



Social Media and Content Analysis Critical Discourse Analysis of Kuali Merah Putih Episode 3 Content on Bobon Santoso's YouTube Channel

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Abstract

The content of the Red and White Cauldron video on the Bobon Santoso YouTube Channel on March 5, 2024, is entitled "Justice Is Not Here! Merah Putih Muyu Tribe, Boven Digoel. It conveyed an interesting message by raising issues among the people of South Papua. The intentions, goals, and discourses captured in the culinary content reflect sentiments and feelings about the state of the people of South Papua through materials, including cooking activities. This study aims to analyse three aspects of the conversation: text structure, social cognition, and social context. The analysis of the critical discourse of Teun A. Van Dijk was used in this study. Auditory observation and documentation procedures are used to examine the data after the dialogue of the episode is transcribed. The analysis findings reveal a text structure built on micro, super, and macro structures. These structures support the overall discussion and include stylistic, syntactic, rhetorical, and semantic components. The social cognition analysis explores the situation of the people of South Papua, which is part of the Republic of Indonesia, from various perspectives. And in the social context, this analysis conveys that the problem in South Papua has existed for a long time and has not been seriously resolved by the Government.

Keywords: *Critical Discourse Analysis, Teun A. Van Dijk, Bobon Santoso, Content Analysis, YouTube.*

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1. Introduction

Communication is the exchange of thoughts or emotions between humans through the use of language. There are three components of communication: the message, the communicator (recipient of the message), and the communicator (transmitter of the message). For a while, the message in communication consists of two components: content and symbols. In a more concrete sense, a message is a thought or emotion, while a symbol is a language [1][2].

According to Dennis McQuail (2011), communication is classified into various categories based on the process of occurrence, such as intra-personal, interpersonal, group, inter-group, and organisational communication, as well as communication with the wider community through mass media [3]. Mass media are one of the important components of the mass communication medium and are used to disseminate information to the public in the process of mass communication, which is then used to meet the needs of information and human entertainment. Mass media is a mass communication medium that is the result of contemporary technology [4].

The mass media have been replaced by new media as a method of mass communication. The main characteristics of new media, according to Denis McQuail in his 2011 book, *Mass Communication Theory*, are ubiquity, interactivity, diverse use as open characters, connectedness, and access to specific audiences as both senders and receivers of messages. According to R. Cahyo Prabowo, old media is a type of mass media, especially the press, which relies on printing presses for its manufacture. This medium consists of radio, television, movies, newspapers, and magazines. On the other hand, the internet allows people to communicate with each other, share information, and get news thanks to new media. The information presented to the public is always up-to-date, lightning-fast, and more concise. The Internet, websites, and multimedia devices are all classified as new media [5].

One of the latest developments in internet-based web technology is YouTube, a social media platform [6]. Social media allows individuals to easily participate, communicate, share, and network online, thus allowing them to disseminate their content. YouTube is a collection of audio-visual or video content that has been created by individuals or organisations. These videos can be viewed directly by millions of people, both for free and for a fee. Social media is an online platform that allows people to communicate, express, collaborate, share, and interact with each other virtually, [7] Bobon Santoso is a famous Youtuber from Bali who has more than 17.3 million subscribers on his youtube channel, Bobon is known as a youtuber with anti-mainstream cooking content, the videos he uploads on his youtube channel contain cooking activities with large portions and there is

also content that contains him cooking unusual food, for example cooking pork with red wine or wine. The author is interested in the potential impact of Bobon's video on the construction of social reality in Indonesian society, because the video prepares instant noodles with garnishes made from foods that are considered disgusting and unusual, such as cockroaches [8].

From February 7 to September 3, 2024, through his youtube channel, Bobon uploaded cooking content with the title "Red and White Cauldron", the content contains videos that show mass cooking activities with the local community and with large portions like in other content, but what makes the content different is that Bobon does it in remote areas of Indonesia, ranging from Merauke in South Papua to the Rote Islands in East Nusa Tenggara (NTT) (Bobon Santoso's Youtube Channel). The content of the Red and White Cauldron created and uploaded by Bobon Santoso on his youtube channel has reaped various kinds of responses from youtube platform users, and the video is watched by millions of people, such as the Red and White Cauldron 03 video watched by more than 4.9 million youtube users, but not just cooking content that Bobon usually does, in this Red and White Cauldron content series, Bobon also highlights the condition of the community at the location of his content creation.

From the background of the problem, the following problem formulation was found: How to analyse the discourse text, social cognition, and social context in the video "Justice Is Not Here! Merah Putih Suku Muyu, Boven Digoel" on Bobon Santoso's YouTube channel?.

2. Literature Review

A similar study on critical discourse analysis was conducted by Hariyanti et al. (2021) with the title "Critical Discourse Analysis of Youtube MSME Program Selected by Mgдалenaf During the Covid-19 Pandemic" This research was conducted using the critical discourse analysis theory of Teun A. Van Dijk. Mgдалenaf, a culinary vlogger, is the subject of this research, which aims to support MSMEs by analysing their YouTube uploads. MSMEs, which are the backbone of Indonesia's economy, have been hit sparingly in terms of production, distribution, and consumption, according to the study, which also explains the magnitude of the losses caused by the COVID-19 pandemic [9].

Another study was conducted by Utami et al. (2021) with the title "Critical Discourse Analysis of the Mata Najwa Program: Them-Job Creation' in Trans 7: Teun A. Van Dijk's Perspective." The research, like previous research, focused on the analysis of text structure and social environment. This study uses the critical discourse analysis approach of Teun A. Van Dijk. The structure of the text, which consists of micro, macro, and super structural elements, includes syntactic, stylistic, rhetorical, and semantic elements, forming the basis of the discourse as a whole. A series of terms used to explain the advantages and disadvantages of the Job Creation Law [10].

Research using the critical discourse analysis method of Teun A. Van Dijk was also conducted by Gunawan (2022) [11] with the title "Critical Discourse Analysis of the YouTube Video 'President for Life' on the Caknun.com Account". The research produced conclusions based on the analysis of the textual structure, social cognition, and social context regarding the discourse of the three-term Presidential term because it contradicts democratic values and makes the political conditions in Indonesia chaotic.

Research with the same method, namely the analysis of Teun A. Van Dijk's critical discourse, was previously also carried out by Jufanny et al. [12] With the title "TOXIC MASCULINITY IN THE PATRIARCHAL SYSTEM (Analysis of Van Dijk's Critical Discourse in the Film 'Possessive')", in contrast to the research described above, this research was carried out on a film by analyzing the text of the discourse in it. This research has yielded many conclusions, one of which is that toxic masculinity is the cause of violence against women. Some men choose to express their sentiments through violence, while women are more expressive. The ideology of the text producer is closely related to the process of text production [13].

A similar research using the Teun A. Van Dijk critical discourse analysis method was also carried out by Mukhlis et al. (2020) with the title "Critical Discourse Analysis of the Teun A. Van Dijk Model in Online Newspapers with the Title Flashback of Distance Learning Due to the Covid-19 Pandemic" and produced several conclusions, including The first focus is on the superstructure that explains the cohesion and scheme of the text. Second, the discourse on the macro structure of the theme examines the retrospective analysis or assessment of the implementation of the Distance Education (PJJ) policy initiated by the Indonesian Minister of Education and Culture. Discourse on microstructures has identified several components, including details, background, intent, presumptions, coherence (additive, causal, and contrast), sentence structure (active and passive sentences), pronouns (their and ours), graphics, lexicon, and metaphor [14].

Based on the description above, it can be seen that this study has similarities and differences with the five previous studies. These include the following: 1) Both use the theory of critical discourse analysis of Teun A. Van Dijk; 2) both analyse the discourse of a text in the form of descriptive qualitative research; and 3) jointly identify three aspects: microstructure, superstructure, and macrostructure. This research differs from previous

research in terms of the units of analysis studied. Analysis of critical discourse on the content of the Red and White Cauldron on Bobon Santoso's YouTube channel is the main focus of this study.

3. Research Methods

Qualitative research was used in this study. Qualitative research seeks to fully understand phenomena related to the behaviours, perceptions, motives, actions, and other experiences of the research participants by using a wide variety of natural methodologies and using descriptions in the form of words and language, in a specific natural context and by utilising a wide variety of natural methods [15]. Because linguistic data analysed using a descriptive approach are inelastic, researchers need to characterise and explain the data themselves [16]. The note-and-see technique was used in this study to collect data. According to Sudaryanto, the SIMAK approach is a way to get information by listening to accessible data sources. For the time being, the discourse formed in the episode was used as a research subject. The text in the form of words and sentences used in the video is the subject of the analysis. Data collection was done by transcribing conversations that occurred in the episode.

This study uses the analysis of the critical discourse of Teun A. Van Dijk. Teun A. Van Dijk's critical discourse analysis is divided into three stages: the structure of the text, social cognition, and social context [17]. The text structure dimension looks at how a topic is emphasised through the structure and tactics of discourse. The structural dimension of a text consists of macro, super, and micro structures. All three are covered in thematic, schematic, semantic, syntactic, stylistic, and rhetorical features. Social cognition components of the discourse-making process [18]. The social context dimension, on the other hand, looks at the discourse present in society about certain issues, especially those that are being discussed or that are relevant. One aspect of the practice of access and power that influences discourse is the social context dimension.

"Justice is not here! Merah Putih Suku Muyu, Boven Digoel" on Bobon Santoso's Youtube channel. This is important because discourse analysis must look at the technique of text production in addition to its structure [19]-[21]. The structural dimension of the text looks at how a particular topic is emphasised through the use of discourse structure and tactics. The structure dimension of the text consists of super, macro, and micro structures. All three consist of schematic, thematic, semantic, stylistic, syntactic, and rhetorical aspects. The social context component looks at the discourses that arise in society around certain topics, especially those that are being hotly discussed or discussed at this time. The social context dimension is part of the practice of power and access that has an impact on discourse. This study aims to provide an overview of the text structure and social context of the Red and White Cauldron video on Bobon Santoso's YouTube channel. Through the analysis of the goals, ambitions, and ideas conveyed in the video material, it is hoped that the message that Bobon Santoso wants to convey to the audience can be represented.

4. Results and Discussion

There are three points that will be discussed: analysis of text structure, social cognition, and social context. Analysis is conducted on the text contained in the video.

4.1. Macro (Thematic) Structure

In the image below, the content of the third episode of the Red and White Cauldron with the title "The Red and White Cauldron 03. Justice Is Not Here! Red and White Muyu Tribe, Boven Digoel" is shown. Of course, the dominant idea taken is the discourse from Bobon Santoso himself, which responds to the condition of the people in Papua with various forms of underdevelopment. This content discusses three subtopics from the perspective of Bobon Santoso. First, the conflict in Papua. Second, infrastructure such as road access and electricity in Papua. Third, the economic condition of the people in Papua. The perspective of the discourse from Bobon Santoso can be observed from how Bobon dialogues with members of the TNI who are guarding there, how the road access is very poor and electricity is limited only at certain hours, which can be observed from Bobon's narrative and *the footage* that he shows in the content, is how the prices of necessities there are very expensive, inadequate educational facilities and the threat of malaria.



Figure 1. The video footage at a duration of 0.54 shows the title of the content, namely: The Red and White Cauldron 03 Justice Is Not Here! Merah Putih Muyu Tribe, Boven Digoel"

Teun A. van Dijk defines thematic or topic as the macro structure of a discourse. The main argument, main idea, or overview of a text is indicated by thematic elements. In discourse, the clarity of a discourse is evaluated from the topic. In the content, Bobon Santoso emphasised the core idea of the discourse that he built by using a striking title, so that the audience who watched could understand what topics he would be discussing in this 3rd episode.

4.2. Superstructure (Schematic)

As contained in the scene cut below, taken at 11.40 minutes, Bobon Santoso made direct observation by touring the Muyu tribal village and chatting with members of the TNI as well as the local community. In the schematic dimension, Bobon Santoso asked the residents of the Muyu tribe and members of the TNI who served there to convey information in the discourse he built, so that the discourse that Bobon wanted to express and hide could look more natural.



Figure 2. Scene Bobon asked for information from the people of Boven Digoel and members of the TNI who were on guard there at 11.40 – 15.08

Teun A. van Dijk defines a superstructure or schematic as a general form of a discourse text that corresponds to it. The scheme itself becomes the speaker's strategy to highlight the parts that want to be revealed and the parts that want to be hidden. The discourse scheme is present in the video content of the third episode of the Red and White Cauldron. This scheme includes the opening narrative, the point of view of the discourse from Bobon Santoso, information from the TNI and the community, and the closing narrative from Bobon Santoso himself at the end of the video.

4.3. Microstructure

1. Semantics

In the video footage below, Bobon Santoso wants to convey meaning through the statement he issued in the following narrative sentence: *"Weapons are not key, persuasion is ineffective, soldiers learn quickly about humanistics, faster than anyone, that's the biggest victory here"*. The above statement, conveyed by Bobon Santoso, is a response to the conflict conditions in Papua. This is in line with the fact that in Papua, there are still frequent armed conflicts between armed groups that want an independent Papua and the Indonesian National Army (TNI), which is tasked with maintaining the integrity of the State. The sentence *"The army learns quickly about humanism, faster than anyone, that's the biggest victory here"* is interpreted as a step by the TNI to maintain the integrity of the State without committing violence in a humanist way and integrating with the surrounding community. Bobon wanted to convey the meaning of the TNI trying to maintain the integrity of the State without taking decisive actions such as attacks on separatist groups, but cooperating with the community to love the State of the Republic of Indonesia. On the other hand, Papua is still untouched by massive development, such as in areas near the centre of government.



Figure 3. The narrative containing the sentence "Weapons are not key, persuasion is ineffective, soldiers learn quickly about humanistics, faster than anyone, that's the biggest victory here" at 00.40 - 00.49.

The explanation mentioned above supports Teun A. van Dijk's assertion that semantics is the meaning that a text wants to convey and that this meaning can be seen in various ways, such as context, detail, purpose, and prejudice. Context, details, and objectives all affect which information is highlighted and given more weight. The element of presupposition, on the other hand, is a statement that supports the meaning of a text. In the third episode of the Red and White Cauldron, Bobon Santoso conveyed his views on issues in Papua to start a conversation.

2. Syntax

The narrative *"Weapons are not the key, persuasive is not effective, the army learns quickly about humanistics, faster than anyone, that's the biggest victory here"* in the video at 00.40 – 00.49 is a statement by Bobon Santoso who emphasizes that Papua still has frequent conflicts and the TNI does not always carry out actions that use weapons against paramilitary groups. The sentence *"the army learns quickly about humanism, faster than anyone, that's the biggest victory here"* in syntax analysis as a well-composed sentence that contains the message that the TNI is doing social work to help the Papuan people in their daily lives. Bobon tried to convince the viewers of his content that the Government must pay more attention to remote areas in Papua. In the narrative, Bobon also wanted to convey that although the TNI has done humane way, what is the anxiety of the Papuan people must be paid attention to by the Government.



Figure 4. Scene containing the narrative "Weapons are not key, persuasion is ineffective, soldiers learn quickly about humanistics, faster than anyone, that's the biggest victory here" at 00.40 – 00.49 minutes

The above explanation is in accordance with the definition of syntax analysis according to Teun A. van Dijk, which is an analysis related to the arrangement and organisation of the speaker's sentences. The purpose and purpose of this arrangement is expected to be achieved because of its well-organised nature. Pronouns, sentence structure, and coherence make up this syntactic discourse. In the context of syntactic analysis, Bobon uses clear sentence structure and structure, as well as easy-to-understand diction, to ensure that the audience receives the message effectively.

3. Stylistic

In the video footage below, Bobon uses a sentence that is easy to understand and blatant, for example *"Rest for a while and keep your stomach from being empty to prevent being affected by malaria is mandatory in Papua"* which he said in the video at minutes 6.23 – 6.28 Based on the analysis of stalisits or word selection in a sentence, Bobon Santoso prefers the sentence to the sentence that leads to preparing himself with medicine and clothes certain to avoid mosquito bites. The sentence chosen by Bobon Santoso explained that the Papuan people are used to malaria; therefore, they do not make special preparations when going to activities in areas where there are many malaria mosquitoes.



Figure 5. A scene that shows the narrative "Resting for a while and keeping your stomach not empty to prevent being affected by malaria is mandatory in Papua" at 06.23 – 06.28 minutes

The above explanation is in line with Teun A. van Dijk's statement that stylistics is the choice of words that the speaker uses to communicate their intentions and ideas. The interlocutor's understanding of the message conveyed is greatly influenced by the choice of words in speaking. The stylistic analysis will see how the choice of words used by Bobon Santoso to persuade the audience about the content of events in Papua, so that the discourse he builds can be effectively communicated to the audience.

4. Rhetorical

Some intentions or messages can be dug up from some of Bobon Santoso's statements that often appear when discussing the condition of Papua. These statements show his perspective as a creator as well as an Indonesian citizen regarding the conditions in the remote areas of Papua. In the closing part of the video as in the scene footage below, Bobon expresses a sentence of hope in metaphorical or rhetorical language as follows: *"Our hope is of course that with the provision of education, one day the younger brothers and sisters can become shining jewels for the country"* The sentence conveyed by Bobon above is an explicit metaphor. A shining gem for the homeland has the meaning of a generation that will advance the nation and state in a better direction. The thing that Bobon emphasised is the necessity of the Indonesian people to be able to access education, because with education, the nation's problems will be overcome.



Figure 6. A video clip containing the narrative "We hope that with the provision of education, one day you can become a shining jewel for the country" at 33.49 – 34.05 minutes

The above explanation is in line with the statement of Teun A. Van Dijk, who stated that the study of rhetoric analyses metaphors and graphics. In this study, the object that can be studied from both perspectives is the scope of metaphor, because the graphic approach is used in written discourse. Bobon uses the metaphorical language style sparingly in his written discourse. The opening and closing sequences of the video are prime locations for metaphorical language styles. The use of captivating language techniques as an introduction is a suitable approach to capture the audience's attention. The initial stage in captivating the viewers of a video is to use alluring language; This approach is commonly referred to as "Hook".

4.4. Social Cognition

Although the United Nations (UN) recognises the Unitary State of the Republic of Indonesia (NKRI), the Papua region administratively remains part of the Republic of Indonesia. This is by the initial capital built and used by the nation's founders to encourage the growth of the nation. Bobon Santoso views that if Papua is part of the NRI

territory, it is appropriate to pay attention to the condition of the community. The release of the Government's attention to Papua will not improve the conditions there; on the contrary, the conflict will continue and may become more massive even if the TNI is prepared to guard there. Bobon hopes that the government will be more equitable in making policies, especially in remote areas such as Boven Digoel, South Papua. Bobon does not want Papua's condition to continue like that. Bobon wants a concrete solution to be carried out by policymakers to solve various problems in the outermost regions of Indonesia.

4.5. Social Context

Bobon Santoso's point of view offers a new perspective for the people of Indonesia and Papua. Bobon Santoso's discourse in the third episode of the Red and White Cauldron is driven by the suffering of the Papuan people, who have received less attention from the central government. The problems in Papua must be solved by implementing just policies. A solution that involves granting rights to indigenous peoples and the development of adequate infrastructure is urgently needed, as militarism is not always an effective solution. Settlement should start with an internal dialogue from the bottom up, as Bobon did. A safe and structured dialogue that can solve the problems in Papua. The needs of the Papuan people will be satisfactorily met, and there will be no further discussion of secession from the Republic of Indonesia.

5. Conclusion

The results of the analysis of the critical discourse of the Teun A. van Dijk model in the content of the Red and White Cauldron episode three with the title "The Red and White Cauldron 03. Justice Is Not Here! Merah Putih Suku Muyu, Boven Digoel" on the Youtube Channel Bobon Santoso found the conclusion that the people of South Papua are Indonesian people, they must get the same rights as other Indonesian people outside Papua, in addition, areas in South Papua are still lagging, both in terms of public facilities, economy, and education, with such conditions the Government must pay more attention to the condition of areas in remote areas such as Boven Digoel in the South Papua, especially related to the conflict between armed paratist groups and the TNI which has not been resolved to date.

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