analysis

In its application there are several points of view in analyzing discourse. This difference in perspective is based on differences in views about language. There are three views about language in discourse analysis, namely the first view is represented by the empiricist-positivism. In the positivism approach the focus is based on whether the language is grammatically correct. The second view is called constructivism. This view sees that discourse is an attempt to reveal the hidden intent of the subject who put forward a statement. The disclosure is done among others by placing themselves in the position of the speaker with the interpretation following the meaning structure of the speaker. The third view is called a critical view. In a critical view, discourse is seen as an ideological practice, or a reflection of a certain ideology. The ideology behind the producers of the text will always color certain forms of discourse.

2.2 Critical Discourse Analysis

According to Fairclough and Wodak (Munfarida, 2014) critical discourse analysis looks at the discourse of the use of language in speech and writing as a form of social practice. Describing discourse as a social practice causes a dialectical relationship between certain discursive events and the situations, institutions, and social structures that shape it. The practice of text production may display an ideological effect: it can produce and reproduce unequal power relations between social classes, men and women, majority and minority groups through which differences are represented in the social position displayed. Through discourse, for example, racist, sexist, or inequality in social life is seen as a common sense, a natural or natural, and indeed it is.

Critical discourse analysis sees language as an important factor, namely how language is used to see power imbalances in society. Therefore, discourse analysis is used to uncover the power that is in each language process: the limits of what is allowed to be a discourse, the perspective that must be used, and the topics discussed. With this view, discourse sees language as always involved in power relations, especially in the formation of subjects, and various acts of representation found in society.

2.3 Norman Fairclough Discourse Analysis

Fairclough uses discourse to refer to the use of language as a social practice, rather than individual activities or to reflect something. First, discourse is a form of action, one uses language as an action in the world and in particular as a form of representation of existing reality. Second is the implication of a reciprocal relationship between discourse and social structure (Munfarida, 2014).

Fairclough's approach in analyzing texts is considered complete because it seeks to unite the three traditions namely;

1. Textual Dimensions (Microstructural), including: representation, relations, and identity
2. Dimensions of Text Production (Meso-structural) Practices, including: text production, dissemination of text and consumption of texts.
3. Dimensions of Social and Cultural Practices (Macrostructural), including: situational, institutional and social.

On the textual dimensions (Microstructural) researcher is also use Functional systemic linguistics Hallidays theory. In Functional Systemic Linguistics by Halliday, discourse analysis deals with grammar and social theory. Grammar is used to identify the role of wordings or word order in a text while social theory is used to explain the meaning of these wordings. (Atsani, 2016)

According to Halliday, the process of language speakers is realized through six types of processes that determine the type of process, which includes three primary process consisting of material processes, mental processes, and relational processes; and three complementary process consisting of behavioral processes, verbal processes, and manifest processes. (Muksin, 2016)

3. METHODOLOGY

This kind of study is a qualitative descriptive study. The aim of the study is to find out the representation of men as a leader in the three videos of Ustadz Khalid Basalamah. The subjects in this study were Ustadz Khalid Basalamah. The object of this research is three videos by the theme of masculinity uploaded by the @khalidbasalamahofficial Instagram account and that instagram account itself. Through the videos, the researcher tries to find out representation of men as a leader in Islamic point of view. Data analysis technique that will be used in this study is descriptive analytic methods which include the process of collecting and compiling data analysis. The data analysis process that will be used in this study is Norman Fairclough's critical discourse analysis method.

4. RESULT AND DISCUSSION

The potential meaning of the video of critical discourse analysis, which is produced in the *da'wah* video conducted by Ustadz Khalid Basalamah by basing on Norman Fairclough's critical discourse analysis based on three dimensions of analysis namely, text, discourse, and social culture.

4.1 Text

According to the title of the study, in this part of the discussion a critical discourse analysis will be carried out on the preaching video material conducted by Ustadz Khalid Basalamah. To find the reality behind the text and socio-cultural aspects those influence the making of the text. Because in a text cannot be separated from the interests that are subjective. From the results of text analysis, the following data are obtained:

	Clause	Process	Ellipse
Video 1	Laki-laki itu pemimpin didalam rumah tangga.	Relational	
	Jangan pernah alihkan kepemimpinan itu kepada istri	material	
	Ingat dalam rumah tangga teman-teman, kita cintai istri kita, kita sayangi dia, tapi jangan kasih keputusan ditangannya.	Material	
	Karena Allah memang menyuruh kita yang mengambil keputusan.	Material	
	Pemimpin cuma bisa satu. Kenapa presiden cuma bisa satu? Kenapa raja cuma satu? Karena memang satu orang cukup pemimpin. Tidak bisa dua, kalau ada dualisme jadi masalah kepemimpinan itu.	Existential	
	Seperti itulah, supaya keputusan ada ditangan dia. Seperti itulah.	Existential attributive	In that sentence, the word "he" is not explained refers to what / who.
	Dan ini harus ditangan laki-laki kalau dalam rumah tangga tidak boleh perempuan. Harusnya laki-laki.	Relational, atributive	In the participants in the form of carriers, it is not explained more specifically the phrase "and this" refers to what / who.
	Bagaimana kita tentukan keputusan. Istri boleh berikan masukan, tapi keputusan final ditangan kita.	material	
Video 2	Kita sebagai laki-laki,	relational	
	pilar rumah tangga itu bisa berdiri kokoh pada saat antum melakukan dua hal.	material	
	Yang pertama antum meletakkan diri sebagai pemimpin. <i>Qawwam</i> (pemimpin).	material	In that sentence the meaning of the word antum is not explained.
	Allah mengatakan, "laki-laki itu pemimpin."	verbal	
	Artinya dia yang mengatur,	material	In that sentence the word "he" is not explained refers to what / who.
	keputusan ada ditangan antum bukan ditangan istri, gitu kan.	relasional	
	Kita tetap baik, sayang, cinta, perhatian, penuhi kebutuhannya, tapi bukan dia yang menentukan.	material	
Antum yang menentukan. Tidak boleh sama sekali ini terbalik.	material	The sentence does not explain what will be determined by the participant, and what cannot be reversed.	



	Karena tidak akan ada balance itu firman Allah tidak bisa berubah. Kita harus <i>Qowwam</i> .	relational	
	Yang kedua, kita harus tahu kita bertanggung jawab apapun yang berhubungan dengan istri. Dunia ataupun akhirat. Kebutuhan dunianya, kebutuhan akhiratnya.	material	
	Dia kalau tidak sholat, kita suami dituntut sama Allah.	material	
	Kita harus ingatkan.	material	
	Maka ini 2 pilar, tidak boleh luput ini.	existential	
Video 3	Harus kita punya <i>Qowam</i> , kepemimpinan.	relational	
	Kita melindungi, menaungi, memenuhi kebutuhan iya, tapi kita juga penentu keputusan.	material	In the material process, it is not explained to whom the process is intended.
	Ada sebagian laki-laki yang saya sedih melihat terus terang.	material	
	Dia begitu terima gaji 5 juta semua dikasih ke istrinya, "ini uang saya semua". Sampai akhirnya mau beli pulsa telepon istrinya dulu. Celana dalamnya sudah tua minta istri beliin, mana <i>Qowamnya</i> ini.	material	In that sentence the participant "he" does not refer to.
	Hitung ya akhi, kebutuhan istri antum mana, kasih haknya dia.	material	
	Tapi antum juga punya hak kelola uang antum untuk ibu, bantu ayah, shodaqoh di mesjid, kan gitu.	material	
	Maka ada <i>Qowwam</i> , harus diatur. Walaupun silahkan mau transparan, ya. Tapi ada <i>Qowwam</i> , Allah mengataka disini.	material	
	Allah mengatakan, "Kaum laki-laki adalah pemimpin bagi kaum wanita. Oleh karena Allah telah melebihkan sebagian mereka laki-laki atas sebagian yang lainnya (perempuan)," (QS. An Nisaa': 34)	Verbal	

4.1.1 Representation

The results of the analysis of the three videos of Ustadz Khalid Basalamah are dominated by a material process that indicates the action of a man as a leader in the household to his wife. As the sentence in the first video "*Ingat dalam rumah tangga teman-teman, kita cintai istri kita, kita sayangi dia, tapi jangan kasih keputusan ditangannya.*" The sentence shows that a man must love and taking care of his wife but the taking decision still became mens authority. Similar sentences are also found in the second video which is "*Kita tetap baik, sayang, cinta, perhatian, penuhi kebutuhannya, tapi bukan dia yang menentukan.*" From this repetition, it can be seen if the text producer that is Ustadz Khalid Basalamah wants to emphasize the role of a man.

In addition to the material process, the text also consists of a relational process. The relational process mentioned in the first sentence in the first video that "*laki-laki itu pemimpin dalam rumah tangga*" shows the identification of a man in domestic life. Researchers found that the leadership discourse represented in the text is a discourse used to illustrate examples of good leadership according to Islamic religion. Starting from a man who plays a leader in his family, how a husband should behave to his wife, to how the husband provides for his wife.



There are several parts in the video that represent male discourse as leaders. As in the first video entitled "Men Are Leaders", there is the sentence: "*Laki-laki itu pemimpin didalam rumah tangga. Jangan pernah alihkan kepemimpinan itu kepada istri*" It can be seen from the sentence that in Islam a man is a leader for his family. God has created a man as a leader and decision maker in the household. This is reinforced by the subsequent statement that reads, "*Karena Allah memang menyuruh kita yang mengambil keputusan.*" Grammatically, the two example sentences are a material process whereby God (participant actor) has ordered or instructed us (goal) to be the leader of a woman or wife (attribute) and take every decision (value) in the household (circumstance).

The discourse about a man as leader is also seen in the second and third videos. In the second video there is a sentence that says, "*pilar rumah tangga itu bisa berdiri kokoh pada saat antum melakukan dua hal. Yang pertama antum meletakkan diri sebagai pemimpin. Qawwam (pemimpin).*" In that sentence, it seems to be reaffirmed that a man is a leader in the household. In the video, Ustadz Khalid Basalamah seems to want to say that the role of a man as a leader is a direct command from God. This can be seen from the next sentence, "*Allah mengatakan laki-laki itu pemimpin. keputusan ada ditangan antum bukan ditangan istri, gitu kan.*" in the text shows that the word "decision" (token) is a sign that men have power in the household. Clarified again on the word "in the hands of you" this is located as identifying.

In the third video, the discourse of men as leaders can be seen from the sentence "*Harus kita punya Qowam, kepemimpinan. Kita melindungi, menaungi, memenuhi kebutuhan iya, tapi kita juga penentu keputusan.*" From this sentence, Ustadz Khalid Basalamah repeated the leader's words and decisions. This shows his partiality towards the discourse of men as leaders. Repetition of words that occur continuously in three different videos shows the representation that deliberately wanted to be built by the subject namely Ustadz Khalid Basalamah.

4.1.2 Relation

The relation element relates to how the choice of words in the text plays a role and contributes to the creation of social relations among the participants. In this research, the element of relation can be seen from Ustadz Khalid Basalamah as the author of the text, the worshipers who attended his *da'wah*, and public participants who saw the uploaded video. In the first, second and third video, Ustadz Khalid Basalamah tries to build interaction with the congregation who attended his study. This can be seen from the use of second person pronouns in the form of the word "*antum*" which in Indonesian means you / you or the mention of "*yaa akhi*" which means "O my brother". In addition, the relationship that Ustad Khalid Basalamah is trying to establish is a communicative method of delivering *da'wah*. As seen in the sentence "*Kenapa presiden cuma bisa satu? Kenapa raja cuma satu? Karena memang satu orang cukup pemimpin.*" In that sentence he seemed to ask the congregation so that a pleasant atmosphere of preaching was realized. This was done to build a strong relationship or relationship between him and the congregation. In addition, with a strong relationship, it is expected that interest will arise in public participants shortly after viewing the uploaded video. Through this relationship, the public will feel that the preaching conducted by Ustadz Khalid Basalamah is in accordance with their lives.



4.1.3 Identity

In this discussion it can be seen how the identity of the cleric, congregants, and participants is displayed and described in the text of Ustadz Khalid Basalamah. Text analysis on the identity element shows the identity of the text producer. In the three videos, Ustadz Khalid Basalamah's identity is seen as a figure that is relevant to every content of his *da'wah*. In addition, the repeated mention of the word "man is a leader" in each video, illustrates that Ustadz Khalid Basalamah strongly agrees with the discourse because according to him it is in accordance with the words of God that have been written in the Qur'an. The compatibility of what Ustadz Khalid Basalamah said with the word of God also shows how he was a religious figure.

4.2 Analysis of Text Production (Meso)

Text is formed through a discourse practice, which will determine how the text is produced (Eriyanto, 2001). In this section, the analysis focuses on how the production and consumption of texts. According to Fairclough, there are two sides to this practice, namely text production (on the media side) and consumption of the text (on the public side). Text makers with various ideological values that underlie, produce a text. The consumption process is carried out by the reader personally when consuming a text. (Fairclough, 1995)

In the three videos used as objects of this study, the text was produced by the same person, Ustadz Khalid Basalamah. In every *da'wah*, it is always attended by many worshipers from various groups. Khalid Basalamah, who has full name Khalid Zeed Abdullah Basalamah, was born in Makassar on May 1, 1975. Khalid Basalamah undertook his undergraduate education at the Islamic University of Madinah and then continued his Masters Program at the Muslim University of Indonesia and then continued his Doctoral Program (S3) at Tun Abdul Razak University. Malaysia. Ustadz Khalid Basalamah has scholarly schemes which are sequentially sequenced from contemporary Ulama, Ulama Salaf, Companions, and from the Messenger of Allah. That he got after formal religious education at the Islamic University of Madinah.

In Indonesia, Ustadz Khalid Basalamah is one of the clerics who is well respected and followed by many people. This can be seen from the followers who number thousands of his Instagram account. Ustadz Khalid Basalamah also included a cleric who was aware of technological advancements. He and his team always upload videos of lectures or studies conducted by him.

The selection of Instagram social media as a place to convey *da'wah* is also not without consideration. Currently, Instagram users come from various backgrounds. Based on research conducted by Hootsuite, as of January 2019 the number of Instagram users was 62 million users (websindo, 2019). Instagram is composed of two words namely "insta" and "gram". The meaning of the first word is taken from the word "instant" which means fast or easy. While the word "gram" is taken from a telegram whose meaning is associated with a very fast delivery of information media (Instagram, 2016). Easily spread information in the form of photos / videos via Instagram, no wonder so many people use the media. Include Ustadz Khalid Basalamah with his team.



With the propagation of the preaching video specifically about the discourse of men as leaders on Instagram social media, the target consumers of the text are increasingly widespread. Discourse that previously could only be conveyed and accepted by the study congregation, can now be heard by everyone. There will be more people who agree with the contents of the preaching from Ustadz Khalid Basalamah so that the discourse of men is a leader will also be accepted by many people.

4.3 Analysis of Social Culture (Makro)

Socio-cultural practices are interpretations of the practice of text production. Each text in the discourse is influenced by economic, political (power and ideological), and cultural (values and identity) factors that influence media institutions. Fairclough makes three levels of analysis on socio-cultural practices:

4.3.1 Situational

Each text is produced in a condition or atmosphere that is unique or unique so that a text can be different from other texts. If the text is understood as part of the action, then actually the action is a form of response to certain social contexts (Eriyanto, 2001)

Indonesia is a country with a majority Muslim population. On this basis, many of our communities flocked to study religion deeper. There is nothing wrong with this. However, the phenomenon or social phenomenon 'to be more religious' seems to be increasingly felt in recent years. The spread of views to become more religious or migratory happens naturally in Indonesia. The phenomenon was formed as the return of Indonesian students who were educated in the Middle East, especially Saudi Arabia, which is generally Salafi. The phenomenon of hijrah in Indonesia has only recently been noisy on the surface because it has been suppressed for a long time by the New Order regime which was classified as repressive towards the Islamic movement.

The existence of this hijrah phenomenon seems to be one of the backgrounds of religious leaders in this case is the cleric to preach massively. The emergence of the 'to be more religious' desire makes people flock to absorb anything that smells of religion. Without exception the preaching of the discourse of men as leaders, although as we all know today the feminist movement and efforts to increase the degree of women are also being intensively carried out by women activists.

4.3.2 Institutional

The institutional level looks at how the influence of organizational institutions in the practice of discourse production. Institutions can originate from within the text creator, in this case Ustadz Khalid Basalamah. In addition, the external forces of the text maker determine the production process of the text.

Khalid Basalamah is known as one of the wahabi figures in Indonesia. He was once denied the presence of his lectures in several places such as Gresik, Tegal, and a number of other places because his lectures were considered provocative, careless, containing expressions of hatred and spreading takfiri understandings. Although not directly related, a red line can be drawn on the statement expressed by Ustadz Khalid Basalamah in the three videos used in

89



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this study. As a Wahhabi figure, he firmly rejects anything that smells of feminism. For him, women are weak creatures who do not have the right and any power so that their existence is only to be protected without being given any freedom. Therefore through his Instagram account, Ustadz Khalid Basalamah tries to spread the understanding he has and spread the discourse of men as leaders. This contrasts with modern understanding which wants equality between men and women.

4.3.3 Social System

In Islam, leadership is in the hands of men. This is based on the Qur'an and the hadith. However, as the times evolve, the role shifts slightly. At present, many women have succeeded in proving that they are also capable of becoming a leader. But unfortunately this understanding is not held by everyone. Pros and cons of leadership like in the hands of men or women still occur. In Indonesia where the majority of the people are Muslim and still strong in religious values, they still hold fast to the understanding that men are leaders for women. Apart from the existence of the phenomenon of hijrah that is sweeping our society, social conditions as described have also been a supporting factor for the development of the discourse of men as leaders, especially in a household.

5. CONCLUSION

The aspects of language, diction, and use of sentences used by Ustadz Khalid Basalamah in producing texts indicate the representation of man as leaders in the household. Through his intagram account which has many followers, Khalid Basalamah tries to preach and convey understanding of the religion he believes in. Furthermore, with the phenomenon of hijrah that has been happening in recent years, increasing the enthusiasm of the community towards things that smelled of religion. As a result, Khalid Basalamah's video about the representation of a man as a leader in the household can be easily accepted by most Indonesian people and used as a reference or role model for a household that is in accordance with Islamic religion. Despite the fact that at present many parties are advocating feminism and women's emancipation

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