

THE PHILOSOPHICAL BASIS OF CRITICAL DISCOURSE ANALYSIS

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Abstract: *Critical discourse analysis has become an effective multidisciplinary approach to uncovering hidden ideologies and powers along with the changing times and the increasing prevalence of various discourses in society, both in the form of information written in text and distributed in the digital world. Discourse battles are commonplace in the context of life—as a form of dialectics and freedom to convey ideas. Researchers through this article discuss basic assumptions about the basic or main principles of critical discourse analysis developed by Norman Fairclough and Ruth Wodak. The basic assumptions are that critical discourse analysis focuses on social issues, power relations are discursive, discourse shapes society and culture, discourse manages ideological works, discourse is historical, the relationship between text and society is mediated (discourse), discourse analysis is interpretive and explanatory, and discourse is a form of social action. The article also discusses three models of discourse analysis: the Sociocultural (Norman Fairclough), Socio-cognitive (Teun A. van Dijk), and Historical-Discourse (Ruth Wodak) models. Fairclough's sociocultural model interprets text not only through the way objects are described but also through the relationships between objects that are defined. Meanwhile, Teun A. van Dijk's socio-cognitive model emphasizes text, social cognition, and social context, forming a chain of analysis. Lastly, Ruth Wodak's historical-discourse model puts historical aspects of discourse into his analysis.*

Keywords: *Basic Assumptions, Critical Discourse Analysis, Models.*

Abstrak: Analisis wacana kritis telah menjadi pendekatan multidisipliner yang efektif untuk mengungkap ideologi dan kekuatan yang tersembunyi. Seiring dengan pergeseran zaman dan semakin maraknya beragam wacana di masyarakat baik itu berupa informasi tertulis dalam teks maupun yang bersebaran di dunia digital. Pertarungan wacana menjadi hal yang lumrah dalam konteks kehidupan—sebagai bentuk dialektika dan kebebasan untuk menyampaikan gagasan. Peneliti melalui artikel ini membahas asumsi-asumsi dasar tentang prinsip dasar atau prinsip utama analisis wacana kritis yang dikembangkan oleh Norman Fairclough dan Ruth Wodak. Asumsi dasarnya, analisis wacana kritis berfokus pada isu-isu sosial, relasi kekuasaan yang bersifat diskursif, wacana membentuk masyarakat dan budaya, wacana mengelola karya-karya ideologis,

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wacana bersifat historis, hubungan antara teks dan masyarakat dimediasi oleh wacana, analisis wacana bersifat interpretatif dan menjadi penjelas, dan wacana adalah bentuk tindakan sosial. Artikel ini juga membahas tiga model analisis wacana kritis, yaitu, model sosiokultural oleh Norman Fairclough, model sosio-kognitif oleh Teun A. van Dijk, dan model wacana-historis oleh Ruth Wodak. Model sosiokultural menginterpretasikan teks tidak hanya melalui cara objek dideskripsikan tetapi juga melalui hubungan antar objek yang didefinisikan. Sementara itu, model sosio-kognitif menekankan pada teks, kognisi sosial, dan konteks sosial dalam membentuk rantai analisis. Terakhir, model wacana-historis memasukkan aspek-aspek historis wacana ke dalam analisisnya.

Kata-kata Kunci: *Asumsi Dasar, Analisis Wacana Kritis, Model.*

Introduction

The term discourse analysis was first introduced by Zellig Harris and his article series in 1952 to analyze speech and writing (Paltridge 2012, 2). Harris specifically focused on investigating language beyond the sentential level and the relationship between linguistic and non-linguistic behaviors. He refers to the correlation between linguistic and non-linguistic behavior, which pertains to individuals' ability to discern the intended meaning of verbal communication based on contextual cues.

According to Udasmoro (2018, vii), discourse is a type of social action that contributes to the creation of the social realm, encompassing aspects such as knowledge, identity, and social interactions, hence upholding distinct social structures. She believes that discourse analysis can either be a theory or a method. As a theory, discourse analysis provides a rational framework and conceptual loads to evaluate world problems. On the other hand, as a method, discourse analysis has specific approaches or techniques for applying investigations. Conceptually, Brown and Yule believe that discourse analysis is an analysis of the language used and cannot be restricted to the description of linguistic forms regardless of their purpose or function, whose design is indeed to fulfill human needs. Therefore, the focus of this concept is the regularity or pattern shown by utterances when placed in a context.

Further, discourse analysis, in Paltridge's viewpoint, is a linguistic methodology that examines language patterns inside texts, while also considering the social and cultural settings in which these writings are situated. Additionally, discourse analysis interprets the use of language through social, cultural, political, and historical backgrounds. Discourse analysis can be applied through two approaches, language in use and socio-political (also known as social constructivist) approaches. The socio-political approach is then widely used in critical discourse analysis where this approach centers on the practice and dynamics of power and power relations.

Paltridge (2012, 186) assesses that a 'critical approach' in discourse analysis aims to uncover hidden or 'implicit' values, positions, and

viewpoints. He further explains that critical discourse analysis examines the use of discourse about social and cultural issues such as race, politics, gender, and identity and asks, 'Why discourse is used in certain ways' and 'What are the implications of using this discourse'.

Critical discourse analysis needs to be scientifically discussed, especially in terms of its conceptual and philosophical basis. Ahimsa-Putra (2011, 9) mentions that when a researcher or academician uses a concept, she/he needs to understand the root of the concept. The presentation of the concept should be concise and clear in the form of definitions or limitations. In the next section, I will discuss the concept of critical discourse analysis along with its brief history and the philosophical basis of critical discourse analysis in my attempt to explore the philosophical basis of critical discourse analysis.

Critical Discourse Analysis was officially established in the special edition of the *Discourse and Society* journal in 1990 by Teun A. van Dijk. However, van Leeuwen (Brown 2006, 292) believes that the trend of critical discourse analysis started in the mid-1980s as a new direction in the works of Norman Fairclough, Teun A. van Dijk, Ruth Wodak, Gunther Kress, and Theo van Leeuwen. These figures met in a two-day symposium at the University of Amsterdam to discuss theories and methods in discourse analysis, especially critical discourse analysis. From the meeting, the discussion results were then published in the journal. The panel of critical discourse analysis experts then regularly meets every year and publishes another compilation of works a few years later. Further, critical discourse analysis developed rapidly as an established paradigm in linguistics (Wodak and Meyer, 2001, 4).

Critical discourse analysis is then popularly known as an approach in interdisciplinary studies. Some researchers in social humanities use this approach in their research, such as in communication, sociology, anthropology, education, literature, and linguistics. Studies under this approach are problem-oriented and designed to uncover textual data, which is very useful in uncovering hidden ideologies and powers (Li and Zhang 2022, 158). Critical discourse analysis is a linguistic study that discusses discourse from linguistic elements and relates it to context (Masitoh 2020, 1). That is, language is used in certain situations; therefore, the purpose of using language is achieved. The theoretical basis of discourse analysis is based on several historical developments in the philosophy of knowledge and social theory.

The terms Critical Linguistics and Critical Discourse Analysis are often used interchangeably. However, the term Critical Discourse Analysis has recently been preferred and more widely used to discuss theories previously understood as the realm of critical linguistic analysis, or, in Fairclough and Wodak's perspective, language as social practice (Wodak and Meyer, 2001, 4). According to Wodak, the term critical discourse

analysis used today refers to a critical linguistic analysis approach to discovering the discourse of a larger text and functioning as the basic unit of communication.

Since critical discourse analysis considers language as a social practice, it is essential to consider the context in which language is used. Therefore, critical discourse analysis focuses on the relationship between language and power. Van Dijk (Wodak and Meyer 2001, 1) believes critical discourse analysis does not solely focus on theoretical academic issues. Studies utilizing this approach commonly start from existing social problems and (always) choose the point of view of the people who are most oppressed or disadvantaged by these problems. This discourse analysis critically analyzes those in power, who are responsible, and who have access and opportunity to solve these social problems.

Ahimsa-Putra states that a perspective in humanities can usually be distinguished from another based on its basic assumptions about the object studied, the problems to be solved, concepts, methods, and the theories to produce. Cuff and Payne (Ahimsa-Putra 2011, 3) offer some elements of perspective or approach, namely, basic assumptions, concepts, methods, questions, and answers to the questions asked. However, Ahimsa-Putra argues that Cuff and Payne's elements were incomplete. He proposes basic elements that make up a paradigm, theoretical framework, or approach in sociocultural science that consist of (1) basic assumptions; (2) values; (3) the problems studied; (4) models; (5) concepts; (6) research methods; (7) method of analysis; (8) results of analysis or theory; and (9) representation (ethnography), as shown in Figure 1.

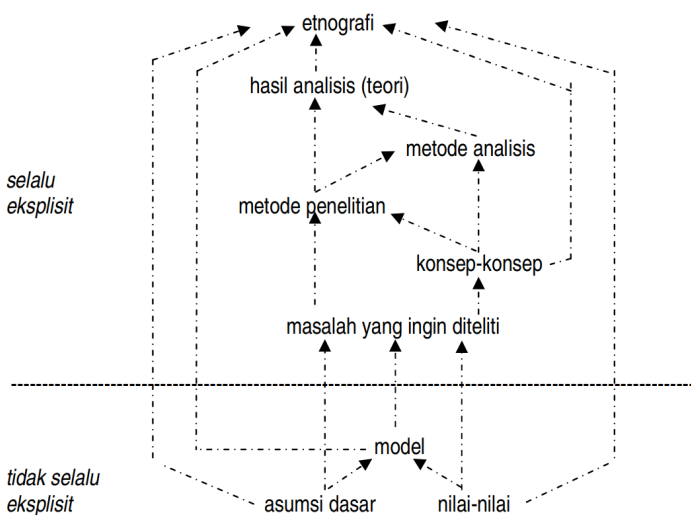


Figure 1. Paradigm Elements in Humanities (Ahimsa-Putra 2008, 18).

The versatility of critical discourse analysis as an approach in various humanities studies is the key reason for discussing this topic. The article will focus on discussing the philosophical basis of critical discourse analysis based on the thoughts of Norman Fairclough, Teun A. van Dijk, and Ruth Wodak. Here, I will discuss prominent figures in critical discourse analysis and the way critical discourse analysis overlooks language and society before discussing key concepts, basic assumptions, and models as the building blocks of the philosophical basis of critical discourse analysis based on Ahimsa-Putra's figure (2009, 3).

Some Prominent Figures in Critical Discourse Analysis

Norman Fairclough, Teun A. van Dijk, Ruth Wodak, Gunther Kress, and Theo van Leeuwen are often referred to as pioneers of the critical discourse analysis approach and are mainly known for their discussion groups of the Scientific Peer Group (Wodak and Meyer, 2001, vii). First, Norman Fairclough is a British emeritus professor of 'Language in Social Interaction' at the University of Lancaster. Fairclough completed his Bachelor and Master of Arts from University College London and then earned his Doctor of Philosophy from Lancaster University where he taught until his retirement. Fairclough is one of the leading figures in critical discourse analysis and has written extensively in this field. Some of his works are *Language and Power* (1989), *Discourse and Social Change* (1993), *Media Discourse* (1995), *Critical Discourse Analysis* (1995), and *New Labor, New Language?* (2000).

Second, Teun A. van Dijk is a Dutch professor specializing in discourse studies and also one of the prominent figures in the development of critical discourse analysis. van Dijk completed his bachelor's degree at Vrije Universiteit and earned his master's and doctorate from Universiteit van Amsterdam. van Dijk taught at the Universiteit van Amsterdam from 1968 to 2004 and then at Pompeu Fabra University, Barcelona as a professor in the field of discourse analysis. van Dijk paid great attention to the study of racism and wrote about it in several books, such as *Prejudice in Discourse* (1984), *Racism and The Press* (1991), and *Elite Discourse and Racism* (1993). Van Dijk also writes extensively on critical discourse analysis, including *Society and Discourse* (2009), *Discourse and Context* (2008), *Ideology and Discourse* (2012), and *Discourse and Knowledge* (2014) (Wodak and Meyer 2001, viii).

Next is Ruth Wodak, an Austrian professor emeritus and head of the discourse studies program at the Department of Linguistics and English, Lancaster University (Wodak and Meyer 2001, viii). Wodak is also a professor of Linguistics at the University of Vienna who holds a doctorate from Lancaster University. Wodak also wrote many books on critical discourse analysis, including *Methods of Critical Discourse Analysis* (2001), *Methods for Critical Discourse Analysis* (2009), *The Discourse of*

Politics in Action: Politics as Usual, and The Politics of Fear: The Shameless Normalization of Far-Right Discourse (2020). Wodak is interested in research in the fields of discourse and politics, methodology in critical discourse analysis, racism and anti-Semitism, gender, and organizational discourse which has been published in many publications, such as *Discursive Construction of National Identity* (with Rudi de Cillia, Martin Reisigl, and Karin Liebhart) (2009), *Discourse and Discrimination* (with Martin Reisigl) (2001), and *Racism at the Top* (with Teun van Dijk) (2020).

Fourth, Gunther Kress is a professor of semiotics and education at the University of London and University College London. Kress is one of the prominent figures in critical discourse analysis, social semiotics, and multimodality. He pioneered Post-Hallidayan Australian social semiotics, with Theo van Leeuwen, Terry Threadgold, and several other colleagues. Some books written by Kress include *Language as Ideology* (with Robert Hodge) (1979), *Multimodality: A Social Semiotic Approach to Contemporary Communication* (2010), *Reading Images: The Grammar of Visual Design* (with Theo van Leeuwen) (2006), and *Multimodality, Learning, and Communication: A Social Semiotic Frame* (with Jeff Bezemer) (2016).

Finally, Theodoor Jacob (Theo) van Leeuwen was a film and television producer, screenwriter, and director in the Netherlands and Australia before becoming an academic. van Leeuwen is a doctor of Linguistics from the University of Sydney and has since taught at Macquarie University, the University of the Arts (London), Cardiff University, and several other universities worldwide. van Leeuwen is known for his contribution to developing multimodality studies. He has also written books and articles on discourse analysis, visual communication, and multimodality, such as *Speech, Music, Sound* (1999), *Reading Images: The Grammar of Visual Design* (with Gunther Kress) (2006), and *Introducing Social Semiotics* (2005), and *Discourse and Practice: New Tools for Critical Discourse Analysis* (2008). Later, I will focus on discussing three figures, Norman Fairclough, Teun A. van Dijk, and Ruth Wodak.

The Position of Language and Society in Critical Discourse Analysis

In *Analisis Wacana: Pengantar Analisis Teks Media*, Eriyanto (2001, 4) stated that language in discourse analysis can be seen in three ways. From the perspective of positivism-empiricism, where language is seen as a bridge between humans and things beyond themselves, Human experiences are seen as being able to be directly expressed through the use of language without constraints. Generally, language is expressed through statements that are logical, syntactical, and related to empirical experience. The hallmark of the perspective is the distinction between thought and existence. Hence, language users do not need to know the subjective meanings or values that underlie their statements. Most importantly, in empirical positivism, the truth or accuracy of statements in

terms of syntax and semantics Therefore, positivism-empirical discourse analysis is a set of analyses of grammatical rules and tools to determine the truth of these rules.

Second, language from a constructivist perspective gets significant influence from the phenomenological school of thought. Constructivism in general differs from the perspective of empirical positivism, which separates the use of language from the situations that mold it. The perspective sees language users as the main actors in the formation of discourse, along with the social context and various statements that serve its purpose. In this case, discourse becomes an attempt to reveal the hidden meaning of the statements conveyed by its users. In interpreting discourse, the responder needs to position oneself from the point of view of the speaker, and the interpretation is carried out according to the subject's meaning structure.

Finally, language from a critical perspective exists as an improvement on the constructivist perspective. It pays less attention to the processes of production and reproduction of meaning, both historically and institutionally. Constructivism has not yet analyzed the factors of power relations carried over or existing in discourse; therefore, discourse from a critical perspective is studied based on power relations that influence the production and reproduction of meaning. Due to their participation in or influence over the social context in which they operate as language users, subjects are no longer neutral agents. Language is a representation that shapes subjects, discourses, and the strategies employed. Therefore, discourse sees language as part of power relations, especially in the formation of subjects and forms of representation in society. Finally, discourse analysis with a critical perspective (or critical discourse analysis) finds a basic shape that distinguishes it from discourse analysis with a positivism-empirical or constructivism perspective.

Next, related to the 'critical' aspect of the analysis, critical discourse analysis cannot solely be understood as a linguistic study. Eriyanto (2001, 3) argues that language is analyzed based on its context and used for specific purposes and practices, such as power and ideology. Society develops based on various problems, such as political showdowns, economic problems, humanitarian issues (i.e., poverty, racism, and gender inequality), education and literacy, and the mass media. These problems are the driving force behind various discursive practices, which then give rise to certain ideologies. The use of language via discursive practices gives critical discourse analysts challenges in analyzing these taken-for-granted ideologies in society.

Eriyanto mentions that critical discourse analysis has several important characteristics. First, discourse is understood as an action and is associated with a form of interaction. Therefore, discourse is considered to have a specific purpose and is expressed in a conscious and controlled

way. Second, critical discourse analysis considers the context of discourse, for instance, setting, situation, events, and conditions. Hence, discourse as a practice cannot be investigated only from its linguistic side; it is also necessary to study its constituent elements. Third, discourse needs to be studied in a specific historical context to get an overall picture of the current situation and its contribution to discourse formation.

Fourth, examining a discourse with a critical discourse analysis approach is not neutral or free of interest. Discourse is a form of struggle over power or the ability to exercise control. It shows that critical discourse analysis does not limit its investigation only to the structure of discourse; it also examines power and its socio-political and economic conditions. It emphasizes the interdisciplinary aspect of critical discourse analysis. (Macaraan 2015, 20) states that the interdisciplinary aspect of critical discourse analysis reflects the integration of instruments or tools from various theories to the formation of productive theories. In addition, critical discourse analysis also adopts various thoughts and ideas from various philosophies, and their constant application to various social environments explains the differences in terms of methodology and approach.

Macaraan (2015, 19) defines critical discourse analysis as an investigation into the ideology and power struggles in discourse and language. Ideology, which the dominant group creates to maintain and legitimize its hegemony, as Antonio Gramsci defines it, is another distinct characteristic of discourse. Ideology appears primarily to regulate the problems caused by the practices of individuals or society members. However, the main strategy of ideology is to build awareness in society that the dominant discourse is taken for granted. Additionally, an ideology can develop well when society members accept it without hesitation. On the other hand, society members can become the 'opposing' side of the ideology; one of which is to conduct an investigation using critical discourse analysis.

Key Concepts in Critical Discourse Analysis

Outlines analysis as a thorough examination of a subject to acquire knowledge about its constituent elements, their functionalities, and their interconnections ("Analysis Definition & Meaning" n.d.). Further, Arnauld and Nicole assert in *the Stanford Encyclopedia of Philosophy* (Beaney 2021, 3) that the analysis process largely involves directing one's attention toward the existing knowledge of the problem at hand that requires resolution. The primary objective of this analysis is to extract several truths that can guide us toward acquiring the information we are pursuing.

Petrina (2019, 1) explains that analysis has been an important part of learning, practice, research, teaching, and thinking for centuries. Petrina

asserts that analysis is a knowledge-production practice that is considered normal. Analysis is an important step before making inferences and interpretations and is often contrasted with synthesis. In *Prior Analytics and Posterior Analytics*, Aristotle explains that analysis can be adapted to different methodological focuses and outlines some forms of analysis, such as demonstrative, inductive, syllogistic, and terminological. Thus, analysis involves loosening and unraveling similarities or patterns in data or phenomena.

Second, discourse derives from the Latin word *discursus*, which means “conversation,” and dates back to the 14th century (Drid 2010, 20). Discourse, according to Widdowson, is a process of communication through interaction. Widdowson emphasizes the manifestation of discourse in the communication process, for there should be a specific thing that is communicated, sending, and receiving it, and interaction in between. Discourse generally takes two forms: oral and written communication.

Drid (2010, 2) mentions that oral communication occurs when the process is carried out face-to-face and written communication does not have to occur at the same time and place. Gumperz (Suherdi and Riyanti 2014, 4) defines discourse as a communication routine that is seen as a separate entity as it is characterized by special speech rules and non-verbal actions and has a distinctive distinction at the opening and closing. Discourse, from Gumperz’s point of view, is not only a communication process but also a routine.

On the other hand, Fairclough defines discourse in the context of its use in social theory and analysis. Fairclough looks at discourse as a way of structuring knowledge and social practices. Discourse can be analyzed according to its role as a means of expressing ideology, power, dominance, inequality, and bias. Therefore, it can be concluded that discourse is a process of communication through interaction, part of a special routine that has a beginning and is used in political contexts as well as in everyday life. From a linguistic perspective, discourse is a larger unit of language than a sentence. Drid (2010, 21) stated that units such as paragraphs, conversations, and interviews fall into the discourse category since there are complete performance units in them. Meanwhile, from a sociological perspective, discourse mainly refers to the social context of the use of language.

Discourse analysis is applicable when one studies the meanings attached to language and the actions are taken when a person or people use language in a certain context (Gee and Paul 2013, 1) emphasize that humans do not only convey meaning with language but also do things through language. Language helps humans show their actions and achieve their objectives. In Levinson’s perspective, the use of language is achieved through form (utterance-type meaning) and function (utterance-token

meaning). Discourse analysis can include one or both of these meanings, either by studying the correlation between form and function in the language or by studying specific meanings, depending on the situation or context of the particular use.

Discourse studies are essential because discourse is the most complete unit of language in a grammatical hierarchy. Discourse has concepts or ideas that are understandable to its audience (Mandia 2015, 1). In addition, Yusep Ahmadi F (2017, 470) explains that discourse analysis as a study that examines language at the highest level is significant for language learners because the complexity of discourse will encourage high-order thinking skills and encourage students to be able to speak well.

Essentially, the word 'critical' embedded in critical discourse analysis is a fundamental distinction from the discourse analysis discussed earlier. 'Critical', according to Fairclough (Price 1999, 582), is not only used to describe discourse practice but also to show how power relations and ideology shape discourse. It becomes the constructive effect of discourse on social identity, social relations, and systems of knowledge and beliefs. Fairclough claims that this is the ideological effect that critical discourse analysis can produce, as it can drive changes in discourse practices and produce broader equity and social justice.

Wodak and Meyer (2001, 2) stated that the word 'critical' is a legacy of the researchers in the field of critical linguistic analysis who received great influence from the Frankfurt School, especially from Jürgen Habermas. They believe researchers in the field of critical discourse analysis are generally in line with Habermas' statements about causal relationships and chains that can distort human views. Hence, criticism, in this case, is the best way to show the interrelation of various events or situations that surround humans themselves. Fairclough states that being critical requires analysis, so 'critical' in critical discourse analysis can be interpreted as a process of 'making the implicit explicit', especially to uncover problems in discourse, power, and ideology (Chilton 2012, 2).

Amoussou and Allagbe offer another perspective on the word 'critical' in the context of critical discourse analysis. They argue that 'critical' does not necessarily mean "critiquing." According to Wodak (Amoussou and Allagbe 2018, 12), being critical means not taking the information for granted, being open to various possibilities, rejecting diminution, dogma, or dichotomies, being able to reflect on the findings of other researchers, and being able to formulate the real structure of power relations in society. Therefore, 'critical' here means more skeptical and able to provide alternative answers to the arising problems. Thus, it can be concluded that critical discourse is a discourse practice formed to solve problems in discourse to produce equality or justice.

Later, 'becoming critical' as an approach needs to be highlighted, as

critical discourse analysis is considered a development in language analysis that tries not to isolate the meaning-making process from its social context (Macaraan 2015, 23). It is the fundamental point of differentiating critical discourse analysis from other discourse and textual analysis. It is the ‘critical’ component that, in Wodak’s perspective, emphasizes the elemental drive towards ‘enlightenment and emancipation’. It has also historically been understood as a normative direction adopted from the Frankfurt School’s critical theory.

The Basic Assumptions of Critical Discourse Analysis

Ahimsa-Putra puts the basic assumptions at the bottom of the chart because the basic assumptions are the basis for the other elements. Basic assumptions are elements that are the most hidden, the most implicit, and generally the most unconscious. Ahimsa-Putra (2009, 4) defines basic assumptions as views about a matter (which can be objects, science, goals of a discipline, and so on) whose truth is not questionable or has been accepted as truth.

Fairclough (Dijk 2015, 466) defines critical discourse analysis as an integrated text analysis of the processes of production, consumption, and distribution of texts as well as a thorough sociocultural analysis of an event (for example, interviews, scientific papers, or conversations). Fairclough’s discourse analysis research focuses on the relationship between language use and unequal power relations. Fairclough claims that his efforts to explain existing and accepted conventions or customs in society are the result of power relations and power struggles. Fairclough uses an approach that emphasizes assumptions that regard a habit as natural and implied, especially in linguistic interactions. According to him, this assumption is based on ideology, and ideology is closely related to power because of its deeply ingrained nature in certain habits.

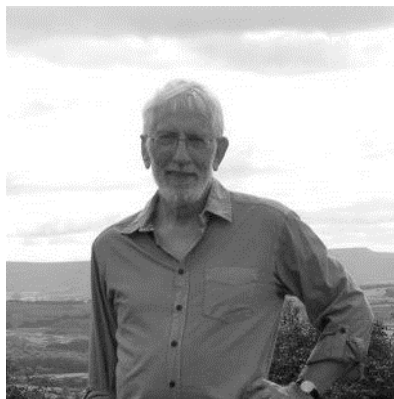


Figure 2. Norman Fairclough (“Norman Fairclough” n.d.).

Fairclough also believes that the nature of habits manifested in society is highly dependent on underlying power relations. It has turned into a means of legitimizing existing social relations and power differences through acceptance and habituation. Ideology, according to Fairclough, is closely related to language because language is the most common form of social behavior, and we rely on it the most to make 'reasonable' assumptions. Fairclough chooses to focus on ideology when discussing language and power because linguistics rarely discusses it. He also believes that much of the implementation of power in modern society is achieved through ideology, especially linguistic ideology.

Meanwhile, Teun A. van Dijk defines critical discourse analysis as discourse research that primarily studies inequality and the abuse of social power that is enforced, reproduced, legitimized, and countered by text and speech in social and political contexts (Wodak and Meyer 2001, 6). Researchers in critical discourse analysis seek to understand, expose and ultimately challenge these inequalities. This is why critical discourse analysis is characterized as a social movement of politically committed researchers.

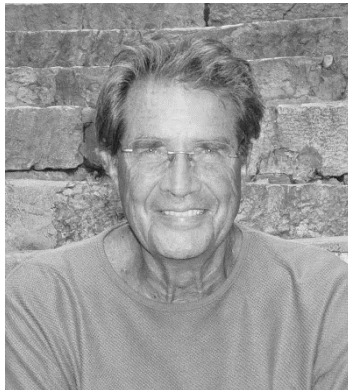


Figure 3. Teun A. van Dijk (“Teun A. van Dijk” n.d.).

Critical discourse analysis, as an approach, is not a research direction among other discourse studies. In contrast, critical discourse analysis is a critical perspective that can be found in all areas of discourse studies, such as discourse grammar, conversation analysis, discourse pragmatics, rhetoric, stylistics, narrative analysis, argumentation analysis, multimodal discourse analysis, social semiotics, sociolinguistics, communication ethnography, and discourse processing psychology. Thus, critical discourse analysis is an approach to discourse studies with an explicit attitude, namely, challenging social inequality. In recent years, van Dijk has tended to use the term “critical discourse studies” more often than “critical discourse analysis” in his articles or books.

Ruth Wodak defines critical discourse analysis as an approach to the

use of language beyond the sentence level and the formation of other meanings, for example, audio or visual (Wodak and Meyer 2001, 7–8). The approach also intends to change the role that discourse plays in reproducing structures in society that are unequal and challenge existing social conditions. Wodak mentions critical discourse analysis has its main principles, such as problem-oriented and interdisciplinary nature. Critical discourse analysis is problem-oriented because it is an approach that bases its investigation on problems that occur in society.



Figure 4. Ruth Wodak (“Ruth Wodak” n.d.).

Besides, Fairclough (2001b, 1–2) argues that critical discourse analysis seeks to continue to take sides with the ‘weak’ or ‘powerless’ in power relations and those who are ideologically controlled by the prevailing and accepted discourse in society. Wodak believes that research using a critical discourse analysis approach is expected to make complex relationships in studies related to ideology and power relations more transparent because simple conspiracy theories do not seem to apply in today’s global society. Thus, critical discourse analysis should be a collective effort to break down the ideology and power that have taken root in society through a systematic investigation of semiotic data.

On the other hand, critical discourse analysis is interpreted as an interdisciplinary study because it links discussions with cross-sectoral approaches. Critical discourse analysis differs from some other branches of linguistics in that it is not confined to one form of research method. Wodak tends to view critical discourse analysis as a problem-oriented, interdisciplinary research scheme that is capable of absorbing multiple approaches. The approach unites differences under one common interest. The interest covers semiotics of power, injustice, and changes in society in the political, economic, social, or cultural aspects. Critical discourse analysis is widely rooted in various studies, such as rhetoric, text linguistics, anthropology, philosophy, sociopsychology, cognitive

studies, literature, sociolinguistics, applied linguistics, and pragmatics.

Initially, critical discourse analysis developed from some basic assumptions in the critical linguistic analysis developed by Gunter Kress in 1989, namely: (a) language as a social phenomenon; (b) individuals, institutions, and other social groups have their meanings and values, which are conveyed through language systematically; (c) text is a linguistic unit that plays an important role in communication; (d) readers or listeners are not passive recipients of information, especially related to understanding a text; and (e) there are similarities in the language of science and the language of organizations and other social groups.

Later, Fairclough and Wodak (Wodak and Meyer 2001, 5–6) developed these basic assumptions into critical discourse analysis's basic or main principles. First, critical discourse analysis focuses on social problems, which means that this approach is used as a way to show the researcher's attachment and commitment to problems that occur in society. As previously explained, research that uses a critical discourse analysis approach begins its investigation of a disparity or inequality that exists in society. Then, the researcher explores deeper into what causes and how these disparities or inequalities occur and uses this approach as a tool to uncover causes and solutions to these problems.

Next, power relations are discursive. It indicates that this approach focuses on discovering how power relations are practiced and negotiated in discourse. Critical discourse analysis considers the element of power in its analysis and believes that discourse in society is not natural, reasonable, or neutral. Every discourse is a form of power struggle (Eriyanto 2001, 11–12). This is where these power relations are practiced or contested. This practice or contestation of power, as defined by Eriyanto, connects discourse with society, implying that critical discourse analysis does not stop at analyzing text or discourse structure but also relates it to current social, political, economic, and cultural conditions.

Third, discourse shapes society and culture. It indicates a two-way relationship between language and its users, where every use of language contributes to the reproduction and/or transformation of society and its culture, including the power relations therein. Fairclough provides an example of a discourse that is commonly taken for granted, as in the communication between doctors and patients. The doctor dominates the discourse as she/he is the expert. The patient should follow whatever her/his doctor requests or suggests. This pattern of communication, which ironically also occurs in other social contexts, then becomes 'entrenched' and leads to assumptions that are accepted and formed ideologically through power relations.

Fourth, discourse manages ideological works. It shows that ideology is a means to represent and build social groups and then produce unequal power relations as well as domination and exploitation (hegemony)

relations. Eriyanto believes that discourse is a means of representation in which one dominant group marginalizes another, non-dominant group. He uses rape or sexual violence cases against women as an example of this unequal relationship in media studies. News outlets can, of course, choose to represent or marginalize the case. However, the news tends to favor the dominant party (actors or law enforcement officials) over the victims. Here, power relations have manifested and tried to show dominance and/or hegemony.

Fifth, discourse is historical. It indicates that understanding a discourse requires the accompanying context. The context here can be seen as a comprehension of the sociocultural conditions of the community and the interrelation between one discourse and another (intertextuality). Denzin (Supriyadi 2015, 100) mentions that research with a critical paradigm prioritizes a thorough, contextual, and multilevel analysis. Therefore, critical research emphasizes historical situatedness in all existing social events. Further, research or discourse studies are closely related to the origins and social context that shape them.

Sixth, the relationship between text and society is indirect. It is the method by which critical discourse analysis demonstrates the characteristics carried by a text or speech concerning the social and cultural structures and processes that exist in society. Cook (Eriyanto 2001, 9) states that discourse is closely related to the text (all forms of language, as in words printed on paper and accompanying communication expressions) and context (all situations and things outside the text that affect the use of language). When a study uses a critical discourse analysis approach, it does not merely examine discourse from the perspective of its cognition process but also considers the social situation that contributes to shaping the discourse.

Seventh, discourse analysis is interpretive and explanatory. It is comprehensible via three stages of analysis: description (the stage of text analysis), interpretation (the stage of processing the results of text analysis), and explanation (the stage of social analysis and historical background that form the results of the analysis). The three stages are adopted from Fairclough's three-dimensional framework for analyzing text and discourse, which explains his view that language is not only a spoken or written expression of someone in representing and expressing a particular thing, but also closely related to social structures and social practices in particular, as well as its relation to the context in general (Hamdan 2019, 22).

Finally, discourse is a form of social action. The critical paradigm that forms the basis for the emergence of critical discourse analysis emphasizes the existence of different forces in society that control the communication process in that society. In addition, the approach established a criticism of accumulation and capitalism (the dominant), which then requires

members of society (the subordinate) to take disparity or inequality for granted. It is the root of social activism from the perspective of critical discourse analysis. It also indicates that the approach has become a 'socially committed scientific paradigm', resulting in changes in discourse and patterns of power in certain institutions or societies.

Models in Critical Discourse Analysis

According to Ahimsa-Putra (2009, 7), "model" is an analogy to the phenomena being studied. Models are sometimes similar to basic assumptions, but in fact, these two elements are two separate things. Inkeles (Ahimsa-Putra 2009, 7) asserts that models simplify reality; thus, real, existing things do not need to be made into particular models. Ahimsa-Putra classifies models into primary and secondary models. This article specifically discusses the primary model, which is closer to basic assumptions. Models become researchers' guides for assessing certain situations and can be in the form of descriptions or pictures. Ahimsa-Putra also states that models are commonly used to ease researchers' explanations of the results of analysis or theory in the form of diagrams or charts. Ahimsa-Putra also emphasizes that a model emerges from similarities among various phenomena and guides the researchers to explain the phenomenon under study (Ahimsa-Putra 2011, 5).

To sum up, critical discourse analysis focuses on the relationship between language use and unequal power relations (Fairclough 2001a, 4:1–2), on the inequality and abuse of power that text and speech then counteract in social and political contexts (Dijk 2008, vii), and on attempts to change the role that discourse plays in reproducing structures in society that are unequal and challenge existing social conditions (Wodak and Meyer 2001, 7–8). Hence, the meeting point of these three figures is power inequality and how languages respond to these conditions, though Fairclough, van Dijk, and Wodak develop their own 'specializations' along the way.

First of all, Fairclough builds a discourse analysis model that contributes to social and cultural analysis. It combines the tradition of textual analysis, which traditionally sees language in a closed space, with the broader context of society. Fairclough labels the model as a Sociocultural Approach and it is chiefly influenced by M.A.K. Halliday's functional analysis (Wodak and Meyer 2001, 126). It has three continuous dimensions, namely, text (written or spoken, including visual images), discourse praxis (as a form of text production, consumption, and distribution), and sociocultural praxis, as shown in Figure 5.

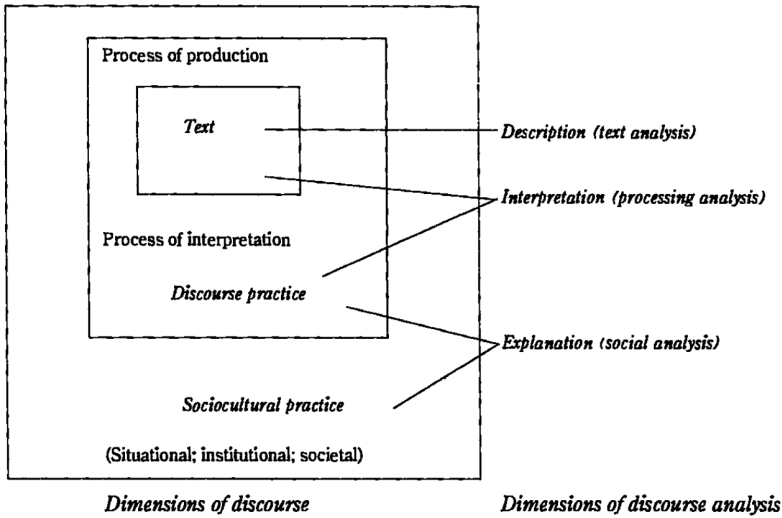


Figure 5. Fairclough's Sociocultural Approach (Fairclough 1995,98).

Fairclough's interpretation of the text demonstrates not only how an object is described, but also how the relationship between objects is defined. The text is divided into several levels: representation (how events, people, groups, situations, circumstances, or whatever is shown and described in the text), relations (how the relationships between participants are shown and described in the text), and identity (how the identities of the participants are shown and described in the text). Discourse is interpreted as the whole process of social interaction, and text is only a part of it. Text can either be a product or a resource. Both production and interpretation processes are socially determined, so discourse involves production processes and interpretation processes.

Fairclough (2001a, 4:20) mentions that texts can be produced and interpreted cognitively; yet they are mainly shaped by existing social conditions. Therefore, prevailing social conditions greatly affect how text is accepted. Community members internalize what is produced and provided to them. From this argument, Fairclough then develops a three-dimensional framework for analyzing text and discourse: (1) a linguistic description of the formal elements of a text, (2) an interpretation of the relationship between discourse processes or interactions with text, and (3) an explanation of the relationship between discourse and existing sociocultural realities.

Secondly, Teun A. van Dijk developed the socio-cognitive approach. It seeks to reveal the relationship between discourse, power, domination, and social structure (Aswadi 2018, 182). Van Dijk and his colleagues at the University of Amsterdam developed the model after researching news stories in various European newspapers in the 1980s. The study

sought to investigate how minority groups were represented in terms of ethnicity, racism, and refugee issues. The model adopts an approach from social psychology, especially to explain the structure and process of text formation.

van Dijk introduces the Socio-cognitive Approach, as he sees cognition as an important part of discourse production. Hence, discourse is not seen only from its structure because it also includes how the discourse is produced (Eriyanto 2001, 224). Regarding the approach developed by Fairclough, van Dijk's socio-cognitive model places discourse as a social practice rather than as a discursive practice because this model helps map out how text production involving complex processes can be studied and explained. According to Aswadi (2018, 182), van Dijk focuses more on social cognition as a mediator between text and society, as shown in Figure 6.

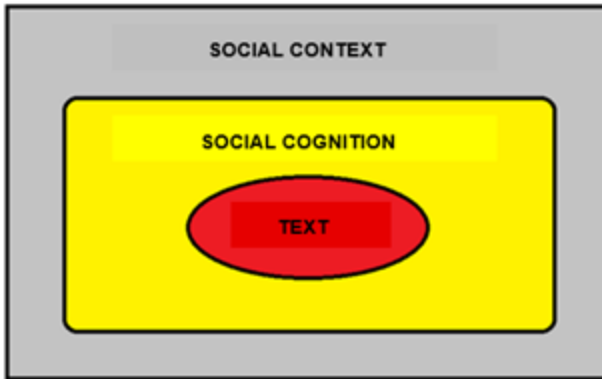


Figure 6. Teun A. van Dijk's Socio-cognitive Approach (Eriyanto 2001, 225).

Van Dijk argues that discourse has three dimensions: text, social cognition, and social context. These three dimensions then form a chain of analysis. First, the text is used to find out the structure of the text and the discourse strategy used. Van Dijk sees discourse at three levels: macro, meso, and micro. At the macro-structural level, the global meaning of a text can be identified by observing the topic or theme shown in the text. The text has a framework or structure at the mesostructured level (introduction, content, and closing). At the micro level, the text has a local meaning observed from the choice of words, sentences, and style used. van Dijk emphasizes that these levels are interrelated and support one another in forming a text.

Second, social cognition is used to study the process of text production. The cognitive approach used by van Dijk is rooted in the assumption that text has no meaning because meaning is made by language users (Eriyanto 2001, 260). Van Dijk believes that text is produced via

awareness, prejudice, or knowledge about an event. Humans depend on their experience and memory to understand the complex realities of life. Later, they create categories to organize these complex realities, making them simpler, easier to understand, orderly, coherent, and referring to specific meanings.

Finally, the social context aims to find the form or structure of discourse in society. van Dijk emphasizes intertextual analysis in understanding the way discourse is produced and constructed. An analysis of society as a social context needs to pay attention to two aspects: power and access. Power is the ability of a group to control another group. Power will give birth to direct or indirect control. This control will later give birth to domination and then discrimination. This kind of control occurs subconsciously and is deeply rooted in society. Next, access is generally owned by dominant groups, so they are more flexible in exercising control through the media to influence how people think and act.

Thirdly, Ruth Wodak developed the Discourse-Historical Approach. Wodak (2015, 1–2) emphasizes that her model is an approach to critical discourse analysis that considers the historical aspects of discourse. It combines linguistic analysis with historical, sociological, theoretical, and methodological approaches. Wodak initially used the historical-discourse approach in her study on imagery depicting anti-Semitic stereotypes in public discourse during the Austrian presidential campaign in 1986. The candidate was former UN Secretary-General Kurt Waldheim, who managed to keep his national-socialist past a secret for a long period. Her study shows four salient characteristics: interdisciplinary interest (especially problem-oriented); teamwork; triangulation (a fundamental methodological principle); and orientation to application or implementation.

After her study on anti-Semitic stereotypes in Austria, Wodak developed some basic principles that characterize the historical-discourse approach. First, the approach involves theory, methods, methodologies, various research, and other practical applications. Second, it is problem-oriented because the historical-discourse approach has a background in studies of critical discourse analysis based on various societal problems. Third, various theories and methods are combined whenever the integration of these theories and methods leads to an adequate understanding and explanation of the research object. Fourth, research using this approach combines field research and ethnography, which requires in-depth analysis and the formulation of theories about the object under study.

Next, the research should continuously move from theory to empirical data and vice versa. Sixth, the relationships between various genres, the public domain, and intertextual and interdiscursive relationships need to be studied. Seventh, the historical context needs to be used in interpreting text and discourse because this context will provide an overview of

how the function of recontextualization connects text and discourse intertextually and interdiscursively. Eighth, categories and tools are not definitively eternal. The analysis must elaborate on these two elements according to the problem under study. Ninth, grand theories are used as a basis. Middle-range theories frequently provide a better theoretical foundation in specific analysis. Finally, the implementation of the results is an important target. Results should be accessible, used by experts, and communicated to the public.

Conclusion

Critical discourse analysis, as an approach to interdisciplinary studies, is problem-oriented and seeks to uncover hidden ideologies and powers. Critical discourse analysis, which is currently in development, refers to a critical linguistic analysis approach that focuses on discourse as the basic communication unit. In the realm of linguistics, critical discourse analysis examines how language is used in certain situations so that the purpose of using the language is achieved. Thus, in practice, language has a close relationship with power.

Fairclough and Wodak develop some basic assumptions into the basic or main principles of critical discourse analysis. First, critical discourse analysis focuses on social issues. Second, power relations are discursive. Third, discourse shapes society and culture. Fourth, discourse manages ideological works. Fifth, discourse is historical. Sixth, the relationship between text and society is mediated (discourse). Next, discourse analysis is interpretive and explanatory. Finally, discourse is a form of social action.

The three models of discourse analysis discussed in this article are the *Sociocultural* (Norman Fairclough), *Socio-cognitive* (Teun A. van Dijk), and *Historical-Discourse* (Ruth Wodak) models. Fairclough's sociocultural model interprets text not only through how objects are described but also through the relationships between objects that are defined. Meanwhile, Teun A. van Dijk's socio-cognitive model emphasizes text, social cognition, and social context, forming a chain of analysis. Lastly, Ruth Wodak's historical-discourse model puts historical aspects of discourse into his analysis.

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