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## Social Practice on Facebook: Critical Discourse Analysis in the Process of Text Production

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### Abstract

*The study aims to identify the ways to produce text production process by Universitas Islam Negeri (UIN, or State Islamic University) students in Padang on Facebook. Documentations, observations, and in depth-interviews were used to collect data. There were 1,214 discourses found on group and personal accounts of 27 informants, and 400 discourses were taken as data of the research. The analysis was conducted by following Fairclough's Critical Discourse Analysis, (CDA), with the Critical Linguistics approach. The research findings show that the text production process by UIN students on Facebook were done in three ways, namely producing their own text, spreading other people's texts that are shared from the site, and producing text as a result of consumption of other texts. Producing text itself is a way of producing text by creating its own status*

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*as a form of expression of thoughts, feelings, and experiences, without referring to other texts or texts that have been published on other walls. The form of production by spreading text from other website is the most common form of text production. Production status is a form of the author's reaction to the text he or she understood.*

**Keywords:** Social practice, Facebook, critical discourse analysis, process, text production.

## 1. INTRODUCTION

The existence of Facebook as a social media connecting people although they do not meet face to face in the real world is undeniable. Facebook has become a new communication trend where people can actualize their needs of connection and sharing information through the various devices and features that they have. Facebook has different features from other social media (Arnaboldi et al., 2013; Bachrach et al., 2012; Celli & Polonio, 2013; Golbeck et al., 2011; Greenwood et al., 2016; Krause et al., 2014; Müller & Thiesing, 2011; Obaidullah & Rahman, 2018; Tosun, 2012). These features contained in Facebook include home, profile, wall, friends, inbox (message), newsfeed, comment, etc.

The home feature is the first page that appears when users open the Facebook site. The homepage is a Facebook user's page. Through the homepage, users can view and control activities on Facebook. The home feature includes a news feed that contains information on the latest changes in the profile of other friends and status updates that display Facebook users' activities, photos, and other interesting features. Meanwhile, the profile is a page on Facebook that can be seen by other Facebook users. The profile displays any information about the users in real life, and what they want people to know about them. The profile here provides general information about gender, hometown, relationship status, political views, contact information about e-mail, current address, Yahoo, website, educational information and occupation about college, company, position and personal information about activities, interests, favorite music, favorite TV shows, favorite films, favorite books, favorite quotes, and 'about me' (himself/herself/group). In this profile page, there is also a feature called wall. The wall is an information exchange medium that contains short messages, comments, or testimonials from friends. In addition to the three features above, as an online social media, Facebook is also equipped with friends and inbox features. Friends are the most fundamental feature of Facebook as social networks because Facebook is designed to find relatives and friends with a network system. Meanwhile, the inbox is a feature to view private messages sent by Facebook friends that can only be read by the Facebook account of the sender and receiver.

Facebook, through its features, frees its users to form a virtual community, which can be used to discuss various things. According to Hogan (2010), Komito (2011), and Parks (2010), virtual community is a network which exists within a social network of individuals by the use of specific media and which has no limit of geographical areas as well as political restrictions. It means that the communities that emerge through features on Facebook as a social network are categorized as virtual communities because they arise from the needs of a group of people who share a common vision to

exchange ideas through cyberspace. Virtual communities on Facebook are formed for discussion forums and as a representation of support for certain cultures. The virtual community is part of human society or human group which is a collection of various individuals who are interrelated in various actions (Barab, 2003; Bishop, 2009; Ellis et al., 2004; Henri & Pudelko, 2003; Yee et al., 2007).

From the description above, there are at least three reasons that underlie the need for language studies on Facebook. First, the language on Facebook frequently becomes an issue because it does not only show individual behavior but also as collective behavior. Second, the use of language on Facebook is quickly accessed and spread. Third, Facebook is the most popular social media. According to Majid et al. (2015) and Zyoud et al. (2018), Facebook is the most popular online social media compared to other social networks such as Twitter, Yahoo, Google, YouTube, and Windows Live, which can be proven through the number of users and the free society as a form of engagement and user needs. In 2015, Facebook was one of the most popular social media with 1.4 billion users all over the world (Ching et al., 2015; Guedes et al., 2016; Kosinski et al., 2015; Parks, 2010; Song et al., 2004; Szolnoki et al., 2016) and had been used by 64.5% citizens of Indonesia (Alfina et al., 2018).

The reasons above emphasize that languages used on Facebook are necessary and are up to date study objects. In addition, the above reasons implicitly indicate that linguistic activities are loaded with socio-cultural values and norms. Guedes et al. (2016) said that on one side, language is the main aspect of culture, while on the other side, norms and values are not separated from language but are formed through language. In this context, the activity of updating the status and commenting on the status of Facebook is a manifestation of socio-cultural practices.

Studies of the language on Facebook have begun to attract the interest of linguists and language scholars since 2010, both in the form of theses, dissertations, and research reports. Studies with Facebook as the research object have been carried out with varied approaches and methods, such as research studies conducted by Kusyanti et al. (2017), Sulistyono and Azmawati (2016), Susilo (2008), Utami (2010), and Yulianti and Tung (2013).

Based on the level of analysis, the principle of previous studies can be classified into two groups, namely formal discourse analysis studies and functional discourse analysis studies (Hodges et al., 2008; Van Dijk, 2009). Formal discourse analysis views discourse as a unit of language with a higher level of hierarchy over sentence (Maschler & Schiffrin, 2001; Rogers, 2004). In this context, the discourse is only studied following the structure of the language which includes aspects of phonology, morphology, and syntax. This analysis is called by as microanalysis, and Fairclough (1995) calls it linguistic proper. Two previous studies that belong to this analysis were conducted by Sulistyono and Azmawati (2016) and Utami (2010).

Functional discourse analysis views discourse as a social and cultural system that manifests through the language in use (Fairclough, 2005; Gee, 2004; Sheyholislami, 2001; Wodak & Meyer, 2009). It means that discourse is interpreted as a term that refers to the use of language as a medium of communication. Therefore, functional discourse analysis focuses on the study on the relationship between language and the context of its use (Barton, 2003; Bhatia et al., 2008; Georgaca & Avdi, 2011; Liu & O'Halloran, 2009; Tannen et al., 2015; Willig, 2008). In this context, discourse analysis reveals the purpose of speech or the purpose of communication and socio-cultural aspects as variables involved in the speech event. Functional discourse

analysis focuses on the study on the relationship between language and the context of its use (Tannen et al., 2015). The studies that applied the functional discourse analysis were the research studies such as carried out by Utami (2010) and Virginia (2012).

Referring to the level of discourse analysis, the previous studies are mostly at the level of formal discourse analysis. Indeed, previous research has not taken linguistic activity as part of social activities. Language activities are always inseparable from the socio-cultural values of the speakers. Therefore, the study of linguistic activity is not limited to linguistic features (phonology, morphology, syntax, and semantics and social aspects that support it) but extends its analysis by placing linguistic activities as social phenomena.

The article aims to describe the ways to produce text production process by students studying at Universitas Islam Negeri in Padang on Facebook. It is derived from the assumption that language behavior on Facebook does not always reflect the identity of the speaker in the real world. Thus, an analysis of language production and reproduction of meaning becomes a crucial part of this article. Besides, this article not only focuses on language analysis but also on the analysis of social processes.

## **2. LITERATURE REVIEW**

The theoretical framework of Fairclough's discourse analysis will be presented, and then the relationship of the concept of the Facebook theories will be explained.

### **2.1 Fairclough's Discourse Analysis**

Discourse is neither narrowly meant as a unit of language that the hierarchy is over a sentence nor as a language system and purpose of communication. Discourse involves social aspects that are hidden in it. The meaning of such discourse is parallel with the perspective of Tannen et al. (2015) which suggests three forms of analysis, namely formal discourse analysis, functional discourse analysis, and formal-functional discourse analysis.

Formal discourse analysis views discourse as a language structure that exceeds clauses and sentences (Hoey, 2013; Kruijff-Korbayová & Steedman, 2003; Tenorio, 2011). This analysis relates to the exposure of grammatical unit in the discourse. Then, the functional discourse analysis is derived from the argument that language becomes a medium of communication in society which contains the complexity of the elements which refers to sociological, anthropological, demographical units (Blommaert, 2005). It aims to describe the use of language (language in use) in the community. Thus, it reflects the social identity and culture of language users. Meanwhile, the dialectical discourse analysis which is also called formal functional by some experts departs from a cohesive understanding between speech/text and context (Fairclough, 2005). The analysis is used in mapping the relationship between text and context (social, cultural, historical contexts) in deciphering lingual phenomena.

As units of language use, discourse is not just a sentence. Discourse is not only seen as a text but also as an expression of utterance that is inseparable from the context of its use. This view is in line with the idea of Fairclough (1995) who says that a language is socially and historically a form of behavior that has a dialectical relationship with social structure. In this perspective, discourse is understood as speech

behavior that closely relates to social practice so that discourse analysis needs to combine textual traditions with society at large. Thus, the study of speech behavior is not adequate to exclusively examine the internal aspects of language. Therefore, this study requires analyzing various dimensions related to speech behavior as well. In this circumstance, critical discourse analysis becomes necessary as a basis for the study.

Discourse is seen as a medium for socio-cultural structures and processes, in addition to linguistic features and communication media (Bhatia et al., 2008; Bloor & Bloor, 2013; Carvalho, 2008; Fairclough, 1992; Heracleous & Hendry, 2000; van Dijk, 2002). Thus, the analysis of language is not merely to elaborate aspects of language but also to explain the social practices that coexist with the use of that language.

The practice of discourse is a dimension related to the process of language production and reproduction of meaning (Alvesson & Kärreman, 2011; Risager, 2005; Tannen et al., 2015; van Dijk, 2002). It refers to the process of representing the thoughts and feelings of the writer through the language code or known as the process of producing text. Reproduction of meaning is the consumption of text, namely how the reader as a speech partner understands the text produced by the writer or known as the interpretation process. Meanwhile, sociocultural practices relate to contexts outside the text, namely situational, institutional, and social context (Bhatia et al., 2008; Guedes et al., 2016).

The practice of discourse includes the process of production, distribution, and reception of texts (Koller, 2012). The process of producing text and the process of interpreting text are formed through the practice of discourse. Text is formed through the practice of discourse that will determine how the text is produced. Therefore, the analysis of discourse practice must pay attention to the socio-cognitive aspects of text production and interpretation. In this article, discourse analysis is more focused on the process of producing a text which includes the production process that involves the process of reproduction consisting of intertextuality and interdiscursivity (Fairclough, 2005, 2007; Jørgensen & Phillips, 2002; Locke, 2004; Rogers, 2004; Sheyholislami, 2001). Intertextuality is defined as a discourse analysis of the text that becomes a source for producing new texts. Interdiscursivity means identifying the types of discourse that are used in producing texts.

Intertextuality in discourse analysis means a textual relation between a discourse and another one (Achugar, 2007; Waterton et al., 2006; Wodak, 2002). The analysis in this discourse determines the influence of one discourse with another. Meanwhile, interdiscursivity in discourse underlies the configuration of a discourse (Eriyanto, 2002). This interdiscursivity maps the mediation process between texts and contexts that occur at various levels such as community, institution, and personal.

## 2.2 Facebook

The process of distributing and using texts is the subject of this research, considering that both processes are significantly involved in the analysis of media text discourse. Even though the discourse that will be discussed refers to the discourse on Facebook, but Facebook is seen as a medium for someone to express themselves or communicate in a limited context (Pempek et al., 2009; Stieglitz & Dang-Xuan, 2013).

Freedom to express feelings, thoughts, opinions, and ideas about something and share them with others on the Facebook wall and status updates features become an interesting phenomenon to observe. It can be said that the status update and their

writing on the wall is an embodiment of self-disclosure on Facebook. Of the many Facebook users, it was found that teenagers, including university students, were considered to be too open to inform anyone about themselves on Facebook. This is corroborated through the results of research by acquisition (Christofides et al., 2012; Hargittai, 2010; Koroleva et al., 2011; O’Keeffe & Clarke-Pearson, 2011; Pempek et al., 2009; Stern & Taylor, 2007; Young & Quan-Haase, 2009) which show that teen Facebook users open wide information about themselves and are not aware of privacy options regarding who can watch their profile. Therefore, through Facebook, an interpersonal communication interaction is created among Facebook owners and their Facebook friends. This interaction typically continues following the extent and depth of the topic of conversation that occurred between them.

According to studies conducted by researchers such as Bachrach et al. (2012), Kim et al. (2010), Kusyanti et al. (2017), Mendelson and Papacharissi (2010), Pempek et al. (2009), and Virginia (2012), students’ self-actualization activity and interaction on Facebook produce meaningful verbal behavior. In this case, verbal behavior is verbal communication that used on Facebook as one of the most widely used communication media today. Verbal communication includes a verbal code system called language. Language helps humans in the form of the ability to present ideas both in mind and expression. These expressions, thoughts and ideas are conveyed in writing by many people through their Facebook account.

### **3. METHODS**

#### **3.1 Research Design**

This research applied the qualitative approach where the data was analyzed by using the concept of critical discourse (Fairclough, 1995). The research data was the language of the students used in their ‘status updates’ and ‘comments’ on Facebook collected from the ‘status updates’ and ‘comments’ of students that are the members of ‘Imam Bonjol Padang’ Facebook community group.

#### **3.2 Participants**

The informants were students who actively updated the status and wrote comments interactively at UIN (Universitas Islam Negeri or State Islamic University) Imam Bonjol Padang, Indonesia. The number of registered members was 12,683 accounts. However, only 213 members were recorded as active students. The rest are alumni, lecturers, employees, and observers of the institution. By using a snowball sampling technique (Baltar & Brunet, 2012), 27 informants were selected with the criteria that they updated their status and gave comments actively.

#### **3.3 Data Collection**

Research data were collected by using documentation, observation, and joint interview techniques. The documentation technique was used to collect data related to the selection of informants. During the collection of research data by means of these techniques, the researchers always took notes, which included descriptive notes and

reflective notes. Of the 1,214 discourses found in the group account and the personal accounts of 27 informants, 400 discourses were designated as research corpus, which included 32 discourses on group account and 368 discourses on personal accounts.

### **3.4 Data Analysis Procedures**

The analysis was carried out following the Fairclough Critical Discourse Analysis (CDA) framework (Fairclough, 1995, 2005, 2007) by applying Critical Linguistic as an approach. Facebook users' posts, in the concept of this study, can be said to be a social practice. According to Fairclough (2007), this observation requires the context of text production, text consumption, and socio-cultural aspects that influence text making. Related to Facebook users' posts and status updates on their walls as a text, the examination on the meaning that shows speech behavior will cover the context of text production by users, understanding the text by commenters, and socio-cultural aspects that influence Facebook users in producing text. To analyze discourse (status updates and comments) of the students on Facebook, the critical discourse analysis is applied, following to the level expressed by Norman Fairclough (Fairclough, 1995, 2005, 2007), namely conducting a microstructure analysis - the text production process and the produced text. First, microstructure analysis of the structure of the production process analyzes the text carefully and focuses to obtain data that describes the text's representation. Associated with a discourse on Facebook, the aspects seen are the contents of the writing on Facebook, location, attitudes, and actions of the users through their writing. Second, the analysis of text production by users and consumption of texts by commenters is to determine how the text is produced and reacted by other users.

## **4. RESULTS**

### **4.1 Language Production Process on Facebook**

Discourse practices include ways of producing texts. In this research, the ways of producing texts are interpreted as a way for the students to produce their status on Facebook. From the collected data, three ways for students to produce their status on Facebook were found, namely producing the original text (students' text), sharing other people's text, and producing text as a result of consuming other texts.

#### *4.1.1 Producing the students' own text*

Students producing their own text are defined as a way of producing text by creating their status. The text is produced as an expression of thoughts, feelings, and experiences, without reference to other texts or texts that have been published on other Facebook walls. The process of students producing their text is found more frequently in their accounts than in a Facebook group. It is acceptable because students are free to express their feelings or communicate their thoughts and experiences in their accounts than in their group accounts.

The results found that the form of text (status) produced by students is more dominated by the function of language as a medium of self-expression and

communication. This function of language, according to Fairclough (1995) shows the fundamental function of language as part of human needs, for basically humans like to tell stories, provide information, and require information. Keraf (1993) mentions that as a medium of communication discourse is used to transform information which is also followed by the writer's argument.

#### 4.1.2 Discourse texts

As a medium of expression, discourse contains more of a feeling or the form of expression of the status writer. This kind of discourse shows text functions as a narrative media. Discourse containing this function can be seen in the data below.

- (1) *"Butuh hiburan yang berbeda...  
Setelah habis digerogoti oleh nilai yang terjun bebas menyerangku...  
Tapi ngapain yaa???  
Berikanku usul..."*  
[(I) need a different entertainment...  
After being bitten and attacked by my freefall grades...  
But, what (should I) do?  
Give me ideas...]
- (2) *"Waduh2 pusing kepala ku...Memikirkan semua ini  
Ya ALLAH permudahkanlah"*  
[Ouch, I get a headache...thinking of all of these (problems)  
O Allah make it easy (for me)]
- (3) *"Semuanya terasa hambar sekarang..."*  
[Everything feels tasteless now...]
- (4) *"Belajar sabar menghadapi kenyataan yang ada..."*  
[Learn to be patient in facing reality...]

The use of 'my' personal pronoun in data (1) above clearly represents the author's status. The word 'grades' further explains the author's identity as a student. Observing the characteristics of the situation described in the status such as in the choice of words 'bitten', 'freefall', and 'attacked', it appears that the writer intends to narrate events or tell his unpleasant experiences to the readers, in this case, his friends on Facebook.

Besides, constructing a question such as 'But, what (should I) do?' indicates the writer's confusion about what he was going to do while at the same time provided opportunities for the audience to involve themselves in the discourse produced. The opportunity is clearer when 'I' as the writer constructed the sentence 'Give me ideas'; here the writer provides an 'entrance' for the audience to give their opinions or comments on the discourse he had developed. On the other hand, status writing is intended to obtain a solution to the problems faced by the writers. Reality shows that the writer's status is typically to seek help of a friend to find a solution so that he could solve the problem that is burdening him.

Speech behavior in data (2) is almost the same as (1), which is performing a narrative function or tells what is being experienced by the character 'I'. The choice of words 'headache' and 'make it easy' explains the problems that burden the writer of the status. However, there is also a difference between data (2) and (1). If (1) tells



the reality of the problem being faced by the writer's status; informing that the writer's grade does not satisfy him, in this data, the real problem is obscured. The audience does not get information about the cause of the writer's 'headache'. It means that the writer's status never clearly reveals what their problems are, leaving them dependent. This type of status usually invites more comments because it attracts greater curiosity from the readers.

Data (3) and (4) also show the blurring of the reality of the problems written in the students' accounts on Facebook. Both of these statuses signal the audience that the writer, in his narrative, is facing a personal problem. The choice of words 'tasteless' and 'patient' represents the current state of the writers. However, similar to (1) and (2), these data do not implicitly tell the real problems faced by the writers. The writers do not provide further narration about their problems.

#### 4.1.3 *Informative texts*

A Facebook status does not only convey a narrative function but also an informative function, both written in the Facebook group and in the students' personal accounts. This function can be seen in the following data (5) and (6).

(5) *"Bagi teman-teman yang belum verifikasi KRS online oleh PA, harap segera hubungi PA yang bersangkutan. Hari ini terakhir, jika tidak mendaftar maka dianggap tidak terdaftar kuliah semester ini."*

[For friends who have not verified their *KRS* (*Kartu Rencana Studi* or Study Plan) online by their PA (Academic Supervisor), please immediately contact your PA (Academic Supervisor). Today is the deadline, if you do not register then you are considered not enrolled for this semester]

(6) *"Bagi rekan-rekan mahasiswa UIN IB Padang yang ingin jago design, ikuti Pelatihannya hari MINGGU 12 Mei 2013 di Fak. Ushuluddin...!!! Buruan....!!! Peserta terbatas...!!!"*

[For fellow students of UIN IB Padang who want to be good at designing, please take part in the training on Sunday, May 12, 2013 at the Faculty of Ushuluddin! Hurry up! Participants are limited!]

In (5), the language used by the writer in his personal account is to inform others. The core information conveyed by the student is the 'deadline' of students' online enrollment verification by their academic supervisors.

The status with informative functions is also found in (6), that is generated by students in the 'Imam Bonjol Padang' Facebook community group. The process of students producing their text to be posted in the Group is caused by their willingness to provide information (share information) or to deliver a message as shown in (6). From this data, the core information conveyed is about the 'design training' that can be followed by the students. Besides providing information, writing statuses in the community group within this framework can also function as an effective communication tool between group members.

In addition, another form of status that is also commonly found in the Facebook community group is to request for information. The request for information can be seen in the following data, (7) to (9).

- (7) “*Ass.m’f pak,buk,bng,kak. Saya mau nanya Tes untuk mahasiswa baru kapan???*  
*Trima ksh*”  
[Ass (abbreviation for *Assalammu’alaikum* ‘peace be upon you’). Please, Sir, Ma’am, Bro, Sist. I want to ask, when is the test for new students? Thank you]
- (8) “*assalamualaikum...*  
*mohon share di sini bagi yang tau*  
*apa-apa saja syarat pendaftaran masuk UIN?*  
*Terima kasih*”  
[Peace be upon you  
Please share here for those who know  
What are the UIN entry registration requirements?  
Thank you]
- (9) “*untuk teman2 di kawasan lubuk lintah.. Ada kos cowok yg kosong g’???*”  
[For friends residing in the Lubuk Lintah area...Is there any room for rent for boys?]

By observing the data in (7), (8), and (9), it is seen that requesting information is done not only for the status of the writer himself, but also for others. Data (7) and (8) are data that show requests for information for others because the writer of this status is also one of the students at the Universitas Islam Negri Imam Bonjol Padang.

#### 4.1.4 Argumentative texts

Another function of a Facebook status that is written by the students is the argumentative function. This function applies when the writer makes his status to convince the reader that the ideas or opinions expressed are true. This function can be seen from the following data (10).

- (10) “*Tidak Ada istilah balimau dalam Islam,,,*  
*Balimau dengan cara mandi-mandi ke Telaga atau Lubuk,,*  
*ini hanya perbuatan yang Tak di Ridhoi oleh Allah, sebab Allah g’ pernah*  
*ngajarin itu pada HambaNya,,,*”  
[There are no such things as *balimau* in Islam...  
*Balimau* by bathing in the lake or river...  
This is an act that Allah does not bless, because Allah never asks His servants to do so...]

In (10), it appears that the content of this text is in the form of the writer’s explanation of ‘There are no such things as *balimau* in Islam’. This explanation includes the example of *balimau* which is not known in Islam, such as ‘bathing in the lake or river’. *Balimau* is a tradition of bathing using lime that develops among the Minangkabau people in Padang and is usually carried out in certain areas that have streams and baths. Inherited from generation to generation, this tradition is believed to have lasted for centuries. As for the argument, he added that *balimau* is ‘an act that Allah does not bless, because Allah never asks His servants to do so’ is a truth that he must deliver. This type of status that carry argumentative functions in their writing is often not found in the self-produced personal status, but more common the Facebook community group.

From the description above, it can be emphasized that the types of discourse produced by the students can be classified into three types, namely narration, exposition, and argumentation. Narration or narrative discourse is a discourse used to tell what is felt or experienced. Then, exposition discourse is a form of discourse which merely provides or requests information from its readers. Meanwhile, argumentation discourse is a discourse that contains the writer's argument so that the readers are rationally affected.

#### 4.2 Sharing Text from the Website

The text production by distributing text from the website is most frequently found in the 'Imam Bonjol Padang' Facebook community group. The news portal *LPM Suara Kampus* is a site whose texts are commonly shared in the group. This portal exposes news and information about Universitas Islam Negeri Imam Bonjol Padang which should be known by the entire academic community members of this university. In this context, the status writer has a role as an extension in delivering news and information that is considered worth knowing by the community.

The research findings show that as an extension in delivering news, the distribution of the text by students through their status, is carried out with two techniques. The first technique is to write the essence and tag a link that can be opened by the readers. The second technique is done by copying and pasting the text from the source to the status column that is available on Facebook.

In the first technique, students write a main idea of the news or information in their status and are followed up by tagging a link that can be opened by the readers. In this case, the status writer produces text by sharing other texts to his speech partners (readers). This technique can be seen in data (11).

- (11) Follow up "ala Fakultas Dakwah  
Baca selengkapnya..." (GSDIV2)  
[Follow Up, SMF-D Rancang Konsep Berbeda | News Portal LPM Suara Kampus](#)  
[Follow up in the style of Da'wah Faculty  
Read more here... (GSDIV2)  
[Follow Up, SMF-D Rancang Konsep Berbeda | News Portal LPM Suara Kampus](#)

From (11), it can be seen that there is a difference in delivering the status produced by the writer with the headline stated. The status generalizes the news to the Faculty of Da'wah by mentioning the Faculty of Da'wah as the object of the news, while the actual news is more specified to the Faculty of Da'wah Student Senate (SMF-D). This may be done on the assumption that all information that is closely related to the faculty is more interesting than the SMF-D. The contents of the text itself is about the way the Student Senate of the Da'wah Faculty follows up the new students in this faculty.

Besides changing the focused object of the information by the status writer, another technique in distributing text from the *LPM Suara Kampus* website or portal is by raising the most important issue of the text that the readers may be interested to be more aware of. This technique can be examined in data (12).

- (12) "Pendaftaran KKN 2013 sampai .....selengkapnya. (GSAIV28)

Next July, Students of UIN KKN in Four Regencies | News Portal LPM Suara Kampus

[Registration of KKN (Community Service) 2013 until...(read) in full.

Next July, Students of UIN KKN in Four Regencies | News Portal LPM Suara Kampus]

In data (12), the writer's status shows that news or information about the community service in the year of 2013 registration date shall bring more enthusiasm by the readers, namely the students of Universitas Islam Negeri Imam Bonjol Padang, who are preparing themselves for this activity, compared to the news about the region of the community service. Besides, by not writing down or providing complete information about the date of registration, the writer triggers readers to immediately access and get the intended information.

Not only discourse that is related to issues in the university is popular among the Facebook group members, but discourse related to the students' social care about the nation's problems is interesting as well. Status related to the national issues has also become a genre of text spread by the students through the Facebook community group. In this context, one of the websites where texts are also shared by the students is the *Minangkabau News.com*. As an example of discourse, the following data (13) can be examined.

(13) *"Inilah 5 Alasan MUI, Tokoh Minang Sumbar dan Rantau Tolak Lippo Group di Ranah Minang.*

*Selasa, 04 Juni 2013 Padang, MinangkabauNews -- Pro dan kontra terus mengalir terkait pembangunan kawasan terpadu Lippo Group di Padang, Sumatera Barat yang terdiri dari Rumah Sakit Siloam, Mall, Kampus, hotel dan sarana lainnya, hal ini jelas mengundang perhatian yang besar dari kalangan MUI Sumbar, Tokoh Minangkabau, perantau Minang dan sederetan nama tokoh Sumbar seperti Muchtar Naim, Nur Anas Jamil, Chatlinas Said dan Dasrul Lamsyudin "*

*...Lanjutkan Membaca*

[These are the 5 reasons of MUI, West Sumatra and overseas Minangnese figures refuse Lippo Group in the land of Minangkabau.

Tuesday, June 4, 2013 Padang, MinangkabauNews - Pros and cons continue to flow related to the development of the Lippo Group integrated area in Padang, West Sumatra, which consists of Siloam Hospital, mall, campus, hotel and other facilities, this clearly attracts great attention from among Indonesian Ulema Council of West Sumatra, Minangkabau figures, Minangnese nomads and a list of names of West Sumatra figures such as Muchtar Naim, Nur Anas Jamil, Chatlinas Said and Dasrul Lamsyudin.

...continue reading]

The second technique differs from the form of the distribution of the two previous texts, (11) and (12), in students' statuses, namely by presenting the main idea of the news and also tagging the news link. The distribution of the text above is done by copying and pasting the text from the source to the status column that is available on Facebook. The theme spread by students through their status is related to the polemic that occurred in West Sumatra, the region where the text writer and the

Facebook readers, as well as members of the group, are domiciled. This status is written with the intention that information about the development of this issue will also greatly interest the group members.

Furthermore, texts with Islamic discourse are also popular among the students as well as texts concerning national issues. An example that shows this phenomenon can be read in the following data (14).

(14) Komedi Para Santri

*“segala ILMU itu hanyalah sekedar alat | sedangkan IMAN adalah intinya  
buat apa ILMU bila tak mengantarkan kita ke surga | sedangkan IMAN akan  
menunjukkan jalan ke ilmu*

*IMAN itu ibarat penunjuk jalan, sedangkan ILMU itu mempercepat jalan |  
untuk apa jalannya cepat namun tujuannya sesat? Renungkan!*

*IMAN itu ibarat TUJUAN, ILMU itu ibarat KENDARAAN | untuk apa  
kendaraan bila tiada tujuan? Renungkan!*

*Allah berfirman:*

*Allah telah meninggikan derajat, orang-orang yang beriman dan berilmu dari  
kalian beberapa derajat. Dan Allah Maha mengetahui apa yang kamu  
kerjakan” (QS: Al Mujaadalah: 11)*

[Comedy of the Santri

*“all SCIENCE is just a tool | while FAITH is essential*

*what is SCIENCE for if it does not take us to heaven | while FAITH will show  
the way to science*

*FAITH is like a guide, while SCIENCE accelerates the speed | what is the  
quick speed for if the destination is misguided? Contemplate!*

*Faith is like DESTINATION, SCIENCE is like VEHICLE | What are vehicles  
for when there is no destination? Contemplate!*

*Allah says:*

*Allah will raise those who have believed among you and those who were given  
knowledge, by degrees. And Allah is acquainted with what you do.” (QS: Al  
Mujaadalah: 11)*

This religion-related text is likely to be distributed by students through their status in the Facebook group community. Some of the sites they refer to include *Comedy of the Santri*, *teensislam.com*, *www.fathurrisqi.com*, *www.bersamadakwah.com*, *1Khwah Gau7*, and many others.

### 4.3 Text Production as a Result of Interpreting Other Texts

Producing text as a result of interpreting other texts is defined as a process of producing status by writers based on their understanding of a text that is distributed. It means that the production of status is considered as the author's reaction to the text he understands. This method of production can be seen in the following data (15).

(15) *“Betapa bangsatnya Anggota DPR RI”*

*Berita mengejutkan datang dari Israel terkait Indonesia. Sebuah situs berita  
Israel [www.israelhayom.com](http://www.israelhayom.com), merilis berita sebuah kunjungan rahasia*

*delegasi tingkat tinggi parlemen Indonesia ke negeri Yahudi t...Lihat Selengkapnya*

[What bastards the Members of the Indonesian Parliament are”

Shocking news came from Israel regarding Indonesia. An Israeli news site, [www.israelhayom.com](http://www.israelhayom.com), released the news of a secret visit by a high-level delegation of the Indonesian parliament to the Jewish land” ... See More

In data (15), it can be observed that the status is created as a form of expression of resentment arises after reading the news reported from the website [www.israelhayom.com](http://www.israelhayom.com), (as tagged by the writer). The news informs the visit of several members of the Indonesian Parliament to Israel.

The word ‘bastards’, as an expression that contains a negative connotation, is the writer’s choice to reflect his resentment or anger. In contemporary Indonesian dictionaries, the word *bangsat* ‘bastard’ means ‘poor people, beggars’, or ‘bed bugs’. Besides, the word *bangsat* ‘bastard’ also means a nickname for people who like to do immoral deeds. It can be understood later how the writer equates the honorable member of the Indonesian Parliament with the understanding of the word *bangsat* ‘bastard’ because the news text plays an emotive function that ignites the writer’s impatience with the content of his status.

Another example of how a text is produced as a result of consuming other texts is described in the following data (16).

(16) “*Kapan Indonesia punya pemimpin seperti ini??? Ckck*”...

[Dosa-dosa Presiden Mesir DR. Muhammad Mursi | Bersama Dakwah www.bersamadakwah.com](http://www.bersamadakwah.com)

“When will Indonesia have a leader like this? Ck Ck...”

[Dosa-dosa Presiden Mesir DR. Muhammad Mursi | Bersama Dakwah www.bersamadakwah.com](http://www.bersamadakwah.com)

The text reported by the site [www.bersamadakwah.com](http://www.bersamadakwah.com) describes the superiority and success of the President of Egypt, DR. Muhammad Mursi, who was able to deliver the Egyptian people to prosperity within only a year. The writer’s admiration for Mursi seemed to move his mind to make a comparison between Mursi and the leader of Indonesia, the country where the writer lives. The condition of Indonesia today makes the writer produce a sentence in the data above which is regarded as a form of apathetic expression or despair of the writer. However, this analysis proves that another text triggers the writer’s mind to create an opinion on a certain situation.

## 5. DISCUSSION

The findings show that the ideas or feelings of the Universitas Islam Negri Imam Bonjol Padang students are not always produced directly by them as Facebook users. Sometimes, the text is also produced by spreading other people’s texts and producing texts after interpreting other people’s texts (responses). The three patterns of text reproduction that shows the pattern of meaning representation by these students reflect the media of thinking. This media of thinking in Fairclough’s terms is called discourse practice that shows the aspects and ideas behind the text production process. As stated

by Fairclough (1995, 2007), the constellation behind the process of producing text can be read by looking at the tendency of the topic which is the content of the text itself. In the third phase of Fairclough's critical discourse analysis, the constellation is sought for its relation to the social and cultural conditions of the text producer.

In the aspect of intertextuality, the study of texts and reality that spread the influence on producers in producing new texts, there are three types of text and reality which can be mapped based on the scope of the issue as content. First, it is the type of text which contains local issues such as issues on Minangkabau culture and university condition. Producers are influenced by texts and realities around the college and the cultural life of Minangkabau. Issues such as registration of new students, complaints related to grades given by lecturers, complaints about accumulated assignments, are all pure realities faced by these students. Besides, topics such as *balimau* and other cultural phenomena reflect the attention of the students to the cultural realities of the communities in which they live. The reality in the text is confronted with the courses they are studying, so that the dialectic of knowledge and culture exists and is reflected in the new text produced.

Second, it is the type of text which contains national issues such as Indonesian politics, social and cultural issues which also contribute to the production of text by students of Universitas Islam Negeri Imam Bonjol Padang. National issues as texts and realities influence these students in producing new texts because of the students' critical and analytical thinking frameworks. Organizational students tend to pay more attention to national issues by expressing their anxiety in the form of texts. Issues such as the performance of DPR (*Dewan Perwakilan Rakyat* or legislation) members, the national economic acceleration, social disparity, social class analysis, and others inspire these students to produce new texts. The constellation of various issues also produces various types of texts such as criticism, appreciation, and neutral responses.

Third, the text which contains international issues such as Middle East conflict and Indonesian international relations also invites students' reactions through texts. The fact that certain student organizations have an orientation towards Islam drags international issues to get responses from these students. Global geopolitical issues such as the Palestinian-Israeli conflict, Arab Spring, Syrian civil war, are reflected in texts produced by these students. From the perspective of intertextuality, the content of the text appears due to a massive wave of international news and distribution accessed by students through various media.

Interdiscursively, Fairclough (1995) emphasizes the existence of dialectical discursive practices as the root of the emergence of the verbal texts of these students on Facebook reflects the interpretation of various discourses. On a local scale, the students are the consumers and clients of religious and cultural dialectics that have existed for a long time. Discourses that spread in the dialectical circle can be mapped in two: the discourse of customary people and moderates who always fight for the synergy of custom, culture, and religion. On the other hand, the discourse of Islamic conservatism highlights the urgency of religious purification and liberating Islam from various mystical issues and other cultural aspects. Universitas Islam Negeri Imam Bonjol Padang students also become the consumers of national issues that majorly discuss political contents, and it causes them to become the consumers of the complex dialectics. The data found that these students do not reflect attitudes as solid phenomenon critics, but purely as consumers instead. This is reflected in the manifestation of fanatical and monotonous political preferences, in which students'

political arguments are based on various discourses and influenced by emotional activity instead of reasoning and rationalization. A similar state of the response of students happens in interdiscursivity on international issues. From their verbal behavior, these students are seen as consumers who do not fully understand the constellation of international conflicts. Among the discourses which are believed to be true and used as the basis for arguments are essentially unreliable and not authoritative media to be considered as a source of news. Besides, these students also do not understand the reality of corporate and capitalistic media, where the media that they often quote deeply contain certain tendencies and are profit-oriented.

## 6. CONCLUSION

As a form of discourse practice, the process of producing text on Facebook is categorized in three techniques, namely producing writer's own text, distributing other people's text that is shared from websites, and producing text as a result of interpreting other texts. The form of text (status) that is produced by the writers himself or herself is more dominated by the function of language as a medium of self-expression and communication. The types of discourse produced by Universitas Islam Negeri Imam Bonjol Padang students can be classified into three categories, namely narration, exposition, and argumentation. Text production conducted by distributing text from websites is the text production that mostly occurs in the 'Imam Bonjol Padang' Facebook community group. The distribution of text by these students through their statuses is done by two techniques: (1) writing the main idea of the text shared and tagging a link that can be opened by the readers, and (2) copying pasting the text from the original source to the status column that is available on Facebook. Lastly, the production of text as a result of interpreting other texts is considered a form of the writer's reaction to the text he understands.

The informants of this study are only the students who registered in the 'Imam Bonjol Padang' Facebook community group and those who actively update their statuses and comments, so, the linguistic and sociolinguistic variations of speech behaviors found are limited. Then, the social practices that become the focus of this study only reveal the identity of the Facebook users' status, which are reflected through the choice of vocabulary and discourse issues within the framework of the analysis of [Fairclough \(1995\)](#). Likewise, variables of the study were not used as the basis of analysis. Considering the limitations of the study, it is recommended that further studies can be conducted by selecting more Facebook community groups. It can also analyze other social practices such as ideology, power, and social change that are reflected through the verbal behavior of Facebook users which can be developed using different analytical frameworks or paradigms. It is not only done by using critical discourse analysis ([Fairclough, 1995](#)), but it can also be carried out using the discourse analysis of ([Mills, 2014](#)) or the ethnography of communication ([Saville-Troike, 2008](#)). It is also recommended that further research should focus on whether the aspects of gender, educational background, social status, age or seniority become a distinction of the students' speech behavior.



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