

This background is fundamental to the interpretation of Ahok's speech regarding religious blasphemy though in a matter of seconds. Therefore, the momentum was used by Buni Yani to upload a video that will be phenomenal at that time on October 6, 2016 titled "blasphemy against religion?" by cutting off one of the words used by Ahok, that is "use". Buni Yani action was the embryo of a case of blasphemy by Ahok that is supported by the Islamic Defenders Front (FPI) and Majelis Ulama Indonesia (MUI) South Sumatra. Furthermore, it is supported by several organizations that reported Ahok's actions.

The polemic and discourse that occurred in the video was first coming from a video uploaded by Buni Yani with editing as much as 7 times (editing), thus it causes different discourses and interpretations. The atmosphere became increasingly murky that led Ahok into the big problem through a report from Republika at 14.17 WIB entitled "Called Residents were Lyed by Al-Qur'an, Tomorrow Ahok will be dealing with police", thus adding a series of reports of blasphemy him as many as 5 reports on Ahok's case complaints on October 7, 2016 (www.detikmetro.com). Based on the incident, Ahok apologized to the Muslims regarding his remarks regarding surah Al-Maidah verse 51 on October 10, 2016.

That chronology was an embryo that would flourish so as to encourage all elements of society demand a legal accountability of Ahok's speech. However, the demands of the community is allegedly a political arena because it is supported by some people who tend to touch, even in direct contact, with politics, such as Rizieq Shihab, Fahri Hamzah and Fadli Zon. Furthermore, this event

Further, fifth, the word “*membongki*” (to lie) in this matter can be interpreted as denying what has become the deepest heart desire. In other words ‘to lie’ means an attempt to say something or to behave to someone who is inconsistent with reality. Sixth, the word “*menceritakan*” (to tell) means to say something to others about what happened. Seventh, the word “*membenci*” (to hate) has a synonym of dislike. But, in this case is not like totally towards others, both in terms of behavior and speech.

Based on several meanings of these key words, then at least give an idea of its use in Ahok’s speech, so that it can be concluded the contents and purposes of his speech. Overall, the choice of those words are very closely relate to the environment in which the speech was done and also the general public who could understand it well. That is, the choice of words and meanings is very simple and easy to understand so as not to cause multi interpretation among people of the Seribu island, even for the listener generally.

In addition, active verb changes as had already mentioned, were used in his speech through significant changes in accordance with its function and usage. The change that still includes in the verb is the active word “*membongki*” (to deceive/ to lie) into a passive word “*dibongki*” (be deceived/ be lied). This means that perpetrator of lying is not known certainly. In same opinion with this explanation is contained in the word “*dibodohin*” (be fooled), but not yet known for certain perpetrators or people who fool. The existence of subject or perpetrator of this which will lead to interpretation, of course, by looking at the whole sentences that will be discussed in the discussion later.

As for the form of vocabulary that becomes the focus of research is non verbal. But, some of its words are a change from the previously mentioned verbs and partly pure non verbal. Some of the words in question are '*elections, stories, rights, conscience and feelings*'. Therefore, those words can be explained as follows:

First, the word *election* that shows the meaning of a process, a way, or a deed as a form of doing something in accordance with the will/desire. While the second, the word *story*, in this case is the result of a person's sensing so as to reach the stage of conclusion which is then notified to others in order to achieve the purpose of delivering the experience. This story can also be interpreted as a speech describing chronologically an event.

Third, the word *rights*. This word is defined as the authority or power that is in a person to do or not do something. Therefore, rights are very different from obligations, because rights are not in the form of necessity to do or leave something, while obligation is a form of inevitability. Fourth, *conscience* that has meaning the deepest feeling of heart. The meaning of the word conscience in the Ahok's video is the absence of elements that influence people to do something (fair and neutral according to his heart). The last, fifth, is the word *feeling*, is a result that is achieved by a person to consider and feel something through the five senses, or in the form of a result of one's inner experience in facing something.

Some nonverbal words in Ahok's video provide a separate value that can be constructed each other to form a whole new meaning. The meaning process of

because I will work until 2017). This sentence gave motivation to the listeners, especially for those who presented at that time to be used to carrying out what he had done without being affected by the election of the head of region that would be implemented. This means that the optimism that is given by Ahok had no relationship at all with the political settlement that would occur, even his speech provided assurance and certainty to the local community that what was happening in the form of fish cultivation continued as it should be because the program was an auto pilot-based program that did not rely on a governor only, namely Ahok only. Furthermore, in the speech, Ahok seemed to say that what we (local government) did, had to be distinguished by the political problems that would occur. It also educated the public to mature in addressing the problems that existed in the environment of the community economy and problems that will come in the form of politics in Jakarta in general.

Besides that, the phrase in Ahok's speech reinforced to the individuals who attended at that time to look ahead and continue to run the program that was implemented in accordance with their beliefs, of course, based on monitoring and direction from the government on the program of cultivation. While the election-related inclusion is more asserted to the public that it is a common fact that happens, if the head of the region changes, then the change also set policies and support programs later. Therefore, the future vision was shown by Ahok to the public was more likely to maturity and strengthening the character of individuals who attended in dealing with the normal event, but did not rule out it could be broken with Ahok's program that could be run by

the next sentence that shows the element of deliberate insulting Al-Maidah verse 51 that is mentioned earlier. In this case causes great polemic for Muslims. It is just that many people who do not realize that the meaning of words "*dibodohin*" (be fooled) or in the same word meaning, use passive voice, in fact must be studied in depth of the perpetrator or who fool people. The word is actually more likely to actors in real terms, who interpret the contents of the verse, both textually and contextually. That is, the escalation of opinion and justification toward opinion become a fundamental thing that can form agreement of opinion which according to the majority is true, although not necessarily according to the study of interpretation of the verse in depth is true. The construction of opinion led to the public declaring that who fool is the Qur'an, so that Ahok's statement that declared "be fooled" is an insult to the Qur'an. This kind of meaning is grammatically a meaningful interpretation of a few sentences and words without seeing the whole sentence construction from beginning to the end, as well as the atmosphere of listener at that time and description of Indonesian political reality, especially in the capital of Indonesia, Jakarta.

Therefore, the statement of "be fooled" meaning is refuted by the next sentence "ini kan panggilan pribadi" (this is a personal calling), indicates that the attempt to express the meaning of perpetrator who fooled actually was returned to each individual, not textually the Qur'an and its translation. The denial of textual of the Qur'an is as if by Ahok intended to give the opportunity to think to the people carefully and consider everything from the results of his

experience in the world of politics related to the use of religion as a tool and ladder to reach the political objectives for certain circles.

At the beginning of the 24th minute Ahok provided accurate information on the timing of the regional head election. That was, Ahok pointed out that if disconnected in the sentence that shows the information, then the program that settled by Ahok could stop spontaneously. But, the opposite was to encourage and ensure to the participants at that time that the program being implemented would continue even though the elected governor on february election was not Ahok. This was reinforced by the administrative reality of taking up his post which would end on October 2017.

The relationship between a sentence with another sentence based on the text structure provides the main basis of the actual event in Ahok's speech. Explanations related to the election of regional heads (governor) are expressed before the existence of a statement that is considered by society to defame the Qur'an. This further explicitly serves to provide motivation and spirit and educate the community and show that the set program can be run by any government.

As for the cohesion in the sentence is represented by the use of his statement to dismiss the public mindstream in general "*gak usah khawatir*" (do not worry) and then affirmed with the statement "*saya cerita ini supaya Bapak Ibu semangat*" (I tell this in order to ladies and gentlemen are spirit). The sequence of sentence is clearly an inseparable unity in order to understand its full meaning.

Furthermore, based on the analysis of cohesion and text structure, the findings in the text of Ahok's speech can be seen through the division of cohesion in discourse into lexical and grammatical (Halliday and Hasan, 2010: 10). Both of it can be expressed as cohesive if they can be interpreted through the relationships of the elements which are contained in the text (Sanna and Tanskanen, 2006: 16). Thus, the cohesion is generally a semantic relation to the text and not necessarily in the form of formal features of a text, but cohesion shows the description that is poured out and perceived by the reader and the listener to the connection of a text (Fischer and Starcke, 2010: 146).

Grammatical cohesion is a semantic relationship between elements that have been marked by the tools that are used and related to grammar. While lexical cohesion tends to be defined by the semantic relationship between discourse-forming elements by using lexical elements or used words in the text. Therefore, the findings of data through text analysis in the speech is inseparable from two kinds of cohesion which is automatically supported by the text structure to know the relationship and meaning of the text.

In Ahok's speech can be analyzed by text in the cohesion of grammatical discourse which is divided into references, substitutions, ellipsis and conjunctions. First, grammatical cohesion in the form of a reference, namely oral or written discourse that includes on various elements such as perpetrators, complementary of deeds, implemented thing and places of activity or activity that's carried out. As for some sentences that indicate the reference cohesion is mainly seen from his words that repeated the word "ladies and gentlemen" in

Third, ellipsis cohesion, is a process of eliminating a word or unit of language that is possible to reappear in an understanding. In other words, the disappearance can certainly be understood by the listener so that the language or text that is conveyed becomes practical. Thus, in the application level there is in the Ahok's speech, is in the phrase "Something exist is lied by using Chapter of Al-Maidah verse 51 and in various thing". The word "various thing" that is mentioned by Ahok refers to religious doctrines, sacred texts of religion and it is various similarities and potentially used as a means to achieve political goals. These words do not need to be elaborated or clarified one by one which is meant by Ahok, but it has become common place for the community so it does not need to be explained in detail.

The sentence is "because I am afraid to go to hell," so be fooled "it does not matter". The word "be fooled", shows the same meaning as the above. The word is related to the previous sentence which mentioned the worry of choosing non-Muslim leaders to lead to hell because it is considered to violate the rules of Islam.

Fourth, conjunction cohesion. Conjunction involves rhetorical transition (Halliday, 2014: 608). Conjunction is the connections of words and sentences together (Bosworth, 1823: 192). In other words, the conjunction is a unit of language or form that has a function of connecting, coupling or connecting things contained in the text (Gufron, 2010: 33).

This conjunction is not only to connect between words and sentences, but can be used to relate one idea to another so as to show the full meaning of the linking result, this conjunction is called as a conjunction between paragraphs. Although the level of textual analysis of Ahok's speech cannot be understood textually between a paragraph and another, but it can be shown through text that's taken from the whole speech by the analysis of conjunction. At the level of the sentence proves that what Ahok said is related to the election or not related to the fish farming program, so to convince the people who attended at that time he said that the program will still run no matter the election that will occur later. This can be seen from the following sentence fragment:

“So if we run this program well even ladies and gentlemen still had the same harvest with me even though I was not elected to be the governor”

“So do not have opinion that later if he is not selected certainly Ahok's program will be broken”.

The relationship between the sentence, proved through the word “program” contained in both sentences. That is, the emphasis of the word program that will continue to run although the leadership changes certainly not change the provision that's contained in the program. In addition, Ahok in his words gives confidence to the community about the program and invites people to be objective in the regional head elections later.

autopilot even though he did not serve as governor of Jakarta anymore. The level of utterance surface is clearly visible to corroborate it, he revealed his experience with other people's programs is usually only valid as long as the program initiator takes office. But the program set by Ahok will certainly continue even if he does not take office.

The problem is, when Ahok explained his experience about the election of regional head. As known he had served as head of the region before in Jakarta. Based on his experience, the crucial problem is the use of religious doctrine for political purposes so as to change the perception and paradigm of people to choose his political choice that occupy in the election of regional head (Ahok, 2008: 40). On the other hand, what Ahok said about his experience was at least when it showed his optimism that he would be re-elected so as to invite the people to vote according to their conscience, not based on the religious doctrine used for political purposes.

While in the level of utterance meaning, especially focus on the sentence that is considered as a blasphemy, as said by Bambang (in www.tirto.id) explains that the word "lied" has a meaning that is not really, does not mean deceiving (Taher,2017). He reasoned that the meaning of the word cannot be used as dictionary meaning, because the meaning of the dictionary has several meanings. This word involves between its meaning as fact and opinion. However, if viewed by Ahok's experience, then it is a fact that has been experienced by him.

This is different from Brili's opinion in his writings posted on the blog briliagung.com, interprets (Ilham, 2016) "You are lied by people by using chapter of Al-Maidah verse 51" with details, you as an object, lied is as predicate, people is as subject, and wear chapter of Al-Maidah verse 51 as a tool description. This means that if the sentence is seen from the point of view of the active sentence, then the subject is the person, that is the person who uses chapter of Al-Maidah 51. While according to Muslims, chapter of Al-Maidah which is absolute truth of God cannot be used as a tool to lie. The conclusion according to him, what Ahok said is a form of defamation because it stated Chapter of Al-Maidah was positioned as a tool of lies, whereas it is part of the Holy Qur'an.

Furthermore, the interpretive side is contained in the phrase "if choosing a non-Muslim because of fear of going to hell" is interpreted by Prof. Dr. Rahayu Surtiati as a form of fact that happened to Ahok because of the possibility of someone who delivered a sentence like that before Ahok said. The flow of statements until Ahok said that according to him is a psycholinguistic discussion, it means that what was said was the expression of the mind (Sutiawan,2017).

Another opinion was expressed by Juhri, former chairman of Panwaslu Belitung people who became a witness in the trial Ahok case. He quoted Abdurrahman saying that chapter of of Al-Maidah 51 is not related to the election of regional heads or government leaders. This was said to be an open campaign to support the candidate pair at that time, supported by the PKB, Ahok-Eko Cahyono.

While at the local coherence and text and point level can be seen based on the interpretation that's mentioned earlier, but it is created through different mechanism and closely related to the textual characteristics. It is also closely related to cohesion (Tapiero,2007:95).

As for Ahok's speech is closely related to local coherence and text and point understanding. Local coherence is determined based on the concept of using discourse structures for the user specific needs (Wade, *et.al.*,2006: 276). Therefore, there are two things that need to be connected with local coherence to know the meaning of text and point in local coherence, that is seen from the user side, Ahok, and viewed from the aspect of discussion, that is the problem of defamation.

First, the user side, Ahok. In the text, it is clear that the main emphasis of Ahok's speech is on the implementation of the program, the process and the relevance of the program's sustainability. Ahok has organized the program from the beginning, and in the field of practice has been seen the program has reaped the result so he thought it was possible to successfully organize it. Therefore, as a process that might be used to improve the system, Ahok polled through meetings with local communities, as well as understanding them that the program is a program that could run even if he wouldn't take office anymore.

Second, the core side of the discussion. Local coherence in this discussion according to the researchers is wrong thing if the blasphemy is pinned on Ahok.

whole island community did not hear the problem of blasphemy Ahok directly in the environment, but the problem is even emerged from outside the island. This means that Mudzakir does not understand exactly the aspect of the condition of the society when and after the speech is implemented. This proves the reconstruction of the interpretation and the paradigm of society to develop a pattern of understanding that Ahok defames religion.

The next Mudzakir argument which stated that Ahok defamed Religion was in the words “Do not believe in people” he interpreted the linguistic level only so completely interpreted as “that person is the one who delivered Al-Maidah 51”. Whereas in relation there are words confirming that in his speech there is the use of the word “use” which means can be used as any tool, whether for goodness or ugliness by anyone, does not mean the letter of Al-Maidah verse 51 is the source of lies as interpreted. This is also related to the use of the word “be fooled”.

The same process of analysis was also performed by the Language Expert, Mahyuni by analyzing 12 seconds of Ahok’s speech (Hutabarat, 2017). He stated that the little time could present Ahok’s speech as a whole. Therefore, according to the researcher, this is a hasty opinion that could see in terms of the textual features as a whole (a part of the speech only) so that the obtained meaning still seems partial, not even cause errors of opinion. In other words, the opinion made by the Linguist, Mahyuni, still impresses the perception of her subjective that has not been included in the psycholinguistic and sociolinguistic categories in depth, so it impressed the perception in linguistics only. This is seen from the reaction of

island communities before the event is over. The expression of a covert campaign can be analyzed through a series of speeches.

Second, Indonesia's political problem. In this segmentation is considered a problem is the information ahok interpreted that Al-Maidah is the source of lies. Whereas what he said is a direction and political learning to the Pramuka islam community that there are political interests that use Al-Maidah verse 51 and the like to be interpreted based on these interests. Especially in words using passive voice phrase, meaning does not mention exactly who uses chapter of Al-Maidah verse 51, while the verse is functioning and not depending on the user, then good and whether the results of use depends on how the verse is used. This kind of understanding is contained in the word "use".

Third, the social aspect. At this stage, many people forget that if problems arise, then not far from the source of the problem. But this is different in Ahok's speech, because the problem actually arises outside the Pramuka island, even Pramuka island community was shocked by the discharge of Ahok for his speech, because the public considered him no problem in the speech, even feel motivated.

Fourth, reconstructive meaning and social. As a continuation of the previous point, at this point there was a reconstruction of Ahok's speech. This reconstruction cannot be separated from some of the tools used, such as social media, community opinion mapping, statements of attitudes of other organizations / agencies and others. But all the tools will not grow rapidly if there is no mindstream and paradigm and the public opinion through the media that reject

Ahok's speech so as to create public opinion that Ahok deflect religion, with some actions that have been done.

This aspect, too, is inseparable from the power held by each opinion-bearer, as does Habib Riziq who has many members, then gained support from various leaders of the organization to call the blasphemy. Automatically the results of thought, if the hands and the time of the speech Ahok produce results, but all that cannot be separated from the element of power that became the background in every action that until now still a mystery, who and what purpose behind the actions that have been done Objectively.

Sixth, religious doctrine. The mention of al-Maidah letters “considered” as the source of lies is the result of textual reconstruction and interpretation. Yet it also occurs using the doctrine of religion as a tool of political interest as in Christian use Galatians 6:10 which contains “ long as we have the opportunity, let us do to all people, but especially to our friends in faith” (Ahok , 2008: 40). This means that people need guidance on the political (not confused) attitude towards the interpretation of the Qur’anic verse which contains various perspectives such as language, asbab nuzul, social and others objectively that are easily understood by society in order to objectively assess, For experts who not only use religious motivation but leave objectivity in religion.

Based on some of the explanations of the analysis, according to the researcher it can be ascertained what happened in Ahok’s speech is a series of textual analysis involving his interpretations that allow for political interests and

