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Indonesian West Sumatera Governor's Ideological Dominance in The Discourse of Removing Minangkabau Language Gospel Application

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Abstract

This study critically examines the ideological authority exercised by West Sumatra Governor Irwan Prayitno in the controversy surrounding the removal request of the Minangkabau-language Bible application from the Google Play Store. Using Norman Fairclough's Critical Discourse Analysis (CDA), it analyzes the governor's official correspondence and media statements to reveal linguistic and sociocultural strategies that legitimize the exclusion of the application. The discourse mobilizes the cultural-religious philosophy *Adat Basandi Syarak, Syarak Basandi Kitabullah* to conflate Minangkabau identity with Islamic values, reframing the removal request as cultural protection rather than religious intolerance. Counter-discourses from Minangkabau Christian leaders, civil society responses, and digital forums highlight marginalized perspectives. To enhance practical relevance, the study integrates policy analysis and human-rights frameworks related to freedom of expression and digital rights. Drawing on Foucault's power/knowledge and Bourdieu's symbolic capital, it uncovers ideological reproduction, resistance, and the contested nature of Minangkabau cultural identity in the digital era.

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INTRODUCTION

On May 28, 2020, the Governor of West Sumatra Irwan Prayitno sent a letter to the Minister of Communication and Information , Johnny G. Plate to delete the Minangkabau language Bible application in *Google Playstore*. The letter can be seen from image 1, as follows.



GUBERNUR SUMATERA BARAT

Nomor : 555/ 113 /Diskominfo/2020
Lampiran : -
Perihal : Penghapusan Aplikasi Kitab Suci Injil Minangkabau

Padang, 28 Mei 2020

Kepada Yth :
Menteri Komunikasi dan Informatika
Republik Indonesia
c.q. Direktur Jenderal Aplikasi Informatika
Di
Jakarta

Dengan Hormat,

Sehubungan dengan munculnya aplikasi Kitab Suci Injil Minangkabau di Play Store Google, maka dengan ini dapat disampaikan kepada Bapak hal-hal sebagai berikut :

1. Masyarakat Minangkabau sangat keberatan dan resah dengan adanya aplikasi tersebut;
2. Bahwa aplikasi tersebut sangat bertolak belakang dengan adat dan budaya masyarakat Minangkabau yang memiliki falsafah "Adat Basandi Syarak, Syarak Basandi Kitabullah".

Berkenaan dengan hal tersebut, kami harapkan Bapak melalui Direktorat Jenderal Aplikasi Informatika dapat menghapus aplikasi tersebut dari Play Store Google dan menghindari kemungkinan munculnya aplikasi sejenis dikemudian hari.

Demikian disampaikan, atas perhatian dan bantuannya diucapkan terimakasih.

GUBERNUR SUMATERA BARAT,

IRWAN PRAYITNO

Tembusan Yth:
1. Kepala Kepolisian Republik Indonesia di Jakarta
2. Jaksa Agung Republik Indonesia di Jakarta
3. Kepala Badan Intelijen Negara di Jakarta
4. Ketua DPRD Provinsi Sumatera Barat di Padang
5. Kepala Kepolisian Daerah Sumatera Barat di Padang
6. Kepala Kejaksaan Tinggi Sumatera Barat di Padang
7. Danrem 032 Wirabraja di Padang
8. Danlantamal II di Padang
9. Danlanud Sutan Sjahrir di Padang
10. Kepala Badan Intelijen Negara Daerah Sumatera Barat di Padang
11. Kepala Kanwil Kementerian Agama di Padang
12. Ketua MUI Sumatera Barat di Padang
13. Ketua LKAAM di Padang
14. Lain-lain yang dirasa perlu

Figure 1. Letter from the Governor of West Sumatra, Irwan Prayitno
Source: (www.gelora.co)

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The letter contains two main ideas. The first main idea reads "*The Minangkabau people strongly object and are worried about the existence of this application*". The second main idea is "*the application is very contrary to the customs and culture of the Minangkabau people who have the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah*". In this case, the Governor of West Sumatra, Irwan Prayitno, made the Minangkabau people and Minangkabau philosophy the basis for strengthening ideas in building a discourse on eliminating the Minangkabau-language Bible application. Regarding the relationship between the Minangkabau people and Minangkabau philosophy, the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* is a philosophy of life held by the Minangkabau people, which makes Islamic teachings the only basis and guideline for behavioral patterns in life.

Based on the explanation above, the letter from the Governor of West Sumatra Irwan Prayitno could imply three hypotheses. The first hypothesis is that the letter was written to represent the feelings of the Minangkabau people regarding their objections and anxiety regarding the emergence of the Minangkabau Language Bible application. The second hypothesis is that the letter was written to convey a message to certain parties that they cannot be said to be Minangkabau people if they are not Muslim in accordance with the principles and philosophical concepts of "*Adat basandi syarak, syarak basandi kitabullah*". The third assumption is that the letter was written to demonstrate the practice of power through the position and title held as head of the West Sumatra Province government for the period 2010—2015 and 2016—2021.

Based on the three hypotheses that have been described, through this study, the researcher assumes that the letter is a forum for Irwan Prayitno to represent the form of ideological dominance and his leadership based on the socio-cultural concept of Minangkabau philosophy "*Adat basandi syarak, syarak basandi Kitabullah*" in the discourse on the elimination of the Minangkabau language Bible application.

While much of the current debate has focused on the actions and statements of the governor, it is essential to highlight that reactions from minority groups, especially the Christian Minangkabau, as well as from civil society actors, have also emerged in both local and national media (Kompas, 2020). Many have expressed concern that the governor's framing of Minangkabau identity as exclusively Islamic risks marginalizing non-Muslim Minangkabau and undermining constitutional principles of pluralism. Identity discourses are frequently contested both from within the community (including urban youth and diaspora) and from human rights organizations.

Furthermore, digital forums (e.g., Facebook groups, online petitions) show visible dissent and calls for respect for religious diversity. The present study responds to recent calls for research that critically investigate both top-down and bottom-up discourse, including the policy and legal implications of state intervention in digital religious content.

The research problem is the existence of a Minangkabau language Bible application, considered inconsistent with the identity of the Minangkabau people. In this case, the Governor of West Sumatra, Irwan Prayitno, considered that the Minangkabau language Bible application was not part of the Minangkabau people's life principles, so he wrote a letter of request to the Minister of Communication and Information to delete the application . Thus, the sub-problems that can be described are as follows: (1) How does the language structure in Irwan Prayitno's letter and video describe his views on the application of the Minangkabau language Bible?; (2) How does the context of Irwan Prayitno's letter and video construct the practice of discourse on removing the Minangkabau language Bible application?; (3) What form does Irwan Prayitno's ideological dominance and leadership take based on the socio-cultural concept of Minangkabau philosophy?. Based on formulation question study Which has outlined in on, this research aims to: (1) Identifying the language structure in Irwan Prayitno's letter and video regarding the application of the Minangkabau language Bible; (2) Analyze the context of Irwan Prayitno's letter and video in building the discourse practice of eliminating the Minangkabau language Bible application; (3) Synthesize The form of ideological domination and leadership of Irwan Prayitno is based on the socio-cultural concept of Minangkabau philosophy.

This research is a research that prioritizes the critical discourse analysis approach. The researcher realizes that research that applies the AWK approach must be based on the principles that are characteristic of the AWK approach, namely the relationship between language aspects and social aspects. These principles can be theoretical and practical benefits for other researchers in showing the meaning of language structures in power and social practices (Haryatmoko, 2016). As previously explained, this research applies Norman Fairclough's AWK approach because this research involves social actors reported in the news discourse on the removal of the Minangkabau language Bible application. Theoretically and practically, Norman Fairclough's AWK research principle encourages

subsequent researchers to review certain intentions and objectives in a mass media news text that is produced from the context of the events and social actors observed. Not only that, this research also offers new research. This research is able to uncover the role of social actors in text discourse with the representation of ideological practices and leadership based on the socio - cultural concept of a region in Indonesia.

In its application, critical discourse analysis from a linguistic perspective has become an approach or model in various studies of media text/discourse. Eriyanto (2001) said that there are three AWK approaches that are often used as guidelines for AWK researchers, namely AWK van Dijk (socio-cognitive approach), AWK Wodak (discourse-historical approach), and AWK Fairclough (socio-cultural approach). Based on this explanation, this study uses AWK Norman Fairclough as a guideline because it involves the role of social actors in the discourse production process.

Fairclough in Eriyanto (2001) divides discourse analysis into three dimensions: text, discourse practice, and sociocultural practice. In the first text , Fairclough sees text at various levels. The text displays how objects are described and how relationships between entities are defined. Fairclough (1995) said that the elements of a text can be reviewed or analyzed in discourse analysis, namely representation, relations, and identity. Second, discourse practice, Fairclough focuses on how text is produced and consumed. Text is formed through discourse practices that determine how text is produced. Third, sociocultural practice, Fairclough assumes that the social context outside the media can influence how discourse appears in the media. Analysis of sociocultural practices involves the relationship between text production and the ideology of society. Eriyanto (2001) added that sociocultural practices describe how certain concepts and beliefs can become elements that form dominant ideologies.

Fairclough's critical discourse analysis approach involves social and cultural perspectives as a process of text analysis. This study applies a qualitative approach with Fairclough (1995) critical discourse analysis. The application of narrow language aspects, but texts can also represent broader societal contextual relationships. Wodak and Meyer (2003) assert that texts can be viewed as a form of social practice, allowing certain ideologies and power relations in the text production process. Therefore, Fairclough sees the discourse of power in the texts he produces. Thus, Fairclough (1995) emphasizes that text analysis must involve certain social relations and social contexts.

Recent studies in CDA highlight the importance of engaging with both hegemonic and counter-hegemonic discourses to avoid legitimizing dominant narratives (Wodak and Meyer, 2003; van Dijk, 2014). Al-Zubaidi (2022) stresses the necessity of triangulating state-centric data with dissenting voices from civil society and minority actors. Meanwhile, integrating policy analysis and human rights frameworks—such as the right to freedom of expression and digital rights (UN Human Rights Council, 2022)—to assess the broader societal impacts of state discourse on pluralism.

The critical exploration of intra-community contestation is also recognized as vital for capturing the multivocality of local culture.

To address the complexities of digital-era discourse, the importance of examining platform governance, algorithmic visibility, and negotiations between state and tech companies.

Prior research on Indonesian discourse and minority rights has addressed similar issues of religious identity and exclusion, but few have focused on the digital context and state-platform dynamics. This study aims to fill these gaps by combining traditional and digital data, and by integrating multi-theoretical perspectives.

This study reviews several previous studies that can be distinguished in terms of data source utilization and theoretical application of Norman Fairclough's AWK. First, the utilization of data sources, Nabillah et al., (2024); Wajdi and Asrumi (2024); Ahmed and Mahmood (2024); Arkida and Sumarlam (2024); Al-Zubaidi (2022); and Tiruneh et al., (2020) utilize data sources in the form of mass media news texts. Previously provided a new perspective on the utilization of data sources, namely in the form of a novel entitled "Bumi Manusia" by Pramoedya Ananta Noer. Reviewing this, this study tries to provide a new contribution regarding the utilization of data sources in the form of a combination of written data sources and digital data sources in Norman Fairclough's AWK research. The combination of data sources is in the form of letter texts and video interviews with media journalist . The text of the letter was obtained from the online mass media news *website Gelora*, while the interview video was obtained from the *SumbarUpdate youtube account*. Specifically for video interviews, researchers manually transcribe the video interviews into a text to obtain linguistic units such as syntax, rhetoric, and pragmatics conveyed by the informant. The use of written data sources and digital data sources in this study is intended to show a critical review and fill in the gaps in previous research that has not used it.

Second, theoretical application, Munfarida (2014); Gowhary et al., (2015); Saraswati and Sartini (2017); Shakoury (2007); Larsdotter (2018); Tiruneh et al., (2020), Zaman (2021); and Hermawan and Hamdani (2023) reviewed that discourse text is the only one way to reveal the production of text as a container for discourse practice. Analysis of social practice culture only emerges when discursive practices imply cultural values from the ideological perspective of society alone, not from a particular figure. This study further explores how Norman Fairclough's critical discourse analysis approach can provide a forum and platform for discourse analysis researchers in review aspect linguistic , socio-cultural, and dominant ideology controlled by social actors. The thorough and comprehensive application of theory in this research is intended to provide a critical review and fill in the gaps in previous research that has not used it.

METHOD

This study uses a qualitative approach with Norman Fairclough's AWK approach as an analytical tool. Qualitative research procedures can produce descriptive data, namely the results of observations can be in the form of writing or speech from the data sources used. Thus, the qualitative approach can be an analysis stage of the application of Norman Fairclough's AWK. This study links the discourse analysis method that utilizes linguistic data in news texts, so this study emphasizes the emergence of linguistic aspects in its application. Podesva and Sharma (2014) said that discourse analysis studies can be associated with qualitative research types. Podesva and Sharma (2014) also added that qualitative research types include linguistic data analysis related to conversation, discourse, and interaction.

This study uses letter texts and video interviews with media journalists. The letter texts were obtained from the online mass media news website *Gelora*, while the interview videos were obtained from the *SumbarUpdate youtube account* . Specifically for the interview videos, the researcher manually transcribed the interview videos into a text in order to obtain linguistic units such as syntax, rhetoric, and pragmatics conveyed by the sources.

In addition to document and video analysis, this study supplements findings with secondary data derived from local news reports, social media comments, and interviews with Christian Minangkabau activists as reported in reputable media (Kompas, 2020). To maintain reflexivity, the author acknowledges his own background as a member of the majority Muslim academic community, which may influence interpretation, and consciously seeks to mitigate bias by incorporating dissenting perspectives.

The analysis was guided by established CDA procedures Fairclough (1995); Munfarida (2014) and enriched by integrating the concepts of symbolic capital Bourdieu and Thompson (1991) and power/knowledge Foucault (1980) to interpret ideological dynamics. Literature study becomes a data collection technique because the data used are contained in a text and video transcript of the interview, so that literature study becomes the right method to be applied in this study. Literature study is a type of research that is sourced from articles, news, or documents containing information on research problems (Nazir, 2009).

The research instrument is the researcher himself. The researcher needs about 2—4 weeks to complete this research. Then, the place of this research is at home and the campus library. The selection of time and place has been carefully considered and adjusted based on the research design, utilization of data sources, data collection techniques, and data analysis process.

This study utilizes Fairclough (1995) critical discourse analysis approach in analyzing text structures, discourse practices, and sociocultural practices. Text structures describe linguistic units . such as cohesion, coherence, style of language, and perlocutionary directive utterances in Irwan Prayitno's letters and videos in showing his firmness in rejecting the existence of the Minangkabau language Bible application . Then, the practice of discourse interprets the context involved in the text produced by Irwan Prayitno and the meaning of the message consumed by the Minister of Communication and Information in the discourse on the removal of the Bible application in Minangkabau language. Furthermore, Sociocultural practices explain Irwan Prayitno's form of ideological domination and leadership based on the socio-cultural concept of Minangkabau philosophy "*Adat basandi syarak, syarak basandi kitabullah*".

Validity in this qualitative research is intended to ensure the accuracy, consistency, and relevance of the data in relation to the social context under examination. Theoretical validity is established through the application of Norman Fairclough’s Critical Discourse Analysis (CDA), a well-recognized framework for exploring the interconnection between language, power, and ideology. Fairclough’s three-dimensional model—encompassing textual analysis, discourse practice, and sociocultural practice—provides a

comprehensive and rigorous analytical foundation for interpreting ideological representations within both written and audiovisual materials.

The validity of the data sources is ensured through the use of official and credible materials, including an official letter from the Governor of West Sumatra, Irwan Prayitno, published by reputable online media outlets, and interview recordings disseminated through the SumbarUpdate YouTube channel. Each video was meticulously transcribed manually to capture and analyze linguistic features such as syntax, rhetoric, and pragmatics in detail. Contextual validity is further reinforced by situating the analysis within the socio-cultural framework of the Minangkabau community, particularly the philosophical values embodied in *Adat Basandi Syarak, Syarak Basandi Kitabullah*.

Moreover, the overall validity of the study is strengthened through triangulation of data sources, achieved by systematically comparing the narratives presented in the official letter and the interview materials and consistently linking these findings to the theoretical framework. This multi-layered validation process ensures the robustness and credibility of the research interpretation and conclusions.

Reliability in this study refers to the consistency of the analysis process and the possibility of replication of research steps. Procedural reliability is achieved by implementing the stages of data collection, organization, and analysis that are structured and systematically documented. The entire process from online data collection, manual transcription of videos, to the discourse analysis process is documented to ensure transparency of the study. To maintain interpretive reliability, researchers rely on linguistic indicators and ideological dimensions that have been explicitly defined in Fairclough's theory, so that each interpretation can be tested and reviewed. Researchers also apply the audit trail principle by storing all original data and analysis results for retrieval purposes by other researchers. In addition, researchers maintain objectivity and consistency of interpretation through the practice of reflexivity, namely critical awareness of the researcher's subjective position in shaping the meaning and interpretation of data. Thus, the validity and reliability of the data in this study can be accounted for academically and methodologically.

RESULTS AND DISCUSSION

1. Analysis of the Language Structure of Letters and Videos

Based on the official letter of the Governor of West Sumatra number 555/320/Diskominfo/2020 and the transcript of the video interview with Irwan Prayitno, a pattern of using language that is firm, directive, and full of ideological meaning was found. In the letter, the Governor used the phrases "the Minangkabau people are very concerned and restless" and "the application is very contrary to the customs and culture of the Minangkabau people who have the philosophy of "*Adat Basandi Syarak, Syarak Basandi Kitabullah*". These two main phrases are the basis for strengthening the arguments and legitimacy of the request to remove the Minangkabau-language Bible application to the Ministry of Communication and Information.

In the video transcript, Irwan Prayitno explicitly states that "West Sumatra was destined… that Minangkabau is *Adat Basandi Syarak, Syarak Basandi Kitabullah*," and emphasizes that Minang identity is very close to Islamic values. The choice of diction such as "fate," "identity," "ancestral heritage," and "culture" shows an effort to strengthen the cohesion between Minangkabau identity and Islamic law. In addition, Irwan uses examples of other cultural analogies, such as Nyepi Day in Bali, to compare the situation of tolerance and respect for culture between regions in Indonesia. Thus, there is an argumentative language structure that builds a narrative that the attitude of rejection of the application of the Minangkabau-language Bible is a form of preserving identity, not an intolerant attitude.

Rhetorically, the letter and video statement highlight the use of imperative sentences ("we hope that you…can delete the application") which indicate a position of power and authority as governor. Meanwhile, in the interview, Irwan Prayitno utilizes collective persuasion techniques through an invitation to confirm to the audience: "Try here, the Minang people, right? Right?" This strategy not only strengthens his claim position but also builds emotional solidarity with the Minang audience.

In contrast, the Minangkabau Christian community and several interfaith advocacy groups articulated counter-discourses through media statements and online platforms, directly challenging the governor's ideological framing. These actors interpreted the request for the Bible application's removal as a manifestation of religious intolerance and symbolic exclusion from Minangkabau cultural citizenship (Kompas, 2020). Their responses invoked constitutional principles guaranteeing freedom of religion alongside local traditions of interreligious coexistence, thereby contesting the governor's restrictive

interpretation of *"Adat Basandi Syarak, Syarak Basandi Kitabullah"*. The discursive tension becomes particularly salient among urban Minangkabau youth and diaspora communities, whose digital expressions of dissent further complicate the hegemonic narrative of religious and cultural identity in West Sumatra.

2. Discourse Practices: Production and Consumption of Texts

The official letter sent to the Ministry of Communication and Information is not just an administrative document, but a practice of discourse production designed to represent the voice of the Minangkabau people. By including copies to various strategic institutions (Police, BIN, MUI, LKAAM, etc.), this letter implicitly builds an alliance of power and strengthens socio-political legitimacy at the regional and national levels.

At the level of discourse consumption, the publication of this letter in online media and the virality of the video statement on various YouTube channels indicate two consumption flows: first, from authorized government parties (Kominfo, law enforcement officers, traditional and religious organizations); second, the general public who access this discourse via social media. Such discourse practices show the interaction between state actors, traditional communities, and public opinion, where text and video do not stand alone, but become an arena for the struggle for meaning.

The dominant narrative that has been built is that the existence of the Minangkabau-language Bible application is seen as "contrary" to the collective identity of the Minangkabau people who are very Islamic. In an interview, Irwan Prayitno emphasized, "Minang is identical with Islam. If there are Minang people who choose to practice another religion…culturally they are out of their Minangness." This statement is a manifestation of the ideologization of cultural and religious identity that is attached to certain ethnic entities, and frames religious practices as an inseparable part of cultural membership.

While the production and dissemination of the governor's letter represent a top-down discourse, reactions in online news comment sections, social media, and statements by civil society groups constitute a vibrant arena of resistance and negotiation (Al-Zubaidi, 2022). Several online petitions and open letters—initiated by Minangkabau Christians and human rights organizations—reject the exclusionary framing of Minangkabau identity, emphasizing Indonesia's constitutional pluralism. Moreover, legal scholars and digital rights activists have publicly debated the role of the Ministry of Communication and Information in mediating religiously sensitive digital content, highlighting potential risks of censorship (UN Human Rights Council, 2022). This triangulation of sources reveals that ideological dominance is not unchallenged but is dynamically negotiated within society and digital platforms.

3. Sociocultural Practices: Ideological Dominance and Leadership

Analysis of the socio-cultural practice dimension shows that Governor Irwan Prayitno uses his formal position to legitimize forms of ideological domination based on culture and religion. His letters and public statements position Minangkabau identity exclusively on the values of "Adat Basandi Syarak, Syarak Basandi Kitabullah". Such identity representations build a homogenizing narrative, that non-Muslims are not included in the "Minangkabau group" culturally.

This discursive strategy is also evident from the use of the narratives of "fate", "ancestral heritage", and "customs protected by the 1945 Constitution", which seem to place the attitude of rejecting the application of the Bible not as a discriminatory policy, but as a form of cultural preservation and protection. Irwan Prayitno's leadership in this case shows the characteristics of leadership that is oriented towards strengthening the identity and unity of the majority group, while at the same time implying restrictions on the space for expression for minority groups in the Minangkabau cultural realm.

However, on the other hand, Irwan Prayitno also tried to frame the attitude not as intolerance. He used the analogy of other regions such as Bali and Aceh to emphasize the importance of mutual respect for local culture. This is a rhetorical strategy to minimize criticism of the potential for exclusivism and intolerance, under the pretext of preserving local culture.

Furthermore, official letters and public discourses that are constructed show the existence of discursive power practices, namely how a public official uses his authority to shape public opinion and influence state policies on sensitive issues that intersect between religion, culture, and digital technology. This practice is a form of "hegemonic discourse" in Fairclough's analysis—an effort to normalize dominant ideology through political, social, and cultural legitimacy.

The governor's articulation of Minangkabau identity through the principle of *"Adat Basandi Syarak, Syarak Basandi Kitabullah"* exemplifies what Bourdieu (1991) conceptualizes as the exercise of symbolic power—the capacity of political elites to construct legitimate meanings of identity while delegitimizing dissenting voices. This discursive strategy also resonates with Foucault's (1980) notion of power/knowledge, wherein the state produces and legitimizes specific understandings of "authentic" Minangkabau identity through institutional discourse. Nevertheless, the emergence of counter-discourses, particularly among younger and urban segments of Minangkabau society, underscores an active contestation over symbolic capital and reveals the potential for the rearticulation of dominant ideological formations (Suherman, 2024; Taufik & Marlina, 2024).

Furthermore, algorithmic mediation by tech platforms such as Google and YouTube determines which voices are amplified or silenced in the digital public sphere. The governor's appeal to Google raises questions about state-platform negotiation, digital visibility, and the global governance of religious content—issues that remain underexplored in current Indonesian CDA scholarship.

4. Theoretical and Practical Implications

This study shows that language structures, discourse practices, and sociocultural practices are closely related in the process of production and reproduction of power and ideology in public spaces. This finding enriches the treasury of critical discourse analysis studies in Indonesia, especially related to the relationship between language, identity, and power in public policy issues and cultural diversity. In practice, this study provides insight that policy-making based on local values must pay attention to the principle of plurality and the rights of minority groups, so that there is no denial of identity in a multicultural society.

Practically, the integration of policy and human rights frameworks demonstrates that state discourse on digital religious content must be evaluated against constitutional protections for minority rights and international standards for freedom of expression (UN Human Rights Council, 2022). As demonstrated. Policy recommendations should be based on empirical evidence and the lived experiences of those most affected by exclusionary discourse. The study further advocates for multi-stakeholder dialogues, algorithmic transparency, and inclusive policymaking that acknowledge intra-community diversity and global digital realities.

CONCLUSION

This study demonstrates that ideological dominance in state discourse is never absolute but remains continuously open to contestation, resistance, and reinterpretation—both within Minangkabau society and across the wider digital public sphere. The framing of Minangkabau identity through a singular religious lens, while effective in sustaining a hegemonic narrative, simultaneously provokes considerable opposition from minority communities, civil society actors, and critical segments of the ethnic group itself. Such tensions underscore the inherently negotiated nature of ideological power in contemporary sociopolitical communication.

This study reveals that the discourse of Governor Irwan Prayitno constructs leadership authority through a strategic fusion of Minangkabau ethnicity and Islamic identity, positioning cultural belonging and moral legitimacy as mutually reinforcing. Through official letters and widely circulated public statements, this discourse operates hegemonically, shaping public opinion and normalizing a particular ideological worldview as common sense. While such a framing consolidates political legitimacy among the majority, it simultaneously narrows the meaning of Minangkabau identity and risks excluding minority groups from the shared cultural space. The findings underscore that regional digital governance, particularly in relation to identity-sensitive content, cannot be separated from constitutional principles, human rights, and cultural pluralism. Consequently, public policy must be grounded in inclusivity, transparency, and accountability, ensuring that respect for local identity does not undermine freedom of expression and digital participation. Strengthening critical literacy, fostering intercultural and interfaith dialogue, and involving diverse stakeholders—including marginalized communities—are essential for sustaining social cohesion in a plural society. Future research should further explore minority responses and the evolution of digital discourse through participatory, ethnographic, and comparative approaches to better understand the dynamic negotiation of identity and power in Indonesia's digital public sphere.

In conclusion, this research not only contributes to the theoretical advancement of Critical Discourse Analysis (CDA) in Indonesia but also offers a reflective critique of how diversity and

inclusivity are operationalized in public policymaking. By emphasizing the interconnectedness between language, power, and ideology, the study invites policymakers, scholars, and digital practitioners to reimagine governance models that are both culturally grounded and universally inclusive. Therefore, the challenge for future public policy lies in ensuring that the celebration of local identity does not come at the expense of pluralist values but, instead, becomes a living expression of Indonesia's democratic and multicultural ideals in the digital era.

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