

## The Modality Psychology of Language Characteristics to Bring Ideology into Madurese Song

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### Abstract

In general, song was an entertainment medium that various groups favor. However, apart from entertainment, song was a tool to instill ideology. This was because song was a product of discourse contained language. The language used in the song lyrics led to connotations and grammatical aspects that contained modalities as ideological carriers. This Modality was found in the Madura song with the theme of government politics. In this qualitative study, data were collected from various songs with the theme (1) criticism of the government, (2) campaigns, and (3) political harmony. The results of this study indicated that Madurese songs used a lot of relational modalities in their lyrics. The relational Modality on the theme of criticism of government led to demand. In contrast, the relational modalities on campaigning and political harmony led to invitations and hopes. The statement that songwriters used relational modality to instill ideological aspects that led to requests, invitations, and expectations.

**Keywords:** Modality, Ideology, Song.

### 1. Introduction

Songs are an instrument of entertainment favoured by various groups. The entertaining tones make the song to be a beautiful work of art, distinguishing it from other literary works. Although different from other literary works, songs are like other works of art, namely poetry. According to Imam (2012), a song is a work of art like a poetry and a picture of the author's feelings. Meanwhile, according to Susanti (2020), a song is an instrument to express thoughts, feelings, and ideas as outlined in the lyrics, the language used is not much different from poetry. Saleh (2020) also argues that songs not only convey messages in the lyrics but also there is a representation of ideology in the lyrics.

The above explanation is further strengthened by the statement (McKerrell, 2012) that the song is a work that can build a strong socio-political message that the listener is unaware of it. Johnson and Cloonan (2009) also confirmed that in the song, there is an emergent purpose related to the performance as conflict, protest, and violence. Based on the explanation above, that song is not only a medium of entertainment and a description of feelings but also a medium for conveying conflict, protest, violence, and instilling ideology. This is evidenced in Madurese songs with the theme of government politics.

Madurese song with the theme of government politics contains criticism of the government on various issues. The problem leads to criticism of the existing laws in Indonesia. Besides, it also leads to campaigning and political harmony. In these themes, language is used to instill an ideology.

To reveal the ideology in Madurese songs themed about politics, we need critical language analysis, namely critical discourse analysis. Discourse that is found in dialogues, news, speech, and songs is not seen as something natural, but there is a kind of ideology and power struggle. Therefore, critical discourse analysis is related by power and ideology hidden in Madurese songs.

Critical discourse analysis is not only describing the structure and pattern in using the language, but also finding the reason behind the pattern made (Skrede, 2018). The Critical discourse analysis also emphasizes

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power and ideology, used to disassemble the power that is implicitly found in the text. The ideology and power are got by the Madurese songs about politics that found in modality feature.

The language that contains the practice of power is included in the relational Modality that describes an ideology. This ideology lies in the song's words, phrases, and sentences (lyrics). Ideology is a set of ideas that form beliefs and understandings. To uncover hidden ideologies, a critical analysis is needed (Santoso, 2019).

Van Dijk (1998) defines ideology as the basis of the social representations possessed by a group. Making ideology the basis that will form the principles of a group in viewing the world around it. Through this ideology, a group can regulate beliefs about a matter, good or bad, right or wrong, to act according to their values. Ideology also regulates the relationship of a group with other groups and the interests that exist in it (Saleh, 2020).

Revealing the ideology in the Madurese Song with the theme of government politics certainly requires a critical language study, namely critical discourse analysis. Discourse that appears in conversation is not seen as a natural thing but as a form of power struggle (Risaldi et al., 2021). Critical discourse related to hidden or vague power in the language of money is used in Madurese songs. Critical discourse analysis is different from discourse analysis. Critical discourse analysis not only describes structures and patterns in language use but also looks for reasons behind these patterns (Skrede, 2018)

Critical discourse analysis in its analysis focuses on power and ideology. It means that discourse analysis becomes critical if the analysis focuses on how discourse is formed by relations of power and ideology, social relations and systems of knowledge and belief, and the constructive effect of discourse on social identity (Fairclough, 1995) to uncover the power implicit in language. The practice of power is obtained through discourse, namely, Modality as a unit in revealing the process of events, events, and circumstances that occurred at that time (government politics).

Relational Modality is part of the grammatical aspect. Rational Modality provides information about hopes, desires, requests, gifts, possibilities, invitations, certainty, obligations, orders, permissions, prohibitions, and abilities or abilities. The relational Modality is found in Madurese songs with the theme of government politics. According to Alwi (1992), Modality is a language used to describe judgments based on reasoning, feeling, or desiring.

Previous studies on modalities have been carried out by several researchers, including Risaldi (2021), and Ahmadi F (2016). Risaldi's research (2021) leads to Modality as a linguistic feature of power practice in the pedophile community. The findings in his research are the existence of Modality as a linguistic feature of power practice which includes (1) the relational value of the Modality, which is indicated by using the modal may, can, and will, and (2) the expressive value of the Modality is expressed by using the modal must. In conclusion, the relational value and expressive value of the practice of power as a construction of social reality from the pedophile community. While researching Ahmadi (2012), This leads to the Modality of Basuki Cahaya Purnama's speech in the Kalijodo Discourse. The results of his research show that the relational Modality is very dominant compared to the number of other modalities. This represents that BCP or Ahok is mighty and uses a firm command approach without hesitation. From this explanation, the difference between this study and previous research is that this study focuses on the modalities contained in the Madurese song with the theme of government politics.

The novelty in this research is that the Madurese song is not only an entertainment medium but also an ideology from the author to the listener. One of these ideologies leads to grammatical sub-aspects and relational modality sub-aspects. In the Madurese Song, the planting of an ideology uses a relational modality which leads to an invitation so that the public can follow a policy well. Contributions in this study can be used by subsequent researchers related to the ideology contained in Madurese songs. Besides, it also contributes to the political world that songs can be used as a medium to instil an ideology.

## 2. Method

This research is qualitative descriptive research and uses critical discourse analysis theory. The theory used in this study is a linguistic research theory because it is carried out by observing descriptive language phenomena.

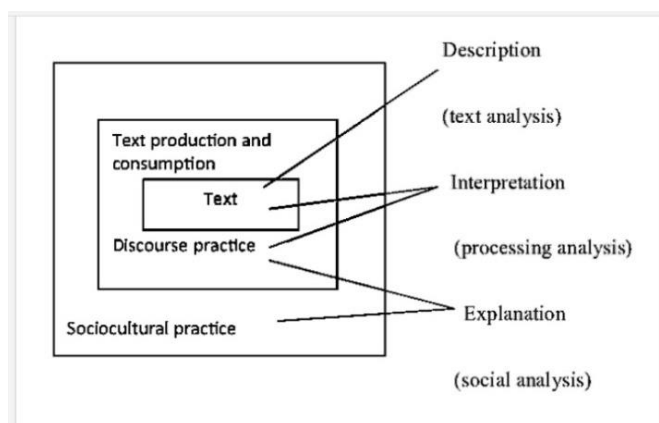
The data are words, phrases and lyrics themed about critics of the government, campaign and political harmony. However, the source of the data is songs taken from the youtube channel with the similar topic. The data collection process has some stages to do. First, finding and listening to the Madurese songs about certain topics taken from the Youtube channel. Second, grouping the songs that similar with the topic. Third, sorting the songs that head to the modality and giving certain code to the data found in the song.

Tema	Sumber Data
Criticism of the Government	Chanel youtube: Raden Gara Link: <a href="https://www.youtube.com/watch?v=OfKyjoPwx0Y">https://www.youtube.com/watch?v=OfKyjoPwx0Y</a> Song Title: For you DPR
Campaign	Chanel youtube: Batu Urip Chanel Link: <a href="https://www.youtube.com/watch?v=nooV7NI_SEs">https://www.youtube.com/watch?v=nooV7NI_SEs</a> Song Title: Jember Regent Candidate Campaign
Political Harmony	Chanel youtube: Uzumaky Mufrody Link: <a href="https://www.youtube.com/watch?v=qE2H2n2J950">https://www.youtube.com/watch?v=qE2H2n2J950</a> Song Title: <i>Jhâ' Atokaran</i>

**Tabel 2: Data Source**

The instrument used in this research is data collection and analysis guide. Data collection was carried out in several stages, (1) playing and listening to each song, (2) transcribing, and (3) selecting data according to the research focus.

There are three stages of data analysis, the first is the description stage, the second is the interpretation stage, and the third is the explanation stage. The process of validating the data is also carried out in three stages. The first is observing the data carefully, namely words, phrases, and lyrics that contain ideological carrier modalities. Second, correcting the findings with colleagues who have knowledge of Madura and critical discourse analysis. Third, carrying out the analysis by leading to the theory and research focus. To analyze this research by using a critical discourse analysis model (Fairclough, 2013) as follows.



**Figure I. Fairclough's Critical Discourse Analysis**

Figure I is the picture of Fairclough's Critical Discourse Analysis that is describing, interpreting, and explaining that simultaneously based on the realisation basic assumption among text (micro structure) and society and social institution (macro structure) that has dialectical characteristics. First stage, describing the modality lingual feature that brings the ideology to be analyzed that is connected with the text. It is to know that the text is produced and consumed to be the starting point of the study. Second stage, interpreting is the situation context to be analyzed and related by the text. Third stage is explaining, it is used to explain the reason why the songwriter used those certain type of analysis. For example in Madurese song, the phrase "selling fermented cassava (juel tapai)" is used to inform someone. The phrase is taken from the song about the criticism to the

government about the new Law that is made by the government. The phrase based on the example is needed such critical discourse analysis through the modality as the lingual feature. The tabel of Fairclough's Critical Discourse Analysis is shown as below.

Focus	Subfocus	Data Code	Data		Interpretation	Explanation
			Song Lyrics	Contexts		
Ideological carrier modalities	Relational Modalities	MR/1/K/B U	<i>Duh jek patolos</i>  <i>Dang undang seanyartak entos</i>	The author requests that Pak Jokowi not sign the constitution regarding a criminal fine of 10 million.	The Modality used by the author leads to a request to Pak Jokowi regarding the constitution regarding a criminal fine of 10 million. This Modality illustrates that the people do not agree with	Modality using the word "tak entos" means it's not true. Songwriters use The phrase is actually in the Madurese language classified as harsh so that in this

Information:

- MR : Relational Modalities
- 1,2,3 : Data Number
- K : Corruptor (song title)
- BU : Batu Urip (youtube channel)

### 3. Results and Discution

#### Relational Modalities In Madurese Songs in the thema of criticism of the government.

Relational Modality aims to provide information about desires, hopes, gifts, requests, invitations, possibilities, necessities, certainty, orders, permissions, prohibitions, and abilities. Information that leads to this goal is found in the song's lyrics because the song itself generally conveys messages or information through literal and figurative language (Ntombela, 2016).

#### Critical Discourse Analysis at the Description Stage

The form of relational modality aims to give certain information found in the Madurese songs about criticism to the government entitled For you The House of Representative (For you DPR) in Raden Gara Youtube Channel.

This goal is found in the Madurese Song with the theme of criticism of the government entitled For You The House of Representative (For you DPR) on Raden Gara's youtube channel. The song contains criticism of the government to the House of Representative (DPR) regarding the Criminal Code: livestock entering people's land is subject to a 10 million fine. Look <https://www.liputan6.com/news/read/4067195/revisi-kuhp-hewan-ternak-masuk-lahan-orang-didenda-rp-10-juta>

online news that discusses the Revision of the Criminal Code. The news was widely discussed because the articles made by the government were illogical and childish. In addition, pets entering the neighbor land will be subject to a fine. This article raises a lot of complaints from the public because pets do not have common sense like humans and have always been free to go in and out of the yard.

From the explanation above, the Song on Raden Gara's youtube channel contains a request to President Jokowi not to sign the revised Criminal Code. Here's the data display.

(Data 1)

*Duh jhâ patolos*

Oh, do not let it happen

*Dang undang seanyar tak' entos*

The new Law is not correct

For the first lyrics, it has a word "jek" means do not do that, and the whole meaning of the lyric is "do not let it happen" and for the second lyric means "the new Law is not correct". Those requests are included in relational modality because it contains about the request to the President Jokowi to not sign the Law. The usage of the word "jek" or "do not do that" express about a request continued by the next lyrics said that the Law is not correct.

The next data (2) also leads to a request to President Jokowi to revoke the Law. Pay attention to the data below.

(Data 2)

*Duh dilih cabut*

Oh get it out soon

*Dang undang seanyar salbut*

The new law is disorganized

Data (3)

*Duh Pak Jokowi*

Oh Mr. Jokowi

*Dang undang seanyar jhâ' tandatangani*

Do not sign the new law

The New Law is disorganized (*dang undang seanyar salbut*), salbut means disorganized. Raden Gara stated that the new Law was in disorganized, making the public feel worried. Followed by data (3) which is a relational modality, namely a request to President Jokowi not to sign the new Law. The usage of the word "jek" or "do not do that" which means that is not a request.

Data (4)

*DPR epele*

The board member was elected

*Rakyat kènè' soro pèkkèrè*

They must think about small people

*Benni kareppa dhibi'*

Not to be stubborn

*Gaji lancer soghi dibi'*

Having salary for themselves

The song fragment states that the people elect the the board members because it is about the fate of the people and their welfare. There is a phrase "rakyat kenik" which means small people. The choice of the word *kenik* with intention of the people is that people are small, under rate, and helpless. Meanwhile, the board members are the ruling group that should protect the people from having a prosperous life. The relational Modality is found in "*DPR epele Rakyat kènè' soro pèkkèrè*" lyrics. Therefore, the request has a profound

meaning because it uses the word *kenik* as a form of humility so that the president fulfils the request. Followed by the next data, which also contains relational modalities, namely

data (5)  
*Mahasiswa unjuk rassa*  
Students protest  
*Keding agih jhâ' totop kopèngah*  
Listen, do not cover your ears  
*Makle bedeh gunanah*  
To be of useful  
*Rakyat kènè bâdâ buktenah*  
The small people need proof

If the government does not care about the fate of the people, so the first lyric, "*keningagih jhâ' totop kopèngah*" means listen and do not cover your ears. So the statement that the government is not listening and seems to be turning a deaf is not a made-up statement for the people's requests, as the wind was passing that did not need to be heeded.

The last lyrics of the Song (Raden Gara's channel) also contain requests and include in the relational Modality. Therefore, pay attention to the following data.

Data (6)  
*Duh mun tak bisa*  
Oh, if you cannot do anything  
*Berjuang abela rakyatah*  
Fighting for the people  
*Ambu bein deddih dewan*  
Just stop being the board member  
*Lako laen jhuwâl tapai*  
Find another job, selling fermented cassava

The relational Modality in data (6) requests that if you cannot lead people, stop being a board member and turn to fermented cassava seller. The request contains a satirical message that selling fermented cassava is better than being on the board.

Based on the explanation above, the relational Modality contained in the Madurese song with the theme of criticism of the government leads to demand. This is because the government is considered to have the power to act arbitrarily against the constitution. Therefore, the laws seem illogical and make the people helpless. So in the Madura law, the author uses more relational modalities that lead to the demand aspect.

### **The Critical Discourse Analysis through Interpretation Stage**

Interpretation stage is the process of how the text is produced and received by the people. In this stage, it points to who makes the text and who receive the text, in this point refers to the result of the researcher interpretation.

(Data 1) The Youtube Chanel Raden Gara said that the Law was unethical (not correct). View online news on [www.liputan6.com](http://www.liputan6.com) on September 20, 2019. The news explain that the maximum fine is category II, which is 10 million. The amount of the fine makes people feel suffocated. People think that the government is committing violence.

(Data 2&3) The request was due to several reasons stated in the song's lyrics, namely (1) *salbut* = disorganized, (2) the state of the people is in disarray. Request to President Jokowi not to approve and sign the Law remains in the song's lyrics. Raden Gara's youtube channel sings the song. All the lyrics point to a relational modality, namely a request to the president not to approve and sign the Law.

(Data 4) The song made by Raden Gara is for President Jokowi. That song was made when there was a Law about 10 million fine to those who have pets that enter the neighbor land. It aimed the President rejects the Law that troubling the people.

(Data 5) This made the people get tempered more intense, they held demonstrations to the government to revise the Law. See online news published Wednesday, September 25 2019, <https://www.merdeka.com/peristiwa/demo-ke-dpr-pelajar-ini-tak-mau-dihukum-ayam-masuk-pekarangan-tetangga.html>. The news was entitled "Demo to the House of Representative (DPR), this student does not want to be punished because of chickens entering the neighbour's yard". The demonstration carried out by hundreds of students to Senayan was aimed to ask for justice and refuse to be imprisoned because their pet chicken entered the neighbour's yard.

The demonstration carried out by hundreds of High School students in grey uniforms indicates that the government does not listen to the people's complaints. So that in the song entitled For You House of Representative (For you DPR), there are lyrics that contain a request that the government must listen to the rural community. The government must not turn a blind eye as if the people's voice is just a passing wind that does not need any attention.

(Data 6) the lyric in data (6) shows a request to the board (government) to stop being the board member. It is because the government has power to make the Law without thinking about people.

### **The critical Discourse Analysis through Explanation Stage**

Explanation is the sociocultural stage that results from the dialogue between text and the phenomena from the society (dialectical process). This stage, then, added by contextual research by looking and understanding the culture and sociocultural when the discourse is made.

On data (1) until data (6) lead to a request for the President Jokowi and the boards to not make the Law that disturbing and detrimental people.

It is proved by the sorrows of the people who think that the Law only can ruin the situation, only for those who have power, and etc. this phenomena can directly see at the comments Pikiran Rakyat Youtube Channel entitled "The New Rules of Draft Criminal Law Code : Chicken enters neighbor land, the owner can be threatened fine up to 10 million rupiah. Look at <https://www.youtube.com/watch?v=9l0AVgQeY8Q>. The video is explaining about the fine 10 million rupiah for the owner of the pet that enter neighbor land raises many comments from the society. For example, at Hari Ono account: "this Law is suitable for the people in urban area but if in rural area there are many chickens hang around to the neighbor land. If you want to make a new Law, please make one suitable for both urban and rural areas. Indonesia has many kinds of ethnics and cultures, if the board members of the House of Representative just want to discuss about pet, how about another big problem in this country". There is also from Hendro Cahyono account "many rules are made in this country but there is no rules that support about the life of the people like the problem of corruption eradication and poverty". From these comments of Youtube Channel, it can be proven that making a new Law is just for the authorities' interest and not for the people.

### **Relational Modalities in Madurese Songs in the Campaign Theme**

The relational Modality is also found in the Madurese song with the campaign theme. Campaign is a communication activity for both groups and individuals carried out by institutions that want to create a certain impact.

### **Critical Discourse Analysis at the Description Stage**

The Modality that leads to the campaign is contained in the Madurese song, which aims at hope, certainty, and invitation. Here is a display of the data.

Data (7)

*Bu Faida der ngenningah polè*

Mrs Faida, hopefully, she will be reselected

*Jember ini male tambah makmur*

This Jember to be more prosperous

The Madura song above is on the Batu Urip Chanel youtube channel. The link [https://www.youtube.com/watch?v=nooV7NI\\_SEs](https://www.youtube.com/watch?v=nooV7NI_SEs) is entitled Jember Regent Candidate Campaign. There is the phrase "*der ngenningah polè*", which means hopefully she will be reselected. It is a hope that Mrs Faida (Regent of Jember) will be reselected in the next period. The relational Modality that leads to this hope is that Jember will become more prosperous district if Mrs Faida leads it. The relational Modality of hope is found in the phrase "*makle tambe makmur*" which means to be more prosperous. At the same time, the following data are included in the relational Modality that leads to certainty. Here is a display of the data.

Data (8)

*Bu Faida lakonah mapan*

Mrs. Faida do a good job

*Bedeh BKH langsung e bâgi*

There is a Family of Hope Program directly distributed

The relational Modality is found in data (8) which leads to certainty. For example, there is a phrase "*lakonah mapan*" which means that (Bu Faida) did a good job and "*bedeh BKH langsung e bâgi*" which means that assistance for the people will be directly distributed to the community equally. These phrases indicate the certainty that Mrs Faida will be reselected in the next period. The relational Modality that leads to certainty is also found in the data (9). Here is the presentation

*Mrs. Faida der ngenningan polè*

Mrs. Faida, hopefully, she will be reselected

*Ka rakyatah bâdâ buktenah*

Your people need proof

Data (8) is data that leads to a relational modality that is a certainty. The second lyric, "*ka rakyatah bâdâ buktenah*" means there is evidence for the people. The lyrics mean that Mrs Faida is a regent figure with good characteristics so that the community feels good evidence. The lyrics refer to a relational modality which means a certainty that Mrs Faida will no doubt be reselected for the next period.

The relational Modality in the Madurese song with a campaign theme that leads to an invitation is also found in the Madurese song. Here is the data display.

Data (9)

*Mun sakè' ka bina sehat*

If you are sick, go to Bina Sehat Hospital

*Ngabel Bu Faida tak usa majer*

Contact Mrs Faida. You do not need to pay

The lyric fragment is a relational modality that leads to an invitation. The invitation is intended to encourage the community to support Mrs Faida's becoming reselected to be the regent in the next period. Mrs Faida, who has a background as a hospital director and once served as the head of the Bina Sehat Jember hospital, used as a persuasion tool to get people vote for her. The song's lyrics read "*Mun sakè' ka bina Sehat*" which means if you are sick, go to Bina Sehat Jember Hospital, then "*Ngabel Bu Faida ta' usa majer*" which means contact Mrs. Faida, so you do not need to pay. The lyrics contain a relational modality that teaches and influences.

Based on the explanation above, the relational Modality in the campaign theme leads to invitation, hope, and certainty. The song listeners will reselect Mrs Faida as regent in the next period.

### **The Critical Discourse Analysis through Interpretation stage**

This stage is the same as the previous explanation: the interpretation stage is how the text is produced and accepted by the public. The interpretation stage leads to who wrote the text and who received it, and this is the result of the researcher's interpretation. In data (7) and data (8) the modality used in song lyrics leads to



certainty modality. The songwriter uses words that show that the Jember Regent Candidate is a candidate who will definitely give his best for the progress of Jember. The song, entitled Campaign for the Jember Regent Candidate, was sung on the Batu Urip Chanel youtube channel where Mrs. Faida and her success team accompanied the singer. The purpose of singing this song is so that people believe that Mrs. Faida is a suitable candidate for regent to be elected and serve in the next period. Data (9) shows the modality of the invitation to vote for Mrs Faida during the upcoming election. This is because Mrs. Faida is the owner of the Bina Sehat hospital in Jember, so she will provide good facilities and services for health services. This invitation modality is intended for the people of Jember because the people of Jember are a city with more poor than rich people. <https://www.k-radiojember.com/berita/read/maret-2020-2021-jumlah-penduduk-miskin-di-jember-bertambah-9-ribu-jiwa> reporting on the increase in the number of poor people in the city of Jember in 2020-2021. From the explanation above according to the song that is sung on the Batu Urip Chanel YouTube channel in 2020.

### **The Critical Discourse Analysis through Explanation Stage**

The explanation stage or the sociocultural stage results from a dialogue between the text and the phenomena that occur in society. This stage is then added by examining the context by seeing and understanding social and cultural factors at the time the discourse is made. The Madurese song with the theme of campaigns shows a relational modality that leads to certainty and invitation. Mrs. Faida then hires the songs sung by street buskers to sing songs whose lyrics contain a relational modality with the aim that the community believes that Mrs. Faida is the best Regent. These lyrics that lead to certainty and invitation show that Mrs. Faida is either in the BKH or PKH programs. See this news <https://www.majalah-gempur.com/2020/09/bupati-faida-banggabansos-beras-pkh.html>. In addition, it was also explained that he owns a hospital that has facilities and often performs operations on cataract patients with non-payment or free of charge, see news at <https://news.detik.com/berita-jawa-timur/d-4641913/berlatarbelakang-bidang-kesehatan-bupati-jember-dinilai-layak-jadi-menkes>.

### **The Modalities of the Ideology Carriers in the Madurese Song in the Theme of Political Harmony**

The relational Modality is also found in the Madurese song with the theme of political harmony. Harmony comes from the word "*rukun*" which means peace, unity, and good. Harmony in the political aspect is a realm where politics must be good, united, and harmonious. The aim is that the political world carried out by individuals who involve the community must run well and avoid riots.

### **Critical Discourse Analysis at the Description Stage**

Politics, if associated with the Madurese community, is very thick, especially concerning candidates with kyai and blater backgrounds. Both categories are so lauded that the two camps' political battle is also powerful. However, this is not only a characteristic of the Madurese but also maintaining political harmony is highly respected by the Madurese community. This is contained in the Madurese song with the theme of political harmony. Pay attention to the data below.

Data (10)  
*Ngirèng terètan sadhâjâ*  
Come on everyone  
*Parukun salèng a jâgâ*  
Those who are harmonious and take care of each other  
*Mon ghun pèlèan*  
If only about election  
*Pon jhâ' gebei margheh*  
Do not make any trouble

The characteristics of Madurese, who tends to be rude, are just people's talk. But, on the other hand, Madurese have good characteristics, like peace and mutual respect; this is for families and everyone. There is even a term *orèng dhaddi terètan, terètan dhaddhi orèng*. The term means other people can become family while the family can be someone else. This determination appears in the Madurese song with the theme of political harmony.

The Madurese are very fond of politics. This can be seen in the candidates for regents, headman and candidates for House of Representative of Indonesia (DPR RI), who are Madurese. Even though they like politics, Madurese like to make peace when doing politics. Pay attention to the song above, in the second lyric, "*parukun salèng ajâgâ*" which means that those who get along must take care of each other. The next lyric is "*mon ghun pèlèan, pon jhâ' gebei margheh*" which means if it is only about an election, do not get into trouble or "*tèngka*". The lyrics are a relational modality that invites politics to respect each other and maintain harmony.

Data (11)

*Mile sekemmah bein pon hak asasi*

Choose whichever you want is a human right

*Tapeh jhâ' sampè' bâdâ eleh caleh agin*

But don't let anyone to be hated

Data (11) is also a relational modality that leads to the solicitation. The invitation is directed at the public to respect each other between supporters of candidate A and supporters of candidate B. The second lyric is "*tapeh jhe' eleh caleh agin*" but do not let anyone hate. The lyrics teach the public to respect each other and not to fight if the supported candidate does not win. Relational modalities are also found in data (12) and data (13). Here is the presentation.

Data (12)

*Pa akor egih tarètan*

We should be agreed

*Jhâ' sampè' asomosoan*

Do not be hostile

*Meske pon tak padâ*

Even though it is not the same

*Settong pèlèan*

One option

Data (13)

*Ta' usah sampè' takabur*

Don't be so arrogant

*Takok akherah pas gugur*

Afraid to finally died

*Mon ekeding bik orèng*

If people hear about it

*Pon ta' lebur*

It is not good at all

The two data are relational modalities that invite people to get along with each other and not be hostile, even though the choices between siblings are not the same. The invitation was also about not being arrogant, especially until there was a riot and each other died (became victims) in the implementation of the election. Based on the explanation above, Madurese songs with the theme of government criticism tend to use relational modalities that lead to invitations.

### **The Critical Discourse Analysis through Interpretation stage**

The interpretation stage, or the meso stage, is how texts are produced and accepted by society. The interpretation stage refers to who wrote and received the text, and this is the result of the researcher's interpretation. Data (10) to data (13) are data that lead to relational modalities that provide information about invitations. The solicitation information on these data invites the public not to be hostile to each other during the election. The songwriter asked for mutual respect for the candidates and not to be influenced by the actions of the successful team so that things got worse. Actions carried out by the successful team using language as a tool because there is someone (candidate) behind it. Candidate "A", for example, will certainly have a successful

team that will definitely do all kinds of ways to uphold the candidate of his choice. Such a thing will encourage the public to act and defend candidate "B" which he will choose later. The Madurese song with the theme of politics invites people to respect each other. Don't be influenced by the political language of each successful team, which actually has power behind the language used.

#### **The Critical Discourse Analysis through Explanation Stage**

The explanation stage or the micro stage is the result of dialogue between the text and phenomena that occur in society. This stage is then added by examining the context by seeing and understanding social and cultural factors at the time the discourse is made. Madurese songs with political themes invite people to get along with each other and respect each candidate. The use of language containing relational modalities is because the Madurese are people who love peace, get along well and respect each other. According to (Tini, 2017) regarding local cultural relations with democracy, Madurese people are known for their cultural characters that are open, expressive, articulate and state what they are without anything being covered up. This is reflected in the daily social relations of the Madurese people.

#### **4. Conclusions**

The results of the study show that Madurese songs with the theme of government politics, namely criticism of the government, campaigns, and political harmony, have a relational modality in the lyrics. This shows that the relational modality describes the form of ideology of the Madurese towards political issues. In the aspect of government criticism in Madurese songs tends to lead to the request modality. This is because the constitution made by the government according to him is not good enough so that it uses a request relational modality. The purpose of using this modality is to ask the President and his staff not to make laws that will become polemic for the community. In the campaign aspect, the modality used leads to an invitation to continue to support the Regent who has served previously. The invitation is because the author and singer are part of a successful team so that the choice of language leads to a relational modality that provides information about the invitation. In the aspect of political harmony, the modality used leads to calls for peace, harmony and mutual respect for each candidate. The songwriter uses the language of choice, namely relational modality because he sees the characteristics of Madurese who like to make peace or seek *tretan* (looking for relatives).

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