

Critical Discourse Analysis Of The Language Characteristics Of President Prabowo's 2024 Inauguration Speech

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Abstract

This research examines the linguistic characteristics of President Prabowo Subianto's inauguration speech (October 20, 2024) using a Critical Discourse Analysis (CDA) approach. The primary data consists of the full text of the speech (Setkab RI, 2024). The theoretical framework used includes Fairclough's (1989) three-dimensional model and Teun A. van Dijk's cognitive-discourse approach. The analysis focuses on five dimensions: (1) word choice, (2) rhetorical style (repetition, metaphor, parallelism, historical references), (3) discourse structure, (4) representation of power and inclusive identity, and (5) intertextuality and cultural values. The analysis shows that the speech makes extensive use of populist diction ("people," "common folk," pronouns "we," "brothers and sisters"), repeats key phrases to emphasize the message, and inserts metaphors and cultural proverbs. Its structure is neatly organized: an interfaith greeting at the opening, main themes and narratives, and a closing containing national aspirations. The speaker emphasizes that power comes from the people ("power belongs to the people... We have power, with the people's permission"), stressing Indonesia's inclusive national identity (e.g., "we are all children of Indonesia"). These findings show how state speeches not only convey a vision but also implicitly represent ideology and power relations.

Keywords: *Critical Discourse Analysis, Norman Fairclough, Speech*



INTRODUCTION

Critical Discourse Analysis (CDA) emerged and developed during the late 1970s and early 1980s as a significant theoretical and methodological current within linguistics. Rooted in the interplay between language and society, CDA focuses on the intrinsic relationship between discourse and sociopolitical structures. It has since inspired numerous disciplines across the humanities and social sciences. Norman Fairclough, a prominent British scholar in sociolinguistics, articulates three central tenets of Critical Discourse Analysis: 1. Language is a social practice, a persistent force of intervention in social order that reflects reality from multiple perspectives, and operates within and influences social processes through the reproduction of ideology. 2. Within socio-cultural contexts, language maintains a reciprocal relationship with values, religious beliefs, and power relations. 3. Language use can drive discursive change and foster social transformation. Social issues constitute the primary focus of critical discourse analysis.

Rather than merely examining linguistic material selection, textual structure, or historical context for purely linguistic inquiry, CDA aims to uncover the underlying social developments and conflicts embedded in linguistic expressions and other symbolic forms. As stated by van Dijk (1997), "Every text, even a single sentence simultaneously performs three functions: expressive (representing reality), interpersonal (constructing social relationships and identities), and discursive (linking and integrating parts of the text)." Discourse thus both represents and constructs society through specific mechanisms, while simultaneously reproducing relations of power.

The primary methodological tools of CDA include systemic functional syntactic analysis, intertextual genre analysis, and historical contextualization of discourse. These approaches enable researchers to critically examine how language mediates ideology, power, and identity in public communication. Presidential inaugural speeches represent pivotal moments in Indonesian politics, serving to articulate national vision, mission, and narrative. The rhetorical power of such speeches not only reflects the policy direction of a new administration but also shapes public perception of authority and ideological orientation. In the context of the 2024 Indonesian presidential election, Prabowo Subianto delivered his inaugural address on October 20, 2024. This speech is rich in ideological content, rhetorical devices, and cultural references. This study seeks to investigate the linguistic features of this speech using a Critical Discourse Analysis (CDA) framework.

In Indonesia's evolving political landscape, state speeches function as a bridge between government and citizens (Shogan & Neale, 2012). Through strategic word choice and narrative



construction, these discourses shape public opinion, reinforce national identity, and project an image of stability amid political and economic challenges (Xu & Zhao, 2023). Given the increasing complexity of global and domestic pressures, it becomes essential to understand how such speeches are constructed, disseminated, and received by the public. Previous studies have analyzed Indonesian state speeches, including President Joko Widodo's Independence Day addresses (Harmoko & Purwaningrum, 2025) and Prabowo's campaign speeches (Susanti et al., 2025). CDA offers valuable insights into how language constructs power relations and legitimizes authority (Fairclough, 1989; van Dijk, 2008). Within this framework, Fairclough emphasizes a three-dimensional analytical model: text, discursive practice, and social practice. Van Dijk, meanwhile, highlights cognitive dimensions and discourse structures macrostructure, superstructure, and microstructure to reveal hidden ideologies within political texts.

This study focuses on five key aspects of critical analysis: (1) lexical choices containing ideological or populist jargon; (2) rhetorical strategies such as repetition, metaphor, parallelism, and historical allusions; (3) the organizational structure of the discourse; (4) representations of power and inclusive national identity; and (5) intertextuality with cultural values. A qualitative descriptive method is employed, drawing upon Fairclough's three-dimensional model and van Dijk's discourse analysis framework. The findings are expected to provide a deeper understanding of how presidential discourse reflects the dynamic interplay between language, power, and ideology.

Several studies have examined Indonesian state speeches. For instance, Harmoko and Purwaningrum (2025) identified the use of inclusive pronouns ("kita," "bersama") and repetitive patterns in President Joko Widodo's Independence Day speeches to strengthen governmental legitimacy. Susanti et al. (2025) highlighted Prabowo's rhetorical strategies during his campaign, particularly narratives of nationalism and critiques of political opponents. However, to the best of our knowledge, no existing study has applied CDA to analyze Prabowo Subianto's 2024 presidential inauguration speech. Therefore, this research fills that gap by providing a comprehensive critical discourse analysis grounded in the integrated theoretical frameworks of Fairclough and van Dijk.

THEORETICAL FOUNDATION

Critical Discourse Analysis (CDA)

Critical Discourse Analysis (CDA) was first introduced by Fowler (1979) and his collaborators in their seminal work *Language and Control*. The central focus of CDA lies in



examining the interplay between discourse, power, consciousness, and social structures. As Halliday (1978) argues, CDA emphasizes the dialectical relationship between language and society where discourse and other socio-cultural factors mutually influence one another. This analytical framework primarily investigates the connection between linguistic symbols and meaning-making processes.

The main methodological tools employed in CDA include systemic functional syntax, genre-based discourse interaction analysis, and historical contextualization of discourse. Within the systemic functional linguistic (SFL) framework, Halliday (1978) posits that language serves three primary functions: ideational, interpersonal, and textual (Hu Zhuanglin, 2008). According to Liu Xuewei (2014), the ideational function refers to language's capacity to represent both the external objective world surrounding the speaker and the internal mental world of the speaker, as well as to express logical relationships among entities. This function is primarily realized through the system of transitivity. The interpersonal function concerns the speaker's attitudes, intentions, and social roles, aiming to establish and maintain interpersonal relationships. It is primarily enacted through two linguistic systems: intonation and modality. Additionally, Halliday (1994) highlights that the system of personal pronouns also plays a significant role in constructing interpersonal meaning. This study primarily employs the ideational and interpersonal functions to analyze the inaugural speech delivered by President Prabowo Subianto in 2024.

Norman Fairclough

As previously mentioned, Norman Fairclough is one of the foundational figures in the development and application of Critical Discourse Analysis (CDA) within sociolinguistics. He has authored numerous influential articles and books on the subject. His three-dimensional model is widely regarded as the most comprehensive and classical approach in CDA research, making substantial contributions to scholarly discourse both domestically and internationally.

First proposed in his 1989 book *Language and Power*, Fairclough's model conceptualizes discourse as an interrelated system of text, discursive practice, and social practice (Fairclough, 1989: 25). According to Fairclough, language permeates and serves power relations; simultaneously, it is shaped by social structures and subtly influences social processes.



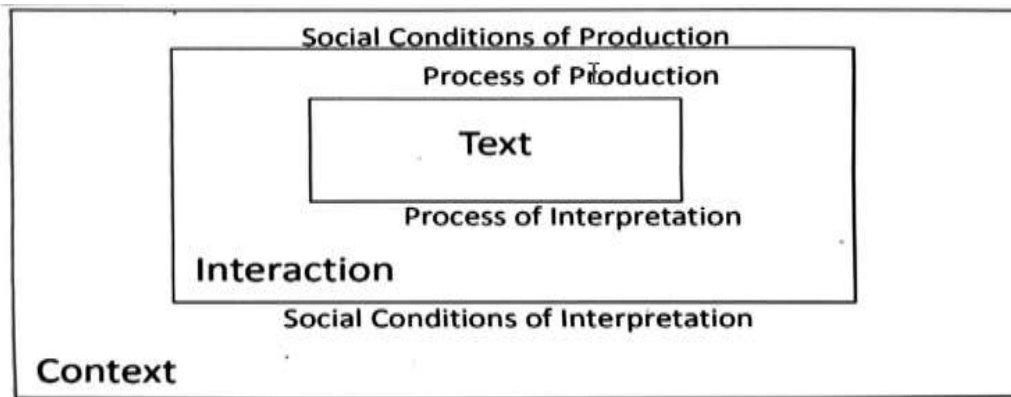


Figure 1: Fairclough's Three-Dimensional Framework

In this framework, the concept of text differs significantly from that of discourse. While text refers to a static product, discourse emphasizes dynamic processes. Therefore, textual analysis constitutes only a component of broader discourse analysis. Based on this understanding, Fairclough refined his original model, which is illustrated in Figure 2.

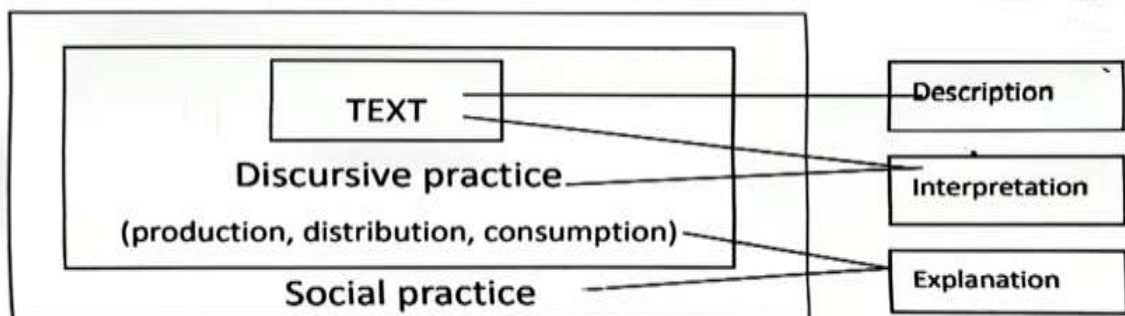


Figure 2: Fairclough's Reconceptualized Three-Dimensional Model of Discourse

This revised model illustrates that texts are products of discursive practices encompassing production, distribution, and consumption all of which are determined by specific social practices. Building on this, Fairclough proposes three core analytical procedures in CDA: description, interpretation, and explanation.

a. Description

Description represents the first stage of Fairclough's three-dimensional model and focuses on the "formal properties of the text" (Fairclough, 1989: 26). This phase centers on linguistic

features such as vocabulary, grammar, and textual organization. By analyzing these elements such as transitivity, modality, mood, conjunctions, and others the underlying ideologies and power relations embedded in discourse can be revealed. In this study, the presidential debate texts will be analyzed with respect to transitivity, modality, mood, and conjunction patterns.

b. Interpretation

Interpretation examines the relationship between text and discursive practice, revealing how ideology, power, and the interests of dominant groups are embedded in discourse. This stage interprets how linguistic choices reflect or construct social realities. In this paper, interpretation is integrated with description to elucidate the processes of discourse production, distribution, and reception.

c. Explanation

Explanation explores the relationship between discursive practice and the broader social context. It involves understanding how transient social events are shaped by and in turn shape larger, more complex social structures (Fairclough, 1989: 26). On one hand, the wider historical, socio-political context determines how discourse is produced, distributed, and consumed. By analyzing the socio-historical background of a discourse, researchers can better understand why speakers select linguistic devices to express themselves and project their identities.

RESEARCH METHODOLOGY

This study adopts a qualitative descriptive design employing a Critical Discourse Analysis (CDA) approach. The primary data source is the full transcript of President Prabowo Subianto's inaugural speech (Secretariat of the Republic of Indonesia [Setkab RI], 2024). The analytical procedure follows Fairclough's three-dimensional model of discourse analysis, comprising: Textual analysis: this stage involves transcription and close examination of lexical choices, sentence structures, repetition, metaphors, and rhetorical devices employed in the speech. The focus is on identifying linguistic features that reflect ideological positioning and discursive strategies. Discursive practice analysis: this phase interprets how the speech was produced and disseminated, including the production context (e.g., presidential communication team, ceremonial inauguration setting) and media distribution (e.g., state television broadcast, official digital platforms). Social practice analysis: this level connects the discursive findings to broader socio-political contexts, such as the post-2024 presidential election environment and ongoing shifts in national ideology and political identity.

Data were collected through documentary methods, guided by van Dijk's framework for



critical discourse analysis. The main data source is the official transcript of President Prabowo Subianto's speech delivered during the Joint Session of the People's Consultative Assembly (MPR RI) for the inauguration of the President and Vice President of the Republic of Indonesia for the 2024–2029 term. The speech is also publicly accessible via YouTube at the following link: <https://www.youtube.com/watch?v=9RttA2cFMtQ>. Data analysis was conducted using qualitative descriptive techniques, in which collected data were systematically organized, interpreted, and presented in narrative form. The analysis emphasizes clarity and depth in describing linguistic patterns and their sociopolitical implications, ensuring transparency and interpretive rigor.

DISCUSSION

Ideational Function Analysis

According to Halliday (1994), language serves three metafunctions: the ideational, interpersonal, and textual functions. The ideational function is further divided into two components: the experiential and logical functions. The experiential function refers to language's capacity to represent human experience both in the external world and internal mental states primarily realized through transitivity. Transitivity, as a semantic system, structures lived experience into distinct types of processes (Halliday, 2000: 106). Lexical choices are crucial tools for realizing the ideational function. Vocabulary reflects speakers' attitudes and ideological positioning. Speakers often employ specific words repetitively to emphasize key messages. Moreover, evaluative lexis whether positive or negative reveals underlying values and perspectives.

Table 1. High-Frequency Words in the Inaugural Speech

Kata	Frekuensi	Kata	Frekuensi
saudarasaudara	49	Ketua	17
harus	49	Berani	17
presiden	42	Utusan	16
indonesia	40	Khusus	15
sekalian	35	Bisa	15
bangsa	35	demokrasi	15
rakyat	32	Bapak	14
menteri	31	Marilah	14
mulia	30	Punya	13



wakil	25	Terlalu	13
republik	25	Sangat	12
banyak	21	Mereka	12
kepada	19	Para	11
negara	18	Umum	11
perdana	18	Besar	11

Inclusive Pronouns: “*Kita*” and “*Saudara-Saudara*”

Personal pronouns are widely used in political discourse to express the speaker’s stance toward events, construct social identities, and reflect relational dynamics key aspects of the ideational function. Analysis reveals a highly strategic selection of pronouns in the speech.

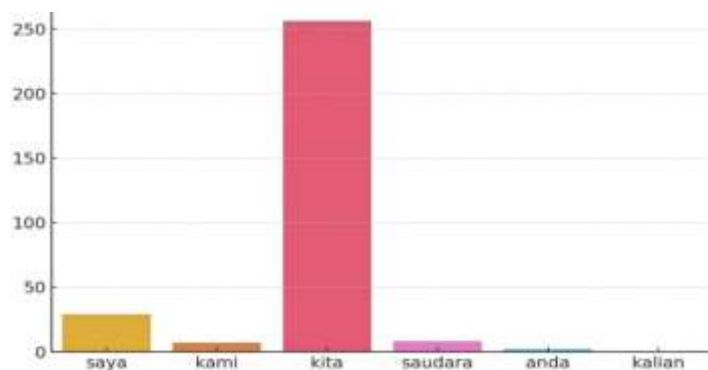


Figure 3: Distribution of Personal Pronouns

The plural first-person pronoun “*kita*” (we) dominates the text, reinforcing solidarity between speaker and audience. Phrases such as “*kita harus...*” (we must...), “*kita berkuasa...*” (we hold power...), and “*kita menganggap saudara kita...*” (we regard our fellow citizens...) position the president as part of a collective national subject. Similarly, the repeated address “*saudara-saudara sekalian*” (fellow brothers and sisters) functions as a collective vocative, encompassing both elite and common citizens, thus evoking a sense of national kinship.

This consistent use of “*kita*” versus the exclusionary “*mereka*” (they) constructs an ingroup/outgroup dichotomy, a well-documented rhetorical strategy in Critical Discourse Analysis (CDA). Such lexical choices foster a populist narrative in which the speaker aligns with the audience, dissolving hierarchical boundaries and presenting governance as a shared responsibility.

Terms “Rakyat” and “Wong Cilik”

The speech frequently employs terms associated with the people, particularly “*rakyat*” (the people) and “*wong cilik*” (the little people), such as “*rakyat kita yang paling miskin*” (our poorest people) and the emotive phrase “*melihat wong cilik iso gemuyu*” (seeing the little ones smile). These terms are consistently linked to vulnerable groups in need of protection and empowerment. This lexical pattern underscores the ideology of “*kerakyatan*” (people-centeredness) central to Pancasila, while simultaneously adopting a populist rhetoric that positions the president as the champion of ordinary citizens. By foregrounding the marginalized, the discourse legitimizes authority through moral representation rather than mere institutional power.

Emotional Lexis

Emotionally charged vocabulary such as “*kemiskinan*” (poverty), “*penindasan*” (oppression), and “*kesulitan*” (hardship) is strategically deployed to evoke empathy and moral urgency. Repetitive constructions like “*bebas dari ketakutan, bebas dari kemiskinan, bebas dari kebodohan, bebas dari penindasan, bebas dari penderitaan*” (free from fear, poverty, ignorance, oppression, suffering) serve both to dramatize current conditions and to project aspirational futures.

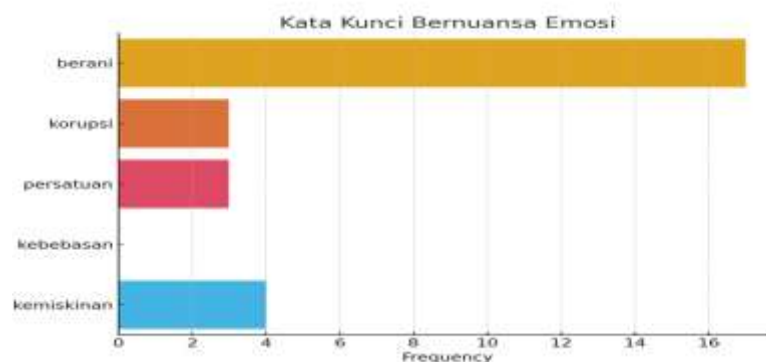


Figure 4: Emotional Lexis and Rhetorical Patterns

This parallel structure amplifies emotional resonance and reinforces the promise of liberation. Such lexical patterns are typical of populist discourse, mobilizing public sentiment by framing socio-political challenges in symbolic, emotionally accessible terms. The recurring formula “*bebas dari...*” (free from...) establishes a clear contrast between present hardship and future

ideal, functioning as a powerful discursive tool for ideological persuasion. Overall, the use of inclusive pronouns and people-centric terminology constructs a narrative of social justice and national unity, while negative or cautionary terms (*“tidak boleh seperti burung unta”, “potensi ancaman”, “penjajahan”*) implicitly identify ideological adversaries without naming them explicitly. This aligns with the CDA principle that texts are ideologically embedded and function as instruments of ideological practice.

Conceptual Function Analysis

The conceptual function is primarily analyzed through the system of transitivity, which categorizes processes into six types: material, mental, relational, verbal, behavioral, and existential. A quantitative analysis of President Prabowo’s inaugural speech yields the following distribution:

Table 2. Distribution of Process Types in the Ideational Function

Tipe Proses	Persentase (%)
Proses Eksistensial	51.1
Proses Mental	15.1
Proses Relasional	13.4
Proses Material	11.3
Proses Verbal	5.5
Proses Perilaku	3.6

The high frequency of existential processes (51.1%) indicates a strong focus on stating facts and existing conditions, such as *“masih terlalu banyak kebocoran, penyelewengan, korupsi di negara kita”* (there is still too much leakage, abuse, and corruption in our country). This linguistic choice constructs a reality of systemic problems, thereby justifying the urgency of reform. The relatively high use of mental processes (15.1%) emphasizes cognitive and emotional awareness, exemplified by phrases like *“kita harus berani mawas diri”* (we must have the courage to self-reflect) and *“kita paham dan kita mengerti”* (we understand, and we comprehend). These expressions highlight rational reflection and emotional acknowledgment, reinforcing the speaker’s legitimacy as a thoughtful and empathetic leader. Relational processes (13.4%) are primarily used to define and attribute qualities to the nation, government, and people e.g., *“Indonesia adalah bangsa yang besar”* (Indonesia is a great nation) thus constructing a value-



laden conceptual framework. Material processes (11.3%), though less frequent, refer to concrete actions related to development and policy implementation, signaling a transition from diagnosis to action. Their limited presence suggests that the speech prioritizes problem identification over detailed operational planning.

Textual Function Analysis

The textual function is realized through systems of theme, information structure, and cohesion, which organize content and ensure coherence across the discourse.

Table 3. Distribution of Linguistic Features Realizing the Textual Function

Fitur Bahasa Wacana	Frekuensi / Persentase
Penggunaan Kata "yang"	266 kali
Pengulangan Kata Kunci	32.7%
Penggunaan Konjungsi	18.5% (dominan: "dan")
Penggunaan Penanda Topik	7.0% (contoh: "Saudara-saudara sekalian")

The frequent use of the relative pronoun “*yang*” (which/that) appearing 266 times reflects a grammatical characteristic of Indonesian and enhances textual cohesion. It links clauses and ideas, contributing to the formality and fluency of the speech. Keyword repetition (32.7%), especially of “*kita*” (256 occurrences), serves as a core discursive strategy, reinforcing thematic consistency and emotional resonance. This repetition strengthens discourse cohesion and fosters a sense of collective identity. Conjunctions appear in 18.5% of clauses, predominantly “*dan*” (and), reflecting additive and parallel logic. This accumulative structure builds comprehensive arguments and supports a systematic presentation of policies. Topic markers such as “*Saudara-saudara sekalian*” (Fellow Citizens) appear 7.0% of the time, marking transitions between sections and reinforcing the ceremonial and solemn character of the speech. These markers guide audience attention and enhance rhetorical clarity.

Rhetorical Devices: Repetition, Metaphor, Parallelism, and Historical Allusion

Repetition

Repetition is strategically employed to reinforce key messages and amplify persuasive impact. Anaphoric repetition repeating phrases at the beginning of clauses is particularly



prominent. For example: *“Sehingga, kita berhasil menurunkan biaya logistik...”* *“Sehingga, kita bisa meningkatkan daya saing...”* *“Sehingga, kita mampu memperkuat persatuan...”* This structure establishes a causal chain linking government policies to national outcomes, enhancing perceived efficacy. Similarly, the refrain *“Demokrasi kita harus...”* (Our democracy must...) is repeated multiple times: *“Demokrasi kita harus demokrasi yang santun... yang menghindari kekerasan... yang sejuk, damai...”* This pattern emphasizes continuity and moral commitment. Other instances, such as *“kita berkuasa... kita menjalankan kekuasaan...”* and *“kita harus ingat... kita harus selalu ingat...”*, reinforce ideological conviction and create dramatic emphasis.

Metaphors and Cultural Expressions

Metaphors enrich abstract concepts with vivid imagery. For instance, *“tidak boleh memiliki sikap seperti burung unta”* (must not act like an ostrich) criticizes avoidance and denial a metaphor rooted in local wisdom. Another expression, *“kalau ikan menjadi busuk, busuknya mulai dari kepala”* (if a fish rots, it starts from the head), warns against corrupt leadership. Javanese aphorisms such as *“Ing Ngarso Sung Tulodo”* (a leader should set an example) are invoked to underscore ethical leadership.

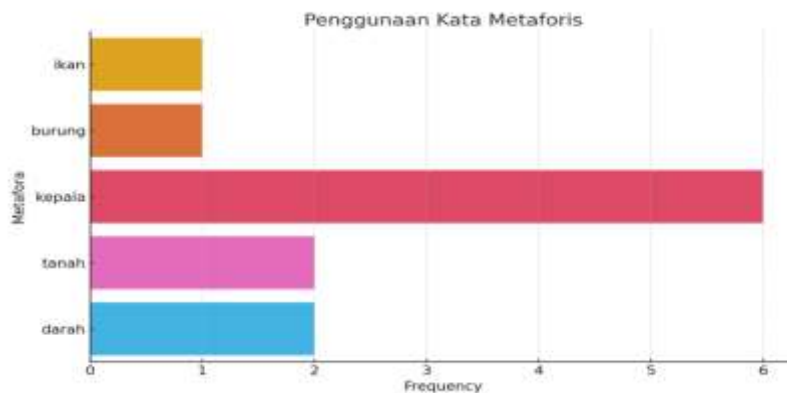


Figure 5: Cultural Metaphors in Political Discourse

These metaphors draw from cultural reservoirs, making complex ideas accessible and morally grounded.

Parallelism

Parallel sentence structures enhance rhythm and persuasiveness. Examples include:

“bebas dari ketakutan, bebas dari kemiskinan, bebas dari kebodohan...” “bertarung tanpa membenci, bertanding tanpa berbuat curang” Such parallelism clarifies ideals (freedom, fair competition) and creates memorable, rhythmic phrasing. The balanced structure strengthens argumentation and facilitates audience recall.

Historical and Cultural References

The speech embeds strong intertextual references to history and national identity. It opens with multi-religious greetings (Assalamu’alaikum, Syalom, Om Swastiastu, Namo Buddhaya), symbolizing religious inclusivity. Historical figures such as Sukarno and Hatta are invoked to link the present administration to Indonesia’s founding legacy. Explicit citations of Pancasila e.g., *“Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan”* anchor the discourse in constitutional ideology. Quotations from Islamic-Arabic proverbs (*“seribu kawan terlalu sedikit”*) and European philosophy further broaden the moral appeal. These references collectively construct cultural legitimacy and emotional resonance. Together, these rhetorical strategies align with Aristotle’s triad of persuasion: ethos (credibility), pathos (emotion), and logos (logic). As noted by Susanti et al. (2025), the use of symbols and metaphors effectively shapes public perception. Here, repetition and anaphora emphasize commitment, while metaphors and proverbs convey deeper meanings about national challenges and aspirations strengthening the ideological legitimacy of the speech as a discourse of power.

Discourse Structure and Speech Organization

From van Dijk’s (2008) perspective, the speech can be analyzed through macrostructure, superstructure, and microstructure.

Macrostructure: The overarching themes include people-centered governance, national courage, fiscal leakage, poverty eradication, food and energy self-sufficiency, anti-corruption, and independent foreign policy (cf. Syawaludin et al., 2024). These themes constitute the central ideological message.

Superstructure: The speech follows a conventional inauguration format:

- Opening: National and religious salutations, acknowledgment of guests including defeated political opponents.
- Main Body: Vision statement, assessment of national conditions, policy agenda (food security, energy, economic equity, protection of the vulnerable), and reaffirmation of foundational principles (Pancasila, unique democracy).



- Closing: Gratitude to predecessors (Sukarno, past presidents), call for national unity (“end hatred, build harmony”), collective prayer, and closing salutations.

The opening and closing function as summaries (summaries) that frame the core message, while the body (story) elaborates on issues and solutions.

Microstructure: The narrative unfolds thematically and chronologically. Prabowo begins with achievements (G20 status, economic strength) and global challenges, then shifts to domestic issues: economic justice, food/energy sovereignty, anti-corruption, peaceful democracy. Foreign policy (free and active neutrality, support for Palestine) and historical homage (national heroes) follow. Each subtopic is introduced with *“Saudara-saudara sekalian”*, ensuring smooth transitions and cohesion. This structure aligns with van Dijk’s discourse schema: initial summary, thematic narrative, and moral conclusion. It reflects a deliberate discursive practice aimed at constructing a new legitimacy while anchoring it in national ideology.

Representation of Power, National Identity, and Inclusivity

A core concern of CDA is how power is discursively constructed. Prabowo explicitly frames power as belonging to the people: *“Kekuasaan itu adalah milik rakyat... Kita berkuasa, seizin rakyat.”* (Power belongs to the people... We hold power by the people’s consent.) This positioning constructs leaders as trustees of the people, reinforcing the populist narrative: *“pekerjaan kita harus untuk rakyat, bukan untuk diri kita sendiri”* (Our work must be for the people, not for ourselves). Thus, the speech promotes a leadership model grounded in popular sovereignty and Pancasila-based populism. National identity is reinforced through inclusive and pluralistic language. The opening addresses followers of all major religions, affirming religious tolerance. Repeated assertions such as: *“walaupun berbeda suku, agama, partai, golongan, kita adalah sama-sama anak Indonesia”* (Though different in ethnicity, religion, party, group we are all children of Indonesia) embody the spirit of Bhinneka Tunggal Ika (Unity in Diversity). Values like gotong royong (cooperation), attributed to Sukarno, are promoted as antidotes to division. The consistent use of *“kita”* and *“saudara-saudara”* constructs a unified ingroup, while external actors (political rivals, hostile nations) are referred to impersonally. This aligns with Yemima et al.’s (2025) analysis of ingroup/outgroup construction in political speeches. Notably, former political rivals (Ganjar, Anies, Muhaimin, Mahfud) are respectfully addressed as *“Saudara”*, symbolizing national reconciliation. The rejection of hostility and promise of a violence-free democracy further emphasize inclusivity. Phrases like *“siswa bangsa yang harus merdeka”* (the nation’s children who must be free) extend the concept of independence to social emancipation from poverty,



ignorance, and oppression. Thus, the speech redefines power as a mandate from the people and affirms a pluralistic, inclusive national identity through strategic lexical choices and unifying narratives.

Intertextuality and Cultural Values

Intertextual analysis reveals extensive references to cultural traditions, historical texts, and state ideologies. Prabowo anchors his speech in national heritage and constitutional foundations. Early in the address, he quotes Pancasila directly: *"Kedaulatan rakyat setinggi-tingginya dalam Pancasila... 'Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan...'"* This intertextual linkage integrates state ideology into contemporary discourse. Classical Javanese phrases such as *"Gemah Ripah Loh Jinawi"* and Arabic *"Baladun Toyyibatun"* evoke agrarian prosperity and civilizational ideals once cherished by Indonesia's founders. The line *"Cita-cita kita adalah melihat wong cilik iso gemuyu"* blends Javanese vernacular with a vision of social welfare. Historical figures Sukarno, Hatta, Sjahrir, Yos Sudarso are invoked in sequence, creating a narrative of continuity from independence to the present. The reference to colonial-era signage *"Honden en Inlander Verboden"* (Dogs and Natives Forbidden) in Manggarai swimming pool underscores the anti-colonial, anti-oppression ethos. Proverbs like *"seribu kawan terlalu sedikit, satu lawan terlalu banyak"* (a thousand friends are too few, one enemy is too many) are used to justify Indonesia's non-aligned diplomacy. Traditional values are woven throughout: *"Ing Ngarso Sung Tulodo"* calls for moral leadership; gotong royong is celebrated as a national character trait. The speech concludes and begins with interfaith prayers, symbolizing spiritual unity. In sum, this intertextual richness transforms the speech from a mere political statement into a dialogue with Indonesia's cultural and historical soul. It actualizes Pancasila values, inclusive nationalism, and cultural identity within the framework of statecraft.

CONCLUSION

A critical discourse analysis of President Prabowo Subianto's inaugural speech delivered on October 20, 2024, reveals a series of strategic linguistic features that reflect both ideological positioning and rhetorical sophistication. Lexically, the speech is rich in populist and ideologically charged vocabulary: the prominent use of inclusive pronouns such as *"kita"* (we) and *"saudara-saudara"* (fellow brothers and sisters), references to the people (*"rakyat"*) and the marginalized (*"wong cilik"*), and recurring phrases emphasizing popular sovereignty such as *"kekuasaan itu adalah milik rakyat"* (power belongs to the people) all serve to construct a narrative of shared



national identity and democratic legitimacy.

The rhetorical style is characterized by extensive repetition and parallelism, exemplified by sequences like *“bebas dari ketakutan, bebas dari kemiskinan, bebas dari kebodohan...”* (free from fear, poverty, ignorance...) and *“Demokrasi kita harus...”* (Our democracy must...). These patterns enhance rhythm, reinforce core messages, and create a persuasive cadence. Cultural metaphors and proverbs such as *“tidak boleh seperti burung unta”* (must not act like an ostrich) and *“kalau ikan menjadi busuk, busuknya mulai dari kepala”* (if a fish rots, it starts from the head) are employed to convey moral and political critiques in accessible, culturally resonant terms.

Structurally, the speech follows a coherent and ritualized format: it opens with interfaith greetings, establishing inclusivity; proceeds through thematic sections addressing people-centered development, national sovereignty, food and energy self-sufficiency, anti-corruption, and foreign policy; and concludes with a call for national unity, reconciliation, and collective prayer. This organization reflects a deliberate discursive strategy aimed at legitimizing authority while fostering social cohesion.

The representation of power and national identity in the speech is distinctly populist and inclusive. By asserting that *“kita berkuasa, seizin rakyat”* (we hold power by the people’s consent), Prabowo positions himself not as an autonomous leader but as a steward of the people’s will. His repeated invocation of *“sama-sama anak Indonesia”* (we are all children of Indonesia) transcends ethnic, religious, and political divisions, reinforcing a unifying national ethos. The speech also demonstrates strong intertextuality, weaving in foundational texts such as Pancasila, traditional Javanese values (gotong royong, gemah ripah loh jinawi), and multifaith prayers thereby anchoring contemporary governance in historical and cultural continuity. Overall, the speech functions as a discursive architecture of power: more than a mere announcement of policy, it is a performative act of ideological legitimation and collective identity construction. It strategically mobilizes language to shape public perception, aligning state authority with national values and moral aspirations.

This study demonstrates that Prabowo Subianto’s presidential address employs sophisticated linguistic strategies to manage public discourse. The combination of inclusive diction, persuasive rhetorical devices, and culturally embedded symbols produces a politically ambitious message cloaked in the rhetoric of nationalism and religiosity. A critical discourse perspective underscores that this speech is far from neutral it is deeply embedded in ideology and power relations, precisely as predicted by Fairclough’s and van Dijk’s theories. The findings contribute significantly to the understanding of political communication in Indonesia, particularly



during the 2024 transition of power.

The linguistic characteristics of the speech reflect a distinctively Indonesian mode of political discourse one that not only meets the requirements of modern democratic politics but also preserves deep-rooted cultural traditions. Through the dominant use of first-person plural pronouns (*"kami"*), authoritative modal verbs, and the integration of multicultural symbols, the speech successfully constructs a national identity and social consensus that transcend partisan divides.

Moreover, the study reveals the complexity of power dynamics within political discourse and the diverse ways in which ideologies are constructed and negotiated. As a pivotal example of contemporary Indonesian political discourse, Prabowo's inaugural address offers a crucial window into the mechanisms of political communication during periods of transition. Through systematic critical discourse analysis, we are able not only to decode the linguistic and social meanings embedded in the speech but also to generate valuable insights for both theoretical advancement and practical application. In the rapidly evolving context of globalization and digitalization, the significance of such research will continue to grow, warranting sustained attention from scholars and practitioners alike.

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