

Eco-critical Discourse Analysis of the Indonesian President's Statement at the 21st Conference of the Parties in Paris

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ARTICLE HISTORY

Received : 2021-03-04

Revised : 2021-03-19

Accepted : 2021-08-13

KEYWORDS

Ecolinguistics

Critical discourse analysis

Ecological discourse analysis

Eco-critical discourse analysis

Environmental issue

Climate change

ABSTRACT

This study investigates the representation of the environmental, ecological, and climate change issue in the Indonesian President's Joko Widodo statement at the COP21, 2015. The data was taken from the transcript published by the Indonesian Ministry of Environment and Forestry's official website. It is selected according to the popularity of the President and to learn about his ecological view based on the way he represented the country's ecological issue at the global event. The analysis was carried out within an eco-critical discourse analysis framework, which started by investigating the ideology using Fairclough's three-dimensional model. Then, the ideology was judged using the ecolinguistics perspectives proposed by Stibbe (2015a, 2020). The result shows that President Joko Widodo's ecological-ideology can be regarded as 'prosaic: environmental problem solving', of which this study concludes that his speech can be defined as a 'beneficial discourse' that has to be promoted widely to raise the awareness of language use regarding an environmental issue.



1. Introduction

The development of the economic, industrial, and other aspects of life, such as technology and productivity, could create more ecological concerns that affect the system of life. Wang et al. (2019) state that the rapid development of people's economic levels instantly improved the standard of living. Thus, people have to pay more attention to these changes. One of the examples of these changes is the growth of the needs. This phenomenon makes the people, one way or another, have to fight to fulfil their needs. However, to survive, it depends on how they use the system of life to maintain the ecology of other organisms and prevent any environmental issues that could happen, e.g. climate change. Thus, one of the ways that researchers and/or scientists can do this is by raising the ecological awareness of the society (Gong & Liu, 2018; Stibbe, 2015a).

Furthermore, there are some ways to raise the ecological consciousness regarding climate change, one of them is done in linguistics and language use. According to Fløttum (2014), linguists and language experts can engage with other fields, such as sociology, climatology, and psychology. These interdisciplinary works can encourage people, either as hearers or readers, to use language as a speaker or writer better, also known as the fundamental aims of ecolinguistics studies (Fill, 2001).

Ecolinguistics is defined as a new branch of linguistics study that investigates the way language is being used to represent the ecosystem, ecology and ecological phenomenon from the ecological and sustainability perspectives (Song & Tang, 2020). Hence, some research can focus on how ecological systems, environmental phenomena, and living or non-living things are represented in written or spoken language (see Mliless & Larouz, 2018; Pearce, 2016; Stibbe 2007; Wang et al., 2019). Therefore, the role of linguists in the ecological issue is needed. Halliday (1990: 199) stated that "classism, growthism, destruction of livings, pollution and the similarity are not just the issue to be solved by the biologist, physicist, and scientist, in fact it is also the problem for the linguists or the linguistic community".

Particularly, when it comes to climate change, the United Nations (UN) organises its annual conference called the Conference of the Parties (COP), also known as the United Nations Climate Change Conference. This conference is especially held to gather country leaders, activists in environmental issues, and people from different occasions, such as economists and politicians. These attendees usually present their ideas and the actions taken by their countries regarding climate change issues through some remarks and speeches or statements. One of the leaders who shared his idea of climate change was the Indonesian

President, Joko Widodo (Jokowi). Moreover, President Joko Widodo, popularly known as Jokowi, is the seventh president of the Republic of Indonesia, winning a second five-year term in 2019. In the world's third-largest democracy, President Jokowi was able to defy expectations for political leaders, despite being raised amid poverty with a background in the furniture export trade (Prasodjo, 2021). He has a big role in developing Indonesia in many ways because of the ambitious development aims. Prasodjo (2021) states that President Jokowi aims goals in many areas, such as massive infrastructure projects, universal healthcare, and a revamping of Indonesia's educational system.

In 2021, President Jokowi attended the Conference of the Parties 21st in Paris, where he presented his statement regarding climate change using Bahasa Indonesia (Indonesian Language). The 21st COP was widely known as the pivotal event in the international effort to bridle climate change and its risks (Gjerstad, 2017). Other researchers have worked on other remarks of President Jokowi using different frameworks as follows.

- Sinaga et al. (2014) analysed Joko Widodo's speech at the APEC event using the system of transitivity and CDA proposed by Halliday and Fairclough;
- Gusthini (2019) studied the use of Javanese English pronunciation in Joko Widodo's pronunciation using vowel and consonant theory proposed by Fromkin;
- Noor (2020) tried to disclose Joko Widodo's ideology through his speech using Halliday's Transitivity theory;
- the last and the recent one comes from Baihaqi et al. (2020), where they analysed Joko Widodo's language use and personality in his remarks regarding the COVID-19 issue.

Based on the previous studies mentioned above, this study tries to reveal the representation of ecological issues in President Jokowi's speech and/or to see the speech from ecolinguistics. On the other hand, little did the researchers ever analyse statements or speech using the Critical Discourse Analysis (CDA) framework for ecolinguistics research. Thus, this study is expected to fill the gaps in the ecolinguistics perspective, critical discourse analysis, and eco-critical discourse analysis.

Particularly, this study tries to show climate change as one of the ecological issues through the analysis of speech carried out within the eco-critical discourse analysis framework proposed by Stibbe, 2015a, 2020). The first data was analysed using critical discourse analysis (Fairclough, 2001, 2003, 2013) to reveal the ideology. Therefore, in terms of the perspective of ecolinguistics, the ideology will be judged by the *ecosophy* proposed by Stibbe (2015a, 2020) to determine the type of discourse Jokowi's speech belongs to (destructive, ambivalent, or healthy discourse). Consequently, the study's result aims to increase the critical language awareness in using language to represent ecological issues on text in any particular context.

1.1 Critical Discourse Analysis

Critical Discourse Analysis (CDA) is one of the methods that deal with social and cultural issues. Haryatmoko (2016) states that CDA experts such as van Dijk, Fairclough, Kress, van Leeuwen, and Wodak have all agreed that CDA is a research methodology oriented in the social and cultural issues. It is a methodology that mainly focuses on critically investigating the ideology of certain social events according to how they are expressed, revealed, and signed in any discourses (Wodak & Meyer, 2001).

Furthermore, in Fairclough's view about CDA, discourse is a process of social practice with internal and dialectical relations (Fairclough, 2001). Fairclough adds that in analysing discourse, the analysis process does not solely deal with the text but also with the production process, interpretation, and social condition or social context (Fairclough, 2001). Hence, Fairclough (2003) suggests that interdisciplinary theories are needed in CDA study to learn about the ideology of some particular institution or the members of an organisation.

According to Fairclough (2001, 2003, 2013), the way to realise the representation and the ideology of some entities on discourse could be done by analysing the data into a three-dimensional model, i.e. textual analysis, discursive practice analysis, and social practice analysis. This model is also divided into three stages, i.e. description, interpretation, and explanation (Fairclough, 2013). The illustration can be seen below.

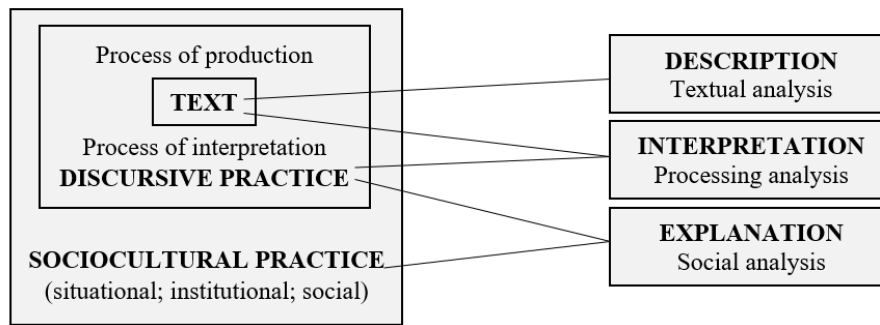


Figure 1.1. Three-dimensional-model (Fairclough, 2013: 133)

According to figure 1.1, the first stage is textual analysis or description level. On the textual analysis, the data is being described based on the analysis of the text. Fairclough (2001) defines text as a product of the process of text production. Any sort of textual feature is possible to have significant potential to be analysed in discourse analysis, some of the examples are analysing the vocabulary, grammar, cohesion, text structure (Fairclough, 1992b), and some more additions such as visual image, speech, lexical choice, syntaxis, and metaphor (Haryatmoko, 2016; Jørgensen & Phillips, 2002). In other words, any sort of linguistics data is possible to be analysed in the textual analysis. The textual analysis becomes an important stage in critical discourse analysis because this phase could show the intention and the identity of the writers or speakers, e.g., in metaphor analysis.

The second level is the discursive practice analysis. This phase emphasises the process of interpreting the textual analysis result with the production, distribution, and consumption of the text (Fairclough, 1992b). According to Fairclough (2001), the interpretation is produced by combining what is within the text and the interpreter's head. Thus, this process requires a deep comprehension of the meaning of the text that is being analysed, and the intention of the writer or the speaker, i.e. the intention is filled with sincerity or not, is it expressed explicitly or implicitly, and how the writer correlate their utterances based on their institution (Fairclough, 2003).

The next level is the social practice analysis. The explanation of 'The consideration whether the discursive practice reproduces or restructures the existing order of discourse and its effect to the social practice' (Jørgensen & Phillips, 2002: 69). Fairclough (2001, 2013) states that this phase has three-dimensional levels used to investigate the social effect and the determining factor of the discourse, i.e. societal, institutional, and situational.

The ideology can be found in this phase because its relationship with the discourse will be seen. Fairclough (2001) believes that there is some embedded value that will become real and operated socially as the part of the institution and the society and the assumption that discourse could convey ideology which works along with some particular power relation. Fairclough (2001)

then adds that this phase will involve some specific perspective to discover the ideology of the discourse.

In conclusion, the three-dimensional models that are introduced and developed by Norman Fairclough (1992b, 1995, 2014) seems to require the researchers not to focus on the textual aspects merely, but also link the analysis with the other aspect like text productions and socio-cultural context as it would help the researcher to reveal the ideology of the objects. Jørgensen & Phillips (2002) simplify this model by stating that there are three things to be focused on, i.e. (a) linguistics aspect of the text; (b) the process which relates to the text production and the text consumption; (c) the broader social context practice.

1.2 Eco-critical Discourse Analysis

Ecolinguistics is defined as the study focused on critically analysing language that potentially increases the destruction of the ecological aspect of life and aims to find a way to inspire humankind to protect nature (Fill & Penz, 2018). Dash (2019: 381) says, "Ecolinguistics provides linguistics needs that can preserve the ecology through the language and maintain the ecological sustainability by using, developing, and advancing the language and ecology all together at the same time". Particularly, ecolinguistics study aims to fulfil its principles that mankind and other organisms can live together in peaceful coexistence and interdependence ecosystem (Song & Tang, 2020).

Furthermore, Stibbe (2015b) introduces one of the main focuses of ecolinguistics study, termed ecolinguistics discourse analysis, or eco-critical discourse analysis (Fill & Muhlhausler, 2001). Therefore, the use of these terms is interchangeable. Stibbe (2015a) defines this focus as the combinations of critical discourse studies and ecolinguistics study or how researchers analyse some ecological issues using the methodologies of critical discourse analysis. On the other hand, Fill & Muhlhausler (2001) more likely called this an approach that focuses on analysing texts such as political speeches, greed ads, and environmental issues. Even though they use different terms, it focuses on the same study, linguistics aspects, and ecological issues.

Stibbe (2015a) explains that when it comes to ecolinguistics and critical discourse analysis, the study aims to reveal the representation of ecological issues in discourse and increase critical language awareness, as proposed by Fairclough (1992a). This can be done in three ways: general education, raising awareness of the negative impacts of the discourse, and promotion of the positive discourse (Stibbe, 2015b).

According to Stibbe (2015a, 2020), three types of ecological discourse are listed below.

- a) *Destructive discourse* is the type of discourse whose ideology works against the ecosophy. Thus, this type needs to be stopped because it could potentially raise harmful impacts to the ecology system or ecosystem.
- b) *Ambivalent discourse* is the type of discourse that has an ideology that is partially working under the ecosophy, though half of it is still problematic. The part that works instead of the ecosophy needs to be fixed, while the positive aspects will be kept and developed.
- c) *Beneficial discourse* is the ideology of actively and fully encouraging people to protect the ecological system or ecosystem. Consequently, this type needs to be promoted more in society.

The type of discourse in the perspective of ecolinguistics will be learned just after the researchers discover the ideology of the discourse they are working on (Stibbe, 2015a).

1.3 Ideology and Ecosophy

Critical discourse analysis believes that ideology is the main entity to be revealed in analysing particular discourse. As Bloor & Bloor (2007) state, one of the objectives of CDA is to investigate how ideology is being frozen in the language and find the way to melt it or break the ice. To simplify it, Fairclough (2013) states that ideology is a matter of representation. In other words, it is about how some entity is being represented, which potentially carry an ideology in it.

In terms of ecolinguistics study, the ideology of some discourse is being judged by the ecological philosophy (ecosophy), which was first used by (Naess, 1995). In the present day, this term is mostly known to be used by the ecolinguistics discourse analysis' expert Arran Stibbe. He states that every linguist and researcher has their ethical principles, which consist of norms, values, views, and vision, to evaluate the ecological and language issue; it is what we call ecosophy (Stibbe, 2015a). Thus, from the ecolinguistics perspective, the researchers' ideology in their studies will be judged by their ecosophy.

1.4 Climate Change

Climate change is considered one of the main challenges humans face in this century (Ereaut & Segnit, 2006; Maslin, 2014) because it brings fear and

is obscure to mankind (Adeleke & Omoboyeje, 2016). Maslin (2014) states that climate change has become a challenge alongside poverty easement, environmental degradation, and global security challenges.

According to the latest assessment of the IPCC (*Intergovernmental Panel on Climate Change*), it is cleared that human influences to the climate's system (IPCC, 2018). Ereaut & Segnit (2006: 5) illustrate this by acknowledging that "The use of electricity, gases, driving car, getting on the airplane, and the greenhouse emission are warming the earth and changing the climate". It is to be noted that this problem is not merely an issue to be solved by the scientists but also concerned with the other occupations or experts from other fields, such as sociologists, geopolitics, policymakers, etc. (Maslin, 2014). In other words, if this change is to be avoided, there must be some transdisciplinary cooperation between the experts, the scientists, the government, and society itself.

2. Method

This is qualitative research where the technique describes and interprets the analysis in the forms of passage and paragraph. Besides, the data is being analysed by using eco-critical discourse analysis proposed by Stibbe (2015a, 2020). In this research, four main stages are taken by the researchers.

The first stage is gathering the range of texts (speech) presented by Jokowi in COP21. Ever since the speech is formatted in the video (mp4), the researchers first watched the video and then read the transcript, provided on the Indonesian Ministry of Environment and Forestry's official website (Kemenlhk, 2015). Thus, the speech transcript is the primary data in this study which comprises approximately 400 words. This speech is chosen based on the popularity of President Jokowi, nationally and internationally. Thus, the researchers think it would be genuinely interesting to learn about environmental issues and phenomena' ecological views or ideologies.

The next stage is working on the linguistics detail, i.e. critical discourse analysis using Fairclough's three-dimensional model (2001, 2003, 2013). It started with textual analysis, of which this study chose to analyse the lexical choice, cohesion, transitivity patterns (process and participant types) in the clause and sentence forms. At this level, the researchers describe the text itself. Then, on the second level, discursive practice analysis or process analysis, the researchers give interpretation according to the analysis of the text, the production, and the consumption of the text. Finally, on the last level, the ideology is being found based on the explanation of the social practice analysis, which is analysed by three levels of stages, i.e. situational (the context and situation where the speech is being presented), institutional (the influence of any institutions in spreading the speech and news about this event), and societal context (the ideology of the speech

is being accepted or not by any societies is depending on the societies' ideological views) (Fairclough, 2001).

According to Stibbe (2015a), the third stage in ecological discourse analysis study is finding the ideology in the text. Thus, as mentioned earlier, the third level from the three-dimensional-model method holds a significant role in this study.

The last stage is to view the analysis from the ecolinguistics perspective, the ideology that is exposed than being judged according to the ecosophy proposed by (Stibbe 2015a, 2020) to define the type of ecological discourse. This ecological discourse is divided into three types of ecological discourses, i.e. (a) destructive discourse; (b) ambivalent discourse; (c) beneficial discourse. Therefore, after learning about the type of ecological discourse from the data, it is important to decide whether the discourse should to be cancelled to avoid the negative impact the discourse holds (if it is destructive discourse), or the other way around, it can be promoted and spread in the society (if it is beneficial discourse).

3. Findings and Discussion

3.1 Textual Analysis

Textual analysis is the stage where the researchers focus on the linguistics aspects of the data. The linguistics aspects in this study focus on sentence structure, lexical choice, transitivity system, and nominalisation.

The structure of the sentence on Jokowi's speech is the declarative sentence. Jokowi uses third-person and first-person narratives, i.e. '*Saya*' (I) and '*Kami*' (We). However, he mostly uses 'Indonesia' to represent the whole country in general. On the other hand, he also uses respective or polite references to address the leaders and the other attendants or audience of the event, such as '*Ketua*' (Chairman), '*Yang Mulia*' (Your Honor), and '*Para Kepala Negara/Pemerintahan*' (Dear World Leaders).

Furthermore, when it comes to the ecological terms, Jokowi uses simple lexical choice to represent the environmental situation in Indonesia, e.g. *pemilik hutan terbesar* (the owner of some largest forests), *memperhatikan lingkungan* (caring to the environment), *kebakaran hutan* (burning forests), *restorasi ekosistem* (ecosystem restoration), and so on.

The last point discussed in Jokowi's speech is transitivity patterns, i.e. process and participant types. It is found that the predominant use of this pattern is used in the material process. The material process is defined as related to action and event or something happening, also regarded as 'doing word' (Eggins, 2004; Halliday & Matthiessen, 2014; Thompson, 2013). He represents the environmental issue as the participant Goal, while humankind is the participant Actor. The example can be seen in table 3.1.

Table 3.1 The use of transitivity patterns on participant actor's role

<i>Untuk mencapai Kesepakatan Paris</i>	<i>semua pihak</i>	<i>[saya</i>	<i>ulangi]</i>	<i>semua pihak</i>	<i>harus berkontribusi lebih</i>	<i>dalam aksi mitigasi dan adaptasi</i>	<i>terutama negara maju</i>
Circ: cause-purpose	Actor	[Sayer	Pr: verbal]	Actor	Pr: material	Goal	Actor
Translation to English							
To achieve the Paris Agreement	every party	[I	repeat]	every party	need to contribute more	in the action of mitigation and adaptation	especially the developed countries
Circ: cause-purpose	Actor	[Sayer	Pr: verbal]	Actor	Pr: material	Goal	Actor

Table 3.1 describes how Jokowi uses the domination of participant actors in the material process. It is seen that the actor 'every party' and 'developed countries' happen to be entities that are supposed to contribute to the climate change phenomenon. It is to be done to achieve the Paris Agreement which

is functioned as the adverbial or circumstances cause of purpose in this context. Another example can be seen below, where Jokowi points out that Indonesia, referred to as his country, is represented as the participant actor in the material process. Another example can be seen below.

Table 3.2 Indonesia the active participant in the material process

Indonesia	<i>berkomitmen</i>	<i>menurunkan menetapkan mengatasi</i>	<i>demise moratorium perikanan illegal</i>
Actor		Pr: material	Goal
Translation to English			
Indonesia	commits	to decrease to establish to solve	the emissions the moratorium the illegal fishing
Actor		Pr: material	Goal

Table 3.2 above shows that Indonesia has an active role as a participant in the material process. This is identified by using the verb 'commits- to decrease, establish, and solve' related to the climate system. This indicates that Indonesia, as the participant actor, is doing something in this process which are the things that relate to the climate system and to prevent climate

change. Besides that, Indonesia refers to the citizenship of people in this context. Thus, the role of human beings as an actor and doer is represented on this example. Besides that, the analysis of transitivity patterns allows the use of nominalisation also seen. This study finds that Jokowi. The example of nominalisation can be seen below.

Table 3.3 The use of nominalization on Jokowi's statements

No.	Sentence
1.	<i>Pengalihan</i> subsidi BBM ke sektor produktif
2.	<i>Peningkatan</i> penggunaan sumber energi terbarukan hingga 23% dari konsumsi energi nasional tahun 2025
3.	<i>Pengolahan</i> sampah menjadi sumber energi
4.	<i>Penerapan</i> one map policy
5.	<i>Perlindungan</i> keanekaragaman hayati laut
Translation to English	
1.	Alteration of fuel subsidies into productive sectors.
2.	An upgrade on the use of renewable energy sources to 23% of national energy consumption in 2025
3.	Preparation of the waste into the energy sources
4.	Implementation of one-map-policy
5.	Protection of marine biodiversity

The bold words on these examples of nominalisation on Jokowi's statement, as seen above, indicate the use involvement of certain meaning elements, which Fairclough (2003) regards as semantic elements of clauses. By using nominalisation, the speaker, i.e. Jokowi, cannot show the agent of certain events. However, he manages to let the listener and reader understand that the doers of all those nouns, e.g. *peningkatan* (upgrade), *pengolahan* (preparation), and *perlindungan* (protection), are referred to the actions that the government undertakes in Indonesia. It has also been mentioned that he mostly uses Indonesia as the main doer of any practical actions to solve the climate change issue.

As a result, the choice of linguistics aspects in Jokowi's statement could be defined as his art of speech to link the event's themes with the specific condition of the environment in Indonesia. By doing so, he manages to lead the audience to be on his side, i.e. thinking about Indonesia's environmental condition. Hence, the textual analysis shows that maintaining the

material process in the text could indicate the consciousness of someone is representing some entity.

3.2 Processing Analysis

This is the second level where the researchers interpret the textual analysis with the text's production, distribution, and consumption. This dimension is also focusing on the experiences of the speaker. First of all, Jokowi has been known for his concern about environmental issues, which makes the speech more meaningful for the Indonesian readers because he used to be regarded as "President Blusukan" by the Indonesian societies, meaning he is a president who is willing to deal with the environmental problems directly, for instance, his action in getting into the drainage to clean up the rubbish. In other words, he has been known as someone who highly behaves as an environmental-friendly person. Therefore, from the production element, the current study finds that Jokowi, as the representative of his country, Indonesia, is the main producer of the text.

On the first textual analysis, it is written that he uses 'Kami' (We), 'Saya' (I), and 'Indonesia', which is found many times in the speech. For example, he states, '*Pemerintah yang saya pimpin, akan membangun Indonesia dengan memperhatikan lingkungan*' (English: the govt which I lead, will build Indonesia with regard to the environment). This implies that the country which he leads is willing to spread more awareness of the environmental crisis. Besides that, from the two examples of transitivity patterns on the textual analysis, the participant and process show that he wants the environmental phenomenon to become the main focus of his speech and his country is willing to take apart or contribute to the climate change crisis and awareness. It is also mentioned earlier in the textual analysis phase that Jokowi mostly uses material processes in his speech. This means that he wants the audience to learn about what he and the government of Indonesia are doing now regarding climate change actions. This is in line with what Wang (2010) has stated that material process as a process of doing is a right choice in addressing what the government has achieved, what they are doing and what they will do in different aspects of affairs, nationally and internationally. Particularly, this purpose is probably to show his power as one of the leaders who attended the event to talk about the country he leads or as the President of Indonesia. Besides it, this could also show that he is a part and a member of society.

The fact that Jokowi mostly talks about his country as the representative of Indonesia shows that he particularly shares his expressive value about the environmental issue. This could be interpreted as his way to share his own and personal experience in the discourse, e.g. *saya mengharapkan kita semua menjadikan bumi ini menjadi tempat yang nyaman bagi anak cucu kita, menjadikan bumi menjadi tempat yang sejahtera bagi kehidupan mereka* (Translation: I am hoping we can make our earth becomes a cozy place for our future generations, and a becomes a decent place for them to live).

Nevertheless, when it comes to the distribution of the text, Jokowi and his govt are not merely the only parties who distribute the text. The media also had a big role in distributing the text, which was done by spreading the news after Jokowi presented this statement. It was widely spread by the national mass media, such as national-tempo, Antara-news, and news-detik. Consequently, the consumption of this news among the society could encourage the readers to learn more about what Jokowi is doing internationally, introducing and talking about the national condition. However, it is all depending on the way every humankind interprets the point of his speech, which can be accepted or the opposite of it, rejected.

Finally, based on the textual analysis and the interpretation, Jokowi has his way of maintaining the local coherence of the text. His ability to introduce the environmental crisis from one specific place, i.e. his

country, to the global scale shows this. Besides, he is not merely talking about one issue as the event's main theme: climate change. Still, he also talks about other aspects of the environment according to his knowledge and experience. In the end, he wishes humankind which he refers to as 'every party' (see example 1), to take responsibility for the climate change issues.

3.3 Social Analysis

This dimension is the phase where the ideology of Jokowi regarding ecological discourse is revealed. It is learned by the reasons why his statement is written as it is. Fairclough (2001, 2003, 2013) divides it into situational, institutional, and social aspects.

Firstly, Jokowi states his statements in COP21 are what he has to do since he is invited as one of the speakers at that event. Situationally, Jokowi represents Indonesia's environmental condition by elaborating the whole situation of the country instead of mainly focusing on the climate change issue. Apparently, he starts his words by stating that '*...sebagai negara dengan penduduk Muslim terbesar di dunia, Indonesia menegaskan bahwa Islam mengajarkan perdamaian, Islam mengajarkan toleransi*' (English: ...Indonesia, as the country with the world's largest Muslim population, claims that Islam preaches peace and tolerance). This shows that he wants the audience to first learn about Indonesian society, which gives a positive image to the country. This statement could also be regarded as the way Jokowi represents the social events that occur in Indonesia.

After that, he introduces some information about his country by stating that '*Indonesia as a big country is susceptible to the climate change effect because of its geographical condition*'. Indonesia is indeed a country with some islands. Thus, mentioning this information could help the audience note that Indonesia is a country that can be easily affected by climate change, meaning it also has some main concerns about environmental issues in general.

Particularly, he mentions and quotes some '*environmental disasters that have occurred in Indonesia*', such as forest fires and dryness. These incidents certainly have a big impact on the climate system. Maslin (2014) stated that forest destruction could influence the climate system, leading to climate change. At this part, Jokowi might express and represent the environmental disasters, but he does not mention the particular doers of this phenomenon prominently. Fairclough (2003) explains that the prominent presence of agents or doers on a text has a big role in telling the reader and the listener the entities accountable for the events, such as the persons and the place.

Institutionally, Jokowi's statement is written quite visionary and persuasive. It is mentioned earlier that he talks about Indonesia's environmental condition by giving some descriptions in detail. In terms of climate

change, he says that it is a global problem of which every country has the responsibility to take practical actions to face this phenomenon immediately. This indicates that the statement's content is formatted to embrace the audience in one system to work together in facing and solving climate change. Therefore, to reach the audience's ecological views, Jokowi always tries to fit in by using lexical choice, process types, and sentence structure by focusing on national and global issues.

Nevertheless, the fundamental analysis shows that Jokowi widely emphasises how Indonesia commits to doing some changes, such as restricting its law and public policy regarding Indonesian environmental conditions to prevent climate change for the sake of the country itself and globally. For instance, the changes can be done by focusing on emission reduction, mitigation, and adaptation. Additionally, it has been explained in the climate change section above, where the researchers write that climate change is a global issue that should be solved by different sectors in life, not only by scientists. This is what Jokowi tries to say, and he hopes every party can work together to face and prevent climate change. As a global issue, climate change is not solely a phenomenon to be fixed and solved by one party, such as the government, but other parties like the society and the experts of other disciplines (Fløttum, 2014; Fløttum & Gjerstad, 2017). Hence, it clearly shows that Jokowi's speech mainly focuses on environmental issues and climate change as on every new point he talks about, and he is perfectly maintaining the topic.

Therefore, based on Dryzek's (2013) types of ideology found in environmental discourse, the ideology that Jokowi holds more likely belongs to the *prosaic* one, which focuses on *environmental problem-solving*. This ideology tends to focus more on "Taking the political-economic status based on what is said and given but in need of adjustment with the environmental problems, especially via public policy" (Dryzek, 2013: 15). Considering the identity or position that Jokowi held at that year could explain why he has this ideology. As a president, he had the responsibility to embrace every circumstance that occurs in his country. One of those conditions is shown in this study, his concern about the environmental issue in Indonesia and the world, nationally and globally.

In conclusion, to see and judge this ideology from the ecosophy and ecolinguistics perspectives developed by (Stibbe 2015a, 2015b, 2020), the ideology that the researchers found in Jokowi's speech could be defined as *beneficial discourse*. This consideration is seen by the content and how it is connected to the broader context of the speech. Some of the ecosophy categories are in accordance with Jokowi's ideology that we learned from the analysis. He is not merely talking about the ecological and environmental issues for one generation, but he also mentions that it has to be kept and maintained for the

next or future generation. He reminds the other audiences, who are apparently some world leaders, to work together to prevent climate change and be more concerned about the environmental crisis. These examples are in line with Stibbe (2015a, 2020) categories of ecosophy, such as *now and the future* (concerning keeping and maintaining the ecosystem sustainability for the generation), and *care* (showing more care to the ecosystem). It has been shown on the other points as well that Jokowi mentions about the environment in general then goes deeper to the climate change prevention to show his concerns and Indonesian societies' concerns about the ecological and the environmental issues.

Lastly, based on the previous studies regarding Jokowi's speech or statements, such as language use and ideology, this study finds that Jokowi's ecological view is also to be learned by Indonesian society in particular. However, even if the current study focuses on ecological views or ideology, the whole analysis shows that his speech is still related to the political aspect. It is learned that the statement was presented before world leaders and politicians from all over the world, which happens to meet in one event regarding an environmental issue that the global world is facing right now.

4. Conclusion

Embarking on the above findings and discussion, this study concludes that Jokowi's speech could be used as an example to raise the awareness of the ecological and environmental issues that the world is facing now. Jokowi encourages people from different occasions and countries to love the earth more and work together to prevent and stop climate change. Besides, climate change is a challenge that has to be faced by the government, organisation, media, and the environment (Taylor, 2013). This action needs to be done not solely for the current generations but also the future generations. This is considered by ecolinguistics perspectives that have been mentioned on the previous point that his speech is regarded as beneficial discourse, following what Stibbe (2015a, 2020) says that this kind of discourse has to be promoted and spread in society to raise the language used in representing and treating the environment and ecosystem.

Furthermore, when it comes to the theories (CDA and Ecolinguistic) being employed in this study, the researchers highly hope that this study can help more scholars learn about another methodology to investigate how language is being used in representing some entities. Besides, it can also be noted by other scholars that three-dimensional-model CDA that is proposed by Fairclough (2001, 2003, 2013) is an approach that is not merely focusing on discovering some hidden ideologies regarding political, social, and cultural issues but also uncovering other aspects of life, e.g. ecological and environmental issues. Thus, for

future projects, some scholars and researchers can focus on how climate change or other environmental issues are being represented in Indonesia's mass media using eco-critical discourse analysis or ecolinguistics perspectives proposed by Stibbe (2015a, 2020).

5. Acknowledgement

The researchers would like to express their biggest gratitude to the reviewers for their guidance and their correction. It is also needed to express some grateful message to the editors for their help until this paper is published. Last but not least, we would like to thank the readers who may not entirely agree with all the interpretations, results, and conclusions of this study. Hence, the researchers value any suggestions and critics which can be sent to the correspondence email.

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