

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective



Asmawati¹, Jufri², Mahmudah³

^{1,2,3}Department of Pendidikan Bahasa Makassar State University

ABSTRACT: This research is a qualitative descriptive study using a critical paradigm categorized in critical discourse analysis research which aims to describe the ideological struggle in the slogans of the regional head elections of Regency/City in South Sulawesi, Indonesia, in 2024 using the Pierre Bourdieu model. The data for this study are words, phrases, and clauses contained in the slogans of the regional head elections of South Sulawesi. The data source in this study is the slogans of the regional head elections of South Sulawesi. The research techniques used are documentation, reading, and taking notes. The research instrument is the researcher himself. The data analysis technique in this study includes four stages, namely data identification, data reduction, data presentation, and conclusions. The results of the study show that the ideological struggle in the slogans of the regional head elections of Regency/City in South Sulawesi in 2024 found ideologies in the fields of politics, symbolic capital, habitus and social class.

KEYWORDS: symbolic battle, Pierre Bourdieu

I. INTRODUCTION

Regional Head Elections (Pilkada) are one of the important moments in democratic life in Indonesia, especially at the local level. In every election, the campaign is the main means for prospective leaders to introduce themselves and their vision and mission to the public. One important element that is often used in campaigns is the slogan, which functions as a symbol of the political message they want to convey. Slogans not only function as a means of communication, but also play a role in shaping public perception of regional head candidates. Therefore, it is important to understand how the ideology contained in the campaign slogan can influence people's political choices.

In South Sulawesi, the 2024 Pilkada is one of the important events that brings together various candidates with different social, political, and economic backgrounds. The campaign, which is carried out both through conventional and digital media, relies heavily on slogans that contain certain ideological values. The campaign slogans used in the Pilkada in South Sulawesi not only reflect the political values that the regional head candidates want to uphold, but also function to attract public sympathy. This is where the importance of understanding the ideology contained in the campaign slogan lies, because it is not just a memorable sentence, but also has a significant impact on shaping public opinion.

Pierre Bourdieu, a leading French sociologist, provides an interesting view related to the social and cultural structure in society. Within Bourdieu's theoretical framework, ideology can be seen as part of "social praxis" that is produced and reproduced through certain power relations, customs, and social structures. Bourdieu argues that language, including campaign slogans, is not only a means of communication, but also a symbolic space of struggle that reflects the existing social structure. In this case, campaign slogans become more than just a tool to gain support, but also a means to build and strengthen the social and political position of prospective leaders in society.

Understanding the ideology contained in the campaign slogan for the Pilkada in South Sulawesi can be done through Bourdieu's theoretical approach, which emphasizes the role of symbols, practices, and habitus in shaping perceptions and social actions. Bourdieu states that in every human action, there is a structure formed by existing habits and social relations. Campaign slogans, in this case, not only reflect the political message desired by the candidate, but also function as a manifestation of power, values, and social practices that apply in society.

The phenomenon of campaign slogans, especially in the context of the South Sulawesi Pilkada, needs to be studied further because slogans are often an important instrument in conveying the ideology of regional head candidates. Understanding the ideology in this

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective

campaign slogan can provide deeper insight into how symbolic power works in shaping public perceptions of prospective leaders. This is relevant in understanding the dynamics of local politics that are influenced by existing social structures.

It is important to note that campaign slogans are also inseparable from the cultural and social contexts in each region. South Sulawesi, with its diversity of ethnicities, religions, and cultures, has unique political dynamics. Therefore, the slogans chosen by regional head candidates also reflect certain ways of attracting attention and gaining support from the community. The meaning of ideology in this campaign slogan will vary depending on the underlying social and cultural background.

The purpose of this study is to examine how ideology is reflected in the campaign slogans of the 2024 Regency/City Head Elections in South Sulawesi using Pierre Bourdieu's perspective. This approach aims to dig deeper into how the ideology hidden in the slogan interacts with the social and political structures in South Sulawesi. This understanding can contribute to the literature on local politics and elections, especially in Indonesia. In addition, this study also aims to understand how the campaign slogan becomes a tool in shaping the political and social identity of regional head candidates. By viewing the campaign slogan through the lens of Bourdieu's theory, we can more easily understand how various social and symbolic forces work behind the messages that the candidates want to convey. This certainly has a major impact on how society views the candidate, and ultimately influences their political choices.

Bourdieu argues that symbols, such as slogans, not only reflect social reality, but also help shape that reality. Therefore, this study seeks to explore how campaign slogans can become instruments in symbolic struggles, which in turn contribute to changes or strengthening existing social structures at the local level. In other words, campaign slogans are not just slogans, but are also part of a "social praxis" that creates and maintains certain power structures.

Through this analysis, it is hoped that a more comprehensive understanding of the role of ideology in campaign slogans for the regional elections in South Sulawesi can be obtained. Thus, this study not only contributes to the study of local politics, but also opens up new horizons in the study of political sociology, especially in the context of Bourdieu's theory which emphasizes the relationship between symbols, power, and social structures.

By examining campaign slogans through Pierre Bourdieu's perspective, it is hoped that deeper insights can be found into how regional head candidates in South Sulawesi use political symbols to achieve their political goals. This study is also expected to contribute to understanding the ways in which political ideology is communicated and accepted by society in a unique local context.

II. METHOD

This study uses a qualitative approach with the aim of understanding the ideology contained in the campaign slogans for the Regional Head Elections (Pilkada) in South Sulawesi in 2024. This approach was chosen because the study aims to explore the social and symbolic meanings in the campaign slogans used by regional head candidates. The focus of the study is on how political ideology is articulated through campaign slogans that influence public perceptions and attitudes towards regional head candidates.

South Sulawesi consists of 24 regencies/cities, which have quite complex social, cultural, and political diversity. To facilitate data collection, this study uses a random sampling technique to select samples that represent the South Sulawesi region in general. Thus, this study randomly selected three regencies/cities, namely Wajo Regency, Bone Regency, and Barru Regency. This selection was carried out by considering the socio-political diversity in each region, as well as sufficient representation to describe the dynamics of the campaign in South Sulawesi.

The use of random sampling is intended to facilitate the research process and reduce the potential for bias in sample selection. Although only three districts/cities were selected, these three regions are expected to provide a fairly complete picture of the ideology reflected in the campaign slogans for the 2024 Pilkada in South Sulawesi. Each selected district/city has different characteristics in terms of demographics, culture, and political history, which allows for variations in the ways in which candidates articulate their ideology through campaign slogans.

The data in this study were collected using the reading, recording, and writing technique. This technique involves reading the campaign slogans used by regional head candidates in the three selected districts, recording important elements related to ideology and political messages, and writing an in-depth analysis based on the findings obtained. These campaign slogans were analyzed to identify the ideological values contained in them and how the symbolism works in the socio-political context in each district/city studied.

To conduct the analysis, this study adopts Pierre Bourdieu's theory, which provides a framework for understanding the relationship between language, symbols, and social structures in society. Bourdieu sees campaign slogans as part of a social practice that functions to fight for symbolic power in society. In this perspective, campaign slogans are more than just a political communication tool; they are a means to build or strengthen the social and political position of regional head candidates in society.

Bourdieu's theory of habitus and symbolic power is used to explore more deeply how campaign slogans reflect values that are accepted or rejected in society. Through this approach, this study not only looks at slogans from a textual perspective, but also analyzes how the symbolic elements in the slogan interact with the habits (habitus) of society, and how it shapes or changes existing social and power structures.

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective

III. FINDINGS

Thus, this study aims to gain a deeper understanding of the ideology contained in the campaign slogans of the 2024 Pilkada in South Sulawesi, especially in Wajo, Bone, and Barru Regencies. Through qualitative analysis using Pierre Bourdieu's theory, it is hoped that broader insights can be obtained into the role of campaign slogans in shaping people's political perceptions and socio-political dynamics at the local level.

A. Wajo Regency

In the 2024 South Sulawesi Pilkada in Wajo, euphemisms—soft and positive words—can be found in the slogans of the candidates and campaign teams. These slogans use beautiful and persuasive language, but have hidden meanings.

The symbolic battle in the slogans of candidate pair 1 is the word Pammase terus, while candidate pair 2 is Harapan Baru untuk Wajo. All slogans are categorized in the euphemism aspect, and use massive and subtle mechanisms. From the linguistic aspect, the slogans of candidate pairs 1 and 2 are declarative phrases.

- Pammase Berlanjut (Candidate Pair 1)

Based on Table 1 describes the slogan with the phrase "Pammase Berlanjut" which contains several main aspects. From a linguistic point of view, this slogan is classified as a euphemism, namely the choice of polite and constructive words to convey the intent. The massive distribution of the slogan indicates that the message in it aims to reach a large public. The form used in this slogan focuses on continuing, indicating the action of not stopping and continuing something so that it continues or is completed. This slogan, in a linguistic context, uses a declarative phrase to state something that is considered true or to provide information about something.

"Pammase Berlanjut" is one of the slogans of candidate pair number 1, where the word Pammase is not a word listed in the big Indonesian dictionary, but is an abbreviation of Amran Mahmud and Amran, S.E. The slogan "Pammase Berlanjut" describes a symbolic battle between sustainability and stability with more radical changes or innovations. This candidate pair carries sustainability as a commitment to continue existing policies, with the aim of improving and developing what has been achieved.

However, this also faces challenges from other candidates who may offer major changes or new approaches as solutions to existing problems. This slogan also emphasizes personal identity and previous successes, but must also convince the public that the promised sustainability will remain relevant and able to bring greater progress.

- New Hope for Wajo (Candidate Pair 2)

Based on Table 7, it describes the slogan with the phrase "New Hope for Wajo" which contains several main aspects. From a linguistic perspective, this slogan is classified as a euphemism, namely the use of softer words or phrases to replace harsh, unpleasant, or taboo words. The massive distribution of slogans with the form used in this slogan focuses on hope, describing the desires or dreams that a person or group wants to happen in the future. This slogan, in a linguistic context, uses imperative phrases, to direct others to do something or avoid something, without including questions or explanations.

The slogan "New Hope for Wajo" contains a symbolic battle between change and continuity in regional leadership. The words "New Hope" reflect the promise to bring renewal and offer a new approach that is different from existing policies, responding to the public's desire for more real and significant change. This battle arises with other candidates who may prefer to maintain and continue existing policies. This slogan also depicts optimism towards a better future, but faces challenges from public skepticism that doubts whether the promise of change can really be realized or is just political rhetoric. Ultimately, this slogan emphasizes the importance of responsive leadership that is able to realize the people's hopes, creating a difference of opinion between progress through renewal and the continuation of old policies.

B. Bone Regency

The 2024 South Sulawesi Pilkada in Bone has become a stage for candidates and campaign teams to use euphemisms in their slogans. These slogans are designed using beautiful and persuasive words, with the aim of influencing voter perceptions, although sometimes there are hidden intentions behind them.

The symbolic battle in the slogan of candidate pair 1 is the word Sipakario and candidate pair 2 is Together Realize Bone Maju. All slogans are categorized in the euphemism aspect, and use a massive mechanism. From the linguistic aspect, the slogan of candidate pair 1 uses Declarative while candidate pair 2 uses Imperative phrases.

- Sipakario (Candidate Pair 1)

Based on Table 8 describes the slogan with the phrase "Sipakario" which contains several main aspects. From a linguistic perspective, this slogan is classified as euphemism, a style of language used to replace words or expressions that are considered rude, taboo, or unpleasant with words that are more refined or polite. The massive distribution of slogans with the form used in this slogan focuses on pleasure, describing feelings of pleasure, joy, or satisfaction that arise as a result of a certain experience, activity, or situation. This slogan, in a linguistic context, uses declarative or statement. The slogan "Sipakario" taken from the abbreviation of the names Rio Idris Padjalangi - Amir Mahmud has a strong symbolic meaning in the cultural and political context in Bone,

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective

South Sulawesi. This word resonates with the Bugis philosophy of "sipakatau, sipakainge, sipakalebbi", which emphasizes mutual respect, reminding each other, and glorifying each other.

In politics, this slogan reflects leadership based on togetherness and mutual cooperation, in contrast to a more individualistic approach. If political opponents carry symbols of personal power or a more confrontational campaign style, "Sipakario" can be a symbol of resistance that prioritizes social harmony and inclusivity. In addition, in local politics, family names or clans play an important role, and Rio Idris Padjalangi may carry a certain political heritage that distinguishes him from his competitors. By offering a message of togetherness and political politeness, this slogan can also be a strategy to attract the sympathy of people who uphold customary and traditional values. If used effectively, "Sipakario" is not just a campaign slogan, but also a symbol of leadership rooted in Bone's culture and social values.

- **Together Realizing Bone Maju (Candidate Pair 2)**

Based on Table 8, it describes the slogan with the phrase "Together Realizing Bone Maju" which contains several main aspects. From a linguistic perspective, this slogan is classified as a euphemism, namely replacing words or expressions that are considered rude, impolite, or offensive with words that are more refined and socially acceptable. The massive distribution of the slogan with the form used in this slogan focuses on togetherness, describing a situation where several people are or do something together, with a sense of mutual support, respect, and cooperation. This slogan, in a linguistic context, uses a declarative phrase, namely a phrase used to state information, facts, or statements clearly and directly.

The slogan "Together Realizing Bone Maju" has a strong symbolic meaning in the political and cultural context in Bone, South Sulawesi. The word "Together" emphasizes togetherness, inclusiveness, and collective participation in regional development. This could be a political strategy to show that the candidate pair does not only rely on individual strength, but also invites all elements of society in the development process. Symbolically, this slogan can be a counterpoint to more elitist or authoritative leadership narratives, by emphasizing that Bone's progress must be achieved through collaboration between all parties. In addition, the phrase "Realize Bone's Progress" contains a progressive vision that emphasizes regional growth and development.

In the context of political struggle, this could be a response to criticism that Bone still has many challenges to overcome, such as infrastructure, the economy, and community welfare. If political opponents carry slogans that are more oriented towards stability or the legacy of previous leadership, then "Together Realize Bone's Progress" can function as a symbol of change and an invitation to accelerate regional development with a more modern and inclusive approach.

C. Barru Regency

The symbolic battle in the slogans of candidate pair 1 is the word Barru Emas, candidate pair 2 is Barru Maju Bersama, and candidate pair 3 is related to Inimi Barru. All slogans are categorized in the aspect of euphemism, and use massive, subtle, and subconscious mechanisms. From the linguistic aspect, the slogans of candidate pairs 1 and 2 use declarative phrases. While the slogan of candidate pair 3 uses adjectives.

- **Barru Emas (Candidate Pair 1)**

Based on Table 9 describes the slogan "Barru Emas" which contains several main aspects. From a linguistic perspective, this slogan is classified as euphemism, which is the process of replacing harsh or impolite words with more refined and acceptable words. The distribution of slogans subconsciously with the form used in this slogan focuses on gold, describing the heyday or peak of prosperity. This slogan, in a linguistic context, uses declarative phrases.

The slogan "Golden Barru" contains a strong symbolic meaning, where "gold" is often associated with prosperity, prestige, and high value. In this context, the slogan can be interpreted as a vision to bring Barru towards better progress and prosperity, like the invaluable value of gold. This slogan reflects the hope that Barru will become a rapidly developing area, both in terms of economy, infrastructure, and quality of life of the community. "Golden Barru" is an invitation to create a brighter future for all Barru residents. In the symbolic battle, "Golden Barru" can be a symbol of hope for more progressive development. Gold here is not only a symbol of material prosperity, but also represents transformation and improvement in various aspects of community life. This slogan illustrates the promise to realize more inclusive progress and provide opportunities for the Barru community to feel the benefits of regional development evenly.

- **Barru Maju Bersama (Candidate Pair 2)**

Based on Table 9, the slogan "Barru Maju Bersama" is described as containing several main aspects. From a linguistic perspective, this slogan is classified as a massively distributed euphemism with the form used in this slogan focusing on togetherness, describing a sense of solidarity and strong social ties between individuals in a community or group. This slogan, in a linguistic context, uses declarative phrases.

The slogan "Barru Maju Bersama" contains a symbolic meaning that emphasizes collaboration and togetherness in achieving progress. The word "Bersama" reflects the importance of the participation of all elements of society in the development of Barru, which suggests that the success of the region does not only depend on one party, but the result of collective efforts from all citizens. In a symbolic battle, this can be seen as an invitation to challenge a more individualistic or elitist narrative, where progress can only

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective

be achieved by involving all parties, not just a group of people or certain leaders. This slogan provides a strong message that the future of Barru must be built with cooperation and synergy, not with a more separate or exclusive approach.

The interpretation can be seen in two aspects. First, "Maju" reflects a more progressive vision of regional development, both in the economic, social, and infrastructure sectors. Second, the use of the word "Bersama" shows that the desired change can only be achieved through cooperation and synergy between the government, society, and various related parties. In the context of symbolic struggle, this slogan offers an inclusive approach that focuses on empowering the community to play an active role in every development process, in contrast to a more top-down approach or relying on the strength of certain parties only.

• Inimi Barru (Candidate Pair 3)

Based on Table 9, it describes the slogan "Inimi Barru" which contains several main aspects. From a linguistic perspective, this slogan is classified as a euphemism that is distributed smoothly with the form used in this slogan focusing on this, describing a demonstrative word used to indicate something or introduce something that is being discussed or will be explained. This slogan, in a linguistic context, uses adjectives.

The slogan "Inimi Barru" contains a symbolic battle that reflects local identity and cultural strength. The word "Inimi" which comes from the Makassar language, means "this" in Indonesian, giving a nuance that is closer to the Barru community and shows local authenticity and pride. The use of the particle "mi" as a Makassar language marker provides a more personal and regional touch, directly connecting the candidate pair with the cultural roots and identity of the Barru community.

The symbolic battle in this slogan lies in the effort to raise and strengthen local identity in the political realm. By using the regional language, this candidate pair seems to want to show that they listen to and understand the aspirations of the Barru people. This slogan also serves as a form of strengthening the sense of pride and ownership of Barru, inviting the community to unite in realizing regional progress rooted in strong local values. Symbolically, "Inimi Barru" does not only state something about Barru, but also invites the community to welcome changes that come from within themselves, strengthening the connection between local culture and development vision.

According to Pierre Bourdieu, ideological struggles in public spaces are part of symbolic violence that functions to maintain or change existing social structures. This symbolic violence is often invisible because it occurs through the mechanism of language and symbols produced by individuals or groups that have stronger symbolic capital. In the context of the slogans of the Regency/City Pilkada in South Sulawesi, the ideological aspect is also reflected in how language is used to influence and shape public opinion.

Norman Fairclough, in the theory of critical discourse analysis, argues that language and discourse are not just a medium of communication, but also a form of power that can regulate and influence patterns of thought and social action. In this case, the ideological struggle in the Pilkada slogan can be analyzed as an effort to form or maintain a certain ideology through the language used. Fairclough emphasizes that discourse is part of a broader social practice, where language plays a role in producing and reproducing power and social relations.

In the context of the Pilkada slogan, the dominant ideology can be reflected in the choice of words or phrases used, for example words that emphasize progress, welfare, or unity. This is part of how groups or individuals in power try to portray themselves as agents of change who bring goodness to society, while obscuring or eliminating ideologies that contradict them. Slogans that use phrases such as "Continue the Good", "Makassar is Safe", or "Togetherness Progress" are examples of how ideologies that support certain leadership can be disseminated.

Fairclough also argues that symbolic violence through discourse functions to affirm or challenge existing power structures. In this case, each Pilkada slogan not only conveys a political message, but also influences how society constructs their social reality through the construction of the ideology embedded in the message. Thus, through the choice of words, sentence structure, and metaphors, certain ideologies can be confirmed as "truths" that are accepted without much questioning.

Bourdieu links the concepts of habitus and symbolic capital to how ideology is disseminated. In this case, the habitus of voters that has been formed by existing cultural, social, and political values will be influenced by the slogans used during the campaign. Slogans that use positive and inspiring ideological phrases will increase the legitimacy of a particular candidate, even if the meaning implied in the slogan is highly dependent on a particular social and political perspective. The ideological struggle in the slogans of the 2024 regional head elections (Pilkada) in South Sulawesi can be analyzed using the perspective of Pierre Bourdieu, a sociologist who is famous for his theories on fields, capital, and habitus. In this context, the slogans reflect the dynamics of ideology related to symbolic power, political representation, and relations between social classes in society.

IV. CONCLUSIONS

This study has examined the meaning of ideology in the campaign slogans of the Regional Head Election (Pilkada) in South Sulawesi in 2024, focusing on three districts, namely Wajo, Bone, and Barru. Through a qualitative approach and reading, recording, and writing techniques, this study aims to explore the ideology contained in the campaign slogans used by regional head candidates in the three districts, as well as how this ideology interacts with existing social and political structures.

The Meaning of Ideology in Campaign Slogans for the 2024 Regency Head Elections in South Sulawesi, Indonesia: Pierre Bourdieu's Perspective

The results of the study show that the campaign slogans in these three districts have significant symbolic power in shaping the political perception of society. The ideology contained in the slogan not only reflects the vision and mission of the regional head candidates, but also plays a role in fighting for symbolic power in society. Using Pierre Bourdieu's perspective, it can be concluded that campaign slogans function as a means of symbolic struggle, which constructs and strengthens the social position and power of regional head candidates in the eyes of the community.

The random selection of three districts through random sampling allows this study to obtain a representative picture of the political dynamics in South Sulawesi. Although only three districts were studied, the social, cultural, and political diversity in these three areas provides a fairly broad understanding of the role of campaign slogans in shaping political ideology at the local level. Each district has unique characteristics that influence the way candidates articulate their ideology, both through the choice of words and symbols used in campaign slogans.

Overall, this study emphasizes the importance of a deep understanding of campaign slogans as a political communication tool that not only reflects the political message of regional head candidates, but also as an instrument that fights for and shapes social and power structures in society. Through Bourdieu's theory, we can see that campaign slogans are more than just slogans, but rather as social practices that create and strengthen political and symbolic positions in society.

From the results of this study, it can be suggested that regional head candidates need to pay more attention to the symbolic and ideological power contained in their campaign slogans. In addition, a deeper understanding of the interaction between symbols, habitus, and social structures in society can help candidates design campaign messages that are more effective and relevant to local needs and dynamics.

REFERENCES

- 1) Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.
- 2) Bourdieu, P. (1998). *On Television*. New Press.
- 3) Bourdieu, P. (2005). *The Social Structures of the Economy*. Polity Press.
- 4) Bourdieu, P., & Wacquant, L. J. D. (1992). *An Invitation to Reflexive Sociology*. University of Chicago Press.
- 5) Giddens, A. (2001). *Sociology* (4th ed.). Polity Press.
- 6) Jakobsen, M., & Larsen, A. (2015). *Political Campaigning in the Digital Age: Political Parties, the Internet and Social Media*. Routledge.
- 7) Kriesi, H. (2014). *The Political Consequences of the Economic Crisis in Europe: Electoral Change and Political Consequences of the Crisis*. Routledge.
- 8) Mudde, C., & Kaltwasser, C. R. (2017). *Populism: A Very Short Introduction*. Oxford University Press.
- 9) Norris, P. (2004). *Political Communication and Public Opinion: The Logic of Political Advertising*. Routledge.
- 10) Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster.
- 11) Rohmeyer, K. (2018). *Political Campaigns and Communication*. Springer.
- 12) Squires, C. (2002). *Gender in Political Communication*. Polity Press.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0)

(<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.