

# Hidden Ideologies in Indonesia's World Water Forum 2024 Speech

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**Abstract:** *This study analyzes the ecological and ideological dimensions of President Jokowi's speech at the World Water Forum 2024 using Norman Fairclough's critical discourse analysis model and Arran Stibbe's ecolinguistic framework. The findings reveal an interplay of beneficial, ambivalent, and destructive ideologies. The speech emphasizes moral responsibility and global cooperation in water conservation, while also reflecting economic growth and consumerist ideologies that may undermine ecological sustainability. This study highlights the importance of critical evaluation to promote communication and policymaking aligned with ecological and sustainable principles.*

**Keywords:** *ecolinguistics, ecology, ideology, Jokowi, World Water Forum*

**Abstrak:** *Penelitian ini menganalisis dimensi ekologis dan ideologis dalam pidato Presiden Jokowi pada World Water Forum 2024 menggunakan model analisis wacana kritis Norman Fairclough dan kerangka ekolinguistik Arran Stibbe. Hasil menunjukkan interaksi antara ideologi bermanfaat, ambivalen, dan destruktif. Pidato menekankan tanggung jawab moral dan kerja sama global dalam pelestarian air, namun juga merefleksikan ideologi pertumbuhan ekonomi dan konsumerisme yang berpotensi merusak keberlanjutan ekologis. Studi ini menegaskan pentingnya evaluasi kritis untuk mendorong komunikasi dan kebijakan yang lebih selaras dengan prinsip ekologi dan keberlanjutan global.*

**Kata Kunci:** *ekolinguistik, ekologi, ideologi, Jokowi, World Water Forum*

Political speeches delivered in global environmental forums are not merely for information. They are sites in which ideologies about nature, development, and global responsibility are constructed and contested. As climate change intensifies pressures on freshwater systems, political leaders increasingly frame water not only as an ecological necessity but also as a strategic, economic, and diplomatic resource. This study focuses on the speech of President Jokowi (Joko Widodo) at the 10th World Water Forum (WWF)

held in Bali, Indonesia, in 2024. The article examines the ecological ideologies embedded in the language of political leadership, particularly the stories we live by. As conceptualized by Stibbe (2020, p. 15), these are mobilized in a high-profile arena of global water governance.

Indonesia provides a significant and analytically rich case for three main reasons. First, as the world's fourth most populous country and one of the largest archipelagic states, Indonesia is structurally vulnerable to water-related challenges, including climate-induced

droughts, floods, and sea-level rise. Second, Indonesia occupies a strategic position in the Global South, frequently positioning itself as a bridge between developed and developing nations in international forums. Third, under Jokowi's leadership, Indonesia has pursued an ambitious development agenda centered on large-scale infrastructure, including dams, irrigation systems, and renewable energy projects, often framed as both economic and ecological solutions. These conditions make Indonesia a critical site for examining tensions between sustainability narratives and development-oriented ideologies.

The World Water Forum is the largest global platform dedicated to water governance, bringing together heads of state, international organizations, civil society, and the private sector. Unlike formal treaty-based institutions, the Forum operates as a discursive and agenda-setting space in which norms, priorities, and reasonable understandings of water are negotiated. Hosting the Forum allows a country not only to showcase domestic policies but also to project leadership and shape global narratives about water, sustainability, and cooperation (Allard, 2024). For this reason, Jokowi's speech is treated here as a strategic text that both reflects and constructs ideological positions within global environmental politics.

One of the most important is the speech that was delivered by him in that forum because the speech contains the language that is not only for providing or conveying information but also a powerful way for shaping ideologies (Safwat, 2015, p. 700)

and influencing perceptions (Mykhailyuk & Pohlod, 2015, p. 36). In the context of political discourse, this aspect of language becomes even more pronounced, as leaders use rhetoric to frame national policies, advocate for international cooperation, and address global challenges.

This study is motivated by the recognition that Jokowi's presidency has often been characterized by a technocratic and infrastructure-driven development style, which some scholars describe as exhibiting quasi-authoritarian tendencies in domestic governance. Within this context, analyzing the ecological ideology of his international is significant for two reasons. First, it allows an examination of whether sustainability discourse functions as a genuine ecological commitment or as a legitimizing narrative for continued economic expansion. Second, it provides insight into Indonesia's global environmental leadership, rhetorically constructed by blending cultural, spiritual, economic, and diplomatic discourses.

Ecolinguistics is a concept scholars have proposed regarding the relationship between language and ecological discourses. Ecology is viewed as the study of the representation and communication of environmental issues through language, as well as the linguistic processes that contribute to both the emergence and intensification of environmental problems (Fill & Muhlhausler, 2001, p. 43). Ecolinguistics is also understood as the study that reveals the type of language is used to represent the ecosystem, ecology, and ecological phenomena from the

ecological and sustainability point of view (Mansyur, Lukmana, Isnendes, & Gunawan, 2021, p. 105). Furthermore, Stibbe (2020, p. 1) argues that ecolinguistics examines broader linguistic patterns that shape people's perceptions of and interactions with the world. It also investigates the underlying narratives, known as stories we live by, which guide human behavior and contribute to contemporary ecological challenges.

Linguistics provides analytical tools for uncovering the underlying narratives embedded in the texts people encounter in everyday life. Once these narratives are identified, they can be examined from an ecological perspective. In ecolinguistics studies, such narratives are often understood as the stories we live by, or ideologies, which are evaluated through ecological philosophy, commonly referred to as ecosophy. In this sense, ecolinguistics is grounded in ecosophical principles, although different ecolinguists may apply different criteria in assessing discourse because ecosophy itself is an evolving and context-dependent concept (Stibbe, 2015, p. 3). Ecosophies can be understood as existing across several broad but not fully aligned spectrums, ranging from anthropocentric to ecocentric, optimistic to pessimistic, and from neoliberal perspectives to socialist, localist, or anarchist orientations (Stibbe, 2014, p. 120). These diverse orientations show that ecosophy is not a fixed framework, but a flexible ethical position that can guide the evaluation of the discourse in relation to life, well-being, and ecological responsibility.

This ecological orientation is developed through the concept of Living, which consists of several interconnected principles (Stibbe, 2020, p. 15). First, valuing life means that all living species deserve to be valued, celebrated, respected, and affirmed. Second, well-being suggests that life should not be understood merely as survival, but as the possibility of living well. Third, present and future life emphasize that ecological concern should apply not only to current generations but also to future ones. Fourth, care refers to respect for all species and is supported by ethical principles such as empathy, awareness of one's influence on others, regret for harm caused, and gratitude toward the systems that sustain life. Fifth, environmental limits require humans to consider patterns of consumption and support large-scale reductions if necessary. Sixth, social justice highlights the importance of sharing and redistributing resources, particularly in response to poverty and inequality. Finally, deep adaptation refers to the need to acknowledge and respond to further ecological damage that may be unavoidable.

Based on the ecosophy concept, Stibbe (2020, pp. 22-27) offers the conceptualization of three categories of ideology or discourses related to ecolinguistics: (1) destructive discourse, (2) ambivalent discourse, and (3) beneficial discourse. Destructive discourse refers to the category of discourse that opposes and contradicts ecosophy. This category should therefore be discontinued due to its harmful effects on the environment, ecosystems, and ecology. Ambivalent discourse is one in which one ideology is partially applied or positioned between two opposing ideologies, with the

problematic aspect remaining in the other half. While the environmentally friendly one is being built, the problematic one should be addressed. Beneficial discourse is the category of discourse that is continually and actively in line with the ecosophy, which supports and pushes people to keep and protect ecological systems or ecosystems. Then, this category should be promoted to a wider audience of citizens and societies. Through this type of discourse, the author will uncover hidden ideologies and assess the representation of ecological discourse in the president's speech.

#### METHOD

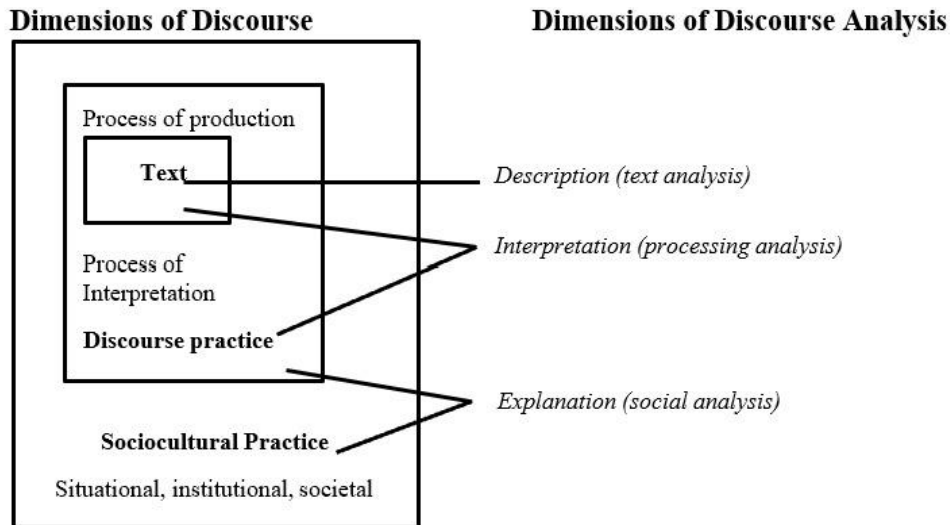
This research employs a qualitative, interpretive design grounded in critical discourse analysis (CDA) and ecolinguistics. The methodological choice is justified by the study focusing on uncovering ideological meanings rather than measuring frequency or audience reception. While quantitative content analysis can reveal patterns of word use, it cannot adequately account for the normative and ethical dimensions of ecological narratives, which are central to Stibbe's ecosophical approach.

The author will analyze the data by using ecolinguistics discourses analysis proposed by Stibbe or eco-critical discourse analysis. This analysis combines ecolinguistics and critical discourse studies, which aim to research ecological issues by using CDA. There are three stages employed: (1) data collection, (2) critical discourses analysis, and (3) ecolinguistics analysis.

The first stage is data collection. The process involves gathering and selecting the speech delivered by Indonesia's president,

Jokowi, at the World Water Forum. There are two of the president's main speeches in that forum, which can be accessed on the live streaming platform and are transcribed. The first speech is taken from the live stream, which is streamed by the account of Sekretariat Presiden, which is titled *LIVE: KTT World Water Forum ke-10, Bali, 20 Mei 2024*, especially in the minutes 1:05:16 to 1:10:37 (Sekretariat Presiden, 2024). The second speech is taken from the live stream, which is streamed by the account of Metro TV, titled *[Full] High-Level Meeting KTT World Water Forum Ke 10, Bali, 20 Mei 2024*, especially in the minutes 3:54 - 7:30 (Metro TV, 2024). All the speeches are transcribed on the official website of Sekretariat Kabinet Republik Indonesia, comprising 416 words for the first speech and 283 words for the second (Humas Sekretariat Kabinet Republik Indonesia, 2024).

The second stage is critical discourse analysis (CDA). Fairclough's three-dimensional model, which is used for discourse analysis, involves examining three key aspects: (1) the language text (whether spoken or written), (2) the discourse practice (which includes both the production and interpretation of the text), and (3) the sociocultural practice (the broader social and cultural context influencing the discourse). The analysis passes through three procedures: (1) text description, (2) interpretation of the relationship between text and interaction, and (3) explanation of the relationship between interaction and social context (Fairclough, 1995, p. 98), as depicted in the diagram in Figure 1.



**Figure 1 Diagrammatic Critical Discourse Analysis**  
Source: Fairclough (1995)

In the first procedure of text description, the linguistic features, such as vocabulary, grammar, textual structure (experiential, relational, and expressive values), metaphors, and the transitivity system, are analyzed. In terms of metaphors, Fairclough (1989, p. 119) said that metaphor is a means of representing one aspect of experience in terms of another, and is by no means restricted to the sort of discourse it tends to be stereotypically associated with - poetry and literary discourse. Looking at the transitivity patterns means identifying

the types of process, participants, and circumstances described. Transitivity analysis, a key concept in systemic functional linguistics (SFL) introduced by Halliday and Matthiessen (2013, p. 414), involves examining the way clauses can represent events, actions, and states of being. Processes can be material (actions/events), mental (thoughts/feelings), verbal (speech), relational (states/relationships), behavioral (actions involving both mental and physical activity), or existential (existence) as depicted in Figure 2.



**Figure 2 Diagrammatic Types of Process**  
Source: Halliday & Matthiessen (2013)

The second procedure is interpretation, which focuses on the relationship between text and interpreting (situational or intertextual) and interpreters (social orders or interactional history) (Fairclough, 2013, p. 91), and processing text production and consumption (Fairclough, 2006, p. 71). The last procedure is an explanation in proposing to draw discourse as a social process-practice and to unhide something that is determined by social structures (external relation) (Fairclough, 2004, p. 25), and to see the reproductive effects. It can also be seen as a social struggle within the various matrix power relations. At this stage, the ideology can also be seen.

The last stage of the research is analyzing the ideology which is unhidden in the stage before by the ecolinguistics framework, which is based on the ecosophy proposed by Stibbe. The ideologies or discourses are then judged by the three ecological discourses: destructive, ambivalent, or beneficial (Stibbe, 2020, pp. 22-27). Finally, the author concludes that the discourses being hidden should be stopped as the negative impact of the discourses (destructive), promoted as the positive impact of the discourses (beneficial), or developed if it is still problematic discourses (ambivalent).

## FINDINGS

Following the critical discourse analysis, the study proceeds to an ecolinguistics analysis to examine the speech that constructs human–environment relationships through language. While Fairclough’s framework focuses on power

relations, ideology, and social practices, ecolinguistics extends the analysis by evaluating whether discourses contribute to ecological well-being or reinforce environmentally harmful ways of thinking. Drawing on Stibbe’s (2020, p. 1) concept of stories we live by, this stage explores the underlying narratives embedded in Jokowi’s speech and assesses their ecological implications. The analysis pays particular attention to the representation of water, the frame of environmental values, and whether the discourse promotes attitudes and practices that support or undermine ecological sustainability. Through this perspective, speech can be examined not only as a political text but also as a discourse that shapes human perceptions of nature and influences environmental behavior.

## Text Analysis

In this stage, the linguistic features or aspects, especially lexical choices, grammar, textual structure, metaphors, and the transitivity system, are described. In terms of lexical choices, the speech Jokowi uses vocabulary that emphasizes or beats the drum of warnings and calls for moral responsibility, such as in the words *honor*, *commitment*, and *real action*, which frame these activities and Indonesia’s role in being able to have an impact in a positive view. Meanwhile, words such as *vulnerable*, *scarcity*, and *crisis* explain the critical issues in the water sector that need to be addressed together. The word *air* (water) is the word that is repeated the most, 29 times, with two being *perairan* (waters) and *pengairan* (irrigation).

In term of grammatical features, it can reflect and introduce ideologies, shaping the way we see processes and participants in a text. In this particular speech, Jokowi uses present tenses, which helps to assert their authority and maintain control by addressing the current situation. The speech also uses a variety of sentence structures and also uses a combination of active and passive voice. For example, SVO (subject-verb-object) sentences, like *kita di Bali hari ini, tentu Indonesia berharap dunia ...* (we are in Bali today, of course Indonesia hopes the world...) (active voice), involve two participants and describe actions. Lastly, SVC (subject-verb-complement) sentences, like *air bukan sekadar produk alam* (water is not just a natural product), include one participant, a verb, and an attribute. In SVO sentences, the participants are known as agents and patients, and they can be either animate or inanimate. This speech is rich in different types of participants and predominantly uses SVO and SVC structures, which adds variety and depth to the message. The example of the passive voice is the sentence *petani kecil sebagai penyumbang 80 persen pangan dunia diprediksi paling rentan mengalami kekeringan* (small farmers, contributing 80 percent of the world's food, are predicted to be the most vulnerable to drought).

In terms of textual structure, mostly, the structure of the text is declarative sentences, even though some are more imperative.

Jokowi uses third-person narratives, inclusive pronouns such as *kita* (we) and *kami* (us) to create a collective identity and shared responsibility, and *Indonesia* to represent the country generally. He also uses the first-person narrative using *saya* (I). The text *bisa kita bayangkan, yang mulia, hadirin dan tamu undangan yang saya muliakan* (we can imagine, your excellencies, honored guests), emphasizes inclusivity and respect.

In Jokowi's speech, there are several metaphors that frame the importance of water, such as *no water, no life, no growth*; *air adalah kemuliaan* (water is glory); *air adalah sumber kehidupan, air juga merupakan simbol keseimbangan dan keharmonisan* (water is the source of life, water is also a symbol of balance and harmony). They stress water's fundamental role in existence. Based on transitivity analysis (Halliday & Matthiessen, 2013, p. 414), the process involves material (actions/events), mental (thoughts/feelings), verbal (speech), relational (states/relationships), behavioral (actions involving both mental and physical activity), and existential (existence).

First, material processes refer to physical actions and events. In the speech, these processes are predominantly associated with the Indonesian government's actions in water management. Table 1 presents examples of material processes found in the transitivity analysis.

**Table 1 The Use of Material Processes Transitivity**

Actor	Material (process)	Goal	Circumstances
<i>Indonesia</i> (Indonesia)	<i>telah memperkuat</i> (has strengthened)	<i>infrastruktur airnya</i> (its water infrastructure)	<i>dalam 10 tahun terakhir</i> (in the last 10 years)

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

Table 1 presents a material process in which Indonesia is the actor performing the action *telah memperkuat* (has strengthened). The goal of the action is *infrastruktur airnya* (its water infrastructure), while *dalam 10 tahun terakhir* (in the last 10 years) functions as a circumstance of time. This clause emphasizes Indonesia’s active role in strengthening water infrastructure and highlights the government’s commitment to water management through concrete actions.

Second, mental processes involve acts of sensing, including perception, affection, and cognition. In the speech, these processes reflect the representation of experiences, thoughts, and feelings through language. Table 2 presents examples of mental processes found in the transitivity analysis.

Table 2 illustrates a mental process in which the World Bank functions as the actor (senser) through the process *memperkirakan* (estimates). The phenomenon is *kurangan air dapat memperlambat pertumbuhan ekonomi* (water scarcity can slow economic growth). This clause reflects a cognitive process that presents water scarcity as a significant issue with potential economic

consequences, thereby emphasizing the need for attention and action in water management.

Third, behavioral processes refer to physiological and psychological behaviors. In the speech, these processes represent actions that reflect human behavior or responses. Table 3 presents examples of behavioral processes found in the transitivity analysis.

Table 3 presents a behavioral process in which *kita* (we) functions as the actor, while *berkumpul* (are gathering) serves as the behavioral process. The circumstance *di Bali hari ini* (in Bali today) provides the setting of the action. This clause highlights the collective presence of participants at the forum and emphasizes a sense of unity and shared engagement in addressing global water issues.

Fourth, verbal processes refer to processes of saying, speaking, or communicating. In the speech, these processes can be observed in the information, ideas, and messages expressed through language. Table 4 presents examples of verbal processes found in the transitivity analysis.

**Table 2 The Use of Mental Processes Transitivity**

Actor	Mental (process)	Phenomenon
<i>Bank Dunia</i> (The World Bank)	<i>memperkirakan</i> (estimates)	<i>kurangan air dapat memperlambat pertumbuhan ekonomi</i> (water scarcity can slow economic growth)

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

**Table 3 The Use of Behavioral Processes Transitivity**

Actor	Behavioral (process)	Phenomenon
<i>Kita</i> (We)	<i>berkumpul (tersirat)</i> (are gathering (implied))	<i>di Bali hari ini</i> (today’s in Bali)

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

Table 4 illustrates a verbal process in which *saya* (I) functions as the actor (sayer), while *nyatakan* (declare) serves as the verbal process. The verbiage is the clause *sesi Pertemuan Tingkat Tinggi Air Sedunia ke-10 dibuka* (the 10th World Water Forum High-Level Meeting session is opened). This clause demonstrates the speaker's authority in formally opening the event and reflects the institutional power associated with the presidential role.

Fifth, relational processes refer to processes of being and having, as well as identifying and attributing characteristics or relationships between entities. In the speech, these processes show the connection of certain participants, qualities, and conditions. Table 5 presents examples of relational processes found in the transitivity analysis.

Table 5 presents a relational process in which *air* (water) functions as the actor (carrier), while *sangat sentral* (is central)

serves as the relational process and *bagi kehidupan manusia* (to human life) as the attribute. The clause assigns an important characteristic to water by portraying it as essential to human life. This representation emphasizes the significance of water as a fundamental resource for human existence.

Sixth, existential processes refer to the existence or occurrence of something. In the speech, these processes indicate the presence of particular entities, events, or conditions. Table 6 presents examples of existential processes found in the transitivity analysis.

Table 6 illustrates an existential process in which *tidak (ada)* (there is no) functions as the existential process, while *makanan, perdamaian, kehidupan* (food, peace, and life) serves as the existent. The clause emphasizes the fundamental importance of water by suggesting that without it, essential aspects of human existence cannot be sustained.

**Table 4 The Use of Verbal Processes Transitivity**

Actor	Verbal (process)	Verbiage
<i>Saya</i> (I)	<i>nyatakan</i> (declare)	<i>sesi Pertemuan Tingkat Tinggi Air Sedunia ke-10 dibuka</i> (the 10th World Water Forum High-Level Meeting session is opened)

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

**Table 5 The Use of Relational Processes Transitivity**

Actor	Relational (process)	Attribute
<i>Air</i> Water	<i>sangat sentral</i> is central	<i>bagi kehidupan manusia</i> to human life

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

**Table 6 The Use of Existential Processes Transitivity**

Existential (process)	Existent
<i>Tidak (ada)</i> (There is no)	<i>makanan, perdamaian, kehidupan</i> (food, peace, life)

Source: Humas Sekretariat Kabinet Republik Indonesia (2024)

Overall, the speech's transitivity pattern shows a strong emphasis on concrete actions, reflecting Indonesia's water management efforts and commitments. These are reflected by mental, behavioral, verbal, relational, and existential processes that highlight the significance, difficulties, and teamwork required in this field.

### Processing Analysis

Processing analysis, referred to as interpretation, is the stage in which the researcher interprets the speech by considering the relationship between the text and its wider social context. In this stage, the analysis focuses not only on what is explicitly stated in the speech, but also on the process of the meaning is produced through context, participants, and communicative purpose. Following Fairclough's (2013) framework, the interpretation stage can be examined through several aspects, including situational context and discourse type, intertextuality, and speech acts. Therefore, this section begins by discussing the situational context and discourse type of Jokowi's speech at the 10th World Water Forum.

In terms of situational context and discourse type, the speech was delivered in Bali, Indonesia, during the opening ceremony of the 10th World Water Forum. The event focused on global water issues, particularly water management and sustainable practices. Several key actors were involved, including Jokowi as the President of Indonesia and main speaker, Loïc Fauchon as the President of the World Water Council, Elon Musk as a guest

speaker, and Luhut Binsar Pandjaitan as the Coordinating Minister for Maritime and Investment Affairs of Indonesia. The forum also involved various stakeholders, such as world leaders, government officials, experts, scholars, entrepreneurs, and economists. In this context, Jokowi spoke from a formal position of authority as the president of the host country, representing Indonesia's achievements and commitments in addressing global water problems.

Moreover, in terms of intertextuality, the speech draws from a wide range of sources and genres. It refers to global statistics, traditional practices (*subak* system), and modern projects (solar panels, dams, hydro-diplomacy). These indicate a blend of scientific, cultural and spiritual/religious, and political discourses. The global statistics matter can be found in the speech *Bank Dunia memperkirakan kekurangan air dapat memperlambat pertumbuhan ekonomi sampai 6 persen hingga tahun 2050* (the World Bank estimates that water shortages could slow economic growth by 6 percent by 2050). Meanwhile, the context of traditional practices can be found in the speech *masyarakat kami memiliki nilai budaya terhadap air; salah satunya adalah sistem pengairan subak di Bali yang dipraktikkan sejak abad ke-11 yang lalu dan diakui sebagai warisan budaya dunia* (our society has a cultural value towards water, one of which is the *subak* irrigation system in Bali which has been practiced since the 11th century and is recognized as world cultural

heritage). The modern project matter can be found in the speech *air juga kami manfaatkan untuk membangun Pembangkit Listrik Tenaga Surya (PLTS) terapung di Waduk Cirata, sebagai PLTS terapung terbesar di Asia Tenggara* (we are also using water to construct a floating solar power plant (PLTS) in the Cirata Reservoir, which is the largest floating solar power facility in Southeast Asia).

Sourcing spiritual or religious values, President Jokowi talked about Bali's values of the water through the speech *bagi masyarakat Bali, air adalah kemuliaan yang mengandung nilai-nilai spiritual dan budaya yang harus dikelola bersama-sama* (for the Balinese people, water is a glory that contains spiritual and cultural values that must be managed together). In exploring the intended spiritual values, there is a connection to Luhut Binsar Pandjaitan's remarks at the opening of the Balinese Water Purification ceremony, which was also part of the World Water Forum series and was held prior to the main event. His speech is *bagi masyarakat Bali, air memang lebih dari sekadar sumber daya, sebagai bagian dari spiritualitas dan kebudayaan* (for the Balinese people, water is more than just a resource, it is part of their spirituality and culture). This event also included a series of *Segara Kerthi* rituals, part of the *Sad Kerthi* teachings (Rauf, 2024). *Sad Kerthi* encompasses the purification of the soul (*Atma Kerthi*), the purification of the sea (*Segara Kerthi*), the purification of water sources (*Danu Kerthi*), the purification of plants (*Wana Kerthi*), the purification of

humans (*Jana Kerthi*), and the purification of the universe (*Jagat Kerthi*) (Koma, 2021, p. 243).

Moreover, the *subak* system also contains the Hindu philosophy of *Tri Hita Karana* (UNESCO World Heritage Convention, 2012); *tri* means three, *hita* means material and spiritual prosperity, and *karana* means cause. It includes three components: (1) *parahyangan* (the relationship between humans and God), (2) *pawongan* (the relationship between humans), and (3) *palemahan* (the relationship between humans and the physical environment/nature) (Astiti, dkk., 2021, p. 851). It is said that *Tri Hita Karana* is also based on and related to the values of *Sad Kerthi*. The concept is also stated in *Peraturan Daerah Provinsi Bali Nomor 04 Tahun 2019 tentang Desa Adat di Bali* (Bali Province Regional Regulation Number 04 of 2019 concerning Traditional Villages in Bali) (JIDHAT Pemerintah Provinsi Bali, 2019).

In the context of political discourse, it refers to the concept of hydro-diplomacy and political leadership. Hydro-diplomacy is one way to build international collaboration and cooperation to overcome the latest issues and challenges related to water and sanitation (Isaac, 2024). It proposes a collaborative agenda of international actors on water issues. Meanwhile, political leadership in this context also refers to international cooperation, as in hydro-diplomacy. The output of the political leadership is evident in the *Ministerial Declaration on Water for Shared Prosperity*

at the 10th World Water Forum. There are 16 points related to political will, which are translated into policies, plans, and actions (World Water Council, 2024).

Furthermore, in terms of speech acts, the speech contains four pragmatic functions: (1) welcoming, (2) informing, (3) persuading, and (4) committing. The welcoming function can be seen in the expression *selamat datang di Bali* (Welcome to Bali), which is used to greet the guests and delegates. The informing function appears in Jokowi's statement *bisa kita bayangkan, dari 72 persen permukaan bumi yang tertutup air, hanya 1 persen yang bisa diakses dan digunakan sebagai air minum dan keperluan sanitasi* (we can imagine that, of the 72 percent of the earth's surface covered by water, only 1 percent can be accessed and used for drinking water and sanitation purposes). This statement provides information about global water issues, Indonesia's water management practices, and future initiatives. The persuading function is reflected in the statement *oleh sebab itu, air harus dikelola dengan baik karena setiap tetesnya sangat berharga* (therefore, water must be managed well because every drop is very valuable), which encourages the audience to collaborate in managing water resources. Finally, the committing function can be seen in the statement *Indonesia berharap dunia dapat saling bergandengan tangan secara berkesinambungan untuk dapat memperkuat komitmen kolaborasi dalam mengatasi tantangan global terkait air* (Indonesia hopes that the world can

continuously join hands to strengthen the commitment to collaboration in overcoming global challenges related to water). This statement shows the speaker's effort to build a shared commitment in addressing global water problems.

### **Social Analysis**

This stage focuses on an explanation of discourse that is shaped by broader social practices. Following Fairclough's framework, the analysis considers social determinants, ideologies, and effects. Social determinants refer to the power relations that influence discourse from situational, institutional, and societal contexts. Ideologies are examined by looking at certain values, interests, and perspectives through language, represented by the speaker. Meanwhile, effects are analyzed by considering the discourse positions of particular actors and reflecting possible struggles within social relations.

At the situational level, power relations are shaped by Jokowi's position as the President of Indonesia, which gives him authority to frame global water issues and influence the forum's agenda. The audience also plays an important role because it consists of actors with different interests, perspectives, and institutional backgrounds. At the institutional level, power relations involve organizations such as the World Water Council, state delegations, government agencies, and international organizations that help shape global water discourse through data, reports, and policy discussions. At the societal level, these relations are influenced

by broader cultural, religious, economic, and political factors.

Regarding cultural and religious factors, this can be seen in the *subak* system, a Balinese indigenous water management practice that blends with the Hindu values inherent in the Tri Hita Karana philosophy. Economic considerations also reflect power relations, as discourses of economic growth and stability are paramount for national and international stakeholders. Last, in the context of political factors, can be seen from the declaration of the ministers. This power relation is being shared in the leadership values of politics.

The speech reflects several interconnected ideologies, namely nationalism, spiritual/religious and cultural, economic development, and multilateralism. Nationalism is expressed through Indonesia's achievements in water management and renewable energy development, such as the Cirata floating solar power plant, which portrays the country as a responsible and innovative actor in addressing global challenges. At the same time, the speech promotes an ideology that integrates cultural and spiritual values into environmental governance by highlighting the Balinese understanding of water as a sacred resource and the *subak* irrigation system as indigenous ecological knowledge. Economic development is emphasized through references to the potential economic consequences of water scarcity, framing water management as essential for future growth. Furthermore, the discourse reflects a multilateralist

ideology by stressing hydro-diplomacy, international cooperation, and collective political commitment as necessary approaches to addressing global water and sanitation issues.

At the situational level, the struggles can be seen from two aspects: (1) environment challenges and (2) environment collaboration. The environment challenges acknowledge the discourses of the urgent issues related to water shortages and the impact to the economic growth and social well-being. This struggle is overt because it directly addresses the critical need for sustainable water management practices. International collaboration is also an overt struggle as the speech explicitly calls for action and collaboration. Then, at the institutional level, the struggles involve the roles and interactions of various communities and institutions in institutional coordination and policy implementation. It can be seen from the highlighting of national and international institutions, such as the World Bank, World Water Council, and Indonesian government agencies.

The struggle here is covert, as it involves behind-the-scenes efforts to align policies and actions across different institutions. The same as with policy implementation, the struggle is more covert. It involves complex bureaucratic processes and negotiations that are not immediately visible in public discourses. Lastly, at the societal level, the struggles relate to broader cultural-spiritual, economic, and political issues. Cultural integration portrays Balinese cultural and spiritual

values into broader discourses. This seems as an overt struggle to preserve and promote indigenous knowledge and practices within modern society. In the context of economic development, it is also recognized as overt as directly spoken in speech. The emphasis on international cooperation and Indonesia's leadership role indicates a struggle for influence and recognition on the global stage. This is an overt struggle, as it involves visible diplomatic efforts and public commitments.

In sum, the discourse addresses both overt and covert struggles at situational, institutional, and societal levels, ranging from immediate environmental challenges to complex institutional coordination and cultural integration. The speech is primarily normative, aligning with established norms and values, while also incorporating creative elements that blend traditional and modern perspectives. Moreover, the discourse sustains existing power relations by reinforcing Indonesia's established role and promoting cooperation within current frameworks, while also offering potential for transformation by integrating cultural and spiritual values into the global discourse.

#### **Ecolinguistics Analysis**

As Stibbe (2020, pp. 20–26) argued, in ecolinguistics analysis of ideology (the type of stories we live by) or discourse, it is not about right or wrong but whether it encourages conservation efforts or, on the contrary, destroys life-supporting ecosystems. He divides three types of discourses: (1) destructive, (2) ambivalent, and (3) beneficial. Destructive discourses

mean discourses that involve behavior that damages ecosystems, such as economic discourse, industrial agriculture, and consumerism, while ambivalent discourses mean those with an uncertain ideological position, on the one hand they are in line with the concept of ecosophy but on the other hand they are opposite, such as zoo discourses, and beneficial discourses are ideology that encourages people to maintain ecosystems such as traditional and indigenous culture.

Based on the ecolinguistics framework, it is found that the discourse in the speech text is in ambivalent discourse, which tends to be beneficial rather than destructive discourse. In relation to beneficial discourses, water is explained as something very valuable that must be protected and preserved as in the phrase *let's preserve our water* (Humas Sekretariat Kabinet Republik Indonesia, 2024). Apart from that, the text of the speech also explains that water is holy and contains spiritual and cultural values and even explains the *subak* Bali water system (Humas Sekretariat Kabinet Republik Indonesia, 2024), which is part of traditional and indigenous knowledge. Moreover, it can be seen from the sustainable discourses and projects of renewable energy, such as solar power plants in Waduk Cirata, even though there are several problematic effects and damages to ecological systems and also global cooperation, such as promoting greater awareness to help several countries which experience water shortages through political leadership. The term *collaboration* has also become a keyword that represents

cooperation rather than competition, despite implicit discourses of competition, such as the phrase *menjadi terbesar di Asia* (becoming the largest in Asia), which uses superlative language implying a competitive ranking.

However, destructive discourses are still visible in the speech. This is marked by economic discourse, such as the phrase *the World Bank estimates that water shortages can slow down the economy* (Humas Sekretariat Kabinet Republik Indonesia, 2024). As Chawla (2001, p. 120) argues that economics discourses orient ‘every aspect of a person’s efforts to achieve personal satisfaction through the consumption of goods’ which leads to damage. Apart from that, water is still considered a product or commodity as illustrated in the phrase *water is not just a natural product, but a collaborative product* (Humas Sekretariat Kabinet Republik Indonesia, 2024), which indirectly conveys the worldview of consumerism. Furthermore, the discourse of building infrastructure such as dams and irrigation can lead to ecological damages like habitat loss, displacement of some communities, and decrease in water quality (Alla & Liu, 2021).

## DISCUSSION

The findings presented in the previous section reveal that Jokowi’s speech at the 10th World Water Forum was marked by a complex interplay of linguistic, ideological, and ecological elements. Through critical discourse analysis and ecolinguistics, the speech demonstrates

the environmental issues that are framed not only as technical challenges but also as matters of national identity, cultural values, economic development, and international cooperation. This section discusses these findings in relation to existing theories and previous studies, highlighting the broader implications of these discourses for understanding the relationship between political communication, environmental governance, and ecological sustainability. Particular attention is paid to the ideological dimensions embedded in the speech and the way they reflect contemporary tensions among environmental protection, development goals, and global leadership.

### **Ideologies Behind the Speech in Ecolinguistics and Political Discourse**

From a theoretical perspective, the ambivalent discourse identified in Jokowi’s speech aligns with a growing body of ecolinguistics. It highlights that political leaders frequently combine care-oriented environmental narratives with development-centered ideologies. Stibbe’s (2020, p. 1) notion of stories we live by is particularly useful here, as it reveals the ecological concern often framed by narratives of progress, modernization, and leadership. Rather than displacing growth-oriented worldviews, sustainability language becomes embedded within them, producing a hybrid or green developmentalism. This pattern reflects broader tensions in global environmental governance, in which ecological ethics and economic rationalities coexist uneasily within the same discursive space.

Comparatively, the findings resonate with the research by Mansyur, Lukmana, Isnandes, and Gunawan (2021), which analyzes President Jokowi's statements at the Paris Climate Conference (COP21) and similarly identifies a dual discourse that combines environmental responsibility with national development priorities. However, the present study extends this line of research by situating Jokowi's ecological language within a specific ecosophical evaluation, rather than treating sustainability and development as merely parallel policy objectives. By explicitly categorizing discourses as beneficial, ambivalent, or destructive, this analysis foregrounds the ethical implications of political language and highlights the indigenous knowledge and cultural values. In addition, they can also function simultaneously as genuine ecological commitments and as symbolic resources for political legitimation.

At the level of global governance, the World Water Forum can be understood as a discursive arena rather than a regulatory institution. Unlike treaty-based frameworks, such as the Paris Agreement, the Forum operates primarily through agenda-setting, norm diffusion, and the construction of shared problem framings. Jokowi's speech exemplifies the platforms leaders use to position their countries as responsible and innovative actors in addressing global challenges. This aligns with Ruggie's (1992, p. 568) concept of multilateralism, in which coordination among states is shaped not only by formal rules but also by shared principles and narratives. In this sense,

ecological discourse becomes a form of soft power, enabling states to claim moral authority and leadership without binding policy commitments.

Theoretically, these findings suggest that ecolinguistics benefits from closer engagement with political economy and global governance literature. Meanwhile, Stibbe's ecosophy provides a powerful ethical lens for evaluating discourse, integrating perspectives on power, legitimacy, and international leadership, which can deepen the analysis of the reasons certain stories gain prominence in global forums. The ambivalence observed in Jokowi's speech is not merely a linguistic phenomenon but a reflection of structural constraints faced by states seeking to balance ecological responsibility with economic growth and political influence. Future research could therefore adopt a comparative, cross-national approach to examine the ecological ideologies, articulated in international environmental discourse, that can be shaped by different political systems and development trajectories.

Another important dimension revealed in the speech is the strategic use of cultural and customary narratives in constructing environmental legitimacy. References to the *subak* system and the spiritual significance of water in Balinese society serve not only as ecological values but also as discursive resources that distinguish Indonesia's approach to water governance from technocratically dominated models. In ecolinguistics terms, these narratives represent useful stories that

promote the interconnectedness between humans and nature. At the same time, their incorporation into international political forums demonstrates the local cultural knowledge that can be mobilized to enhance national prestige and strengthen a country's environmental identity on the global stage.

These findings also contribute to discussions on environmental nationalism. While nationalism is often associated with territorial interests and economic competition, the speech presents a form of civic and environmental nationalism in which national achievements are linked to global ecological responsibilities. Indonesia's investments in water infrastructure, renewable energy, and hydro-diplomacy are framed not only as domestic achievements but also as contributions to international efforts towards sustainable development. This discourse allows the government to project Indonesia's image as both a developing nation and a responsible environmental stakeholder, thereby strengthening its legitimacy in global environmental governance.

Finally, this study demonstrates the value of combining critical discourse analysis and ecolinguistics in examining political speech on environmental issues. Fairclough's framework provides insights into power relations, ideology, and institutional contexts, while Stibbe's ecolinguistics approach allows for an ethical evaluation of the environmental implications of such discourse. Together, these perspectives reveal the national identity, promote policy agendas, and shape public understanding of human-

nature relationships that are constructed simultaneously by political language. An integrated approach offers a more comprehensive understanding of the operation of environmental narratives in contemporary political communication and international sustainability debates.

## CONCLUSION

The ecolinguistics analysis of President Jokowi's speech at the 2024 World Water Forum reveals a complex interplay of ideologies. On one hand, the speech includes beneficial discourse promoting the protection and preservation of water resources. This is evident in the emphasis on moral responsibility, collective action such as language aims to foster a sense of urgency and shared responsibility among global stakeholders, and the symbolic importance of water by taking indigenous knowledge, traditional practices, and spiritual/religious values.

On the other hand, the speech also contains ambivalent and potentially destructive elements. While highlighting the critical issues of water scarcity and the need for infrastructure development, it also reflects a consumerist and economic growth-oriented mindset. This duality mirrors broader societal tensions between ecological sustainability and economic development. The analysis concludes that while the speech contributes positively by raising ecological consciousness and advocating for global cooperation, it simultaneously perpetuates ideologies that may undermine long-term ecological sustainability.

Therefore, the discourse should be critically evaluated to promote the beneficial aspects and address the ambivalent and destructive elements, ensuring that future policies and actions align more closely with ecological and sustainable principles. The study underscores the importance of ecolinguistics in uncovering these hidden ideologies and guiding more ecologically responsible communication and policymaking.

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