Multimodality of political digital discourse on Twitter social media

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ABSTRACT

As a communication tool, social media has linguistic aspects ranging from letters to discourse, so it is important to be researched from a linguistic scientific point of view to find its meaning. This research aims to identify, elaborate, and analyze digital discourse on Twitter social media related to political elements. This research is based on the multimodal meaning related to communication modes in the form of signs such as writing, images, photos, videos, and other forms that have visual meaning in finding meaning in a communication in twitter posts. The method of this research is qualitative descriptive. The research data is in the form of posts on Twitter accounts that contain political elements. The data analysis technique in this study goes through the reduction and classification stage based on the use of communication modes in digital political discourse. Data collection techniques are carried out by documenting, listening, and taking notes. The results of the research are in the form of identification and explanation of how multimodal has meaning and meaning in digital political discourse on Twitter social media and the contribution of semiotic fashion in the form of writings, images, photos, videos, and other forms that have visual meaning in digital political discourse on Twitter social media as relevance regarding the views of the interests of discourse producers, digital discourse makers with certain semiotic modes to realize discourse, and interests aimed at the creation of political digital discourses such as identity politics, politics of struggle, and power politics.

Introduction

Social media is a form of progress related to human expression in expressing expression facilitated By the development of information and telecommunications technology. In its development, social media has experienced significant developments related to users and the features that surround it. In the 2000s, the global community knew Friendster as a social media communicating via the internet network, then followed by Faceook, Blackberry Massangger, Line, to the emergence of Twitter and Instagram and Tik-Tok which developed into renewable social media used by the global community.

Social medial developments surrounded by the digitization of information produce discourse contained in social media, so it can be called digital discourse. In its development, social media has become a global phenomenon and made a major impact in various fields of society in a few years (Rahma et al., 2022). Lately, digital media has become a popular media in finding the latest information. The digital discourse presents a variety of information such as daily news, social problems, politics, and lifestyle.

Digital discourse contained in social media is an effort to explain both macro and micro discourse that is usually found on social media, news, and so on (Alwasilah, 2014). Digital discourse contained in social media is an effective medium in conveying information. The information conveyed can be reached by the wider community. In addition, information conveyed through social media quickly reaches the public. With the sophistication of technology, language is easy to apply contextually, practically, and dynamically for various purposes. Social media is a separate place for people to carry out social practices and ideologies (Andriani, 2019). Millions of active social media users (netizens) who are comprehensive from various demographic and geographical factors, increasingly show the central role of information technology in the civilization of digital era society facilitated by the internet, so that it has a range of messages conveyed (Laer & Aelst, 2010). This has significantly affected the mindset and lifestyle of its users so that it makes certain actions on digital media (Sanjaya, 2017).

Social media provides a new space for democracy for internet users. This democracy is defined as the era of digital democracy that bridges people's participation in democracy by utilizing information technology. Digital democracy is a democratic practice that uses digital channels in political communication (Donk et al., 2012). This underlies digital discourse also contains that ideologies and information of a political nature can be expressed, studied, disseminated, and contested through constructed discourse (Van Dijk, 2006). Discourse is related to social practices that occur in society and is not only constructed by linguistic aspects. Discourse is not understood as a phrase that has been spoken or a text that has been written, but it is a hidden concept, view of life, and ideology (Foucault, 1972; Haryatmoko, 2016). Therefore, political digital discourse is a form of conveying ideas that aims to influence society in decisions and choices about politics.

Political digital discourse on Twitter is a new thing in political propaganda that occurs after the social media is widely discussed. On Twitter, the accounts of officials and politicians are busy commenting and expressing in every discussion of social and social issues that occur in the country. Accounts of officials ranging from presidents, ministers, legislators, and other

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high-ranking officials are busy 'tweeting' (the term for sending posts in the form of writing or images on Twitter). In addition, policy observers, experts, academics, and Buzzers (the name for fake anomine accounts that are driven for certain political purposes) are crowded almost every day.

The tweets contained in Twitter social media become a pattern of language expression of its own that occurs due to the development of social media and information technology. From there, scientific research can be carried out based on 'tweets' in Twitter accounts that contain political discourse. Of the many varieties of linguistic studies applied in revealing the meaning and meaning in politically charged digital discourse contained in Twitter accounts, namely multimodality studies.

Batolu & Bustam (2022) explain that multimodal is an analysis that combines analytical tools and steps such as linguistics, systemic functional linguistics (SFL) or functional grammar to understand images if the text analyzed uses two modes, namely verbal and visual models. An important point about multimodality is the use of more than one semiotic mode to construct meaning. In written text, the modes that participate can be images, colors, textures, and so on. Multimodality is related to multimodal communication, which means that all meanings created are influenced by communication modes (Budijanto et al, 2022; Udasmoro, 2018).

The concept of mulimodality originated from the concept that proposes that language is a product of social processes that occur in human life in society (Halliday & Hasan, 1985; Jewitt & Henriksen, 2019). Multimodality is related to communication that is created because it is influenced by all modes that form it (Suyudi, 2015). Modes that build and give meaning to discourse in multimodality are in the form of images, colors, textures, and so on (Miladiyah, 2018).

Multimodal discourse analysis provides an analytical tool for examining the discourse contained in multimodal texts and pays attention to the role of all modes used to realize a multimodal discourse. Critical analysis of multimodal discourse allows researchers to examine the transformation of reality into discourse and how a discourse is realized using a variety of different semiotic modes in a given context. In multimodal discourse analysis, texts are understood as semiotic artifacts that are multimodal in nature, explaining that multimodal texts are products of design and production work that contain discourses about reality. The discourse in the multimodal text is realized through a combination of different modes and arranged to form an ensemble. These modes come from (visual) images in the form of colors, shapes, and illustrations that are matched with text (discourse) as information builders (Udasmoro, 2018; Hermawan, 2021).

For example, to communicate the idea of rain, there are various semiotic modes that can be used to express it. Rain can be expressed verbally using written language "rain" or visually by using illustrations of raindrops, coupled with the use of colors that tend to be dark. Rain can also be expressed with a "tick-tick" sound similar to the sound of rain. Written language modes, illustration modes, color modes, and voice modes have different capacities to express the meaning of rain. Nothing can be said to be stronger or weaker in expressing the meaning of rain. Each mode constructs a partial meaning. However, when all capital is combined, all capital will work and make specific contributions to construct the meaning of rain.

Relevant research related to multimodality can be found in a study conducted by Mahmudah (2021) entitled "Multimodality in Holiday Comic Strips Stay at Home On Instagram @Kemenkes_RI". The purpose of this study is to discuss the message contained in the comic strip "Stay at Home" on Instagram @kemenkes_ri through a multimodality study. In addition, research related to multimodality in digital discourse was also found in research from Utomo & Maharani (2021) entitled "Analysis of Hegemonic Multimodality of Masculinity in Digital Comics on the Ban of Homecoming on Instagram Feeds of @Jokowi Accounts" (2021). The purpose of this study is to explain and dissect digital comics on the Instagram feed of @Jokowi accounts about the ban on 'homecoming' amid the Covid-19 pandemic.

Departing from this description, this study aims to identify, parse, and analyze digital discourse on Twitter social media related to political elements. This is done because there are various cases that cause a lot of debate to criminal cases related to digital discourse contained in social media. The multimodality revealed from the political digital discourse on this Twitter account includes identity politics, pitting politics, and power politics.

Method

The research method used is qualitative method. This research method aims to obtain data information and insights related to the construction of reality of a data object under study in order to obtain interpretation or meaning in the form of descriptions and narratives in a data elaboration carried out in a study (Cropley, 2019; Creswell, 2018; Kvale, 1996; Patton, 2014).

The strategy in this research uses a case study strategy and planning for the problem that is trying to be solved. Research with this strategy seeks to explain and study a complex problem or object of research (Campbell, 2005; Hamilton, 2008). This study used three data collection techniques, namely documentation, listen, and record techniques. With the help or elements related to the object of research such as documents related to text, track records, and other stored documents (Yin, 2011).

In this study, researchers studied literature by exploring information by exploring Twitter social media against accounts that exclude political discourse in their 'tweets'. These tweets go through a series of reductions according to the grouping of data that has been focused. Then, from the data that has been collected, data analysis was carried out to explore the information and meaning of multimodality contained in his tweets on his Twitter account.

Data analysis carried out in this study goes through a series of stages starting from reducing data, presenting data, and drawing conclusions or verifying data. In a study, data analysis becomes a needed way to explain research data. said that the qualitative data analysis process must be carried out interactively and take place continuously until it is complete (Miles et al., 2014). That way, data analysis can be done from the initial process to the conclusion. In the process, researchers depart from the digital discourse contained in Twitter account tweets that contain digital discourse so that multimodality information can be sought. The multimodalities contained will later be studied based on the focus of research, namely, certain modes of semiotics to realize discourse, and what interests are aimed at in making political digital discourse such as identity politics, fighting politics, and power politics.

Results and Discussion

This research is a form of political-themed digital discourse analysis by utilizing the multimodality found in Twitter tweets against accounts that often talk about social and political issues, without intending to offend certain parties. This study discusses mulimodality in political digital discourse found on Twitter social media. The research discussion is based on three sub-chapters, namely digital discourse on identity politics, digital discourse on power politics, and digital discourse on fighting politics. The three political digital discourses are taken from accounts with a large following and come from various elements of society such as ministers, high-ranking state ofisial, social media observers, the general public and others. Meanwhile, the mulimodality assessment will be described based on the modes contained in each data studied based on the political digital discourse determined above.

Digital Discourse on Identity Politics

Identity politics is another name for biopolitics and the politics of difference. The concept of identity politics is realized based on the differences that arise between communities. The identity targeted by a group of people who apply identity politics is religion, race, and certain groups that are considered to be able to help in promoting the acquisition of power. The difference will later become a tool/weapon in an effort to achieve dominance of influence to be directed at certain goals. (Heller & Punsher, 1995; Beyme, 1996; Pramana, 2015).

Digital discourse that contains elements of identity politics describes certain classifications carried out to realize certain goals. In social media Twitter, digital discourse on identity politics has sprung up a lot on the timeline, due to the diversity of Indonesian society. The digital discourse of identity politics on Twitter is illustrated in the figure 1, figure 2, and figure 3.

Fig 1. Identity Politics Digital Discourse Research Data 1

Fig 2. Identity Politics Digital Discourse Research Data 2

Fig 3. Identity Politics Digital Discourse Research Data 3

The digital discourse of identity politics in data 1 alludes to the indigenous identity owned by Anies Baswedan and Prabowo Subianto who are predicted to be presidential candidates. The multimodal discourse in the data consists of text in the form of tweets, "If Anies is

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considered not a native of Yemeni descent, then what @Prabowo of Chinese Chinese descent wants to be called? Who agreed #GerindraRasis retweet!" from @BosPurwa accounts and visual modes derived from Suara Nasional news entitled "Gerindra Polyticus Affirms Anies Baswedan is not Indigenous." in which there is a photo (visual display) containing Gerindra party chairman Prabowo Subianto and his cadres who wear clothes in the form of white shirts, milk brown pants, and use black peci/songkok as his head covering.

Multimodal discourse on data 1 contains elements of identity politics when viewed from the text that builds the mode of discourse. In text mode, the caption, which builds on text in tweets of @BosPurwa accounts and National Voice news, clearly narrates identity politics by showing indigenous 'labels' as its basis. This kind of identity politics is still often used by the general public and Indonesian netizens when there is a moment of leader election. This kind of identity politics is used by a group of people as an attempt to highlight their identity as the best and consider the identity of their political opponents unfavorable. This can be seen from the mode of images and text that build political digital discourse on social media Twitter.

Data 2 in the digital discourse of identity politics illustrates the multimodality discourse built on text and images sourced from CNN Indonesia news on Monday, February 13, 2023. The multimodality discourse in data 2 consists of tweeting, "They are increasingly showing their identity. This religious identity politics will trigger conflicts between religious communities like in Syria." which comes from @HusinShihab Twitter account and visual mode in the form of a cover image on CNN Indonesia news entitled, "Partai Ummat Bicara Lantang: Kami is Politik Identias." in which there are photos of party officials wearing black Muslim clothes, turbans, and head coverings in the form of songkok and traditional headbands depicting Muslim clothing.

The multimodal discourse in data 2 is built on a visual mode that clearly depicts the people in the photo are Muslims with their clothes and headbands worn. In addition, the text mode of identity politics is clearly written in tweets made by @HusinShihab accounts. The multimodal discourse that contains elements of identity politics when viewed from the visual mode and headlines presented intends to show a certain group (in this case Muslims) as an effort to show their identity so that they will be elected in the upcoming general election contestation. However, the text discourse built by @HusinShihab account led to public opinion that identity politics launched by certain individuals would have a bad impact in the form of triggering conflicts between religious communities.

Furthermore, in data 3 digital discourse identity politics is still themed religion. In the data, the mode of mutimodal discourse used is a visual mode in the form of a picture of a black-

haired chimpanzee laughing loosely with the caption on the photo, namely, "Politics rides on religion so that the crime looks more honorable." which comes from the @Bams_susianto account. The visual mode with a picture of a chimpanzee laughing from ear to ear means that the use of identity politics in the form of religion is no longer relevant, it is shown by the loose laughter of a black-haired chimpanzee as a satire of the use of identity politics by a certain group in achieving its goals.

The digital discourse of identity politics contained in the three data is oriented towards identity politics that contains elements of race and religion. The political discourse of religious identity is found in data 2 and data 3, while the political discourse of identity in the form of race/nation is found in data 1. The multimodal discourse that is built in the three data consists of text (discourse) and also related (visual) images. The text mode, which is built in a multimodal discourse nuanced with identity politics, becomes a node or description of Twitter social media users who respond to news or additional information by creating new information. Both data (data 1 and data 2) tend to have the same pattern and mode of awakening. However, the 3 modes of data are built differently from the other two multimodal discourses with nuances of identity politics. Data 2 provides a multimodal discourse with a visual mode in the form of images of black-haired chimpanzees laughing out loud with the addition of text that reads "politics rides on religion so that its crimes look more honorable." The digital discourse of identity politics in the data is a form of criticism in the form of satire against individuals who use religion as a political tool.

Digital Discourse on Power Politics

Power politics is a political concept that aims to determine the importance of certain groups who hold power. Power politics can also be called family or interest politics. This concept of power politics is an attempt to influence groups by involving power as an effort to realize it (Paramita, 2011; Rambe et al., 2019). It can be said, identity politics is an attempt to maintain power through political means.

This digital discourse that contains elements of power politics describes the retention of politics or positions in power (position) that are deliberately uploaded through social media, the discourse that is built can be in the form of information that shows the power of certain people (officials) in their positions in society. The digital discourse of power politics on Twitter is illustrated in the figure 4 and figure 5.

Fig 4. Power Politics Digital Discourse Research Data 4

Fig 5. Power Politics Digital Discourse Research Data 5

The discourse of power politics that can be found on Twitter social media is found from two blue-ticked accounts (accounts that have been verified as public figures) consisting of politicians and ministers in the government cabinet. In data 4, there is a digital discourse on power politics derived from the tweets of @GunROmli account who is a politician. In a tweet, he said, "The Rubicon car used by Mario Dandy perpetrators of the persecution in addition to using fake plates, also has annual tax arrears. This is how tax officials evade taxes. We2 are told to obey taxes. He's wondering how @kemenkeuRI." The tweet also attached a visual mode in the multimodal discourse in the form of a picture of Rubicn's car with a vehicle license plate and a screenshot of the tax recap of the car.

The multimodal discourse with nuances of power politics built by this @GunRomli account marks the use of power in the politics of tax officials who with their authority do not even pay their vehicle taxes. The power politics carried out by these tax officials make the public restless. This unrest is what @GunRomli account is trying to voice. This digital discourse on power politics is a form of conveyance made by the public to conditions and situations that explain the 'privileges' or previllage of a tax official who has authority by using his political power against his actions of not paying taxes that should be an obligation as an Indonesian people.

The pattern of multimodal discourse nuanced power politics in data 4 is a form of citizen expression that aims to communicate publicly with netizens containing criticism of certain officials who use their political power to achieve certain goals. In this case, tax officials who have power even abuse it by not paying taxes on the luxury vehicle.

Unlike the pattern of multimodal discourse nuanced power politics contained in data 4 which talks about individuals who use political power to achieve their goals, data 5 talks about power politics itself. The multomodal discourse with nuances of power politics in data 5 contains the discourse text "Cadre son, my son too. Take note of this!" which supports visual mode in the form of photos of hospital rooms full of medical/health equipment and a teenager lying unconscious. Data 5 is a form of digital discourse on power politics sourced from the tweets of @YaqutCQoumas who is the Minister of Religious Affairs of the Republic of Indonesia as well as the Commander/Commander of Banser NU.

The multimodal discourse nuanced by power politics is found in the text that builds the discourse by writing on the sentence, "Note this!" that comes from the tweet. YCQ, who is also the commander of the Islamic youth organization, showed his expression of anger at the perpetrator of molesting a child from a member of the Islamic youth organization he led. The outrage built a text discourse for a YCQ who is also Minister Agam as a form of showing his power as a political elite with the tweet.

Data 5 is a multimodal discourse with nuances of power politics carried out by the builder of the discourse. This happened because YCQ as the builder of the discourse is the Minister of Agam and the commander of the Islamic youth organization who has power from what he tweeted (said) on his Twitter social media account.

Digital Discourse on Politics of Sheep Fighting

The politics of fighting is a form of taking power or a goal by taking and creating conflicts between others, communities, for example conflicts that are deliberately provoked between tribes, religions, and community groups (Daulay, 2021). This political concept of pitting does not use internal elements (people inside who are interested), but uses outsiders by pitting / creating conflicts to obtain goals.

Digital discourse that contains elements of fighting politics is intended to divide community groups with the community itself or other community groups in order to make solid relationships break and can be used as an effort to achieve certain goals. The digital discourse of fighting politics on Twitter social media is illustrated in the figure 6, figure 7, and figure 8.

Fig 6. Digital Discourse Research Data on Fighting Politics Data 6

Fig 7. Digital Discourse Research Data on Fighting Politics Data 7

Fig 8. Digital Discourse Research Data on Fighting Politics Data 8

Multimodal discourse on Twitter social media with political nuances of fighting in this study starts from 6 data derived from tweets of @yusuf_dumdum accounts with multimodality discourse consisting of text and visual modes in the form of video footage. On his Twitter account, @yusuf_dumdum posted a video clip containing a snippet of a lecture conducted by Ustad AK in a broadcast with the caption, "Andri Kurniawan talks about Islam and is pitted, even though he himself complains against Muslims and slanders NU. This model of bandit is not only a danger to Muslims, but also a danger to religion, nation & state. For the authorities not to be afraid of the stigma of 'anti-Islam!' this is a wayward khawarijh." This tweet is an addition to the information about video footage containing slander against the flow of funds related to the dissolution of Islamic organizations that made PBNU receive 1.trillion, trillion.

The multimodal discourse in data 6 is in the form of video posts along with information contained in the @yusuf_dumdum related to the politics of fighting contained in the video quoted in the political discourse of fighting. The politics of fighting contained in the video seeks to divide society with NU related to the dissolution of HTI and FPI. In the video, Ustad AK explained in his lecture that in the dissolution of HTI and FPI, PBNU received funds of 1.5 T. Mulimodal discourse nuanced power politics from data 6 is complex data that contains text, visual modes such as videos that contain audio and visual. The political nuances of fighting are very clearly read by reading and repeating video excerpts uploaded on the @yusuf_dumdum account.

Multimodal discourse on the political theme of fighting also has data 7. In this data, there is a multimodal discourse built on the text of the discourse and visual mode from the tweet of the @Dennysiregar7 account by displaying a visual mode in the form of a photo of the meeting of political elites with a background image in the form of a yellow wall sourced from CNN Indonesia on February 1, 2023 entitled Paloh reveals the reason for preferring to meet Golkar rather than PKS-PD. With his tweet, "Wkwkkw... the deg2an there are 2 books. Anies = What is the fate of the cave? PKS—Democrats = Actually, we are not a coalition???"

The politics of fighting in political discourse can be interpreted from news headlines and tweets thrown from @Dennysiregar7 Twitter account. The tweet tried to pit groups that did not match the headline quoted by the account. The multimodal discourse with the nuances of fighting is also seen from the description of the visual mode "Wkwkkw... which deg2an there are 2 books. Anies = What is the fate of the cave? PKS—Democrats = Actually, we are not a coalition???" who tried to tempt the camps of Anies Baswedan, PKS, and the Democratic Party with accusations that Surya Paloh (chairman of the Nasdem Party) did not prioritize them. This tweet is a form of political digital discourse with nuances of fighting because it can lead to

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conflicts between others, the community, for example conflicts made between the Anies Baswedan camp, PKS, and the Democratic Party.

Furthermore, in data 8 political multimodal discourses fighting are also found on @Dennysiregar7 account. In data 8, the multimodal discourse that was built with political nuances of fighting contained a discourse text that read, "Gua has friends like Anies. The minjem is melas, when charged ferociously. Finally, just be sincere, drpd becomes cancer.." which is supported by a visual mode berira from CNN Indonesia on February 7, 2023 with news images featuring the face of Sandiaga Uno as Minister of Tourism and Creative Economy of Indonesia.

The multimodal discourse was built with a narrative that cornered Anies Baswedan because of news about debts to couples in DKI when he was Deputy Governor Sandiaga Uno. The multimodal discourse also featured a news entitled After Salat Istikharah, Sandiaga Gives Up Anies' Debt of IDR 50 Billion. The news and the tweets contained in data 8 are a form of multimodal discourse with political nuances of fighting because it can cause conflicts that occur between supporters of Anies Baswedan and supporters of Sandiaga Uno.

The digital discourse of fighting politics contained on Twitter social media in this study is a discourse that pits between groups of society consisting of the mass of Muslims from one group to another, as well as fighting against the community and political parties and community leaders who occupy positions as public officials.

Conclusion

Based on the analysis of political-themed multimodal discourse found on Twitter social media, there are discourse modes in the form of text and visual modes in the form of supporting images and photos from discourse/text modes so as to cause integration of meaning. The text mode in multimodal discourse contained in the research data shows the constructive discourse made by the community through social media accounts as an effort to express language expression in certain political situations. The visual mode in politically themed multimodal discourse serves as a descriptive narrative that constructs text as an explanatory in finding related meanings. From the political digital discourse research data, identity politics digital discourse shows the use of certain religions and races as an effort to achieve political goals. The digital political discourse of power, shows the use of power in politics as a step and the resulting linguistic behavior as in achieving certain goals. In the sub-chapter on digital discourse on the politics of fighting, research data shows an attempt to create conflict between religious communities and certain party groups and political figures.

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