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Building Collective Identity: A Pragmatic Analysis of Deixis Persona in Indonesian Political Discourse

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Abstract

This research examines the pragmatic function of persona deixis in Indonesian political discourse, focusing specifically on President Prabowo Subianto's inaugural speech at the MPR Plenary Session on October 20, 2024. Previous studies on persona deixis in political speeches have largely focused on classifying deixis types without thoroughly analyzing their ideological and identity-constructing functions. This study addresses that gap by analyzing how pronoun choices construct collective identity in a post-electoral context. Using a descriptive qualitative method that combines pragmatic analysis with a critical discourse analysis (CDA) perspective, data were collected through documentation and close reading of the official speech text published by the State Secretariat of the Republic of Indonesia. Analysis was conducted through data reduction, classification of persona deixis forms (*saya*, *kami*, *kita*, *mereka*), contextual analysis, and social function interpretation. The results showed that (1) *saya* functions to establish personal authority and responsibility, (2) *kami* constructs institutional legitimacy, (3) *kita* builds inclusive national solidarity and collective identity; and (4) *mereka* marks political boundaries while simultaneously enabling reconciliation. These findings demonstrate that persona deixis operates as a multi-layered discursive strategy for legitimation, solidarity-building, and in-group/out-group management. This study contributes theoretically to pragmatic and CDA scholarship by offering an integrated analytical framework for persona deixis as an ideological instrument in political speech, and practically by advancing critical literacy toward Indonesian political language.

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INTRODUCTION

Indonesian political communication is always interesting to study because the language used by political figures not only conveys messages but also shapes the way the public understands leadership, power, and nationality. In the momentum of national politics, such as general elections, campaigns, public debates, and presidential inauguration speeches, the choice of words is an important part of communication strategies. President Prabowo Subianto's inaugural speech, for example, not only serves as the government's initial official statement but also serves as a symbolic space to assert legitimacy, embrace society, and rebuild the national imagination after political contestation. Language in political communication never works neutrally. Through word choice, sentence structure, and the way the speaker refers to himself and others, language not only conveys information but also shapes social position, legitimacy, emotional closeness, and collective identity. In pragmatic studies, the meaning of speech always depends on the context of language use. Therefore, deictic elements are important to analyze because they can reveal the relationships among the speaker, the addressee, and other parties referred to in a communication event. Levinson (1983) explains that deixis concerns the way language encodes the relationship between speech and its context, including who speaks, to whom speech is directed, and who is spoken of. One of the prominent deictic elements in political speech is deixis persona, the use of forms of reference such as *me*, *us*, and *them* to mark the positions of speakers, audiences, and parties outside the speech. In the context of political discourse, Zupnik (1994) shows that the choice of pronouns is not only grammatical but can also be used strategically to build solidarity, strengthen authority, and distinguish between those included in the common group and those placed outside it.

Thus, persona deixis is closely related to the formation of a collective identity. When a leader uses *my* form, he can present himself as a responsible personal subject. When using *our* form, speakers can represent themselves with institutions or governments. Meanwhile, *our* shapes can build a sense of togetherness between leaders and people, while *their* shapes can mark others outside the speaker group. The transition from *me* to *us*, *us*, and *them* shows that collective identities in political discourse do not emerge directly but are formed through a strategy of referral that organizes the relationships among leaders, governments, people, supporters, and other parties.

The importance of examining the deixis of persona in political speech is growing, as the study of political discourse shows that monologue speeches by political elites are among the data widely used in political linguistics. Prawita and Utomo (2020) explained that political speech plays an important role in language studies because it involves language that is not only informative but also reflects the attitudes, positions, and political interests of its speakers. Political speech was chosen not solely because it was formal, but because it focused on self-representation strategies, structuring relationships with the public, and explicitly articulating ideologies.

In addition, previous studies have shown that plural first-person pronouns, especially *we*, not only refer grammatically to the speaker and others, but also serve to build affiliation, arouse national emotions, and direct audiences to specific political goals. Thus, the analysis of deixis persona does not stop at the classification of language forms, but should be directed at the reading of the social and political functions of these linguistic choices (Proctor et al., 2011; Randour et al., 2020).

In the Indonesian context, the study of deictic persona in political speech is relevant because speech serves not only as a means of conveying vision but also as a public communication practice that reveals relationships among the speaker, the audience, and other parties referred to in the discourse. Through the choice of pronouns, the speaker can display their position, greet the audience, and refer to certain groups in certain political situations. Previous research has shown that pronouns such as '*us*' are often used in political discourse to build relationships between speakers and audiences (Utomo, 2020). In addition, deixis is influenced by social and situational factors, such as familiarity, age, social status, and the context in which speech occurs (Fahrnisa & Utomo, 2020).

One of the representative texts to be studied is President Prabowo Subianto's Speech at the Plenary Session of the People's Consultative Assembly of the Republic of Indonesia in the context of the Inauguration of the President-elect and Vice President of the Republic of Indonesia for the 2024-2029 period, which was delivered on October 20, 2024. The speech was chosen because it was delivered at the moment of the national leadership transition and used various deictic pronouns, such as *me*, *us*, and *them*. In the official text of the speech, for example, *our* form is used in the statement "the government we lead," and *their* form in the statement "including those who did not vote for us" (Ministry of State Secretariat of the Republic of Indonesia, 2024). The quotation shows

the use of personal pronouns, which is worth further study, especially in relation to how the speaker refers to themselves, the government, the audience, and other parties in official political discourse. Thus, the study of deixis persona in this speech is important to understand how the choice of pronouns is used in the context of state political communication. This research not only focuses on identifying the form of deixis persona, but also examines its pragmatic and social functions in building the meaning of discourse. Therefore, President Prabowo Subianto's inaugural speech was chosen as the object of research because it used various personal pronouns and addressed the relationships among the speaker, the audience, and other parties referred to in the speech (Sulistyo & Sudaryanto, 2025). For example, it shows that the deixis persona in Jusuf Kalla's speech text is used to establish personal relationships, show respect, and clarify the identity and context of speech. In a related study, Sajida et al. (2024) examined Prabowo Subianto's speech at the moment of the presidential inauguration. They found the emergence of various types of deixis, with the dominance of the forms *us* and *me*, which function to build togetherness and solidarity.

Based on the review of these studies, three research gaps need to be addressed. First, previous studies have focused on identifying the types and frequencies of persona deixis but have not analyzed in depth the social and ideological mechanisms behind the choice of pronouns. Second, no study has specifically examined deixis persona in the Indonesian president's inauguration speech as a strategy for forming collective identity after the electoral contest. Third, an approach that integrates pragmatics and systematic critical discourse analysis in the study of the deixis persona in Indonesian political speech remains rare. The novelty of this research lies in its attempt not only to identify the forms of *me*, *us*, and *them*, but also to explain how these forms work pragmatically and ideologically in building "*us*" as a national political community after the 2024 elections. Thus, this study expands the study of deixis persona beyond merely mapping linguistic forms to the socio-political function of pronouns in state discourse (Ardini et al., 2024).

The problem formulation in this study is as follows. First, what is the form and use of deixis persona in President Prabowo Subianto's inaugural speech on October 20, 2024? Second, what is the social function of deixis persona in building collective identity in political discourse?

Theoretical Basis

Pragmatics as an Analytical Framework

Pragmatics is a branch of linguistics that examines the meaning of language based on the context in which it is used. In this framework, meaning is not understood as something completely bound to the form of language, but as the result of the interaction among speech, speakers, speech partners, communication goals, and the social situation that underlies it. Deixis is included in the study of pragmatic knowledge, which is the link between the structure of language and the context of the situation used (Mutia et al., 2022). Therefore, pragmatics is relevant to the study of political speech because speech not only conveys an informative message but also produces social, ideological, and persuasive effects. A systematic review of political discourse research over the past two decades shows that the study of political linguistics has developed strongly in the realms of pragmatism, critical discourse analysis, and rhetoric, as they can explain how language is used to direct public perception, establish the position of speakers, and negotiate socio-political relations (Khasanah et al., 2024; Salsabilla et al., 2025). Pragmatics, as the study of the context of communication, helps in understanding the meaning of language based on social situations and interactions (Utomo, 2020). Thus, pragmatics is the right starting point to read the meaning of deixis persona in the presidential inauguration speech as a linguistic act full of socio-political goals.

According to Randour et al. (2020), Political discourse should be understood as a multidimensional discursive practice, so that linguistic analysis does not stop at linguistic forms but also examines its social function and ideological context. Deixis serves as a pointer in a given context. In other words, language must have a deixis that is useful for referring to something, be it people, goods, or social circumstances that occur in society (Mubarak et al., 2024). Political discourse needs to be understood as a multidimensional discursive practice, so that linguistic analysis does not stop at linguistic forms but must also examine its social function and ideological context. Deixis serves as a pointer in a given context. In other words, language must have a deixis that is useful for referring to something, be it people, goods, or social circumstances that occur in society (Fahrurisa, N., & Utomo, 2020; Rodhiasari et al., 2024). Therefore, pragmatics in this study not only functions as a language-context theory but also as a foundation for interpreting the linguistic strategies speakers use to build a collective identity before a national audience.

Deixis of Persona in Political Discourse

One of the main concepts in pragmatics that is relevant to this research is deixis. Deixis refers to the elements of language whose meaning depends on the situation of speech, especially who speaks, to whom the speech is directed, when it is spoken, and in what context it is produced. In political discourse, language choices not only convey information but also build certain positions, relationships, and interpretations of social reality. Preconceptions and entailments, for example, can be used to convey political ideas and messages in social media dialogue (Nasrul & Alwi, 2025). Among the different types of deixis, persona deixis is a prominent element in political speech because it is directly related to the marking of participants in communication. Forms like *me*, *we*, *us*, and *them* not only serve as substitutes for the noun but also indicate the speaker's position towards the audience and other groups outside the audience. Recent studies on deixis confirm that persona deixis is contextual and plays a role in regulating interpersonal relationships, participant orientation, and the effects of social closeness in interactions (Waskito et al., 2024).

In political speech, deixis persona serves a strategic function by enabling the speaker to display authority, define group boundaries, and shape how the audience understands the political position articulated in the discourse. Utomo (2020) shows that the use of deixis persona in Indonesian political speech fosters relationships among speakers, audiences, and outsiders, as well as positions groups in the context of national politics. Studies of Abiy Ahmed's inaugural speech also show that the pronouns *I*, *we*, and *they* are used to present an image of leadership and to organize the relationships among leaders, the people, and other parties. Similar findings are reported in the study by McLean et al. (2024), which shows that identity work in political discourse is influenced by how speakers position themselves and their communities through language choices. In the Indonesian context, Sulistyono and Sudaryanto (2025) found that the deixis persona in Jusuf Kalla's speech text serves to establish a personal relationship with the listener, show respect, and clarify the identity and context of the speech. Thus, the persona deixis can be understood as a pragmatic and discursive device that functions as more than just a referent pointer.

Deixis Persona and the Construction of Collective Identity

Collective identity in political discourse is essentially constructed through the process of depicting "who we are," "who is with us," and "who is

outside of us. Therefore, the choice of pronouns in political speech has an important role in the formation of the symbolic boundaries of a group (Laila et al., 2022). When the speaker uses '*us*,' he is not just referring to the combination of the speaker and the speaking partner, but also proposing an imagined togetherness, a sense of togetherness, and a direction toward a common goal. Conversely, *our* use may mark the identity of a limited institution or group, whereas they have the potential to create an outsider category (Dewi et al., 2024; SINTA et al., 2024). Recent research has shown that personal pronouns in public discourse are closely related to the management of solidarity, closeness, and group framing. Even in the context of interpreting political speech across languages, deictic pronouns are understood as markers that encode inclusivity or exclusivity and serve as a vehicle to establish alignment between speakers and audiences (Aditia et al., 2022).

According to a preliminary study of President Prabowo Subianto's 2024 inauguration speech, the dominant form of deixis is *our* persona deixis, while *we* and *I* are used to build a sense of togetherness and solidarity between the president and the Indonesian people. These findings are important because they indicate that the inaugural speech not only articulates the government's agenda but also serves as a symbolic space for shaping national identity after political contestation. In another study (Putri et al., 2023), it was emphasized that the analysis of deixis in Prabowo's speech at the National Coordination Meeting of PAN showed that word choice and deixis can affect audience understanding and strengthen the political image of the speakers. In line with this, a study of the 2024 presidential debate also shows that persona deixis is among the most frequently used forms of deixis to strengthen argumentative positions and political communication orientations. These findings support the assumption that collective identities in political discourse are constructed through planned and functional choices of deixis.

Critical Discourse Analysis in the Reading of Social Functions

To examine the social function of deixis persona more deeply, this study draws on the perspective of critical discourse analysis. This approach views language not just as a means of communication, but also as a medium connected to power, ideology, and social practices. In critical discourse analysis, seemingly simple linguistic forms can contain strategies of representation, legitimacy, and the formation of the subject's position (NUR et al., 2024). Tinjauan mutakhir mengenai political discourse studies menegaskan

bahwa critical discourse Analysis remains one of the dominant approaches because it can show how texts reproduce power relations and social meaning. Another study also emphasized that CDA is useful for "making the invisible visible", especially when researchers want to uncover the relationship between microlanguage choices and broader social structures (Fatimah & Utomo, 2020). Therefore, the use of persona deixis in political speech can be read not only as a pragmatic phenomenon, but also as a discursive strategy that works at the ideological level.

Operationally, this study uses a critical discourse analysis model developed by Norman Fairclough (1992; 1995). The Fairclough model consists of three interrelated dimensions of analysis, namely: (1) the text dimension, which includes a linguistic analysis of word choice, sentence structure, and pronoun usage; (2) the dimension of discursive practice, which looks at how texts are produced, distributed, and consumed in specific contexts; and (3) the dimension of social practice, which connects the text with the context of ideology, power relations, and broader social structures. These three dimensions allow the analysis of persona deixis to go beyond the grammatical level, to the social and ideological functions constructed through the choice of pronouns.

In the context of the inaugural speech, this perspective is relevant because the momentum of the inauguration is a situation when a leader is asserting legitimacy, arranging relations with the people, and building a common horizon for the political future (Ayalew Nigatu, B., & Tadesse Admassu, 2023). Previous research has shown that inaugural speeches can be analyzed through CDA devices to see how leaders build social and group identities through the choice of pronouns. On the other hand, research on the representation of us and others in political discourse also shows that group differentiation is an important strategy in the production of political meaning. (Liana & Utomo, n.d.). Based on this framework, this study places deixis persona as a meeting point between pragmatic analysis and critical discourse analysis. On the one hand, forms like I, we, us, and they are analyzed as reference markers in the context of speech. On the other hand, these forms are read as discourse strategies that can build authority, create solidarity, mark group boundaries, and form an image of inclusive governance. In this way, critical discourse analysis reinforces the pragmatic reading in this study, especially in explaining how persona deixis is used to construct collective identities, produce legitimacy, and manage relationships

between in-group and out-group in President Prabowo Subianto's speech.

Research Theoretical Position

Based on the description above, the theoretical position of this study rests on the integration of three layers of analysis. First, pragmatics explains that the meaning of the deixis persona can only be understood in the context of speech. Second, the deixis theory of persona is used to identify how the forms I, we, and they function in the speaker's reference structure. Third, critical discourse analysis is used to interpret the social and ideological functions of the deixis choice in building a collective identity. This integration is important because previous research in Indonesia has thus far focused only on deixis classification. In contrast, this research goes further by treating deixis persona as a linguistic strategy that shapes solidarity, legitimacy, and group boundaries in official political discourse. Thus, the theoretical foundation of this research is not only conceptually relevant but also in accordance with the chosen research object, namely President Prabowo Subianto's inaugural speech on October 20, 2024.

RESEARCH METHODS

This study uses a descriptive, qualitative research design with a pragmatic approach, combined with a critical discourse analysis perspective. The qualitative approach was chosen because this study focuses on interpreting the meaning, function, and context of language use, rather than on numerical measurements. In qualitative research, data are understood as a symptom of meaning that needs to be interpreted in depth based on its social and communicative context (Creswell & Poth, 2018; Moleong, 2017). Thus, this approach is appropriate to examine the use of deixis persona in political discourse because linguistic elements such as I, we, us, and them not only need to be identified in their forms, but also must be understood in terms of the social functions, power relations, and identity constructs they construct. In pragmatic studies, the meaning of speech is always related to the context of language use, including the relationships among the speaker, the addressee, and the parties referred to in the speech (Levinson, 1983; Yule, 1996). Therefore, qualitative research is appropriately used to examine complex, context-specific social phenomena, including linguistic practices in political discourse. In addition, discourse analysis views text as part of social practice, so that language is not only understood as a sentence structure, but also as a means of forming meaning, ideology, and

social relations (Fairclough, 1995; Wodak & Meyer, 2016).

The object of this research is the text of President Prabowo Subianto's Speech at the Plenary Session of the People's Consultative Assembly of the Republic of Indonesia in the context of the Inauguration of the Elected President and Vice President of the Republic of Indonesia for the 2024–2029 Period. The research data are in the form of linguistic units that contain deixis persona, especially the forms I, we, us, me, if present, as well as other relevant forms of persona reference, such as them. The research data are sourced from the official speech published on the Ministry of State Secretariat of the Republic of Indonesia's website on October 20, 2024 (Ministry of State Secretariat of the Republic of Indonesia, 2024). The selection of this text was based on three considerations. First, the text is an official state document, which strengthens the source's validity. Second, the inauguration speech is a political discourse that serves legitimacy functions, represents leadership, and shapes collective identity. Third, based on the initial reading, the speech shows the emergence of diverse and context-specific deixis, making it appropriate for pragmatic and critical analysis. Because this research is a text analysis, it is not conducted in the field but in the realm of document study. The research time spans from data collection and intensive reading through classification to text analysis after the official speech document is accessed from the main source.

The data collection technique in this study uses documentation and observation methods, with recording. The documentation technique is used because the research data are sourced from written documents, specifically official speech texts. The data collection process involves browsing, downloading, and reading documents to determine them as the main sources of research data. In qualitative research, documentation is one of the data collection techniques used to obtain information from written materials, archives, or other documents relevant to the research focus (Moleong, 2017; Creswell & Poth, 2018). Furthermore, the simak method is used to analyze the language in the text, while the recording technique is used to record the linguistic units that serve as research data. In language research, the simak method and the recording technique are commonly used to obtain linguistic data by listening to language use and recording elements relevant to the research objectives (Sudaryanto, 2015; Mahsun, 2017).

In the implementation stage, the researcher first determined that President Prabowo Subianto's official speech would serve as the main document

for the research. Afterward, the researcher performed careful, repeated readings to identify all forms of persona deixis in the speech. The next stage is data logging: marking each lingual unit that contains persona deixis, then moving it into the data inventory table. In the table, each data point is recorded by data number, text citation, deixis persona form, sentence context, and the alleged initial social function. This step is carried out to ensure the analysis process runs systematically, transparently, and can be traced. In qualitative text research, repeated reading and the researcher's proximity to the primary data are important so that the interpretation of the pattern of meaning can be carried out in greater depth and with greater context (Miles et al., 2014; Creswell & Poth, 2018).

The validity of the data in this study is maintained through observational diligence, referential adequacy, and theoretical triangulation. Observation diligence is achieved by repeatedly reading the speech text so that the researcher does not make mistakes in identifying the form of persona deixis and its context of use. In qualitative research, sustained observation is needed to identify, in depth, the characteristics and elements relevant to research problems (Moleong, 2017). Referential adequacy is carried out by comparing the results of data identification with pragmatic theories, persona deixis, and relevant political discourse analysis. The theoretical triangulation is achieved by combining pragmatic perspectives and critical discourse analysis, so that the interpretation of data does not stop at the level of form but also considers its social and ideological functions. Theoretical triangulation is used to examine data from multiple conceptual frameworks, thereby strengthening the analysis and reducing dependence on a single point of view (Denzin, 1978; Lincoln & Guba, 1985).

Thus, since this study is based on a single text, the most relevant forms of triangulation are theoretical triangulation and in-depth analytical reading. A pragmatic perspective helps explain the relationship between the persona's deixis and the context of its speech. In contrast, critical discourse analysis helps read the social, ideological, and power relations that are constructed through the choice of pronouns in political speech. The fusion of these two perspectives aligns with the study of political discourse, which views language as a social practice that conveys meaning and shapes positions, identities, and social relations (Fairclough, 1995; Utomo, 2021).

Data analysis in this study was carried out in stages through data reduction, data classification, context analysis, and interpretation of social functions. These stages are used to

systematically process data from speech texts, including sorting the data, grouping the forms of persona deixis, and interpreting meaning in the context of its use. In qualitative research, data analysis is carried out through data condensation or reduction, data presentation, and repeated drawing and verification of conclusions, so that the resulting findings have a strong analytical basis (Miles et al., 2014). This is also in line with Utomo (2021), who emphasizes the importance of coding and grouping data in discourse studies so that the interpretation process can be carried out more targeted and systematically.

The first stage is data reduction, which involves selecting the parts of speech that actually contain deixis persona and are relevant to the research focus. The second stage is data classification, which is grouping data based on the type of deixis persona, for example, the first persona of the singular, the first persona of the exclusive plural, the first persona of the inclusive plural, and the third persona. The third stage is context analysis, which involves interpreting each piece of data based on who the speaker is, who is being referred to, to whom the speech is directed, and in what socio-political situations the speech is spoken. In pragmatic studies, the interpretation of speech meaning cannot be separated from context, because language meaning is always related to the speaker, the speech partner, the referent, and the speech situation (Levinson, 1983; Yule, 1996). The fourth stage is the analysis of social functions, which explains how persona deixis is used to build closeness, solidarity, legitimacy, group boundaries, or power relations. At this stage, a pragmatic approach is used to infer meaning from the speech's context. In contrast, critical discourse analysis is used to interpret the ideological and social dimensions of the language choice. Critical discourse analysis views language as a social practice that can represent ideology, power relations, and social positions in society (Fairclough, 1995; Wodak & Meyer, 2016).

The data presentation technique in this study uses an informal method: data are presented in descriptive-analytical form, supported by direct quotations from the speech text. The informal method is used because the analysis results are explained verbally rather than through formal formulas or symbols. In language research, the informal presentation method is commonly used to present analysis results in plain language, clearly explaining the relationships among data, context, and interpretation (Sudaryanto, 2015). Each data citation is explained, the form of the persona deixis is identified, and then the context of its use and its social function in building a collective identity are

explained. To make it easier to read, the analysis results can also be accompanied by a concise table listing data numbers, citations, types of deixis, and interpretations of social functions. This kind of presentation was chosen because it allows the reader to see the direct relationship between the primary data and the researcher's interpretation. Thus, this research method is designed to answer the problem formulation in a directed manner while producing a detailed, systematic, and academically accountable analysis. The following is a research flow diagram;

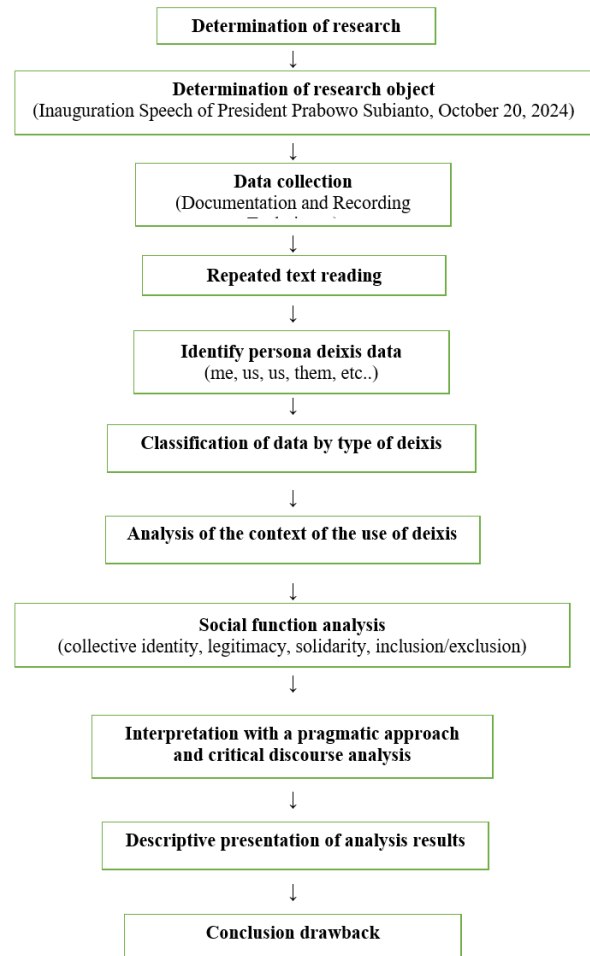


Figure 1. The flow of the implementation of deixis persona research in President Prabowo Subianto's inauguration speech

In summary, this research was carried out in the following stages: problem determination, object determination, collection of speech documents, identification of deixis and persona data, data classification, context analysis, analysis of social functions, data presentation, and conclusion. The flow is designed so that the research runs systematically and the analysis results remain tied to the primary data determined.

RESULTS AND DISCUSSION

Overview of Deixis Personas in Speech

Based on an analysis of the official text of President Prabowo Subianto's Speech at the Plenary Session of the People's Consultative Assembly of the Republic of Indonesia in the context of the Inauguration of the President and Vice President of the Republic of Indonesia for the 2024–2029 Period, it was found that persona deixis is a prominent and strategic linguistic element in the overall speech structure (Ministry of State Secretariat of the Republic of Indonesia, 2024). The dominant forms of deixis of the persona include *me*, *us*, and *them*. In general, the use of these forms is not random but rather follows the rhetorical and ideological needs of the inaugural speech as official political discourse. Thus, the results of this study expand on previous readings, moving from the description of linguistic forms to the social and ideological functions of deixis persona in political discourse.

Table 1. Deixis Forms of Persona and Its General Functions in Speech

Deixis Form	Examples of Usage Contexts	Pragmatic Function	Social Function
Saya (I)	"saya Prabowo Subianto..." "I am Prabowo Subianto."	Personalize the identity of the speaker	Assert personal authority, responsibility, and legitimacy.
Kami (we)	"kami akan menjalankan kepemimpinan..." "We will run the leadership..."	Mark's exclusive plural persona	Representing institutions or governments, building collective legitimacy.
Kita (our)	"Kita paham", "kita memiliki", "Kemerdekaan kita". "We understand", "we have, "our independence".	Mark inclusive plural persona	Building solidarity, unity, and national identity.
Mereka (they)	"mereka-mereka yang tidak memilih kami" "Those who do not choose us"	Tagging parties outside the main group of speakers	Indicate group boundaries and reconciliation strategies.

The table shows that each form of deixis in speech has a different function, but they are mutually supportive in shaping the overall political meaning. In other words, the variation of pronouns in this speech forms a multi-level architecture of social relations: from leaders as individuals and leaders as institutions, to nations as communities, to outsiders who remain included in the scope of

the state. This emphasizes that the analysis of deixis persona in this study must be read as an analysis of the social function of language, not just a classification of forms.

The architecture of social relations needs to be placed in the context of the political transition after the 2024 Presidential Election. In his inaugural speech, Prabowo Subianto no longer spoke as a candidate representing a particular group of voters, but as a president required to shift electoral legitimacy to national legitimacy. Therefore, the shift in the use of the forms *I*, *we*, and *we* is not just a grammatical variation but a discursive process that changes the speaker's position from an individual who wins the election to a representative of the government and, finally, to part of the Indonesian nation. From a Critical Discourse Analysis perspective, the shift shows how language is used to naturalize political authority and build public acceptance of new leadership.

At the beginning of the speech, the speaker uses *the form me* and *us* to affirm his personal and institutional position as president-elect. My use of form is seen in the following quote.

"Saya Prabowo Subianto..."

"I'm Prabowo Subianto..."

(Ministry of State Secretariat of the Republic of Indonesia, 2024)

The quote shows that *the shape I* is used to mark the speaker as the main subject who takes the oath of office. In the context of the inaugural speech, *my* form not only serves as a single first-person designator but also underscores the speaker's personal responsibility as the country's leader. In the next section, our form is used more intensively to build national closeness and imagination. Meanwhile, *their* form emerged as a marker of groups with different political positions, yet remained embraced within a broader national framework. This pattern shows that the deixis persona in speech not only functions as a reference but also serves a social role in building relationships among leaders, governments, people, and groups outside the political support base.

This is evident in the text of official speeches, especially in the use of their form in the following quotation.

"termasuk mereka-mereka yang tidak memilih kami"

"including those who did not choose us."

(Ministry of State Secretariat of the Republic of Indonesia, 2024).

The quote shows that their form not only designates politically distinct groups but also serves as a symbolic boundary between the winning group and the group that does not provide electoral support. The mention of "those who did not vote for us" still reflects political divisions between supporters and non-supporters. However, the limit was later softened through a commitment to embrace all people. From the perspective of Critical Discourse Analysis, this strategy shows that reconciliation does not occur on a completely equal footing. The group that does not elect a permanent speaker is defined from the position of the group that wins power. Thus, inclusivity in the speech is not just a form of acceptance but also a way for the new government to establish itself as the center with the authority to reintegrate other groups into the national identity.

These findings also show that inaugural speeches as a political genre have a distinctive linguistic structure. In this speech, the pronoun *persona* not only serves a syntactic function but also serves as a tool for managing the speaker's shift from the individual to the institution and then to the national community. When the speaker took the oath of office in my name, Prabowo Subianto, the focus was on personal authority and constitutional legitimacy. However, as the speech shifted to the government's responsibility, our form began to dominate as a representation of the collective leadership of the president and vice president, and, by extension, of the government more broadly. After that, our form invites the audience into the broader space of national identity.

Pola perpindahan tersebut menunjukkan adanya desain linguistik yang bertahap. Otoritas dibangun terlebih dahulu melalui bentuk *saya*, kemudian dilembagakan melalui bentuk *kami*, dan akhirnya diperluas menjadi kebersamaan nasional melalui bentuk *kita*. Dengan cara ini, pidato pelantikan tidak hanya menyampaikan pesan politik, tetapi juga membangun posisi penutur sebagai pemimpin yang sah, bagian dari pemerintahan, sekaligus bagian dari komunitas nasional. Kajian deixis sebelumnya juga menunjukkan bahwa pidato politik cenderung memanfaatkan pronomina orang pertama untuk membangun kedekatan, memperkuat legitimasi, dan mengarahkan audiens pada perspektif yang dikehendaki penutur (Putri et al., 2023; Widuro et al., 2024). Temuan ini juga dapat dikaitkan dengan penelitian Mutia et al. (2022) yang menunjukkan bahwa pilihan bentuk tuturan dalam interaksi

sosial memiliki fungsi pragmatis dalam membangun pesan sosial dan relasi antarpeserta tutur.

More specifically, the dominance of our form in this speech cannot be separated from the context of the presidential inauguration that follows the electoral contest. In this context, the inaugural speech not only conveys the government's agenda but also helps ease the remnants of political polarization by reshaping the horizon of national togetherness. Previous research on the same speech shows that one of the dominant types of deixis is the deixis of our *persona*, which is used with the form *I* to build a sense of togetherness and solidarity between the president and the Indonesian people (Sajida et al., 2024). However, the study still presents its findings at the level of identifying types of deixis in general. In this study, the same findings are further read as indicating that the dominance of our form is not just a linguistic feature but a discursive strategy to reconstruct the "nation" as a collective subject after the election.

However, the construction of the "nation" through our form cannot be viewed as completely neutral. Our use assumes that the speaker and the rest of the people have the same views, interests, and responsibilities. In fact, post-election society still comprises groups with diverse socio-political interests, experiences, and positions. Therefore, our form can serve a dual purpose: to build national solidarity while disguising existing differences and conflicts of interest. This is where the ideological work of deixis *persona* is evident, namely when the leadership's interests or agenda are presented as the common interests of the entire nation.

The Use of Deixis First Persona: *me*, *us*, and *us*

The study's first findings suggest that first-person deixis dominates the entire speech, especially in the forms *me*, *us*, and *we*. This dominance is important because the inaugural speech is an arena where the speaker must present themselves as a leader while building a relationship with the audience. My use of speech tends to appear in sections related to the oath of office, beliefs, moral appeals, and personal commitments. To clarify the classification of findings in the first-person deixis, the analyzed data can be summarized in Table 2 below.

Table 2. Classification of Deixis Persona Data in Speech

No.	Short Quotes	Deixis Form	Types of Deixis Personae	Context of Use	Early Social Function
1.	"saya Prabowo Subianto..." "I am Prabowo Subianto..."	Saya (I)	Single first persona	Oath or promise of office	Affirming personal identity and responsibility
2.	"saya selalu mengajak saudara-saudaraku..." "I always invite my brothers and sisters..."	Saya (I)	Single first persona	A moral invitation to the nation	Build personal closeness with the audience.
3.	"Sumpah tersebut akan kami jalankan..." "We will carry out the oath..."	Kami (we)	Exclusive plural first person	Commitment to the implementation of the mandate of the position	Displays institutional legitimacy.
4.	"Kami akan menjalankan kepemimpinan..." "We will run the leadership..."	Kami (we)	Exclusive plural first person	Statement of government direction	Representing the president and the government.
5.	"kita paham..." "We understand..."	Kita (our)	Inclusive plural first person	Affirmation of shared knowledge	Building cognitive solidarity.
6.	"Kita memiliki..." "We have..."	Kita (our)	Inclusive plural first person	Affirmation of the nation's resources	Build a sense of collective belonging.
7.	"kemerdekaan kita..." "Our Freedom..."	Kita (our)	Inclusive plural first person	National historical narrative	Forming a common national identity.
8.	"Kita harus paham dan ingat selalu..." "We must understand and remember always..."	Kita (our)	Inclusive plural first person	An invitation to national reflection	Build collective moral obligation.
9.	"mereka-mereka yang tidak memilih kami" "Those who do not choose us"	mereka / kami (they/we)	Third person + exclusive plural first persona	Recognition of differences in political choices	Mark group boundaries and reconciliation.

Based on Table 2, it appears that the first form of deixis is more dominant than the other forms. This dominance shows that the inaugural speech is very much based on the management of the speaker's position, both as an individual, an institution, and part of the national collectivity. Meanwhile, third-person deixis complements the relationship structure by marking parties outside the main group of speakers.

This can be seen in the expressions "I am Prabowo Subianto" and "I always invite my brothers and sisters of my countrymen and

countrymen" in the official speech at the presidential inauguration (Ministry of State Secretariat of the Republic of Indonesia, 2024). My form presents the speaker as a responsible subject, not merely as a symbolic figure of the state. Pragmatically, this form affirms who is the source of speech, who is the bearer of promises, and who is the owner of moral authority in speech. Socially, my form builds an image of leadership that is present, direct, and responsible. However, from the perspective of Critical Discourse Analysis, my use also shows the process of personalizing power.

Promises, moral commitments, and leadership directions are directly attached to the president's figure. This strategy can reinforce the impression of personal accountability while centralizing legitimacy in the individual leader. Thus, my form not only displays responsibility but also establishes the president as the center of moral and political authority in speech (Melani & Utomo, 2022).

In contrast to *me*, *our* form in this speech is more commonly used when the speaker speaks on behalf of institutionalized leadership. This can be seen in the sentences "We will carry out the oath" and "We will carry out the leadership of the government of the Republic of Indonesia" (Ministry of State Secretariat of the Republic of Indonesia, 2024). Our use shifts the reference point from the individual to shared leadership. Pragmatically, we are in the first-person plural exclusive, a form of reference that refers to the speaker as a certain party but does not directly include the audience. In the context of this speech, we can be read as a representation of Prabowo Subianto alongside Gibran Rakabuming Raka, and, more broadly, as a representation of the new government that will carry out the mandate of the state. The social function of this form is to build institutional legitimacy, as the speaker no longer speaks as an individual but as a government official. This aligns with the view that pronouns in political discourse can shape the speaker's position, assert authority, and represent a collective identity (Zupnik, 1994; Proctor et al., 2011). At this point, we aim to strengthen the government's authority without constantly highlighting the speaker's individual personality.

On the other hand, the exclusive nature of our form creates a boundary between the ruling party and the ruled party. Audiences are not directly included in our referrals, so the government is portrayed as an actor with the authority to determine and execute policy direction. From the perspective of Critical Discourse Analysis, the use establishes an unequal relationship between the government and the people. The government is represented as a whole, legitimate, and capable group of people, while the people are more placed as the parties who receive the results of government actions. In addition, our form can simplify the diversity of interests and internal differences within government by presenting it as a single, cohesive political actor.

Meanwhile, the most ideologically dominant form is *us*. In the text of speeches, we appear repeatedly in statements such as "we understand", "we have", "our independence", and "we must understand and remember always" (Ministry of State Secretariat of the Republic of

Indonesia, 2024). The repetition of this form cannot be read simply as a rhetorical habit, but as a strategy to expand the scope of the subject of speech. Through *us*, the speaker inserts himself into the national community with the audience, making the boundary between the leader and the people more flexible. From a pragmatic perspective, we are the first inclusive plural persona deixis, presupposing togetherness between the speaker and the listener. However, in political discourse, this form has a social and ideological burden because it is used to build a sense of common sense, common purpose, and collective-based legitimacy. Studies of Prabowo's political speeches and the 2024 presidential debate also show that deixis persona can function to strengthen arguments, build closeness, and establish connections with audiences (Naimah et al., 2024). In this inaugural speech, we work further to foster communicative closeness and to form the nation as a common subject that shares a history, challenges, resources, and ideals.

Nonetheless, the inclusive nature of our form needs to be read critically. When the speaker uses statements such as "we must understand" or "we must remember", the speaker not only builds togetherness but also determines what knowledge, memory, and obligations are considered accepted together. The speaker presents himself as the party with the authority to formulate the nation's experience and collective interests. In addition, our use can shift some of the responsibility from the government to the community as a whole. State problems related to the government's institutional responsibility can be reframed as problems that must be borne and solved together. Therefore, our form works as a tool of solidarity as well as a means of forming political consensus.

If read gradually, my arrangement → *us* → *we* not only shows the expansion of the subject, but also forms a chain of political legitimacy. My form builds legitimacy through personal figures and responsibility; our form institutionalizes that legitimacy into government, while our form expands it into collective acceptance. With this pattern, the authority originally held by individuals and institutions is constructed as part of the nation's will and common interests. From the perspective of Critical Discourse Analysis, this process shows how pronoun choices help transform electoral victories into broader social legitimacy. The pronoun persona thus not only represents identity but also serves as a linguistic mechanism for obtaining approval, building consensus, and naturalizing the new government's position (Randour et al., 2020).

Third Persona Deixis and Group Boundary Marking

In addition to first-person deixis, the study also found third-person deixis, especially its form, which plays an important role in marking group boundaries. In President Prabowo Subianto's official inauguration speech, the group boundaries are evident in the statement "including those who did not vote for us" (Ministry of State Secretariat of the Republic of Indonesia, 2024). Linguistically, their form refers to parties who are outside the core group of speakers. However, in the context of the inaugural speech, this form is not used to create a violent, antagonistic distance, but rather to acknowledge the existence of different political groups. This is important because the inaugural speech follows a general election that inherently results in a split in political support. By referring to "those who did not vote for us", the speaker acknowledged the differences in political choices, but at the same time placed the group within the scope of the government's responsibility. Pragmatically, their shape works as a marker of limited exclusion; Socially, this form actually functions as an instrument of reconciliation. These findings align with the view that deixis persona in political discourse not only serves as a reference but also builds social relations among the speaker, the audience, and other parties referred to in the speech (Ni'am & Utomo, 2020).

These findings suggest that exclusion in political speech is not always realized through rejection or open attacks. Exclusion can be subtly present through labeling groups outside the speaker group. In the statement, non-supporter groups are still identified by their relationship with the speaker, i.e., as parties that "did not vote for us". Their identities are not displayed independently; they are determined by their political position towards the winning group. Although the Indonesian people then embraced it, the inclusion process occurred within the framework set by the speakers. This shows that the language of reconciliation still contains power relations, because the ruling party has the symbolic authority to determine group boundaries and when these boundaries can be abolished.

When compared with deixis research on other speeches, these findings expand the analysis from the level of reference to that of socio-political function. Some previous studies have more closely mapped the form of third-person deixis as a linguistic category. However, in this study, their shape was read as an indicator of how leaders build boundaries between the in-group and the out-group more subtly. Nursita et al. (2022) show that deixis persona can be used to clarify the positions

of the parties involved in the discourse, including how the speaker distinguishes himself, his group, and the other parties being discussed. From the perspective of critical discourse, the formation of our group or ours is almost always related to the presence of their side, since the collective identity is formed through the process of differentiation. However, the peculiarity of these speeches lies in the fact that they are not confronted confrontationally, but rather integrated into the ethics of government that puts all citizens first. Thus, the third-person deixis in this speech serves as a boundary marker that at the same time opens up space for boundary removal. This shows that political speech works not only through the logic of opposition but also through that of reunification.

The Social Function of Deixis Persona in Building a Collective Identity

The second objective of this study is to uncover the social function of deixis persona in the construction of collective identity. Based on the analysis, there are four main social functions: building leadership legitimacy, building national solidarity, arranging in-group and out-group relations, and forming an inclusive government image. To clarify the relationships among the forms of deixis, pragmatic function, social function, and discourse effects, the findings are mapped in Table 3.

Table 3. Mapping Social Functions of Personal Deixis

Deixis form	Pragmatic Function	Social Function	Discourse Effect
Saya (I)	Mark the speaker as the source of the speech	Assert personal authority and direct responsibility	Building an image of a leader who is present and responsible
Kami (we)	Tag a speaker with a specific party, excluding the audience	Display institutional legitimacy and government representation	Strengthen the image of a legitimate and workable government
Kita (our)	Tag speakers and audiences in a single reference scope	Building solidarity, unity, and national collective identity	Presenting the imagination of the nation's togetherness
Mereka (they)	Tag parties outside the speaker group	Indicates political or social boundaries	Acknowledging differences while opening up space for reconciliation
kami + mereka	Confronting two	Organize in-group and	Transforming political

(we+they)	different reference positions	out-group relationships	opposition into an inclusive ethic of governance
saya + kita (I + we)	Connecting personal authority with collective interests	Bridging individual leadership and national solidarity	Strengthening public acceptance of speech

Table 3 shows that deixis in speech does not operate in isolation but is interrelated in forming a complete structure of meaning. My form affirms personal authority; we strengthen institutional positions; we broaden collective horizons, while they mark parties outside the main group. The combination of the four results in a persuasive, conciliatory, and integrative discourse, while at the same time, it contains a process of ideological legitimation. These forms regulate who has the authority to speak, who represents the government, who is incorporated into the national identity, and who is first placed outside the group as a party. Thus, deixis persona becomes part of the discursive mechanism that shapes and maintains power relations among leaders, governments, and the people.

The first function appears in the use of the form I and we in the context of oaths, constitutional mandates, and governmental responsibilities. My form gives personal weight to political promises, while we give institutional weight to those commitments. The combination of the two builds a dual legitimacy, namely personal and institutional. In the inauguration discourse, this kind of legitimacy is important because the speaker asserts that the power he holds derives from the constitutional process and will be exercised through a legitimate government. In political discourse, the choice of pronouns can be used to display the speaker's position, strengthen authority, and establish a certain relationship with the audience (Zupnik, 1994; Randour et al., 2020).

The second function, to build national solidarity, is most clearly seen in the repeated use of our forms. In this speech, we are not only referring to the formal combination of the president and the people, but also to building a national narrative rooted in history, sacrifice, and a shared future. This can be seen in the sentences "our independence is not a gift" and "we must always understand and remember" in the official speech at the presidential inauguration (Ministry of State Secretariat of the Republic of Indonesia, 2024). These sentences place the Indonesian nation as a collective subject that shares historical memory and moral responsibility. Here, we become a tool for building a sense of togetherness and

shared ownership of the country. At the same time, *our* form gives the impression that all citizens have a uniform understanding and set of interests. Differences in social class, political preferences, access to power, and the interests of certain groups are not included in the scope of the reference. Therefore, the collective identity we build is selective: it highlights similarities within the nation but can obscure inequality and differences in socio-political positions. This finding aligns with Musthofa and Utomo (2021), who show that deixis persona in discourse can function to build social relationships between the speaker and the addressee. In addition, research on the same speech shows that the use of the forms me and I helps build a sense of togetherness and solidarity between the president and the Indonesian people (Sajida et al., 2024). However, in this study, the function of solidarity is read more deeply as a form of construction of national collective identity after political contestation.

The third function is to organize in-group and out-group relationships. As discussed earlier, our shapes and they play an important role in this function. Our form refers to the new government as a group of political actors who hold the mandate, while they designate citizens who are politically outside the speaker's support base. However, this speech did not vigorously defend the opposition. Instead, the opposition was immediately softened by the government's commitment to prioritize the interests of all Indonesian people, including those who did not vote for the speakers in the presidential election (Ministry of State Secretariat of the Republic of Indonesia, 2024). Thus, group boundaries remain recognized as a political fact, but the social function of speech is to transform those boundaries into part of a more inclusive national narrative. This finding aligns with Khasanah et al. (2024), who found that political language can be used to organize relationships among groups of speakers, audiences, and other parties in discourse. In other words, the construction of collective identity in political discourse is not always born from the elimination of differences. However, it is often built through the recognition of differences that are then reintegrated.

The fourth function is the formation of an inclusive government image. Rhetorically, this speech attempts to present a new government as one for all citizens, not just its constituents. The use of our form juxtaposed with phrases about the interests of all Indonesian people, followed by recognition of those who do not choose speakers, forms an image of inclusive leadership (Ministry of State Secretariat of the Republic of Indonesia,

2024). This inclusivity is then expanded through the repetition of our form, which encapsulates the entire nation within a single scope of meaning. In the context of political communication, this strategy is important for building wider public acceptance in the early days of governance. Putri et al. (2023) show that the use of deixis in political speech can affect the audience's understanding and interpretation of the message conveyed. In this speech, the influence is evident in how pronouns shift the audience's perception from "supporters versus non-supporters" to "all Indonesian people". The rearrangement is a form of linguistic ideological work because the previously fragmented political identity is reconstructed into a single national identity. The image of inclusive government thus becomes not only the result of positive communication, but also a source of legitimacy. The more the government succeeds in presenting itself as a representative of all the people, the stronger its moral and political claim to act in the name of the national interest.

Relevance of Findings to Previous Research

The results of this study show both continuity and development with previous research. This continuity can be seen in the finding that the deixis of our persona, especially our form, is a dominant element in Prabowo Subianto's political speech. These findings support the research of Jupriaman et al. (2025), which shows that deixis personae such as 'us' and 'I' were used in President Prabowo Subianto's inauguration speech to build a sense of togetherness and solidarity between the president and the Indonesian people. This research also aligns with Widuro et al. (2024), who show that persona deixis in the 2024 presidential debate is a linguistic strategy often used to strengthen arguments and build connections with the audience. These similarities show that in contemporary Indonesian political communication, deixis persona has an important role as an instrument for managing the relationship between speakers and the public.

However, this study expands on previous studies by showing that persona deixis not only shapes political closeness or image, but also performs an ideological function. The move from me to us and then to us is a discursive mechanism that connects personal authority, institutional legitimacy, and collective approval. Meanwhile, their use suggests that collective identity is built through differentiation between one's own group and others. The contribution of this research lies in explaining that the construction of national identity in the inauguration speech does not occur naturally but is generated through language choices that

organize the positions of leaders, governments, people, and non-supporting groups within certain power relations.

This research also intersects with a critical discourse analysis of the presidential inaugural speech, which views it not only as a means of delivering programs but also as a space for the formation of ideological positions and leadership legitimacy. Purwaningrum and Harmoko (2025) show that Prabowo Subianto's speech embodies an authoritative reformist ideology, grounded in the discourse on eradicating corruption, food self-sufficiency, polite democracy, order, moral authority, and national sovereignty. This study's results strengthen these findings, as ideology in speech is not only present through large themes but also operates at the micro level through the choice of personal pronouns. Therefore, deixis persona can be understood as a small linguistic element that contains a large ideological work in political speech. This reinforces the argument that pragmatic analysis and critical discourse analysis should not be separated in the study of political speech, because they are complementary: pragmatics help to read the relationship between language forms and the context of speech, while critical discourse analysis helps explain the social, ideological, and power relations that are built through speech. Visually, the construction of collective identity through deixis persona in this speech can be depicted in Figure 2 below.

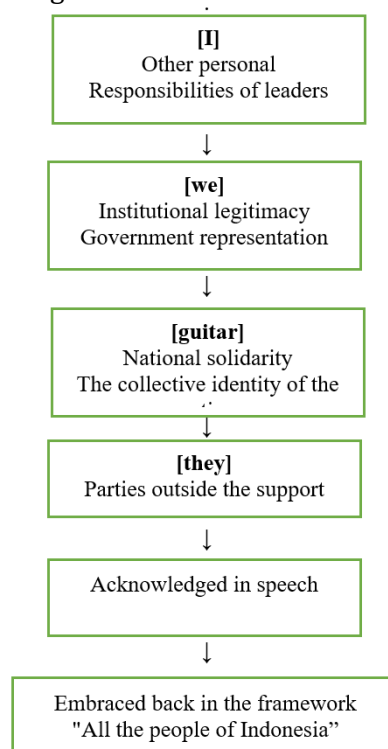


Figure 2. Collective Identity Construction Scheme through Persona Deixis

Critically, the findings of this study suggest that inclusivity in political speech has two sides. On the one hand, our use and recognition of them can ease polarization and build post-election solidarity. On the other hand, this strategy can naturalize the claim that the government's agenda is the nation's agenda. Therefore, deixis persona cannot be understood solely as a tool for building togetherness, but also as an instrument for forming consensus, expanding the legitimacy of power, and shaping the public's understanding of the relationship between the government and the people. This reading strengthens the research's contribution by linking pragmatic analysis at the micro level with issues of ideology, identity, and power relations at the socio-political level.

Implications of the Findings

The theoretical implications of this study are to reinforce the view that the deixis persona in political speech needs to be read contextually, functionally, and ideologically. More specifically, this research provides three theoretical contributions. First, this study expands the pragmatic framework of persona deixis from the level of referent identification to the analysis of strategies for the formation of collective identity in state discourse. Second, this study shows that pragmatic integration and critical discourse analysis (AWK) yield a more comprehensive reading of the ideological function of pronouns than a single approach. Third, by focusing on the post-election inauguration speech, this study fills a gap in the study of deixis persona in the context of the transition of power, which has not been widely studied in Indonesian political linguistics. Thus, deixis persona is not enough to be understood as a purely grammatical category, but rather as part of a discourse strategy that helps build the speaker's position, social relations, solidarity, and group boundaries in political communication.

The practical implication of this research is that readers, students, and the general public need to read political speeches more critically. It is not enough for the audience to understand the explicit content of the speech; they must also pay attention to how pronouns are used to foster a sense of community, assert legitimacy, and manage socio-political boundaries. In the context of Indonesian language education, the results of this research are also relevant as teaching materials to develop critical literacy of political language. This aligns with Widuro et al. (2024), who show that studying deixis in political discourse can help readers understand the relationship between language choice, speech context, and the communicative purpose of speakers.

Overall, the results of this study confirm that President Prabowo Subianto's inauguration speech is not only a ceremonial text, but a political discourse that builds the nation's collective identity through the choice of deixis persona. Through the form of *me*, the speaker displays personal responsibility; through *us*, the speaker displays institutional legitimacy; through *us*, the speaker builds national solidarity; and through *them*, the speaker acknowledges differences while opening up spaces for inclusion. This construction shows that political language works in layers, from linguistic forms and social relations to national ideology. Thus, deixis persona has proven to be an important linguistic strategy in shaping perceptions, solidarity, and power relations in Indonesian political discourse.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the research results, it can be concluded that the use of deixis persona in President Prabowo Subianto's Inauguration Speech on October 20, 2024, serves a strategic function in building a collective identity in Indonesian political discourse. The dominant forms of deixis of the persona include *me*, *us*, and *them*. The four forms are used in different social contexts and functions. *My* form serves to affirm the speaker's personal authority, commitment, and responsibility. *Our* form represents the institutional legitimacy of government. *Our* form is to build solidarity, togetherness, and collective imagination as a nation. Meanwhile, *their* form marks them as parties outside the main group of speakers, yet they are still embraced within an inclusive national framework.

Thus, the deixis persona in the speech not only serves as a reference to participants in speech, but also as a linguistic strategy to establish legitimacy, organize in-group and out-group relations, and construct the collective identity of the nation. The novelty of this research lies in its ability to show a pattern of gradual expansion of the subject (*I* → *we* → *us*) as a discursive mechanism for the formation of national identity after electoral contestation—a dimension that has not been analyzed in previous studies on deixis persona in Indonesian political discourse. These findings open the way for similar studies in other state discourses, both on a national scale and comparatively across cultures.

Suggestions

Based on these conclusions, this study suggests that readers, academics, students, and political communication practitioners pay more

attention to the use of persona deixis in political speech. This is important because the choice of pronouns is not only a linguistic matter but can also shape social meaning, public perception, leadership legitimacy, and the construction of collective identity.

Theoretically, this research can be a foothold for the development of political pragmatic studies, especially those that relate deixis persona to collective identity, legitimacy, solidarity, and power relations in the context of the Indonesian language. For future research, the object of study can be expanded to include other political speeches, political debates, electoral campaigns, and political digital discourse. Further research can also use a comparative approach to obtain a broader picture of the pattern of use of persona deixis in contemporary Indonesian political communication.

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