

A critical discourse analysis of Tom Lembong's pleidoi in the context of his corruption case

Avvena Sanit ^①✉, Hanafi Wibowo ^②, M. Rizky Fadhil ^③

^{①②③} Universitas Islam As-Syafi'iyah, Jakarta, Indonesia

✉ avvenasanit@gmail.com

Abstract

This study investigates how ideological legitimacy and claims of innocence are discursively constructed in Tom Lembong's handwritten pleidoi as reported by Tirta.id within the context of his corruption case. While previous Critical Discourse Analysis (CDA) research on corruption has primarily examined media framing and political elites, limited attention has been given to technocratic actors and to defense statements as autonomous sites of ideological production. Addressing this gap, the study employs a qualitative research design with a descriptive–interpretive orientation, utilizing Teun A. van Dijk's CDA framework to analyze the discourse at macrostructural, superstructural, and microstructural levels. The data consists of a single online news article reproducing the pleidoi during the pre-trial phase. The findings indicate that the global meaning of the text is structured around themes of gratitude, cooperation with legal authorities, institutional trust, nationalism, and religious devotion, which collectively construct an ideology of moral–patriotic integrity. At the superstructural level, the discourse follows a coherent narrative sequence that moves from respectful address and gratitude to moral self-positioning, institutional alignment, national commitment, and religious closure, guiding readers toward an interpretation centered on humility and ethical credibility. At the microstructural level, positive lexicalization, inclusive pronouns, high-commitment modality, presuppositions of innocence, repetition, politeness markers, and the absence of legal jargon contribute to a non-adversarial and morally persuasive discourse. Overall, the pleidoi functions as an ideological substitute for legal defense, foregrounding moral, national, and religious values to negotiate legitimacy under conditions of legal and institutional asymmetry. This study contributes to CDA by foregrounding defense discourse as a site of ideological construction and by extending corruption discourse analysis to technocratic actors within Indonesian digital journalism.

Keywords

critical discourse analysis, corruption discourse, ideological legitimacy, defense discourse, pleidoi, Indonesian digital journalism

How to cite this article in APA format:

Sanit, A., Wibowo, H., & Fadhil, M. R. (2026). A critical discourse analysis of Tom Lembong's pleidoi in the context of his corruption case. *Linguistics Initiative*, 6(1), 78–89.
<https://doi.org/10.53696/27753719.61415>

Introduction

In contemporary digital media environments, language functions not merely as a means of information transmission but as a key mechanism through which political and legal realities are discursively constructed. News media shape public understanding by selecting events, foregrounding particular perspectives, and organizing narratives in ideologically meaningful ways. As (Darojat & Widhiatama, 2025) note, media power lies not only in controlling access to information but also in shaping interpretive frameworks through which political actors and legal processes are evaluated. Media discourse therefore plays a crucial role in constructing public perceptions of corruption, legitimacy, and justice.

From a critical perspective, journalistic language is never ideologically neutral. Lexical choices, narrative structures, and rhetorical strategies encode power relations and institutional interests. Critical Discourse Analysis (CDA) conceptualizes discourse as a form of social practice that both reflects and reproduces ideology and power (Fairclough & Wodak, 1997; van Dijk, 1991). CDA has been widely used to examine how legitimacy, identity, and moral judgment are constructed in political and corruption-related discourse.

A substantial body of international research demonstrates the effectiveness of CDA in uncovering ideological strategies across discourse domains. Studies have shown how nationalist themes, metaphors, intertextuality, and lexical patterns are mobilized to construct authority and identity in political speeches and media texts (Almahasees & Mahmoud, 2022; Shah et al., 2021; Wasim et al., 2023). CDA has also been applied beyond political news to cultural discourse, such as the analysis of ideological constructs and moral struggle in song lyrics (Chairani et al., 2025). These studies confirm that discourse structures at thematic, schematic, and linguistic levels function to reinforce ideological meanings and power relations.

Within the Indonesian context, CDA has been applied to a wide range of media and public discourses. Research includes analyses of education policy opinion articles and identity construction in cultural texts (Misriani et al., 2024; Ramadhanti & Abrian, 2024), economic news framing (Fayruza et al., 2021), and political event coverage (Usman, 2022). Corruption-related discourse has also received attention, including studies on newspaper framing of corruption cases (Mardikantoro et al., 2020), ideological representation in online corruption reporting (Maolianti Sari & Hamdani, 2024), portrayals of female corruption suspects (Angela et al., 2023), ideological positioning in institutional conflicts (Qathrunnada & Nugroho, 2024), and media representations of major political figures (Firdaus, 2022). Collectively, these studies establish a strong CDA research tradition in analyzing media, politics, and corruption discourse.

However, a closer examination of this body of work reveals consistent research tendencies. Most studies focus on journalistic narration, political speeches, media framing, or cultural texts as sites of ideological construction. The analyzed actors are typically political leaders, institutions, media organizations, or symbolic cultural figures whose representation is mediated through reporting or artistic discourse. As a result, corruption discourse is commonly studied as something constructed *about* actors rather than *by* them. Defendant-authored defense statements (*pledoi*) remain largely absent from CDA inquiry, particularly as autonomous texts through which individuals negotiate legitimacy during legal processes. Although van Dijk's framework is widely applied in political and media discourse studies, its use in analyzing self-authored legal defense texts remains limited. This indicates an object-level and analytical gap: *pledoi* texts, especially those produced in the pre-trial phase and circulated through digital journalism, have not been systematically examined as ideological sites where moral, national, and religious values are mobilized to construct legitimacy and claims of innocence.

This study addresses these gaps by adopting a descriptive–interpretive orientation to analyze Tom Lembong’s handwritten pledoi as reported by Tirto.id. Using Teun A. van Dijk’s CDA model, the study systematically describes linguistic features and interprets their ideological functions across macrostructural, superstructural, and microstructural levels. By doing so, it demonstrates how moral, nationalistic, and religious discourses function as ideological resources that substitute for legal argumentation. The research contributes to CDA by foregrounding pledoi as a site of ideological production and by extending corruption discourse analysis to technocratic actors within Indonesian digital journalism.

Method

This study employs a qualitative research design with a descriptive–interpretive orientation within the framework of Critical Discourse Analysis (CDA). This orientation integrates systematic description of textual features with theoretically grounded interpretation of their ideological meanings. In practice, the descriptive stage identifies and reports linguistic and structural elements present in the text (what is written), whereas the interpretive stage explains how these elements construct legitimacy, moral positioning, and claims of innocence within relations of power (what it signifies). Such an approach is consistent with CDA, which links discourse structures to social meaning and ideology (Fairclough & Wodak, 1997; van Dijk, 1991).

The analysis is guided by Teun A. van Dijk’s three-level framework (macrostructure, superstructure, microstructure), which functions as predefined analytical categories. The operationalization combines deductive and inductive procedures. Deductively, structural levels and linguistic categories (e.g., thematic macropropositions, schematic organization, lexicalization, modality, presupposition, and pronoun use) are determined based on van Dijk’s model. Inductively, specific ideological themes (e.g., moral-patriotic integrity, institutional alignment) emerge through iterative close reading of the data. This recursive movement between theory and text ensures that interpretation remains grounded in observable linguistic evidence.

The data source is the Tirto.id news article reproducing Tom Lembong’s handwritten pledoi (Mumpuni, 2024). To ensure descriptive accuracy, the text was transcribed verbatim as published to preserve lexical and stylistic nuance. The text was then systematically coded into units of analysis (words, phrases, clauses, and discourse segments) corresponding to van Dijk’s analytical categories. Iterative reading was conducted to confirm consistency of identified patterns across macrostructural, superstructural, and microstructural levels, ensuring that all descriptive claims were traceable to textual evidence.

Interpretive trustworthiness was established through three procedures. First, theoretical grounding: interpretations were anchored in established CDA concepts, particularly van Dijk’s ideological square and positive self-presentation strategies (van Dijk, 1997). Second, textual alignment: all interpretive claims were supported by explicit textual excerpts presented in tables and analysis. Third, contextual reflexivity: interpretations were evaluated against the socio-political context of Indonesian corruption discourse to ensure cultural and institutional plausibility. These procedures minimize subjective bias and enhance analytic transparency in qualitative CDA.

Results

This section presents the findings of the analysis of Tom Lembong’s pledoi as reported by Tirto.id. Consistent with the study’s descriptive–interpretive design, the findings are organized

to first describe textual evidence identified at the macrostructural, superstructural, and microstructural levels, and then interpret their ideological functions. The analysis demonstrates how these linguistic and structural features interact to construct Tom Lembong's self-representation as a cooperative, morally upright, and nationally committed technocrat within the context of a corruption case.

Macrostructural Representation of the Pledoi

Table 1. Macrostructural Themes and Their Ideological Functions in the Pledoi Discourse

Macrostructural Theme	Textual Evidence	Ideological Function
Gratitude towards supporters	<i>"terima kasih... kepada semua pihak..."</i>	Positive self-presentation; construction of humility and solidarity
Cooperative and constructive attitude	<i>"berupaya untuk kooperatif, positif dan kondusif..."</i>	Moral legitimization; projection of compliance and rationality
Trust in legal institutions	<i>"Saya percaya masih banyak jaksa... bekerja keras dan secara profesional..."</i>	Strategic alignment; avoiding antagonism; reinforcing institutional legitimacy
National devotion	<i>"Saya terus mencintai Indonesia...", "akan terus mengabdikan pada Indonesia..."</i>	Construction of patriotic moral authority
Religious invocation	<i>"Semoga Tuhan Allah memberkati kita semua..."</i>	Spiritual legitimization; appeal to shared cultural values

At the macrostructural level, the global themes organize the overall meaning of Tom Lembong's pledoi into a narrative of ethical defense rather than legal rebuttal. According to (van Dijk, 1991), macrostructures reflect how discourse controls interpretation by foregrounding particular topics while backgrounding others. In this text, the dominant macro-propositions consistently emphasize moral positioning rather than legal defense.

The findings indicate that the global meaning of the pledoi is structured around five interrelated themes: gratitude toward supporters, expressions of cooperation with legal authorities, trust in institutional actors, declarations of nationalism, and religious invocation. These themes collectively construct an overarching discourse of moral-patriotic integrity. Rather than challenging legal accusations directly, the text prioritizes ethical values and social harmony, thereby reframing the corruption narrative in moral and cultural terms.

Expressions of gratitude function as an initial strategy of positive self-presentation, positioning the speaker as humble and socially connected. Statements emphasizing cooperation and positivity foreground compliance with the legal process, while references to professional

prosecutors reinforce institutional legitimacy and avoid antagonistic positioning. Nationalistic declarations further elevate the discourse by aligning the speaker's personal identity with national service and devotion. The inclusion of religious blessings at the macro level completes this ideological framing by invoking shared moral and spiritual values within the Indonesian socio-cultural context.

Importantly, the absence of legal argumentation as a dominant macro-theme suggests a deliberate discursive choice. By foregrounding morality, patriotism, and faith, the plea operates as an ideological substitute for technical legal defense. This macrostructural configuration guides readers to evaluate the speaker not primarily as a legal suspect, but as a morally upright and nationally committed figure, thereby shaping public perception before judicial resolution.

Superstructural Organization of the Discourse

Table 2. Superstructural Organization and Persuasive Functions in the Pledoi Discourse

Superstructural Stage	Textual Evidence	Persuasive Function
Respectful opening	<i>"Teman-teman, ibu bapak yang saya hormati"</i>	Establish politeness, respect, and social proximity
Expression of gratitude	<i>"Terima Kasih... Kepada semua pihak..."</i>	Construct, humility, and solidarity
Self-positioning as cooperative	<i>"Saya berupaya untuk kooperatif, positif, dan kondusif"</i>	Projects moral integrity; replaces legal defense
Institutional alignment	<i>"Saya percaya masih banyak jaksa dan petugas kejaksaan yang bekerja keras dan secara profesional"</i>	Legitimation of legal institutions; avoidance of antagonism
Nationalistic declaration	<i>"Terus mencintai Indonesia", "mengabdi"</i>	Elevates identity to national service
Religious Closure	<i>"Semoga Tuhan Allah memberkati..."</i>	Moral and emotional resolution; spiritual legitimization

At the superstructural level, the analysis examines the schematic organization of Tom Lembong's plea as reported by Tirto.id. In (van Dijk, 1988, 1991) framework, superstructure refers to the conventional narrative schema that organizes discourse and guides readers' interpretation. Such schematic arrangements are not neutral; rather, they function persuasively by prioritizing certain meanings and structuring how arguments and identities are presented.

The findings indicate that the plea follows a highly orderly and culturally recognizable narrative sequence. The text begins with a respectful opening addressed to the audience, followed by expressions of gratitude, assertions of cooperative behavior, alignment with legal institutions, declarations of national commitment, and finally a religious closure. This sequential organization constructs a gradual buildup of moral credibility and emotional alignment before concluding with a spiritual resolution.

The opening greeting ("*Teman-teman, ibu bapak yang saya hormati*") establishes respect and social proximity, positioning the speaker as polite and culturally attuned. This is immediately followed by expressions of gratitude toward supporters, which function to construct humility and solidarity. By placing gratitude early in the discourse, the speaker frames himself as socially embedded and appreciative rather than defensive or confrontational.

Subsequently, the pledoi introduces statements emphasizing cooperation, positivity, and conduciveness within the legal process. This section functions as the core self-positioning strategy, where moral integrity replaces legal argumentation as the primary mode of defense. The subsequent alignment with professional prosecutors further reinforces institutional legitimacy and distances the speaker from any antagonistic stance toward judicial authorities.

The latter part of the discourse shifts toward broader ideological identification through declarations of love and service to Indonesia. This nationalistic positioning elevates the narrative beyond the individual case, framing the speaker's identity in terms of national contribution and public service. The discourse concludes with a religious blessing, which serves as a moral and emotional closure, invoking shared spiritual values and reinforcing sincerity.

Overall, the superstructural organization of the pledoi functions as a persuasive narrative strategy that guides readers from interpersonal respect to moral legitimacy and spiritual resolution. By structuring the discourse in this manner, the text minimizes legal confrontation and instead foregrounds ethical, national, and religious values. This schematic arrangement strengthens the ideological construction of the speaker as a cooperative, morally upright, and nationally devoted figure, thereby shaping public interpretation of the corruption case.

Microstructural Features and Linguistic Patterns

Table 3. Microstructural Linguistic Features and Their Ideological Functions

Linguistic Feature	Textual Evidence	Ideological Function
Positive lexicalization	<i>kooperatif, positif, kebenaran, keadilan</i>	Constructs moral alignment and ethical identity
Pronoun use	<i>saya, kita</i>	Signals sincerity and collective solidarity
Modality	<i>terus, akan, percaya</i>	Projects commitment, certainty, and moral consistency
Presupposition	<i>terus berupaya, masih banyak jaksa</i>	Normalizes innocence and institutional trust
Repetition	<i>terus mencintai, terus mengabdikan</i>	Reinforces moral persistence
Stylistic politeness	<i>ibu bapak yang saya hormati</i>	Establishes respect and cultural appropriateness
Religious expression	<i>Semoga Tuhan Allah memberkati</i>	Spiritual legitimization and emotional closure
Absence of legal jargon	—	Maintains non-adversarial, morally focused tone

The microstructural analysis (Table 3) reveals a pattern of positive lexicalization and high-commitment modality that constructs a persona of sincerity and moral consistency (van Dijk, 1997). These linguistic elements contribute to the construction of local meanings that emphasize sincerity, unity, and moral commitment. The frequent use of inclusive pronouns and high-commitment modal expressions indicates an effort to establish closeness with readers and to project certainty and moral consistency, while avoiding explicit confrontation or accusation.

Ideological Construction in the Text

Table 4. Ideological Construction Across Macrostructural, Superstructural, and Microstructural Levels

CDA Dimension	Key Findings	Discourse Function	Ideological Implication
Macrostructure (Global Meaning)	Gratitude, cooperation, pursuit of truth, respect for justice, nationalism, religious blessing	Establishes global theme of moral integrity and devotion	Constructs Tom as a morally upright and nationally loyal figure whose character contradicts corruption
Superstructure (Schematic Organization)	Opening greeting - expression of gratitude - self-positioning as cooperative - alignment with prosecutors - patriotic declarations - religious closure	Organizes the text to gradually build solidarity, legitimacy, and moral credibility	Strengthens ideological narrative of ethical patriotism and institutional respect
Microstructure (Semantic)	Positive lexical items (<i>kooperatif</i> , <i>kebenaran</i> , <i>keadilan</i>), presuppositions of innocence, implication of public support, unity through pronouns, high-commitment modality	Produces local meanings that imply sincerity, humility, and alignment with societal norms	Constructs ideology of moral legitimacy and ethical innocence
Microstructure (Semantic)	Repetition (“ <i>terus</i> ”), emotional intensifiers, respectful honorifics, patriotic and religious tone, short rhythmic sentences	Creates a soft, humble, emotionally resonant style; avoids legal aggression	Reinforces identity as a moral, pious, and devoted citizen, distancing him from corruption stereotypes
Rhetorical Devices	Triadic rhythm, metaphors (“ <i>menanamkan kepercayaan</i> ”), non-confrontational expressions	Enhances persuasive impact and emotional appeal	Supports ideological self-image of integrity and moral consistency

CDA Dimension	Key Findings	Discourse Function	Ideological Implication
Actor Representation	Positive Self-Presentation: Focus on humility, cooperation, and national service. Positive Other-Presentation: Strategic praise for "professional prosecutors."	Subverts traditional polarization; avoids "Negative Other-Presentation" to minimize institutional friction.	Replaces the "corrupt elite" stereotype with a "professional ally" persona; aligns personal legitimacy with institutional legitimacy.
Contextual/socio political role	Elite defendant in corruption case uses moral-national arguments instead of legal technicalities	Adapts discourse to Indonesian socio-cultural expectations (religion, politeness, nationalism)	Constructs ideological legitimacy through culturally valued virtues (piety, patriotism, humility)
Overall Ideology Constructed	Moral-Patriotic Integrity	Presents the defendant as morally pure, nationally committed, and spiritually grounded	Ideology functions as a persuasion strategy: a morally and nationally devoted person is incompatible with corrupt behavior

The representation of actors in the text reveals a sophisticated application of van Dijk's Ideological Square. While defense statements in corruption cases often rely on 'Negative Other-Presentation' to discredit the prosecution, this plea strategically utilizes Positive Other-Presentation by framing the prosecutors as professional and hard-working. This approach, combined with consistent Positive Self-Presentation, functions to bridge the gap between the defendant and the legal institution, suggesting that a 'morally-patriotic' figure is naturally aligned with the pursuit of justice.

Discussion

This study demonstrates that Tom Lembong's plea functions as a strategic site of ideological construction rather than conventional legal defense. Drawing on van Dijk's Critical Discourse Analysis framework, the findings across macrostructural, superstructural, and microstructural levels collectively show how moral, national, and religious values are mobilized to negotiate legitimacy within corruption discourse. Instead of foregrounding juridical rebuttal, the plea constructs legitimacy through ethical positioning, institutional alignment, and culturally resonant moral narratives.

At the macrostructural level, the global themes of the plea organize the discourse into a narrative of institutional and moral alignment. Rather than framing the legal process as an adversarial conflict, the macro-propositions focus on: (1) Institutional Respect, expressed

through gratitude for the 'hard work' of authorities; (2) Active Cooperation, emphasizing the defendant's transparency; (3) Spiritual Humility, through divine trust; and (4) Patriotic Integrity. Together, these themes function to align the defendant's personal character with the values of the state, suggesting that his presence in the legal system is a continuation of his service rather than a violation of the law.

At the superstructural level, the pledoi follows a coherent and persuasive schematic organization (Table 2). The sequential movement from respectful address and expressions of gratitude to declarations of cooperation, institutional trust, and moral closure guides readers toward an interpretation centered on humility and ethical credibility. This narrative structure does not function merely as textual organization, but as a persuasive strategy that gradually establishes legitimacy without adopting an adversarial stance. In contrast to corruption discourse that relies on confrontation or denial, the superstructure of the pledoi replaces juridical argumentation with moral positioning, thereby softening the power asymmetry between the accused and legal institutions.

At the **microstructural level**, linguistic features such as positive lexicalization, inclusive pronouns, high-commitment modality, presuppositions of innocence, repetition, politeness markers, and religious expressions contribute to the local production of meaning (Table 3). These features work together to construct a discourse that is emotionally resonant yet non-confrontational. The absence of legal jargon is particularly significant, as it signals a deliberate shift away from technical defense toward moral persuasion. Through this micro-level strategy, innocence is not argued explicitly, but rather naturalized through ethical consistency and cultural familiarity.

Taken together, the interaction between macrostructure, superstructure, and microstructure produces a unified ideological effect (Table 4). The pledoi constructs what may be termed moral-patriotic integrity, positioning the speaker as a loyal citizen, ethical public servant, and spiritually grounded individual. This ideological construction functions as a substitute for legal defense by appealing to shared moral and cultural values rather than legal technicalities. Such a strategy reflects how discourse can be used to negotiate legitimacy under conditions where institutional power is uneven, and legal outcomes remain uncertain. This interpretation reflects the study's descriptive–interpretive orientation, in which textual features identified at each structural level are explained in relation to Indonesian socio-cultural corruption discourse.

In comparison with previous CDA studies on corruption discourse that focus primarily on media framing or politically elected elites, this study extends the analysis to defense discourse produced by technocratic actors. By foregrounding the pledoi as an autonomous discursive site, the findings highlight how ideological work is not limited to journalists or institutions but can also be actively produced by accused individuals themselves. This contributes to CDA scholarship by expanding the analytical scope of corruption discourse and by demonstrating the ideological significance of self-represented defense narratives within Indonesian digital journalism.

Conclusion

This study has examined the ideological construction embedded in Tom Lembong's pledoi through a systematic descriptive–interpretive analysis based on Teun A. van Dijk's Critical Discourse Analysis framework. By rigorously combining textual description with contextual interpretation across macrostructural, superstructural, and microstructural levels, the findings reveal that the discourse consistently constructs an ideology of moral-patriotic integrity. Rather than foregrounding legal argumentation, the pledoi emphasizes ethical values, cooperation with

legal institutions, national devotion, and religious commitment, thereby positioning the speaker as a morally upright and socially aligned technocratic actor within a corruption narrative.

At the macrostructural level, global themes of gratitude, cooperation, nationalism, and religiosity shape the overall meaning of the text and guide readers toward a moral evaluation of the speaker. The superstructural organization reinforces this orientation through a persuasive narrative sequence that gradually builds credibility and legitimacy. At the microstructural level, linguistic features such as positive lexical choices, high-commitment modality, inclusive pronoun use, presuppositions of innocence, and non-adversarial stylistic patterns embed ideological meanings at the local level, making the discourse culturally resonant and emotionally persuasive.

The principal contribution of this study lies in its demonstration that pledoi texts function as ideological substitutes for legal defense within corruption-related media discourse. By foregrounding moral, national, and religious values, the pledoi strategically reshapes public perception under conditions of legal and institutional asymmetry. In addition, by focusing on a technocratic actor rather than a conventional political elite, this research extends Critical Discourse Analysis to forms of authority grounded in professionalism and ethical credibility.

These findings contribute to CDA scholarship by highlighting defense discourse as an active site of ideological production and by expanding the analysis of corruption discourse beyond media narration to include self-represented moral positioning. Future research may build on this study by examining multiple pledoi texts across different cases or by integrating audience reception analysis to further explore how such ideological strategies are interpreted and contested in public discourse.

Acknowledgments

The authors would like to thank colleagues and peer reviewers who provided valuable academic feedback during the development of this article. Any remaining limitations are the sole responsibility of the authors.

References

- Almahasees, Z., & Mahmoud, S. (2022). Persuasive strategies utilized in speeches of King Abdullah II: a critical discourse analysis. *Cogent Arts and Humanities*, 9(1).
<https://doi.org/10.1080/23311983.2022.2082016>
- Angela, N., Rasyid, Y., & Anwar, M. (2023). Perempuan Korupsi Analisis Wacana Kritis Model Teun A. Van Dijk Berita Satu: Hari ini Angelina Sondakh Keluar dari Penjara (Analisis Wacana Kritis). *Jurnal Dakwah Dan Komunikasi*, 8(1), 129–138.
<https://doi.org/10.29240/jdk.v8i1.7629>
- Chairani, S., Manugeran, M., & Suhadi, J. (2025). A Critical Discourse Analysis of Queen's "Bohemian Rhapsody" Using Teun A. Van Dijk's Model. *TELL-US Journal*, 11(2).
<https://doi.org/10.22202/tus.2025.v11i2.9534>
- Darojat, A., & Widhiatama, D. A. (2025). Deconstructing the Israeli-Palestinian Conflict in Online News Media: A Critical Discourse Analysis. *SALEE: Study of Applied Linguistics and English Education*, 6(1), 70–87. <https://doi.org/10.35961/salee.v6i1.1581>
- Fairclough, N., & Wodak, R. (1997). Critical discourse analysis. In *Discourse as social interaction: Discourse studies: A multidisciplinary introduction*, Vol. 2. (pp. 258–284). Sage Publications, Inc.
- Fayruza, A. Z., Mahliatussikah, H., & Al Hayani, M. K. K. (2021). Critical Discourse Analysis of Teun A. Van Dijk's Model against Online News "The Decline in Refinery Profits Threatens

- to Increase Oil Prices." *Izdiyar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 4(3), 275–290. <https://doi.org/10.22219/jiz.v4i3.18274>
- Firdaus, S. (2022). Representasi Kepemimpinan Presiden Joko Widodo Pada Berita Korupsi di Media Indonesia (President Joko Widodo's Leadership Representation on Corruption News in Indonesian Media). *Indonesian Language Education and Literature*, 7(2), 294. <https://doi.org/10.24235/ileal.v7i2.9293>
- Maolianti Sari, T., & Hamdani, A. (2024). Critical Discourse Analysis (CDA) Using Teun A. van Dijk's Approach to Online News on tvOnenews.com Reporting on the Gratification and Money Laundering Case of Adhi Pramono Who Has Not Been Dismissed from Civil Service in the Ministry of Finance. *Matapena: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajarannya*, 7(1), 23–36. <https://doi.org/10.36815/matapena.v7i01.3183>
- Mardikantoro, H., Siroj, M., & Utami, E. (2020, February 26). *Text Construction of Corruption News in Newspapers in The Perspective of Van Dijk Critical Discourse Analysis*. <https://doi.org/10.4108/eai.12-10-2019.2292194>
- isriani, Siddik, M., & Suhatmady, B. (2024). Opini "Dilema Pembelajaran Jarak Jauh" (Analisis Wacana Kritis Model Teun A. Van Dijk). *Jurnal Ketatabahasa Dan Kesusastraan*, 19. <https://doi.org/https://doi.org/10.26499/loa.v19i1.7193>
- Qathrunnada, Z., & Nugroho, C. (2024). Discourse of Conflict between Corruption Eradication Commission (KPK) Versus Indonesia Police (Polri) at *kompas.com*. *Indonesian Journal of Social Science Research*, 5(2), 556–563. <https://doi.org/10.11594/ijssr.05.02.16>
- Ramadhanti, N. V. N., & Abrian, R. (2024). Self Expression Lyrics of Yura Yunita's Song Tenang: Van Dijk's Critical Discourse. *Jurnal Disastri*, 6(1), 191–199. <https://doi.org/10.33752/disastri.v6i1.5273>
- Shah, M. I., Ahmad, S. A., & Danishs, A. (2021). Controversies in Political Ideologies: A Critical Discourse Analysis of Speeches of Indian and Pakistani Premiers on Pulwama Incident. *Register Journal*, 14(1), 43–64. <https://doi.org/10.18326/rgt.v14i1.43-64>
- Usman, R. (2022). Critical Discourse Analysis of Van Dijk on VOI News of Formula E "Jakarta E-Prix" in Political Issues. *JLE: Journal of Literate of English Education Study Program*, 3(1), 32–46. <https://doi.org/10.47435/jle.v1i2>
- van Dijk, T. A. (1988). News as discourse. In *News as discourse*. Lawrence Erlbaum Associates, Inc.
- van Dijk, T. A. (1991). Racism and the press. In *Racism and the Press*. <https://doi.org/10.4324/9781315682662>
- van Dijk, T. A. (1997). Discourse as social interaction: Discourse studies: A multidisciplinary introduction, Vol. 2. In Teun A van Dijk (Ed.), *Discourse as social interaction: Discourse studies: A multidisciplinary introduction*, Vol. 2. Sage Publications, Inc.
- Wasim, M., Ahmed, D. K., & Habib, D. M. A. (2023). Critical Discourse Analysis of Pakistani and Indian News on Pulwama Attack. *Annals of Human and Social Sciences*, 4(III). [https://doi.org/10.35484/ahss.2023\(4-iii\)10](https://doi.org/10.35484/ahss.2023(4-iii)10)

Author's Biography

Avvena Sanit is a researcher and student at the English Education Department, Universitas Islam As-Syafi'iyah, Indonesia. Her research interests primarily focus on Critical Discourse Analysis (CDA), legal linguistics, and the intersection of language and power in digital media. Email: avvenasanit@gmail.com, ORCID: 0009-0001-6343-4469

Hanafi Wibowo, S.Pd., M.Pd. is a senior lecturer at the English Education Department, Universitas Islam As-Syafi'iyah, Indonesia. He specializes in the field of Linguistics and English Language Teaching. As an academic, he actively supervises research related to linguistic analysis and language education.

M. Rizky Fadhil, M.Pd. is a lecturer at the English Education Department, Universitas Islam As-Syafi'iyah, Indonesia. He is an accomplished academic with a focus on English education and linguistic studies. He has contributed to various academic initiatives and publications within his field.