

The Jokowi Political Imagery in the Perspective of Communication Philosophy

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Abstract — This research aims to know the politics of imaging by president Jokowi, from the perspective of communication philosophy. The self-image of a leader is very important, let alone as a symbol of the country. Jokowi frequently appears as communication populist, original and non-abstract. Appearance was followed by the behavior of "charity" which symbolized by the bicycle gift, book packages, and package of food in a variety of occasions. This research is a literature study with the main data is information displaying Jokowi activities associated with the imaging. Data will be approached from the perspective of communication philosophy. The discussion was conducted by discussing ontologically, epistemically and axiologically on Jokowi's behavior in his self-image. The results of this study is ontologically Jokowi understand what is the value of self as a leader. He asks himself who am I, in the position of being 'prabu' or a King. Epistemically, imaging patterns that do come from experience as an entrepreneur, learning of the value of Javanese, and ongoing process as head of state / a president. The last, epistemologically, Jokowi imaging was not far be wrong to say as a continuation of the current personal character into a simple and honest businessman. The conclusions can be said in this research is imaging Jokowi political nuanced by personal character that is low profile and deck at all levels of society, plus of "necessity" that identify away from the nominating party, PDI - Struggle as grassroots.

Keywords — *Imagery; Jokowi; Communication Philosophy.*

I. INTRODUCTION

President of the Republic of Indonesia Joko Widodo has a unique method to portray itself as a leader that is not awkward to greet the public. Jokowi pattern can be seen starting from blusukan (entered slum areas of the country and suddenly) as a communicate, give gifts, food aid, and up his activities through the vlog. The communication methods based on information technology such as vlog, President Jokowi was not met by any formal events, such as the inauguration of the projects only. But, there are also other menus that are relaxing, such as lunch with the King Salman from Arabian and about the birth of his beloved pet goat.

Patterns of communication in politics are important to show how a leader interacts with people, as well as imagery. Jokowi is not present his-self as someone who is grumpy, for example admonish the minister that not concern to his speech. He actually made verbal jokes and also even a panko fight, to ask a student HP and then read poetry from

the screen of the HP. Self-image as a "givers" carried on stage with a bike gift for attendees who can answer the question. It was far from a conventional leader with a stern image, stiff, distant, and keeps the image. Jokowi also imitate his-self have a style of commensation commensurate with the people's area. He realized a style of communication tightly relation with the languages, with existence theory determinism linguistic explained that a language influence the way of view and the way of thinking to the human being (Wood, 2013).

On the other hand, imaging can also be interpreted as personal hypocrisy, especially when mass media show off as a news material. This means that imagery is intended as an action that is non-essential, artificial and pseudo. Furthermore, imagery can be a word that is so close at the public ears currently. The conceptualization of imagery was originally synonymous with the public relations activities in the area of economics and business, but in this time it's went

to almost every line of live. Political sphere, for example, is currently a realm that is so intimate with imaging problems. There was a sort of a sense of worry in connection with the increasingly widespread use of the term of imaging, which inevitably its will lead to the meaning of the term is growing. Imaging in the end, just not as the efforts to build positive image of individuals and institutions alone, through personal quality or quality of service for an institution, but there is a manipulative chance to do for the sake of a good image. If the possibility of manipulative more prominent, people tend antipathy or indifference when he heard imaging. In a certain scale, the word "imagery" has been reduced of its meaning and have undergone the process pejorative or constriction / decreasing significance.

In order to provide another perspective on the self-image behavior undertaken by president Jokowi, this paper will track it with a discussion focused on the perspective of communication philosophy. Imagery is essentially as a possibility of the process of communication, of course in addition to the possibilities of other meanings. So, this study will examine the imaging terminology from the philosophical dimension.

II. THEORETICAL FRAMEWORK

A. IMAGERY AND IMAGING

When we are conscious, it is often that we live only rely on the reality of others or the reality of the environment. If people look luxurious, elegant, traveling in a car, then generally people will try to attach that reality to him. In fact, it could be that the person just wanted to display his image as a rich person, although it could be rich or even otherwise. This is about the image that surrounds us. Theoretically, imagery understood as an impression, a feeling, an overview of the public against the company or organization; impression which are deliberately created from an object, person, or organization (Canton, as quoted Sukatendel, in Soemirat and Ardianto 2002).

This increasingly materialist life-elf, humans tend to be in a tired artificial space. Tired by desires as powerful as the human being. The result can be seen, almost of all parties, especially who had interest in public opinion, are increasingly aware of the importance of creating and managing the image. The thinker of image, such as Seitel, (in Soemirat and Ardianto, 2002) shortly said his opinion that most companies believe that a positive corporate image is essential, successful and sustainable in the long term. A positive image of the company is believed to bring the public's goodwill to the company and vice versa.

However, if we are alert, we will easily realize how the image is a fragile object, which in daily life can be analogized as glassware that is easily broken. Here another consciousness will be reveal how the image should be shaped, nurtured continuously. Although the image has been embedded also demands a consequence, for example, you've been a man with good image as a benefactor, then the consequences, so that the image of fragile or brittle, it remains intact, consistency and continuous i bag your conduct must be maintained. In other languages it can be said the image is fragile things, which requires special treatment to avoid damage.

Plays with real image are the work of human being since long time ago, in parallel with the development of civilization in their life. The shamans, primitive tribal chiefs and elders for example are persons with an interest in public opinion, so they will keep the image, good name or reputation of them to the public in various ways. Soekarno maintains his image as president with the power of dress code, with the power of oration and supposedly the image of a 'magician' 'is guarded with a wooden stick. So, world leaders and other celebrities, who have their own way of keeping their image. On the self-image ruler, for example, Machiavellian theory often become the main reference. Nicolo Machiavelli said that the authorities could take advantage of patriotism as a cover for controversial political action becomes as if the action to save the existence of the state (Dhani, 2004). In other areas of life, where image coordinates are essential, the imaging process will encounter its various manifestations.

B. PHILOSOPHY OF COMMUNICATION

Thinking about the philosophy of communication in Jokowi's imagery, politics, it must start from the behavior of imagery as the communication behavior itself. From the ground it will be continued with a description of how the philosophical dimension of such imaging. Philosophy retained etymologically derived from the Greek philosophia. Philosophia consists of two words, namely philein which means love or philia which means love too, and Sophos which means wisdom (Karimah & Wahyudin, 2010). Many experts provide limits on the philosophy, but in general can be said as a form of human thinking about everything with considering causality more deeply by the ability of human reason. The object of the study of philosophy is everything, both of manifest and latent reality, for example the reality of the human being, legal, political, truth, God and others (Karimah & Wahyudin, 2010).

Speaking of the communication philosophy, the trilogy thinks about ontology, epistemology and axiology cannot be separated to review Jokowi's imagery. In philosophy, the level of ontology talk about what we want to know, what is the nature could be studied (Karimah & Wahyudin, 2010). Ontologically, the observations sought to me an answer to the question of "what" or "what is real". Ancient Greek philosopher Aristotle calls the question as the first philosophy and a science about the essence of the object (Bakhtiar, 2004).

Furthermore, the level of epistemological concerns both the philosophical question of how to acquire knowledge? Epistemological curiosity asks present when human beings / people already get an answer of the nature of things, about what, and then questioned again whether his belief was true. Curiosity asked etymologically requires exploration of how the answer to the ontological question got. So, many different methods can be done to gain such knowledge. In the method commonly known some deductive, inductive, positivism, contemplative and dialectical as ways to acquire the knowledge (Bakhtiar, 2004).

The next level is an axiological level. Axiology does with the way how to use the knowledge that has been acquired in the previous epistemological (Karimah & Wahyudin, 2010). Professor Jujun S. Suriasumantri said Axiological level as the theory of value related to the usefulness of the knowledge acquired. The definition is in line with the meaning of the word axiology itself. Axiology is derived from the word that means the value Axios and logos meaning theory. So axiology is the theory of value (Bakhtiar, 2004).

III. RESEARCH METHODS

The subject of research is imaging performed by the president Joko Widodo (Jokowi). This is a qualitative study which a research procedure that produces descriptive data in the form of written words or word of mouth from people and observed behavior (Bogdan & Tylor in Moleong, 2000). Qualitative research is an interpretive research (using interpretation) which involves many methods, in addressing to the research problem. The qualitative method descriptive the way (in-depth interview, the interview did not direct, and observation), case studies, interpretation greatly emphasized the observation of the subject (Mulyana, 2010). Data analysis technique is defined as how to carry out data obtained after the results of interviews, observations, and documentation processed into information and draw conclusions about the subject under study. (Abdurrahman

and Muhdin, 2011). Data analysis in qualitative research, conducted at the time of data collection took place and after completion of data collection in an certain periods. Miles and Huberman (Sugiyono, 2008), suggests that the activities in qualitative data analysis are conducted interactively and continuously to complete, so the data is saturated. Activities in the analysis of the data that are data reduction, data display, and conclusion drawing / verification.

IV. DISCUSSION

The image theory of Frank Jefkin is going to explain the ontology of Jokowi's imaging behavior. As known, Frank Jefkins (1992) shortly explain the image becomes: mirror image, current image, wish image, corporate image, and multiple images. The explanation of mirror image is an image that is imagined or in dreams. This image is illusory nature. Current images are the opposite of the image of a shadow image is actually present on the outer side or the other party about ourselves. Wish image, is the desired image or we expected. This image is generally then strives to achieve. Corporate image is an image of a holistic or whole organization. And finally is multiple images, or image compound, because the complexity of the components of the organization.

Jokowi personally and the presidential institution in fact are difficult to separate. Conceptually and pragmatically almost impossible to distinguish, even though the piercing moment has been distinguished. People will see Jokowi (always) as president. Seeing Jokowi as president is a political event. It remains to be political even though Jokowi places himself as an egalitarian.

Political observers Made Supriatma says one thing which distinguishes Jokowi with the previous RI's president is how he imaged himself. So, Jokowi is not an elite; not noble; poor; not good-looking too. Then what is left? Here I find it interesting. He instinctively identify themselves with the people - trying to look like the most. It was the first time the people of Indonesia to elect a president who is close to them both in po stur body, face, and behavior (Arman - Tirto.id).

From the above explanation, the personal or self-image that Jokowi did was a wish image. Jokowi as a human being fair also if you want to return to office as president on two periods. Thus, anything done is a manifestation of the wish image, or the image expected. So philosophically, on the ontological level "whether Jokowi's imagery" can be answered that he is doing a wish image. A business built to

create a good image because of a hope to lead again. How can it be said that the wish image to be one thing in the ontological level of Jokowi? Doing the best is not aimless. Although awareness of the purpose of doing well is dashed, the human nature to "make a wish" mingle with the work activities that are done every day. There is an imaging stub Jokowi since becoming Mayor of Surakarta same years ago. What is said political analyst following Made Supriatma indicate it.

While still as Mayor of Solo, Jokowi once preached to distribute rice to pedicab drivers almost without media exposure. He provides a help without first ordering the media crew to cover what he does. Jokowi is concerned with marginal poor communities in their imaging movement. As Javanese people, he understands exactly how the behavior of sharing and charity have a serious impact on people's perceptions of himself (Arman-Tirto.id)

After finding traces of the ontological imaging of Jokowi, we continue the discussion on the epistemological level. This level concerns both the philosophical question of how to acquire knowledge? The epistemological question arises when one has an answer to the nature of something, what it is and then re-questions whether its conviction is true, there needs to be a search about how the answer to the ontological question is obtained. Various methods can be done to gain knowledge of such a method of deductive, inductive, positivism, contemplative and dialectical as a way to acquire knowledge (Bakhtiar, 2004).

Within the context of the region or imaging, when we wrote tentative conclusions on the first question, that imaging is the process to get an image in accordance with our expectations. Then the subsequent question is how the process was obtained and carried out? Deductively, the search for an answer to this question can start from an ontological answer to the nature of the image. The image, for Jokowi is an essence of human dignity, which among other things sourced to the values of Java. There are at least four (4) advice Java espoused as a source of knowledge epistemologically Jokowi, namely Sekti Tanpo Aji, Sugih Tanpo Bondho, Ngluruk Tanpo Bolo and Menang Tanpo Ngasorake.

The first is sekta tanpo aji means to be powerful, but not because of the unseen force and magic factor, but by the attitude and behavior are far from luxurious, not concerned with the property and not concerned office position. Thus,

he will find sympathy from the people. The manifestation of Jokowi's supernatural present in no distance of him within the people. The illustrations are:

When Jokowi intends to expand Pluit reservoir region, while it also happens a resistance from various parties, including the armed citizen organizations and skipper sharp or land in the name of the people together struggling to maintain a suburb of Pluit reservoir as a place of residence. However, without used of live bullets and batons Police or Satpol PP, enough with the simplicity of Jokowi, the residents around the reservoir Pluit can be sit together to solve the problem (Mas Harsono, Kompasiana.com).

The second Javanese advice is sugih tanpa bandha which means to be rich man without the treasure. Jokowi rich of influences, rich in kindness, but do not make the property as a measure. The example is:

When he served as mayor of Solo, repoted his salary was never in touch, but is given to the people (citizens) that requires, as evidence that the real Jokowi rich as Mayor but in fact he is like not affluent, this means that he wants equate smooth daily with other people who are still classified as less capable. Let us consider the class nor is there any official on it would do it, would not exist, because they all apply the principle of "no lunch free" (Mas Harsono, Kompasiana.com)

Jokowi's Java value as epistemological imaging is to work hard and smart, without involving others. In modern management this is equivalent to a self-starter on the individual. The significance of this philosophy is the following example:

At the time of the Jakarta floods a few months ago, floods inundated almost the entire area of Jakarta, Jokowi without the assistance of central government and other parties, as it also Jokowi right down to the location of the flood, visiting one by one the areas inundated, greets residents was in distress and gave help in a perfunctory manner, the impact of his spontaneity was welcomed by other parties to participate also to help residents of Jakarta who are inundated. From this example it would help coming from the other party as a concern among fellow (Mas Harsono, Kompasiana.com).

Furthermore, the last Java advice is to get the victory, but did not show excessive elation, much less arrogant and condescending opponents / others. Examples of Jokowi's actions on this subject are:

We can see the results of various surveys institution, it turns out Jokowi always ranked first as a 2014 presidential candidate who favored and expected by the public. The figure of Jokowi become the central figure and the performance becomes a role model of other figures, so they are competing to raise the rating in its own name with visits to various regions in order to obtain news-reporting positive as more cares to grassroots (Mas Harsono, Kompasiana. Com).

From some illustrations above, epistemology imaging Jokowi one of which is sourced from the value of Java. Jokowi another source of knowledge is learning by doing, in line with the process of governance. Once, for reviews sources of knowledge Jokowi in the political sustain its imagery, the next is axiological level. The axiology relationship with the how I make use of knowledge that has been acquired in the previous epistemological (Karimah and Wahyudin, 2010). The definition of axiology of Jujun S. Suriasumantri as a theory of value related to the usefulness of the knowledge acquired (Bakhtiar, 2004). Illustrations of axiological levels are as follows:

Most politicians exploit the feelings of their people, except politicians in authoritarian countries who portray themselves as dictators or tyrants rather than close associates to their peoples. Jokowi is not strange. He plays the mass psyche - to identify his self as a people too; but he was also the king of Java. Jokowi often giving presents on various occasions and he is well aware, so that is liked by his people. I see it sometimes comes up too. Prabu (King) must be benevolent or generous. So it's for gift sharing. It's so instinctive. For rice. Throw the same book box in pencil. That side of him that full view displayed as the king. (Arman - tirto.id).

Then, use the values can be objective or subjective depending on the perspective of philosophy, so that what is the imaging valued for us or not. This Jokowi's imaging politics axiologically does not crash into moral values, human values or religious values.

V. THE EDGE OF THOUGHT

A discussion of communication philosophy over Jokowi's political imagery politics have finished. The construction of political imaging of the president of the Republic of Indonesia is not without philosophical sources. There is a deep understanding of life on Jokowi's political imagery. If later became ambiguous, it is more to the political situation and the position as a president that cannot be inevitable. But what is clear, is the political morality of Jokowi imaging hidden deep within him, then, when he has been a president as a mandate that is transcendental. In addition to the transcendental aspects, the political outward coordinates of Jokowi in the party system become strong, so it is demanded also (albeit indirectly) to image its political bases.

As a Javanese, Jokowi pervades Javanese local wisdom as a source of his imaging political philosophy, and also influences his style of government. Furthermore, the conclusion can be said in this research is imaging Jokowi political nuanced by his personal character. His personal character is low profile and closes all walks of life. Jokowi is a leader who moves in the threshold

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