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THE ROLE OF LANGUAGE IN THE WORLD OF POLITICS, SOCIAL AND CULTURAL

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ABSTRACT

The language is a universal symbol used by a human to express and present objects, phenomena, facts, his thought and feeling. Nevertheless, the language is not just a free-value (objective) system of symbol which does not relate to another world out of the language itself, as the assumption of structuralists. On the contrary, the language is a meaningful world. The meaning itself can be defined as a concept, thought or idea given by a writer, a reader, or a speaker to the linguistic forms such as words, sentences, or discourses that are created according to the language user. So, the meaning of word is very subjective. Besides, the language is a product of culture and a complex social event that relates to the history and social process where the language is produced. So, the language always presents in all dimensions of human life: politic, social, and culture that are full of interests in a struggle of hegemony between the dominant and the dominated. Furthermore, with the support of mass media, the language plays a very important role as an effective instrument to build and maintain the world of political, social, and cultural.

KEYWORDS: Language, Political Communication, Media, Hegemony.

One of the most important signaling system for humans is language (Littlejohn, 1996). In language, gesture consists of grouping something that has meaning. language as a communication tool, is intrinsically neutral (Heryanto, 1989), but can be used as something that is good or not good. Language can give the wrong meaning if vague notion can not be restricted in use, particularly frequent between the authorities and society. Since the birth of descriptive linguistics introduced by the

linguistics structuralist, has many contributions made in solving various problems of language (internal language). But on the other hand, it has also led to new problems.

Language becomes estranged or separated within very far from the true meaning and function in the context of political, social, cultural and language in which it was produced. The meaning and function of language becomes narrower. Language is assessed as a something objective and impartial. According Rahardjo (2009), sorting it spawned formalism in linguistics. Language has its own world that has absolutely nothing to do with other worlds, such as social, political, cultural, religious, and so on. Language is the study area of linguistics, while the world outside the language is an area of study of other disciplines, such as social studies, science political, cultural sciences, theology, and so forth.

Furthermore, Rahardjo (2009), in his study of the language, thought and civilization, concludes that among the three aspects (language, thought and civilization) that there is a very strong and quite complicated. There is a very strong synergy between language, thought and civilization. Without language, no matter how great ideas can not be communicated to and understood by others. Similarly, without thinking, human language would not have developed as it is now. The synergy between language and human thought is refining the culture, and more specifically human civilization.

Meanwhile, the progress of human thought and civilization, which has a very strong relationship with language, covering various dimensions of life; social, political, cultural, history, art, religion, and so on. Thus, it can be said that the language is present in the different spheres of human life. In addition, in the different spheres of human life are loaded with a variety of interests between the ruling and the ruled. The ruling party, in many ways, the media, and the means, continue to

strive for maintained power (hegemony) of the controlled party. On the other hand, they are controlled, in many ways, media, and the means, continue efforts to counter the hegemony.

The question is, how is the role of language in the area of the struggle for hegemony (power) that? Is that language is neutral, value-free (objective), no more than the symbol of a stand-alone system, no relationship with another world outside of language, as supposed by the linguist structuralist? Or was it the language plays a role as a medium and instrument that is very important and effective in the fight hegemony (power)?

The notion of hegemony itself demonstrates a leadership of a particular country that is not only a city-state against other states related loosely or tightly integrated within a state "leaders". In international politics can be seen when the war effect on the cold war between the United States and the Soviet are usually referred to as the war to become the hegemonic power of the world. The theory of hegemony which Gramsci (1999, as cited by Patria, 2009) coined is:

"A way of life and way of thinking is dominant, in which a concept of reality is distributed in society both institutional and individual; (Ideology) dictated the whole taste, moral customs, religious principles and politics, as well as all social relations, especially in the sense of intellectual and moral. "

Based on the idea that Gramsci explained that hegemony is a power or dominion over life values, norms, and culture of a society that eventually turned into a doctrine against other communities where the group dominated consciously followed. The group is dominated by another group (the authorities) did not feel oppressed and feel it as it should be. Thus, mechanisms of control of the dominant society can be explained as follows: the dominant class controlling the lower classes

using ideology. The dominant class of society manipulate the consciousness of the lower class so unwittingly, they willingly and support the power of the dominant class

ROLE OF LANGUAGE IN THE WORLD OF POLITICAL

Human beings have a characteristic that sets it apart from other creatures, namely the ability to mark a variety of symbolic objects and events, as well as interpret the symbols as the actual objects and events. Because of this unique ability, the human called as **Homo Symbolicum**. Among the symbols evolved and developed by human beings, language is a symbol of the most universally used, as well as to present the most generative objects, events, and ideas. It can be said that language is a world that is full of meaning. The meaning is defined as an object, meaning, mind, idea, concept or intent by the author, the reader or speaker against a form of language in the form of words, sentences and discourse. Meanwhile, communications experts looked at the meaning of words is very subjective and never single, "words do not mean what people mean." Meaning is created in the interests of users. This can be seen in the practice of power politics that spread not only through the means of production including the birocracy, but also through language.

Political communication is a communication process that aims to gain public support for a candidate or political expediency (Setiawan, 1991). therefore, do not be surprised if the example of political communication is often in the form of a general election campaign conducted by a political candidate. so is the political communication here is a communications effort to influence the political process. the word "politics" in political communications said here indicates issues related to resources and priceless value system and how everything was going to be divided, treated, or placed on a country (Pabotinggi, 1989).

During the Orde Baru, the politicization of the language has become a character of the use of the language of power. The Orde Baru regime has made language as subordinate to political power that is reflected in the construction. Language has been engineered as a political commodity in the interest groups dominant. The emergence of terms that meanings coup by the Orde Baru authorities have changed the outlook and way of thinking of Indonesian society that is the subject of language. The word "demi persatuan" or "demi stabilitas negara" exploited for political purposes that we do not think critically. Similarly, the strong politicization of the language in the Orde Baru era, so it has become a linguistic ideology. According Lewuk, as quoted by Anshori (2008), there are four linguistic ideology categorization used by the group of power. First, the one-dimensional language, a linguistic ideology that demands people who expressed the attitude and the same statement, in accordance with the will of the governing. Here it is not found "logika protes", just as there is no place for the opposition in the Orde Baru.

In the Orde Baru era, every thought should relevant and should not be different from the concept of development. For those who criticize the concept of development, the authorities refer to as "anti-pembangunan" or "anti-Pancasila". Secondly, orwelianism language, in this context is the engineering union of two meanings that are inconsistent, so the difference between right from wrong have become blurred. Phrases about freedom of speech, defined as adherence to the instructions issued by the authorities. To show the "sikap demokratis", used the term "kritik konstruksi " or "kritik membangun" whose meaning any criticism should not be offensive policy and must not conflict with the will of power. Third, the language timid, which is the language spoken people who have mono loyalty against various instructions symbolized through language symbols. At the time of the elections, we

hear "Golput haram" or "Golput berarti tidak bertanggung jawab terhadap demokrasi." Fourth, language hiding its mind, meaning that the language no longer a tool to express thought. Behind that thought, there are interests that manipulate the language itself. We can see the final language model is in the current election campaign. Idioms in the form of promises is easily scattered and thrown by a political party only to manipulate the political layman. This latter type of language including languages propaganda.

In addition, Barnes (2004) said there are two models of political language used by governments, politicians, activists, and the general public. First, the model abbreviations, acronyms, and jargon that is more widely used by the government (authorities) and politicians. Second, the model expressions of a play, which is often used by activists and the general public, which is outside the governance structure and does not have the power to directly influence political decisions. During the election campaign period 2004-2009 (legislative elections, presidential elections, and elections), there are many examples of abbreviations, acronyms, or political jargon that is often used by candidates. Among others: the eradication / free of KKN (corruption, collusion, and nepotism), the enforcement of human rights, Jurdil election (Jujur dan Adil), and so on.

However, many slogan or jargon that is too often used in and out of the mouth of the government and politicians, but it is not accompanied by evidence of concrete action, the consequences for those phrases become dry and corny, loses its meaning, and become empty words are no longer trusted by community. On the other hand, people who do not have power and are outside the government structure, the more often express language of politics in the form of a play, as one form of discontent and frustration of the people against the political reality, as well as the

form of their distrust of the government and politicians, as well as indirect form of resistance to the hegemony of the government (the ruling). Some examples of a play that often appear in the language of politics, among others:

1. Harmoko who served as Minister of Information in the Orde Baru, spoofed by society with the phrase "Hari-hari Omong Kosong".
2. UUD (Undang-Undang Dasar) spoofed into "Ujung-Ujungnya Duit".
3. KUD (Koperasi Unit Desa) spoofed into "Ketua Untung Duluan".
4. KUHP (Kitab Undang-undang Hukum Pidana) spoofed into "Kasih Uang Habis Perkara".
5. PDI-P which has a jargon "Partainya Wong Cilik", yet so powerful many ordinary people who are dissatisfied and disappointed. Then the jargon spoofed into "Partainya Wong Licik," and so on.

Thus, language plays a very important role as a medium and a very effective tool to influence public opinion in establishing or maintaining hegemony (power) politics.

THE ROLE OF LANGUAGE IN SOCIAL-CULTURAL HEGEMONY

Culture has a means "every art and manifestations on collective human intellectual ability, including customs, ideologies, and social behavior of a particular group of people". In the Indonesian language, culture is derived from Sanskrit, which buddhayah, plural form of the word "buddhi" (the mind or intellect), which means that everything related to the mind and human reason. Meanwhile, according to Selosoemardjan, culture is the work, taste and creativity of a society. Thus, culture is abstract because it is a system of knowledge in which there are new ideas and human thought. However, the manifestations formsis "objects" created by human as

civilized creatures, such as the public ethics and works (artifacts) in the form of material and real.

Speaking about the political, social, and culture in this era can not be separated from the issue of globalization. Globalization is a global event that has spread very quickly and penetrate all aspects of human life around 21 century. These events have an impact on shifting the center of power of the land, and capital and the subsequent mastery to science, technology, and information. The globalization process is also a part that plays an important role in the fast changing world. The changes are not just happening in the world of economics, politics, and technology, but also includes the realm of the life of the larger society, such as the social world, culture, art, education, even religion. All of that is the object of globalization are related to each other. The products offered are a global concept of Western society to the Eastern world, particularly developing countries, giving rise to the countries with ideological, cultural, and moral or ethical single and uniform summarized in a global society.

There are various definitions of globalization - and its various 'isms' that have a common purpose with it, such Westernism, modernism, liberalism, and others - suggested by experts. However, in general it can be concluded that globalization is a process of universal social order which does not recognize boundaries. A certain order arises from a particular country then offered to the public from other countries, conscious or not, has become a role model and "the mecca" for the nations throughout the world. Thus, it can be said that globalization is a forms of hegemony: a system of coercing power of the parties others through subtle means, which is a controlled process of how human consciousness. Social and cultural hegemony is also often done through language. Mechanisms exist two ways: First, by not

giving space for other languages because it is considered a threat. Second, the language used to convey information that is affiliated with the interests power. In this case, the language becomes an extension of a system hegemonic power to promulgate the dominant ideology.

Global cultural representations of the world today shows a strong correlation between the role of the languages of the world with the emergence of a culture into a global culture. Descriptions submitted by Pennycook in his book "The Cultural Politics of English as an International Language" indicates that language, in this case English, has become a very powerful tool to spread the culture of the language speakers around the world. That is why when we trace back, we will find that almost all of popular culture that are worldwide now comes from countries whose inhabitants speak English, especially the United States. Some examples of these include pop music, movies, food and beverage, Western-style clothing, and the use of the terms in English both in oral or written form.

It is undeniable that the role of English as an international language has been unmatched by other world languages in the time range long enough. This phenomenon persists even when the world is in a cold war, which most countries in the world is polarized in the western bloc led by the United States and the eastern bloc led by the Soviet Union. The fact that at that time the Soviet Union is one of the world's super power country was not able to put the role of the Russian language equal to English in the international arena. Since the days of US President John F. Kennedy to Ronald Reagan that ended the Cold War with Michael Gorbachev world more exposed to popular culture than the American popular culture of origin Soviet Union were almost completely soundless at that time. Thus, it can be said that the status of a country as a superpower the world plus the establishment of technology or

media journalism / communication without language dominance advantages are not sufficient to deliver the culture or lifestyle owned the country into a global culture or lifestyle.

In addition, as a product of culture, language is also a social event complex and inextricably linked with the history and social process in which language it is produced. Exchange of linguistics as a communication relationship between the sender and the receiver of the message as well be seen as events and social context, can also be regarded as an economic exchange. In it apply economic logic as producers and consumers, linguistic capital, and the market in which the bias gain either materially or symbolically. In terms of anticipation symbolic advantage, Bourdieu viewed language has three meanings.

First, language is a cultural capital, because the language is uniquely human ability derived from empirical experience dealing with other human beings. Language is a cultural capital that is closely related to the symbolic capital, because through language symbolic meanings can be done by humans. Advanced mastery over the language, allowing a person has a high bargaining power in the social struggles.

Secondly, language is a social practice. Language here is a discourse or text. A discourse can not just show up as something that is sterile, but is the result of active interaction between social structures that objective with the linguistic habitus owned social actors. When we select a word, or when we use a concept, it is not a word or a concept that's all we take, but assumptions, values, even farther ideology attached to the words and concepts that we also take it, consciously or not , In short, language as a social practice is closely related to the interests.

Thirdly, a language closely related to a power struggle to gain an advantage, not just material benefits but also the advantages that are symbolic. Within this power struggle, determined the identity of the individual and social, as well as symbolic power, namely the honor and recognition for its position in the social hierarchy. Symbolic capital and symbolic power is very important, because with have it then we have to determine the legitimacy of our own discourse, which means determining the rules of the game of our own.

LANGUAGE AND RESISTANCE TO HEGEMONY

Aside from being a tool to build and maintain a hegemony, language can also be a powerful weapon in the resistance even undermine the hegemonic powers. For example, in Indonesia signs of the fall of the Orde Baru government, it is clear from the various forms of language use community through a variety of performance symbol of communication (language). Resistance language against the hegemony of the government reflected in the use of language in various private conversation, the rhetoric of social, scientific discussion, the print media and electronic, in addition to banners, billboards, leaflets, booklets, and various other forms since the mid-1997 until mid May 1998. News and opinions so freely published or broadcast by the print or electronic media. In fact, mass media leading the charge trial by the press so freely shaping public discourse. Especially those that have the goal of "finish off" the hegemony of the Orde Baru regime.

This can happen because in the context of power, language is a means of political communication that can be used at least to realize the two interests. First Instance, to defend and maintain power (status quo). Second, to fight and destroy power. However, there is an interesting question, if the language has an important

role as an instrument in the struggle for power (hegemony), either by the dominant party (authorities) and the dominated, then who will win the battle hegemony?

This is where the media plays a very large role in making the language as a tool of hegemony. Who controls the media, he will win. As said by Rahardjo, controlled mass media also means mastering the many human inner world. Even the mass media, today, has been recognized as the fourth pillar of power, beyond the three pillars of the trias politica (the executive, legislative and judicial).

The media, in turn, will be positioned as an agent of political, social, and culture of the dominant classes with the power of capital. Reality presented by the mass media is true reality, but the reality has gone through the process of "selection" by a group of people (journalists, workers at production houses, producers, directors, until the owners of capital and the authorities) that has a certain value system and ideology. Language media capable of hegemonic majority of people, so that they, consciously or not, to follow (see, hear, discuss, and justify it). Hegemony political, social and cultural rights through the media language entry into the thoughts and feelings of society, engaged in public areas and the domestic sphere.

Look, we always produce the television media broadcasts hyper reality, such as soap operas and infotainment. Conscious or not, most people are hypnotized by media impressions, consequently spay awareness of reality. The impact of TV broadcasts that hyper reality it is the changing drastically in the order of society. They are more proud and choose the aspiration to be an actress or actor soap opera than to be a scientist and researcher. Behaviors promiscuity between men and women become normal and ordinary. Pattern of living, eating, and dressing was changed following the modern trend. Paradigm: people become pragmatic and hedonic (pleasure pursuit of material momentarily). This has led to the mass media -

especially television - becomes not value free. Can we see today almost all TV shows presenting cultural interest in Developed Countries.

In addition, because the television controlled by the owners of capital, then broadcast that aired will reinforce the domination of the investors (capitalists) and will not interfere with their existence. With more globalize of television, it is not surprising if the cultures that exist in the third world will be increasingly integrated with the culture in developed countries (America and Europe). When this happens continuously, the United States and Europe will always be the dreams of millions of people. This means that the culture of America and Europe will continue to dominate (hegemonic) third world culture (growing), including Indonesia. Thus, consciously or not, the media are faced with one of two choices between the "*maju tak gentar membela yang benar*" or "*maju tak gentar membela yang bayar*".

CONCLUSION

From the above it can be concluded that the language, as a symbol of the most universally used by humans to present objects, events, and ideas, not just a symbol system of value-free (objective) and neutral, there is no relationship with another world outside of that language itself, such as social, political, cultural, art, religion, etc., as supposed by the linguistics structuralist. Moreover, language is a world of meaning created in accordance with the interests of users. Therefore, the meaning of the word is very subjective and never single.

In addition, as a product of culture, language is also a social event complex and inextricably linked with the history and social processes in which language it is produced. Therefore, language is always present in the different spheres of human life: political, social and cultural laden with various interests in the fight hegemony (power) between the ruling and the ruled. Even with the support of the mass media,

the language actually plays an important role as an instrument that is very vital and effective to build, maintain or oppose hegemony (power) political, social, and cultural.

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