Representation Of Ideology In K.H Said Aqil Shiradj’s Speech: Critical Discourse Analysis
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Abstract
The purpose of this study is to reveal the ideology contained in the text of KH Said Aqil Shiradj’s speech on the commemoration of the 73rd NU Muslim celebrations. The data obtained in video form was then transcribed in text form. In analyzing the data, the researcher uses Van Dijk's critical discourse analysis approach which consists of text analysis in the form of macro, super, and micro structures, analysis of social cognition, and social analysis. Text analysis seeks to analyze the themes, structure, and linguistic features of speech. The analysis of social cognition seeks to analyze the production of speech texts and social analysis to analyze the discourse that develops in society. From the two speeches analyzed there are ideologies, namely religious national ideologies. This ideology is in line with the ideology adopted by NU which is based on the religious scriptures of Muslims. With this ideology, KH Said Aqil Shiradj uses the basis of the Islamic religion that comes from the hol book of Muslims which is used as a basis in creating a national spirit to play a role in maintaining the unity and integrity of the Indonesian state.

Keywords: Critical discourse analysis, ideology, KH Said Aqil Shiradj, NU

Introduction
Discourse that emerges from the character, especially the figure is a leader of an organization or group usually contains ideas, ideas from the group leader to be conveyed to his followers. The discourse will have an impact on the organization and its followers because ideas and ideas from organizational leaders are needed to direct the organization to be better. How ideas and ideas initiated by leaders can bring change to the organization and its followers. Discourse can be delivered orally or in writing.
The leaders of groups or organizations who raise oral discourse or speeches often create controversy because a leader is someone who has power over the organization he carries. The meaning contained in the speech can offend another group. The essence of power is a person's influence on the attitudes and behavior of others. The resulting influence can be positive or negative. The phenomenon of speeches made by leaders that caused controversy was the speech made by the general chairman of the Nahdlatul Ulama Executive Board (PBNU), namely KH. Said Aqil Siradj during the celebration of Muslimat NU at the Gelora Bung Karno (GBK) stadium in Jakarta. The statement from KH Said Aqil Shiradj became controversial, one of which was "We must hold the role of religion, the imam of the mosque, the hotib-hotib must be from Nahdlatul Ulama. If it is held by anything other than Nahdlatul Ulama, everything will be wrong, it will cause a lot of heresy". The statement from KH Said Aqil Shiradj raises various pros and cons because the statement gives the impression that people from NU circles must fill the role of religion in society so that mistakes and heresies do not occur.

The statement from KH Said Aqil Shiradj is an interesting discourse to observe. The use of the language of his controversial speech that sparked pros and cons in the community and had an impact on the mindset of some of his followers. Speech from KH. Said Aqil Siradj as the general chairman of the Nahdlatul Ulama (NU) Executive Board and one of the religious leaders can be studied with a Critical Discourse Analysis approach. This has attracted attention among the public because as a religious leader and leader of the largest Islamic organization in Indonesia, the language used by KH. Said Aqil Siradj reflects certain interests conveyed to the community. In addition, speech is also a discourse that describes a certain ideology and social cognition, namely the relationship between discourse and ideology1.

In general, the leaders of groups or organizations often make speeches using language that aims to attract sympathy from the audience and to excel the organization they lead. Organizational leaders will use solid and clear language to explain ideas, and ideas. Through the discourse in the speech, the group leader will convey messages that are full of ideology because discourse is closely related to text, context, knowledge, and ideology. The structure of discourse shows a number of certain ideas and ideologies, or discourse is a general order (macrorule). One of them was a speech from KH Said Aqil

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1 Fairlough, Language and Power, (London: Longman,2001)
Shiradj which contained religious and national ideologies. KH Said Aqil Shiradj stated, "Ladies and gentlemen, in the Qur’an, the Prophet Muhammad ordered to form an organization called the wasataan community. cool people, play a role, and quality. In order to be cool, Muslim women must play a role in society. The role of religion, social, culture, health, welfare, and politics must play a role for the progress of the country". In this statement, KH Said Aqil Shiradj used the arguments contained in the holy book Al-Quran as the basis for forming a national spirit to become a people who play a role for the progress of the nation. To find out the ideology behind the words and sentences in KH Said Aqil Shiradj's speech, a critical discourse analysis approach will be carried out.

Critical discourse analysis does not only look at language from its aspect, but also its context. Language has never been considered as a neutral medium, but rather an attempt to find meaning from the choice of words, sentences, intonations, and expressions conveyed with a specific purpose. The discourse itself can have the effect of ideology which can cause an unequal relationship between social class, majority and minority groups in the social position that is displayed. So that language in discourse analysis can reveal existing social and ideological inequalities. Emphasizing on the ideology of discourse means helping people to see to what extent the language used contains common sense perceptions and how these perceptions are formed ideologically with power. This is similar to the position of KH. Said Aqil Siradj as general chairman of the largest Islamic organization in Indonesia, namely the Nahdlatul Ulama Executive Board (PBNU).

Critical discourse analysis can be used to see something that is developing in society. This study provides theories and methods that can be used to conduct empirical studies of the relationship between discourse and social and cultural development in different social domains. In addition, critical discourse analysis emphasizes language as a process of making meaning, equipped with choices. Therefore, the context chosen by the speaker to convey the message affects the emergence of meaning.

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2 Eriyanto, Analisis Wacana: Pengantar Teks Media, (Yogyakarta: L.Kis, 2001)
This study focuses on the strengths and inequalities created in social phenomena\textsuperscript{6}. Therefore, CDA is used to analyze discourse on other sciences in the realm of politics, race, gender, hegemony, culture, social class. The field of study is centered on the principles of critical discourse analysis, namely: action, context, history, power, and ideology. So, critical discourse analysis does not only look at the elements of the text, but also looks at how the context and other things behind the discourse are produced, and connects a discourse with social life that occurs in a group.

To conduct an analysis of discourse, Van Dijk argues that how in the social structure can be dominated by groups in power in society and thoughts and awareness that can shape and influence a text. Therefore, Van Dijk applies three types in critical discourse analysis, text analysis, social cognition, and social analysis.\textsuperscript{7}

Text analysis is used to analyze the entire inner text from beginning to end. This section consists of three levels, namely the macro structure which is the meaning of the whole discourse, the super structure which is the scheme from the introduction to the conclusion, and the last is the micro structure which includes the linguistic elements contained in a discourse. Social cognition analysis is used to see a text is produced. In this section, we will not only look at the structure of the text but will look at the way or how a text is produced. In this element there are two things that must be considered in social cognition, the first is knowledge and the second is opinions and attitudes\textsuperscript{8}. The last one is social analysis. In this dimension, it is part of a discourse that is developing in society. In this analysis, there are two things, namely the first is power and the second is access.\textsuperscript{9}

As the leader of the largest Islamic organization in Indonesia, Prof. Dr. K.H Said Aqil Sirad has a mandate to bring this organization into a good organization and become a role model for other organizations. Therefore, his words and actions will definitely be highlighted by the community, because an organization is said to be a good organization if the leader also has a good personality. Besides that, the speech made by KH Said Aqil Shiradj also contains ideas, ideas, and thoughts for future organizational movements, therefore the author uses the text of the speech at the Muslimat NU event. Based on this


\textsuperscript{7} Eriyanto, Analisis Wacana:Pengantar Teks Media, (Yogyakarta: LKis, 2001)

\textsuperscript{8} Yusar, Kognisi Sosial Dalam Proses Analisis Wacana Kritis Model Van Dijk, (Communication, 2020)

\textsuperscript{9} Eriyanto, Analisis Wacana:Pengantar Teks Media, (Yogyakarta: LKis, 2001)
background, this study aims to examine the speech made by K.H Said Aqil Siradj, a critical discourse analysis approach regarding the speech made by K.H Said Aqil Sirad to reveal the ideology contained in the speech.

**Method**

In this study, the type of qualitative research will be used with a Critical Discourse Analysis approach to the Teun Van Dijk model. Qualitative research is research that does not use statistical procedures or other means of quantification. Qualitative methods are methods whose collection is in the form of pictures, words, and not statistics or numbers. The source of the data in this study is the oral source of Prof.’s speech. Dr. KH. Said Aqil Shirad in audiovisual form which was then transcribed. In this case, the speech used as a data source in this study is the speech of Prof. Dr. KH. Said Aqil Shirad entitled Speech and Tausiyah Prof. Dr. K.H Said Aqil Shirad At the commemoration of the 73rd birthday of Muslimat Nahdlatul Ulama delivered on January 27, 2019 at the Gelora Bung Karno Main Stadium (GBK). The speech was obtained from the www.youtube.com page which was uploaded by channel 164 channel-Nahdaltul Ulama on January 28, 2019.

The method of data collection carried out by researchers is by downloading video recordings from Youtube. The downloaded video is then watched several times to understand the content of the speech which will be the initial stage in starting the transcription. After the researcher understands the words, sentences and the content of the speech, the next step is to transcribe the speech text into written form to reduce errors in the content of the speech text.

In conducting data analysis, the researcher uses Van Dijk's critical discourse analysis approach in the textual dimension which includes three levels of analysis, namely macro, super, and micro analysis, all of which are interconnected with each other. In the macro aspect, it is used to find out the global meaning or theme observed in the text and is a general description of the ideas or opinions that want to be put forward in the text. Super aspect is used to see the schema in a text, which consists of opening, body, and closing. The micro aspect is used to see the linguistic features that will be used to support the analysis in knowing the ideology contained in the speech. After doing a textual analysis on the text of the speech, the next step is to determine the ideology contained in the speech text of KH Said Aqil Shirad.
Finding and Discussion

1. Text Analysis

Macro Structure

Based on the results of macro structure analysis, that is by observing each part of the text that points to the general idea and the parts are connected to each other so as to get a general picture of the topic. So, broadly speaking, the theme or topic raised in K.H Said Aqil Siradj's first speech was to emphasize the formation and role of Muslims, especially NU members in life in society. Based on this theme, there is hope from Prof. Dr. K.H Said Aqil Siradj that Muslims, especially NU residents, can play a role in maintaining the integrity of the Republic of Indonesia.

In his speech Prof. Dr. K.H Said Aqil Siradj underlined what kind of people are in the Qur'an and what roles are performed by Muslims, especially NU residents, in order to maintain the culture and integrity of the Unitary State of the Republic of Indonesia. The people in the Qur'an referred to by Prof. Dr. K.H Said Aqil Siradj are the wasathan ummah, the cool people, and the people who play a role. In order to be cool according to what is stated in the Qur'an, Muslims, especially NU citizens, must play a role in society. According to K.H Said Aqil Siradj, the roles that must be carried out by Muslims, especially NU people in society, are the role of religion, the role of the economy, the role of welfare, the role of social, and the role of politics. In his speech also K.H Said Aqil Siradj revealed an equally important role, namely the role of mothers in educating their children and grandchildren so that they have moderate, tawassut, and tasamuh traits, are tolerant so they can appreciate and respect differences, diversity. Respect each other's religion, ethnicity and other groups in order to maintain the culture and integrity of the Unitary State of the Republic of Indonesia.

Super Structure

The scheme of a speech is divided into three parts, the introduction or opening, the content or the main part, and the closing. It is the same with the speech delivered by KH Said Aqil Shiradj which consists of an introduction. Contents, and closing.

The introduction section contains the opening greetings and greetings to the invited guests who attended the event. Especially to the President of the Republic of Indonesia and officials from the state.
In the content section, KH Said Aqil Shiradj said that the Qur'an is the basis for cool people who play a role in society. He also gave examples in the Qur'an about the roles played by Muslim leaders. At the end of the paragraph of the contents of the speech, he emphasized the spirit of nationalism to continue to guard and protect the Indonesian state.

In the closing section, he thanked and gave a prayer for NU, to the invited guests who were present, especially to Mr. President and Mrs. President who had taken the time to attend and contained prayers aimed at NU Muslimat in the future.

**Micro Structure**

There are several elements of microstructure in KH's speech. Said Aqil Shiradj in the NU Muslimat harlah event which took place at the Gelora Bung Karno Stadium, Senayan, namely:

1. **Semantics Analysis**

   There is a semantic analysis, namely the setting which consists of the setting of place, time, and atmosphere.

   In the setting of the venue, it is clear that he gave a speech at the commemoration of the anniversary of Muslimat NU at the Gelora Bung Karno stadium, Senayan, Jakarta. He delivered his speech in the morning in a crowded situation. Approximately 100 thousand people who attended the venue. With so many people present, the atmosphere created was so lively and full of cheers and applause from the invited guests who were present. As an example of a speech excerpt below:

   "Alhamdulillah pada pagi ini saya selaku ketua umum PBNU, mengucap syukur kepada Allah SWT atas diselenggaranya harlah Muslimat Nahdlatul Ulama ke-73 dengan dihadiri kurang lebih 100 ribu muslimat di stadion Gelora Bung Karno, dimulai sejak jam 3 pagi, khotmil Qur'an, tahajjud munajah dan do’a-do’a dilanjutkan salat shubuh yang dipimpin oleh ketua pergunu Kyai Haji Asep Abdul Halim"

2. **Syntax Analysis**

   In this analysis, there are several points that are reviewed in KH's speech. Said Aqil Shiradj, i.e. there is coherence, sentence form.
Coherence is the relationship between words, or sentences in the text. Connect two different sentences so that they appear coherent. As in the example:

_Dimulai sejak jam 3 pagi, khotmil Qur'an, tahajjud munajah kalaupun munajah doa ya sendiri, kemudian istigosah dan doa dilanjutkan salat shubuh yang dipimpin oleh ketua pergunu Kyai Haji Asep Abdul Halim_

In the example sentence above, there is coherence shown in the words _kalaupun_ and _kemudian_. These two words function to connect the word before and the word after it.

In sentence form elements, KH. Said Aqil Shiradj uses active and passive forms of sentences when delivering his speech. The active sentence is marked by someone being the subject of the statement. Example:

_Hadirin sekalian di Al-Quran perintah pada Nabi supaya membuat organisasi yang bernama umat wasathon._

The sentence above is an active sentence, which is marked by the subject, namely the Prophet Muhammad and the verb form. In this sentence, the Prophet Muhammad became the subject of the statement, so it can be explained that in the Qur'an there is a suggestion to the Prophet Muhammad to form an organization called the Ummah.

For passive sentences, that is, marked by someone being the object of the statement. Example:

_Demi agama Islam, namanya Summaia, yang dibunuh oleh Abu Jahal, kemudian suaminya Yasir_

The sentence above is included in the passive sentence which is marked by the word killed and the word Abu Jahal. In this case, Abu Jahal becomes the object of the statement of the sentence. So that the meaning is that Summaiah was killed by Abu Jahal for the sake of upholding the Islamic religion, after that his wife was also killed by Abu Jahal.

3. Lexicon Analysis

The lexicon looks at the art of the word, namely the words used by the author in assembling information to the reader. The words that are determined are attitudes towards certain ideologies and attitudes. The following is an
example of an analysis of the lexicon contained in the speech text of KH Said Aqil Shiradj:

*Maka dari itu, bercanda ya ibu-ibu ini, saya pesan dua saja. Satu tadi sudah dikatakan oleh Mbak Yeni, moderat kita harus memiliki sikap moderat, tidak boleh bersifat ekstrim, dan radikal, apa lagi teroris, jaga anak dan cucu, agar tidak terlibat atau terprovokasi yang mengatas namanakan agama.*

In the text of the speech above, KH Said Aqil Shiradj uses the words moderate, not to be extreme, not radical, terrorist, tasamuh, and tolerant. These words represent the nature and personality that must be possessed by the people who attend the event and their children and grandchildren in order to respect and appreciate the differences that exist in Indonesia. The term for KH Said Aqil Shiradj has often been conveyed at certain events. He stated that if one wants to be moderate and not extreme, one must be intelligent and knowledgeable. Among intelligent and knowledgeable people with radical sects, terrorists will not be able to influence the minds of intelligent people.

For religious organizations, especially NU, KH Said Aqil Shiradj has always emphasized his thoughts on religious moderation. Every religion must teach about peace, including Islam. With his attitude, which must be moderate, not extreme, this indicates that he wants all NU people to have a harmonious nature, bring peace and safety, respect others for the benefit of the nation. Avoid radical, terrorist, extreme nature because all of these characteristics do not reflect life based on religion and state.

4. Stylistic (Writing Style)

The writing style used by KH Said Aqil Shiradj in the text of the speech made at the 73rd NU Muslim celebration is the power of descriptive writing. Descriptive writing style is a clear and detailed description with words. Descriptive writing style tries to describe an object that makes the reader or listener feel the object being described. With a descriptive writing style, KH Said Aqil Shiradj tries to describe the cool people, the roles that NU must play in people's lives so that NU can play a more important role in people's lives in Indonesia.
2. **Analisis Kognisi Sosial**

Analisis kognisi sosial merupakan bagian dari analisis wacana kritis dari Van Dijk. Pada bagian ini, akan melihat sebuah teks itu diproduksi. pada tahap ini ada dua jenis, yaitu pengetahuan dan opini dan sikap. Dalam pidato yang disampaikan oleh KH. Said Aqil Shiradj terdapat dua elemen tersebut dalam pembentukan teks pidato beliau.

**Knowledge**

In the knowledge section, the text produced in KH Said Aqil Shiradj's speech is a text made based on his knowledge. There are two elements that must be considered in social cognition, namely knowledge and opinions & attitudes\(^\text{10}\). An example of his speech text that uses the element of knowledge is as follows:

> Ada hadis yang menegaskan kata-kata Rasulullah, saya pesan, jagalah, hormatilah, sayangi lah istri-istrimu Sebaik-baiknyz seorang suami ialah suami yang menyayangi istrinya

The sentence above is included in the category of social cognition analysis on elements of contextual knowledge that are already known to the listener or reader. Included in the category of contextual knowledge because of the content of the speech delivered by KH. Said Aqil Shiradj is already a common thing for listeners and is well known. That husbands should love and respect their wives. As listeners, the majority of whom have the background of the Nahdlatul Ulama (NU) Islamic mass organization, it is natural for husbands to take care and respect their wives because, people who have a background in 61 Islamic mass organizations NU, their educational background comes from Islamic boarding schools, madrasas where they have religious knowledge. thick and refers to the Qur'an and Hadits.

**Opinion & Attitudes**

In the opinion & attitude section, the text produced in KH Said Aqil Shiradj's speech is a text based on his opinion and attitude. As an example of his text which was built from his opinion & attitude, it is as follows:

> Mari Kita bersama menjaga NKRI, menjaga Pancasila, menjaga budaya, karakter, dan akhlakul karimah

\(^{10}\) Yusar, , Kognisi Sosial Dalam Proses Analisis Wacana Kritis Model Van Dijk, (Communication, 2020) 65-76
The sentence above is a fragment of the speech text of KH, Said Aqil Shiradj. The sentence above was formed by the opinion and attitude of the PBNU general chairman. In that sentence KH Said Aqil Shiradj invited all the people who attended the event to maintain the unity and integrity of the Republic of Indonesia. From this, the sentence above was formed and became the text of the speech of KH Said Aqil Shiradj.

3. Social Analysis

In this dimension, Van Dijk argues that social analysis is part of a discourse that is developing in society. To carry out this analysis, an observation of the discourse on this matter can be made and can be built in the community.

The speech delivered by KH Said Aqil Shiradj at the 73rd NU Muslim celebration at Gelora Bung Karno Jakarta on January 27, 2019 was very lively, attended by approximately 100 thousand people, starting with a series of pickles starting at 3 am. In the speech, KH Said Aqil Shiradj as the general chairman of PBNU emphasized to everyone present, especially NU people, to be cool individuals, to play a role in the community. The role of religion, education, welfare, social, all roles in society must be held by NU, especially for mothers in educating their children and grandchildren to become the next generation of the nation that respects differences, is tolerant of other religions and groups. KH Said Aqil Shiradj also emphasized that this year was a political year in which Indonesia was facing elections. So, NU must play a role in the success of the election and have a role in the political field.

In this social analysis, Van Dijk divides into two dimensions, namely power and access:

1. Power

Prof. Dr. K.H Said Aqil Shiradj is a scholar and general chairman of the largest Islamic organization of the Nahdlatul Ulama Executive Board (PBNU). As the general chairman of the largest Islamic organization in Indonesia, he is highly respected and respected by the community. In his speech which was delivered on the 73rd anniversary of NU Muslims, he was highly respected by NU followers. This can be seen in his speech which was well received and welcomed by the NU community.

2. Access
As the leader of the largest Islamic organization in Indonesia, you definitely have good access to local government. It was proven that when the NU Muslim celebration was held in Jakarta, several roads in Jakarta were closed in order to provide road access to the committee, participants, and invited guests who would attend. On the other hand, as the general chairman who will deliver his speech, KH Said Aqil Shiradj was warmly welcomed by invited guests and the committee and participants and during his speech the sound of shouts and applause from those present indicated that he was respected and appreciated.

**Ideological Construction Contained in KH. Said Aqil Shiradj**

At this stage, the researcher will reveal the ideology contained in the text of the speech delivered by Prof. Dr. KH Said Aqil Shiradj at the commemoration Harlah Muslimat NU 73rd.

Based on the text analysis that has been done, in the speech KH Said Aqil Shiradu uses a lot of references in in the holy book of Islam as the basic foundation for forming a organizations or individuals to have a role in society. Organization who are ready to be at the forefront in maintaining the integrity and unity of the country Indonesia. So that his point of view or the ideology in the speech he is a religious national ideology. This is evidenced by the statement utterances from him in the speech which used a lot of references from the holy book of Islam, namely the Qur'an and also the hadiths to build national spirit to defend and defend the Indonesian state.

In general, religious national ideology is an amalgamation of two ideology, namely national ideology and religious ideology. As a meaning for each ideology, it can be understood that the national ideology is an ideology an ideology with a nationalist perspective by prioritizing values of a nation that has a variety of ethnicities, cultures, religions with the aim of form a socially just society. While religious ideology is an ideology based on religious norms to regulate life. These norms become the basis in every Action nation and state life.

As the largest Islamic organization in Indonesia, NU certainly has ideology of Ahlu Sunnah wal Jama'ah which is based on religious scriptures Islam, namely the Qur'an as the basis for living in society. It is proven by the speech delivered by the general chairman of PBNU, KH Saïd Aqil Shiradj who quoted many verses from the
Holy Qur'an as: guidelines for community life. In terms of life in the middle society, NU always bases its foundation on the Qur'an as a basic guideline in maintaining and defending Indonesia without violating the rules which is in the national ideology (Pancasila) which is owned by Indonesia.

This is proven by the history of NU scholars in ancient times who has a strong nationalist spirit in defending the country Indonesia from the invaders and firmly rejects the establishment of an Islamic state in Indonesia. NU scholars think that Pancasila is already a collection of values, culture, and struggles of the Indonesian people which includes the ideals of the founders of the Indonesian nation. The Muslims in Indonesia also accepted Pancasila and the 1945 Constitution with clear considerations. Furthermore, the position and function of Pancasila and the 1945 Constitution are the same as the Medina charter and the people at the time of the Prophet Muhammad in accepting the Medina constitution in order to agree on a mutual agreement in building a better society.¹¹

On this basis, KH Said Aqil Shiradji tried to build community or citizens of Nahdlatul Ulama (NU) based on the holy book of the Qur'an to have a national spirit in maintaining and defend the Indonesian state without violating the existing rules in the ideology of the Indonesian state, namely the Pancasila ideology. This is proven with the struggle of the former NU founding scholars by rejecting establish an Islamic state and continue to support the Pancasila ideology which is a state ideology that contains cultural values that exist in Indonesian people and in this discourse KH Said Aqil Shiradji continues invites us to maintain the unity and integrity of Indonesia. This matter because Indonesia has many people who act extreme in the name of religion. Therefore, he invites all citizens NU to be smart so that it is not easy to be pitted against radika's understanding in the name of religion.

**Conclusion & Suggestion**

From the results of the analysis carried out, in the speech of KH Said Aqil Shiradji on the commemoration of the 73rd NU Muslim harlah, there are macro, super, and aspects micro. On the macro aspect or the theme of the speech emphasizing on the formation and role of Muslims, especially NU citizens towards life in society. The text consists of 3 parts, namely the beginning or opening, body part, and closing part.

Writing style used by KH Said Aqil Shiradj in his speech is style descriptive writing and speech text from him when harlah muslimat NU The 73rd is formed through knowledge and opinions & attitudes that are dominated by opinion & attitude. Opinions & attitudes from him also represent from PBNU about people's lives in Indonesia.

From the discourse built by KH Said Aqil Shiradj, there is an ideology in the discourse. The ideology contained is a national ideology religious. This ideology is used by KH Said Ail Shiradj as a foundation for building a community that plays a role in life according to what is in the holy book of the Qur'an for build national spirit in terms of maintaining security and integrity the Indonesian state without violating the rules contained in the ideology national (Pancasila) state of Indonesia. The ideology is the same as ideology adopted by NU which is both based on the Qur'an. With this ideology, KH Said Aqil Shiradj wanted to conveyed that NU is not only an organization that focuses on religion, but NU is also an organization that cares about life nation and state and create a good organization in the eyes of Public.

This study only focuses on uncovering the ideology of one of the leader figure. The researcher hopes that further research can reveal the ideologies of two different figures to compare ideologies what is contained in the speech. The data taken can be in the form of speeches from two leaders of the organization or at the speech of the leader of a country so that the ideas conveyed are revealed.
References


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