

IDEOLOGI JOKOWI DALAM KEMENANGAN PEMILU 2019: MODEN DAN KESATUAN DALAM KEPELBAGAIAN TERHADAP INDONESIA

IDEOLOGY OF JOKOWI IN THE PEMILU’S VICTORY 2019: THE MODERN AND UNITY OF DIVERSITY TO INDONESIA

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Abstract

Jokowi is the phenomenal president of Indonesia and a well-known figure since his first time as the mayor, governor, and president of Indonesia in two periods from the year 2014 to 2019 and 2019 to 2024. Much of the focus surrounding the ideology of Jokowi’s victory in 2019 to lead Indonesia to a modern country. This article aims to analyze Jokowi’s ideology in administering the Republic of Indonesia by using the theory of William. Twelve Jokowi’s presidential campaign speeches during his election in 2019 are analyzed, focusing on his campaign in Java, Sumatera, Kalimantan, and Sulawesi. The data were retrieved from YouTube and LiveTV during the period of the campaign. The analysis was in qualitative and content analysis. This article showed Jokowi’s ideology in developing Indonesia with modern and unity of diversity as the prominent goal to compete and play a role to reinforce

Indonesia in the region. Several recommendations are highlighted related to Jokowi's ideology to ensure and convince people to administer Indonesia with a strengthened in the human resource without discriminations and can lead citizens who are different in ethnics, race, religion, and culture.

Keywords: Jokowi, Ideology, Modern, Unity of diversity, Indonesia

Abstrak

Jokowi merupakan Presiden Indonesia yang penuh fenomena dan tokoh terkenal sejak pertama kali menjabat sebagai Walikota, Gubernur, dan Presiden Indonesia dalam tempoh dua penggal dari tahun 2014 hingga 2019 dan 2019 hingga 2024. Banyak fokus dan kajian mengenai ideologi Jokowi dalam kemenangan pada 2019 yang memimpin Indonesia ke arah sebuah negara moden. Makalah ini bertujuan untuk menganalisis ideologi Jokowi dalam mentadbir Republik Indonesia dengan menggunakan teori Raymond Williams. Dua belas ucapan kempen Presiden Jokowi semasa pemilihannya pada tahun 2019 dianalisis yang memfokuskan dirinya pada kempenya di Jawa, Sumatera, Kalimantan, dan Sulawesi. Data dikumpulkan melalui *YouTube* dan *LiveTV* semasa tempoh kempen. Analisis ini menggunakan analisis kualitatif dan analisis kandungan. Kajian ini menunjukkan ideologi Jokowi dalam mengembangkan Indonesia penekanan terhadap perpaduan moden dan kesatuan dalam kepelbagaian adalah sebagai tujuan utama untuk bersaing dan memainkan peranan memastikan kedudukan negara Indonesia diperkuatkan di rantau ini. Beberapa gagasan dikemukakan berkaitan dengan ideologi Jokowi yang dilihat cuba

memastikan dan meyakinkan orang ramai untuk mentadbir Indonesia dengan mengukuhkan sumber manusia tanpa diskriminasi dan mampu menyatukan rakyat yang berbeza etnik, bangsa, agama, dan budaya.

Kata Kunci: Jokowi, Ideologi, Moden, Kesatuan dalam Kepelbagaian, Indonesia

1.0 Introduction

Jokowi is a world-renowned figure from Indonesia who is known for administering the country in three different levels, firstly as a mayor, secondly as the governor and finally as the President of Indonesia. He started his career as a staff at a company in Aceh, which lasted only for three years, started a business and joined politic under Indonesia Democratic Party of Struggle (PDI-P). He started his political career as a mayor in Solo, Central Java Province before becoming the Governor of Jakarta. Currently, Jokowi was elected as the President of Indonesia for two consecutive periods; from the year 2014 until 2019 and from 2019 until 2024. Thus, it is enormously to know his thought in leading Indonesia in terms of Indonesia now and future, it means how the ideology will be implementing. His ideology in administering Indonesia is a modern and unity of diversity, which concerns with development of Indonesia spread evenly both modern in technology and to use the demography bonus as a big population to be a strengthen country.

The word "Ideology" comes from Latin which consists of two words that *ideos*, meaning thoughts, and the *logis* means that logical, science, and knowledge. The term of ideology was coined between 1796 and 1798 by Antoine Destutt de Tracy and the word "ideology" was a neologism compounded from the Greek term for a

new science (Vincent, 2010, p, 1). Ideology is formulation of the mind that exists in various subjects or groups of people that used as a basis for its realization (Supraja, 2015, p.1). Ideology sometimes used as doctrines in politics and at the same time becomes a political formula. Ideology could also guide in achieving goals for various fields may it be in politics, economics, society and etcetera.

Ideology, in general is still limited to the way values exist in society, such as ideas, morality, etc. Joe (1980, p. 4) described the idea of Marx that ideology essentially in connection with the products of consciousness, conceptions, ideas, theories, postulates, and system with their expression in language, formulates, names, phrases, and manifestoes. The sense of ideology as the set of ideas which arises from a given set of material interest or, more broadly, from a definite class or group (Williams, 1983, p. 156). Subsequently, the Marxist concern with the concept of ideology was rooted in the failure of proletarian revolutions to materialize and the inadequacy of historical materialism concerning questions of subjectivity, meaning and cultural politics (Barker, 2002, p.53). However, it appears to offer changes through human thought processes that are in line with times and are normative.

Ideologies are expressed and generally reproduced in the social practices of their members, and particularly acquired, confirmed, changed and perpetuated through discourse (Van Dijk, 2006). Although general properties of language and discourse are not, as such, ideologically marked, systematic discourse analysis offers powerful methods to study the structures and functions of underlying' ideologies. The ideological polarization between ingroups and outgroups, subsequently, a prominent feature of the structure of ideologies may also be

systematically studied at all levels of text and talk by analyzing how members of ingroups typically emphasize their good deeds and properties. On the other hand, ideology means the production of meanings, signs, values, which take place in social life and a prominent idea that characterizes the existence of certain social groups or classes. Ideology is distinct from the sociocognitive basis of border communities, which ideological groups can share fundamental beliefs, such as their cultural knowledge and ideologies have been defined as foundational beliefs that underlie the shared social representations of specific kinds of social groups. Faustino et al., (2019) stated that political ideology is a major social phenomenon that plays a crucial role in the formation and dynamics of ideologically-aligned social groups. It elevates some of the most powerful social structures in modern democracies, the political parties. Likewise, political parties in society play a role to influence people by conveying their ideology. Understanding ideology is an active topic in political science research. Ideology is subjective and existing quantitative methods are susceptible to various issues, especially when applied in multi-partisan systems. Referring to (McGaughey, 2018; Sherman, 2018) posit related to Trump that the 2016 election was inseparable from the social ideal pursued by a majority of the Supreme Court since 1976 and He is closely linked to neo-conservative politics. It is too hostile to insider welfare to be called 'fascist'. Its political ideology is weaker. Furthermore, the social ideal of Donald Trump is 'fascism-lite'. Thus, personal value plays a role in support for Trump as low altruism and high power, commerce, and tradition. Whereas, Jokowi has the ideology of modern and unity of diversity in leading Indonesia and his character as a modest person.

Therefore, there are several interesting features of Pancasila as an ideology, particularly as it is presented within the guidelines for the appreciation and practice of Pancasila. This section discusses Pancasila as an ideology is to show how certain government policies are legitimized by the interpretation and guidelines of Pancasila. Some of the inherent contradictions in the ideology of Pancasila are also reflected in ambiguity in the government's development policies. One important characteristic of Pancasila is its orientation towards time and the assessment of the significance of the past. Thus, Pancasila is seen as an articulation of the historical experience of the Indonesian people. Pancasila becomes the formulation of the traditional philosophy of life rather than the imposition of an alien doctrine (Morfit, 1981). Whilst, in a vast archipelago stretching 5,000 kilometers across the sea, 714 ethnic groups, and approximately 17 islands, an emphasis on the unity of the state is understandable. Likewise, ideology means the production of meanings, signs, values, which take place in social life and the prominent idea that characterizes the existence of certain social groups or classes. It is expressed and generally reproduced in the social practices of their members, and more particularly acquired, confirmed, changes and perpetuated through discourse (Emmers, 2014). Thus, ideology is conveyed and generally reproduced in the social practice of its members (Althausser, 1971; Doran, 2016). Accordingly, Indonesia has the state of the ideology of Pancasila is the main ideology of the Republic of Indonesia, which is almost all political parties adhere to this ideology of Pancasila. The points of the ideology of Pancasila consist of five principles and these five principles' statements took from the Holy Qur'an that transferred into the five prominent points as the

ideology of Indonesia. The Pancasila ideology is a state ideology of the Republic of Indonesia and as a basis to form legal norms without contradicting (Saidin, 2015).

Furthermore, new ideologies of politics are more concerned with particular and more partial identities, which are seen as the crucial roots of individual beliefs and actions and includes a diversity of movements (Schwarzmantel, 2008, p.113). However, ideology is, thus, totalistic which presents at least in its fullest form, a broad range of views which cover the central aspects of how society should be, what forms of difference or differentiation between people should be accepted, and which rejected. A political ideology is a set of ideas that is normative, setting out an ideal, aiming at arousing support on a mass basis for those ideas, seeking to agitate in their favor. We investigate the history of the diversity–stability hypothesis and we review the successive terms that have been used to express community stability. Accordingly, it claims that this hypothesis has been motivated by the nodal ideological presuppositions of order and harmony and that the scientific developments in this field largely correspond to external social pressures. It summarizes that the conflict regarding the diversity–stability relationship is, in fact, an ideological debate, referring mostly to the way of people see nature and society rather than to an autonomous scientific question. From this point of view, citizens may understand why Ecology's concepts and perceptions may decline and return again and again, forming a pluralistic scientific history (Nikisianis and Stamou, 2016).

2.0 Method

The article aims to analyse the ideology of Jokowi in his victory 2019's presidential election that focuses in Java, Sumatera, Kalimantan, and Sulawesi. The article used a descriptive qualitative and content analysis. The video of speeches are retrieved from YouTube and Live Television and there were 12 campaign speeches of Jokowi, which were selected from 23 September 2018 to April 2019 as the main sources of the article that involved thousands of partisans from all supporting parties, volunteers, and other supporters from other elements in the society. The speeches were transcribed and coded to classify them into findings. In total, the speeches are approximately 179 minutes and 83 seconds long in duration. Whilst, the authors read the transcripts and analysed them based on the elements of the theory by giving certain codes to investigate the findings and stages by the theory of (Miles and Huberman, 1984). Data are divided into four classifications, such as data collection, data reduction, data display, and concluding data or clarification.

3.0 Results and Discussion

Based on the analysis, descriptive value of ideology existed in Jokowi's speech. Jokowi's goal is to lead Indonesia as a modern country and unity of diversity among multi racial society. In every occasion, Jokowi expressed his ideas in building infrastructure to support economic growth in Indonesia. It is expected that the development of infrastructure impact on equitable development, one of which is to minimize the gap between Java and outside Java. His ideology is a reflection of the symbol of the State of Pancasila, which is still one distinct, namely the unitary state of the Republic of Indonesia. Talking about ideology, referring to (Althausser, 1971) posits that ideology has the general function of constituting subjects, ideology as

lived experiences, as misrecognition of the real conditions of experience, and involved in the reproduction of social formation, and their relations of power.

Subsequently, he designs Indonesia as a modern and respected country among Southeast Asian countries and even in the world. Indonesia becomes a great force if citizens participate and support each other in developing the nation. This country is a large country with a large population and stretched from Sabang to Merauke and from Miangas to Rote Island with various ethnicity, religion, and different languages that need a strategy and ideology of a leader who can overshadow all of them so that they can form a great strength. Its ideology must be in line with globalization. However, ideology is very important as a foothold or foundation in building a nation. Selvajar et al., (2017) stated the ideology of Javanese managers or leaders that favor a paternalistic leadership style that is nurturing but not authoritative. Jokowi's vision for Indonesia is how Indonesia becomes a modern country and unity of diversity. However, (Garcia, 2018) posits the understanding of the complexity of social phenomena related to religion both terrorism and politic Islam. Diversity in Indonesia is a great asset but also a threat to national disintegration so it needs a good management system. Jokowi designs a modern ideology and unity of diversity to face the global challenges and expecting to implement a modern of Indonesia.

3.1 Modern

Nationalism is often seen as an ideology or a form of behavior that makes national self-consciousness, ethnic or linguistic identity into central planks of a doctrine, which seeks political expression (Vincent, 2010, p. 226). Jokowi's plan is to govern Indonesia as a modern country. It is a vision/ mission for Jokowi to develop Indonesia in becoming a powerful country in the region and the world. It must be based on the leadership who can formulate policy and program to make all the stakeholders work seriously to reach the objectives of the states. Some of the national industries have been growing significantly especially for the transports and military equipment and play a role as part of the world's members. The existing of those industries makes the name of Indonesia a considerable country in the world nowadays. The industry of "Aircraft" under the Dirgantara Indonesia (DI), it is as the aircraft Industry of Indonesia, which was built by B.J Habibie, military defense equipment under Pindad, and Galangan Kapal Indonesia as the shipping industry to build the military ship and tank boats, etc.

The modern perspective of Jokowi had been socialized during the campaign as the second president from 2019 to 2024. He is still emphasized for human research development, which will concern the human research by providing scholarships to support the program and to bring Indonesia as the modern country in the next coming time. Even, Indonesia has developed fastly but there are still many entities that need to be concerned for now. The first period of the president from 2014 to 2019 showed great development in many sectors focusing on infrastructures. While his second period of administration focuses more on human resources and continue the other multi-years of the infrastructure projects. He states

that modern of Indonesia when it applies the following entities well, such as implementing the democracy properly, implementing the law in equity, a good system to protect the corruption, and strengthening the national characters to the national development, and all citizen have the same opportunity in every entity.

The history of the diversity-stability hypothesis reviews the successive terms to express community stability. The hypothesis has been motivated by the nodal ideological presuppositions of order and harmony and that the scientific developments in this field largely correspond to external social pressures. It concludes that the conflict of the diversity–stability relationship is, however, an ideological debate, referring mostly to meet nature and society rather than to an autonomous scientific question. From this point of view, everyone may understand why Ecology's concepts and perceptions may decline and return again and again, forming a pluralistic scientific history (Nikisianis and Stamou, 2016). The following are the excerpts.

[1] What does modern of Indonesia mean for us? Modern Indonesia, modern Indonesia is Indonesia where none of its people are left behind and can not achieve their goals. It means that, it means that we must continue to develop an excellence education which provides skills. Which increases security and strengthens character to achieve national progress. (25/lal 01)

Excerpt 1 above shows that Jokowi instilled ideology as the prominent idea to characterize the social group towards the wishes and hopes of the Indonesian people to reach the goals. Thus, a common rising shows value/belief system and modern Indonesia as ideology associates. There was no longer those who did not get education and technology so that they could realize and practice the precepts of the fourth of Pancasila principles, the people led by wisdom in representative deliberation. The narrative exposes how the States present for their people, which is how to ensure every person replaced themselves to be more educated and strength the personal skill to compete with others. It is to support the country to be modern. Accordingly, it emphasizes that the ideology in terms of how could a country motivate and provide good supporting to reach the goals.

[2] Modern Indonesia, modern Indonesia is Indonesia which has applied a democratic, which has legal certainty so that everyone can be protected and have the same rights under the law. It means that we must establish a clean and reliable legal system to eradicate corruption, to uphold justice, to uphold human rights and deal with existing crimes. (26/1al 02):

Excerpt 2 above shows that the incumbent attempted to show how the role of the State in developing and practicing ideology in everyday life. Thus, the State must carry out ideology as well as possible by conducted the general election systematically and well organized without conflict, obey the rule and apply the equality to all citizens under the law by strengthening a legal system for all fields. It

was to ensure that the application of the third precepts and the fifth precepts of Pancasila. Jokowi assured the public that he had adopted ideologies in the form of the favor of the community policies. Accordingly, modern of Indonesia when everyone equally the same right under the law, they could gain the protection, which provided by the government with the strengthening of implementing the principles of Pancasila as the state ideology applied.

3.2 The Unity of Diversity

Analyzing the unity of diversity of Jokowi for Indonesia in twelve-selected campaign speech texts that the unity of diversity is an important element to strengthen the country like Indonesia. Nationalism is often seen as an ideology or a form of behavior which makes national self-consciousness, ethnic or linguistic identity into central planks of doctrines that seek political expression (Vincent, 2010, p. 227). The large potential of friction caused by political differences, emerges tribal egos make Indonesia must be more careful in approaching the condition of the nation, especially in the political years. Differences in ideology and politics create fears of conflicts that interfere with the stabilization of the State. Moreover, terrorist networks and radical ideals have not been cut off by their chains until now. Such as the terrorist network in Palu, which until now has not been completed and incidents that disturb the security in the form of terror that caused unrest in the community and (Morfit, 1981) posits that an emphasis on the unity of the state is understandable.

The government in the Jokowi era concentrated heavily on defense and security, in particular, preventing existing conflicts. Modern ideology and the ideals of the nation will never be achieved if the condition of a nation is unstable.

Accordingly, it needs the hard work of the parties to realize peace, unity of diversity in the midst of society. The following are excerpts:

[3] Indonesia is diverse and tolerates each other. Indonesia can be diverse but strong in united, Indonesia is globalized but sovereign. But our work has not yet been completed, there are not many challenges that are currently being faced and what we are going to face, what we are doing, there are many challenges even some who disagree with the way we work, it's legal, legitimate, legitimate, and legitimate in our democratic system.
Excerpt (28/lal 04):

Excerpt 3 above shows that he makes sure to the people of Indonesia as a country that has a very diverse population with various ethnicities, languages, and religions. The state exists to protect in terms of mutual respect and worship according to their respective beliefs. In this case, Indonesia can find the precepts of Pancasila verses 1 and 5, Godhead and social justice for all Indonesian people. Subsequently, performing the State's goals is by complying with the existing legal signs. Likewise, the prominent treatment is how to maintain the unity of diversity, however, Indonesia is a country, which has a great potential conflict as the most composite States in the world. It can be a powerful country with many populations but it also has a conflict potency with the diversity among ethnic groups.

[4] But now we need to unite to catch up our lagging, catch up our lagging, and catch up our lagging. We need to unite to face the threat of division and setbacks. We need to unite for the sake of the integrity of the Republic of Indonesia. We need to unite for the modern Indonesia. I can't possibly administer this duty myself, optimistically, I am Jokowi and Prof. KH. Ma'ruf Amin is ready to lead the Indonesian nation. (29/10/15)

Excerpt 4 shows that Jokowi stated that divisions could occur because of ideologies that were understood in society so that in the campaign he emphasized to maintain national integration and avoid disunity. Jokowi said that maintaining an ideology must be together. Everyone must sustain the alms Godhead for the integrity of the Republic of Indonesia. He attempted to stimulate people to implement the article of point three in the five principles of Pancasila "the unity of Indonesia" to emphasize how important unity obtains the dream of Indonesia to be modern. It could be realized by work together. This country can be lagging without unity of diversity and if the country has it, however, it could be more strengthening to formulate a modern country as the aim of the Jokowi.

4.0 Discussion

Ideology means a production of meanings, signs, values, which takes place in social life and a prominent idea that characterizes the existence of certain social groups or classes. Ideologies are conveyed and are generally reproduced in the social practices of their members, and particularly are acquired, confirmed, changed and perpetuated through discourse. Subsequently, the ideology of *Pancasila* is the main

ideology of Indonesia and many political parties adhere to the ideology. This article focuses to explore the ideology of Jokowi regarding the victory in the second period of the presidential election and to govern Indonesia from 2019 to 2024. Thus, the modern and unity of diversity as the ideology of Jokowi to lead Indonesia for five years. The modern of Indonesia is the prominent objectives after his first administration from 2014 to 2019 that focused on the infrastructures. Jokowi's vision in building Indonesia as a modern country is to focus on the program is the idea to focus on the program in human resources by providing some scholarships both vocational high schools and universities, it is not only in the home country but it is also to overseas with reputable universities. Subsequently, Alamsyah et al., (2019) posit his rhetoric by showing that statistical data and evidence, such as infrastructures to support the economic growth that are expected to support many industries and others. The excellence education on human resource development based on the second article of the *Pancasila* is the fair and civilized humanities "*Kemanusiaan yang adil dan beradab*" to provide more quality educations, which could reinforce kids and youth to compete in the era of the industrial revolution. Thus, modern Indonesia, when it can grow and advance in technology and strengthening to the law, which must apply for the same protection and right in society, oversee the application of law, enforcement, and prevention of the corruption and protect all people from violence and crime.

Nevertheless, a modern and large nation as the ideology of Jokowi, where he concerns to develop Indonesian through human resource development in many parts of society. He also focuses on the industry of defense to strengthen the defense

and stability of the country's security. It has been strengthened survived for more or less than 5 years. Likewise, he attempted to instill patriotism values to Indonesian people. Because the State could be a strong modern nation if it keeps unity and attempt to maintain unity, and human right. The sting ideology is important to instill in all Indonesian citizens to become a strong country. Indonesia is vulnerable to disunity because it has a variety of different ethnic groups, religions, and languages. It is necessary to strengthen ideology because Indonesia is very vulnerable to disunity and many followers of other religions and Islam is the majority religion of Indonesia. According to (McGibbon, 2006; Garcia, 2018) within society, however, ideological debates over the vexed issue of religion and the state intensified, and became an important part of the national political agenda. Race and religion are potential as conflict sources if they don't manage carefully how to gain the unity of diversity of Indonesia. However, Awang (2014, p. 54) argued that the personality of the figure and media consrcution is also play a role to subtain the political image. And, applying modern and unity of diversity could work as long as media involving themselves correctly.

Furthermore, as an incumbent, Jokowi must continuously sustain the condition of the nation which can be divided due to politics. Thus, it is deemed necessary to often remind the public that politics could break the defense of national integration but the State can be chaotic if it does not immediately convince the public to respect each other between followers of religion to make Indonesian people advanced and modern. In all the opportunities, he conveyed to all over of the Indonesia to respect and keep an harmony of the unity and state integration as the

world power, which could as a prominent power of Indonesia in all over the world commonly. During the political period, it seemed the condition was unstable that needed to be alert. Referring to Van Dijk (2006) claims that ideology are different from the sociocognitive basis of border cultural communities, which are distinctive ideological groups share fundamental beliefs such as their culture knowledge.

It was prone to conflict, on this occasion, he only emphasized that ideology should be based on the State of fundamental ideology. However, he formulates a program on how to convey Indonesia become modern in the future. Ideology must be understood by the public through community leaders and *Habit* to prevent division because of differences in ideology of (Althusser, 1971). In this case, ideology is a tool to unite the children of the nation and not much stated by Jokowi because all Indonesian people understand the origin of the birth of the *Pancasila's* ideology, which was derived from the holy of the Qur'an. He argued regarding the ideology solely on the concerns of a group of people, who wanted to change the ideology. Major et al., (2017) posits the role of ideology in how high-status groups respond to changes in the status hierarchy.

Moreover, the conclusion contained in the text above was to keep the ideology as an adhesive tool of the Indonesian nation. Besides, he attempts to keep the ideology of "*Pancasila and Bhineka Tunggal Ika*", however, the prominent ideology, which must be obeyed by all people in Indonesia. The ideology of Pancasila keeps the unity of diversity of Indonesia as the main umbrella of those ideologies of organizations and State, while the ideology of Jokowi is to implement the point

regarding the articles in it to design a modern country to open a large opportunity for economic growth and for social welfare equally.

Modern country can produce many positive effects for Indonesia and its society. It can impact geopolitics and economic growth by having strong human resources to support the government and industries. Thus, the unity of diversity is the key element of modernity. It is an enormous strategy to work faster to build a modern Indonesia. It believes that without unity, accordingly, Indonesia can not focus its developments because it just concerns to face conflicts. It is a highlight that modern could be implemented by having the unity of diversity to whole the state's elements where government and society or citizens work together. Therefore, government rules where communities or citizens obey the policies and regulations as the result of the implementations of the ideology regarding the modern nation and unity of diversity for Indonesia to be a global power especially in the region.

5.0 Conclusion

Jokowi is the phenomenal president of Indonesia and a well-known figure since his first appeared as the mayor, governor, and president of Indonesia in 2 periods from 2014 to 2019 and 2019 to 2024. Most of the focus surrounding the ideology of Jokowi in the victory in 2019 are about making Indonesia as a modern country. The article showed that the ideology of Jokowi in developing Indonesia by modern and unity of diversity as the prominent goal to compete and play a role as a part of the reinforcement country in the region. Several recommendations are highlighted related to the ideology of him how to ensure and convince people that he is worthy to administer this country with the strengthening of a human resource without

discriminations and as the umbrella for those people indifference, ethnics, race, religion, and culture and strong country. Thus, Jokowi's the victory on 17 April 2019, the presidential election with a margin of eleven percent is proof of people's love with incumbents and solid Jokowi's team in the 2019 presidential election.

Nevertheless, Jokowi frequently conveys the achievements in his political speech and some of the focuses of infrastructure development that have been built by his administration that cover three main aspects, such as first, supporting infrastructure for food security which includes: airports, toll roads, dams, farm roads, traditional markets, and bridges in rural areas throughout Indonesia, second, infrastructure in the telecommunications sector by building the Palapa ring which has reached a hundred percents now, so that the internet access services in Indonesia have been connected and citizens can use the network of telecommunications, and third, airport regarding the air transport system to connect islands and marine port for the sea transportation.

Moreover, he showed the achievements to inspire people in Indonesia that he deserves to be president for the second period as President of Indonesia in the period 2019 to 2024. On various occasions, he frequently shows his abilities in managing the government and storytelling regarding his life journey who was born from a disadvantaged family.

His life journey with a lot of inspirations can motivate the people in Indonesia so that people trust him to provide prosperity and bring Indonesia as a modern country. The idea and experience of leading are undoubtedly to lead Indonesia into a modern and influential nation among the nations of the world. Currently, Jokowi

wants to bring Indonesia into a more developed country through infrastructure and human resources programs. In the first period, he still focused on infrastructure. Furthermore, in the future, he expects an advanced Indonesia, of course, not only thinking of how to be modern but thinking on how regional stability and conflict could always be maintained. Because of Jokowi's framework, Indonesia can be more advanced in the future if the stability of the country is safe from conflict so that the government can focus more on implementing and ruling the programs. The conditions for realizing a modern nation if citizens work together for a common goal. However, Jokowi understands that it is not easy to unite Indonesia that consists of different islands, ethnic groups, languages, and religions. At a great distance, Jokowi believes that diversity is an asset and an extraordinary strength for Indonesia to be even more advanced.

The incumbent is indeed very inspiring to show real work in his administrations. He once headed the government from the mayor level to becoming the highest leader in the Republic of Indonesia. Its administration is still under criticized even managing the country with experiences. Subsequently, a democratic country, arguments are reasonable and as a policy controlling instrument to participate according to the applicable rules and solely for the benefit of the community. Subsequently, cross-opinions related to Jokowi's government and leadership as a matter of course occur and are expected so that decisions can be ascertained to be under the applicable legal corridors.

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