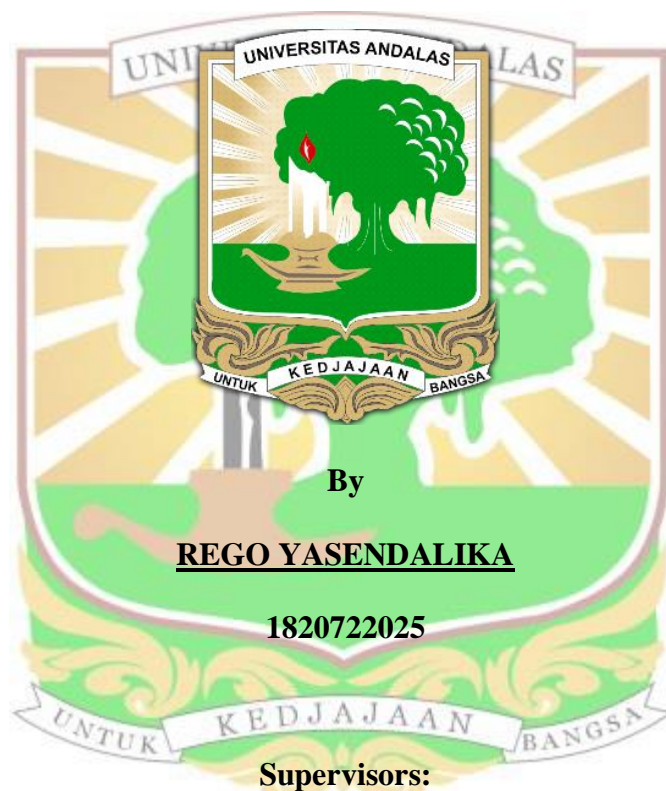**THE HOAX DISCOURSE OF COVID-19 IN INDONESIAN MEDIA:**

AN ANALYSIS ON THE MOVEMENT OF DISCOURSE

A THESIS

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The Degree of *Magister Humaniora***

By

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Abstract

In this study, the author analyzed the transitivity process and movement of hoax discourse related to the Covid-19 pandemic. The significance of this research is the need for research on the massive spread of Covid-19 hoaxes on the Internet and triggered a number of discourse attacks on a number of parties. The theories used are the transitivity system suggested by Halliday (2014), Componential Analysis stated by Nida (1975), and BREAK applied by Sawirman (2014). The approach applied is discourse analysis. The research method used consists of collecting the hoax on Covid-19 as the primary data and the fact on Covid-19 as the secondary data, and analyzing those data. The results of this study in the data of Covid-19 hoax include 7 material processes, 5 relational processes, 3 verbal processes. In the data of Covid-19 fact, there are 6 material processes, 2 mental processes, 3 relational processes, and 4 verbal processes. The next finding is that the use of a number of verbs and their semantic features in hoax clauses shows the same semantic features, namely: [-*validasi, -verifikasi, -bukti, -saksi*]. This semantic feature occurs in all key verbs that function as governors or clause argument binders in discourse. This is because there are no references related to valid and verified information and the absence of concrete proof references on these verbs. The consistency of semantic features in all data in this study is the semantic rule of hoax discourse. The basic movement form for comparing primary data with secondary data is DIDI (Divergent Divergent) at the level of essence and spirit of discourse. The next finding is the analysis of the movement of 15 primary data on the Covid-19 hoax discourse which shows 10 convergence movements of discourse with 1) the spirit of hate provocation against ethnic Chinese in Indonesia, 2) the spirit of conspiracy theory, 3) the provocation of destroying Chinese business, 4) the spirit of hate provocation against the Indonesian government, 5) spirit of hatred provocation against the governor of Jakarta Anies Baswedan, 6) spirit of anti-online games, 7) spirit of hatred towards medical officers, 8) spirit of hatred towards celebrities, 9) spirit of provocation of hatred against Megawati Soekarnopoetri and PDIP, 10) spirit of hatred provocation against Muslims or Muslims. Textual, contextual, factual, logical, and ideological relations also show relational convergence in discourse with the 10 types of discourse movements. The equilibrium point for the Covid-19 hoax discourse movement is in a balanced position with the movement of the counter-hoax discourse on the Internet. This makes the Covid-19 hoax discourse failing to reach a critical point with absolute legitimacy in the discourse equilibrium to trigger mass riots in Indonesia. The actualization of the Covid-19 hoax discourse is still moving on the Internet in the form of various hateful and racist discourses, but the actualization of the counter hoax discourse seems to limit the movement of the hoax discourse, so that there is no change in the equilibrium point of the discourse. The continuity of the Covid-19 hoax discourse also continues on the Internet in the form of racist ideological movements and hatred towards various parties constructed in the hoax discourse.

Keywords: Covid-19 Hoax Discourse, Halliday's Transitivity, Sawirman's BREAK theory, discourse movement, discourse conflict

Abstrak

Dalam penelitian ini, penulis menganalisis proses transitivitas dan pergerakan wacana hoax terkait pandemi Covid-19. Makna penting dari penelitian ini adalah perlunya penelitian tentang masifnya penyebaran hoax Covid-19 di Internet dan memicu sejumlah serangan wacana di sejumlah pihak. Teori yang digunakan adalah sistem transitivitas yang dikemukakan oleh Halliday (2014), Analisis Komponen yang dikemukakan oleh Nida (1975), dan BREAK yang diterapkan oleh Sawirman (2014). Pendekatan yang digunakan adalah analisis wacana. Metode penelitian yang digunakan terdiri dari pengumpulan data hoaks tentang Covid-19 sebagai data primer dan fakta Covid-19 sebagai data sekunder, serta menganalisis data tersebut. Hasil penelitian ini pada data hoax pada Covid-19 meliputi 7 proses material, 5 proses relasional, dan 3 proses verbal. Pada data fakta Covid-19 terdapat 6 proses material, 2 proses mental, 3 proses relasional, dan 4 proses verbal. Temuan berikutnya adalah penggunaan sejumlah verba dan fitur semantisnya dalam klausa-klausa wacana hoax menunjukkan fitur semantis yang sama yaitu: [-validasi, -verifikasi, -bukti, -saksi]. Fitur semantis ini terjadi di semua verba kunci yang berfungsi sebagai governor atau pengikat argumen klausa di wacana. Hal ini disebabkan tidak ada referen terkait informasi valid dan terverifikasi serta ketiadaan referen bukti konkret pada verba-verba tersebut. Konsistensi fitur semantis dalam semua data di penelitian ini merupakan kaidah semantis wacana hoax. Bentuk pergerakan dasar komparasi data primer dengan data sekunder adalah DIDI (Divergent Divergent) di tataran esensi dan spirit wacana. Temuan berikutnya adalah hasil analisis pergerakan 15 data primer wacana hoax Covid-19 yang menunjukkan 10 pergerakan konvergensi wacana dengan 1) spirit provokasi kebencian terhadap etnis China di Indonesia, 2) spirit teori konspirasi, 3) provokasi penghancuran bisnis China, 4) spirit provokasi kebencian terhadap pemerintah Indonesia, 5) spirit provokasi kebencian terhadap gubernur Jakarta Anies Baswedan, 6) spirit anti game online, 7) spirit kebencian terhadap petugas medis, 8) spirit kebencian terhadap selebriti, 9) spirit provokasi kebencian terhadap Megawati Soekarnopoetri dan PDIP, 10) spirit provokasi kebencian terhadap umat Islam atau Muslim. Relasi tekstual, kontekstual, faktual, logika, dan ideologi juga menunjukkan konvergensi relasional secara kewacanaan dengan 10 jenis pergerakan wacana tersebut. Titik ekuilibrium pergerakan wacana hoax Covid-19 berada pada posisi seimbang dengan pergerakan wacana counter-hoax di Internet. Hal ini membuat wacana hoax Covid-19 gagal mencapai titik kritis dengan rentang legitimasi absolut di equilibrium wacana untuk memicu kerusuhan massal di Indonesia. Aktualisasi wacana hoax Covid-19 masih terus bergerak di Internet dalam wujud beragam wacana kebencian dan rasis, akan tetapi aktualisasi wacana counter hoax terlihat membatasi pergerakan wacana hoax sehingga tidak ada perubahan pada titik equilibrium wacana. Kontinuitas wacana hoax Covid-19 juga masih terus berlanjut di Internet dalam wujud pergerakan ideologis rasis dan kebencian kepada berbagai pihak yang dikonstruksi dalam wacana hoax.

Kata Kunci: **wacana hoax Covid-19, Transitivitas Halliday, BREAK Sawirman, pergerakan wacana, konflik wacana.**