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A world map with a light green tint, showing the outlines of continents and countries. It is centered on the Atlantic Ocean.

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NEW AGE ATHEISM MOVEMENT: A VANISHING MEDIATOR INTO A FUTURISTIC SECULAR SOCIETY

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Abstract

The progress of natural science together with some of the vicious crimes committed by religions were central to the New Age Movement of Atheism since the first decade of the century. Their atheistic evangelicalism is for the secularization of society and the dissolution of religions in every aspect of human life. This paper hinges on Kahambing's development of the concept 'vanishing mediator' and applies its synthesized framework as methodology. The application of the concept: a.) retroactively traces an intervention, b.) evaluates the intervention, c.) identifies the mediator, and d.) locates the vanishing point. Applying this to new age atheism, the discussion of the study is divided into three parts. First, it introduces the historical origin and atheistic interventions on religions. Second, the movement is treated as a vanishing mediator or transition from religious to secular society. Lastly, it gives a futuristic account of a secular world that is rooted on the influence of new atheism in the era.

Keyword: Atheism, science, religion, secularism, vanishing mediator

Introduction

The new age of atheism is often conceived as an attempt to obliterate the influence and power of religions. In countries where religion is a powerful and dominant force in every aspect of society, atheism is regarded as a taboo and acquires negative connotation. However, the concept of atheism is not a new invention of man out of nothing. Rather, it emerged from a long and gradual process of development. Many of its fundamental principles and ethos are rooted in history. The term New Atheism was coined to refer to the antireligious movement commenced by Richard Dawkins (2006), Daniel Dennett (2006), Christopher Hitchens (2007), and Sam Harris (2004) – collectively named as 'the four horsemen of the apocalypse' – yet its progress and success are *not* only exclusive to the four of them. It comprises an ongoing list of other known scientists, philosophers, and public speakers who entered into the public square to openly challenge religions.

Likewise, atheists are also classified as naturalists and irreligionists (Oppy, 2017). Naturalists are people who believed that everything that exists has its

natural causes and effects and nothing beyond it. On the other hand, irreligionists reject all kinds of religion and consider them to be social pathologies. Since the contemporary atheist movement is not an established ideology, a common defining feature is hardly presented. But a general point of agreement could be framed on behalf of the movement, which is that new atheism is an “attempt to carry out a more aggressive fight *against* religion’s influence on political and social life, especially when religion comes into *conflict* with science” (Schulzke, 2013, p. 780; emphasis added).

The great awakening of new atheism movement highlights a revolutionary interest in religion and theism. Identical to several movements in the history of the world, the movement is not only working for a short-range achievement and pursuit. Any reader and social spectator should not treat and see this social and intellectual intrusion of atheists as mere cheap shots to the structures of religions within the present-age consequences. In basic terms, one should try to foresee its fate and providence while considering the occurrences and instances happening in the modern era for an evenhanded appraisal.

Moreover, many studies have been conducted to analyze this social and intellectual phenomenon within the frame of the present time, and only a few attempts to envisage the significant role of the movement in the future and whether its intent and purpose will be achieved. Consequently, this study endeavors to critically examine and account the new age of atheism not only as a radical move to dismantle the dominance of religion in the world but also a bridge or conduit for the possibility of a novel social order characterized by atheistic principles and ethics.

Method

The paper utilized Kahambing’s (2019a) development of the ‘vanishing mediator’ as a theoretical framework and applied this is a methodological paradigm. In an earlier *prima facie* synthesis, the vanishing mediator is commonly the “mediating principle between two opposing terms, usually employed in historical phases where equally diverging ideas grapple at some point in an interaction catered by an intermediary” (Kahambing, 2018, p. 5). The mediator makes considerable changes in the former phase and vanishes, like a ghost¹, after its task is done. However, vanishing does not mean total annihilation since it is still a subsumed aspect of the new phase (Kahambing, 2019a; 2019b). Under the new phase and in locating the vanishing point, the mediator is now incorporated but not completely removed.

Following the aforesaid concept of a vanishing mediator, new atheism’s movement was treated as an active or vigorous transition into the secularization of society. Also, for a logical and organized pattern, four processes of vanishing mediator were utilized as proposed by Kahambing, namely: a.) retroactively trace the intervention, b.) evaluate the intervention, c.) identify the mediator, and d.) locate the vanishing point. Within the framework and scope of the study, the paper will provide, initially, the historical background and origin of atheism to methodically locate the place of contemporary atheism in the history of thought as a dialectic between science and religion. Afterward, the researcher entered into a discussion of the intervention made by new atheists since the inception of the 21st century as an extension of its historical origin. Next, new atheism was treated as a

vanishing mediator. Lastly, the researcher gave a futuristic account of atheism as an effort to establish the probability of a secular world.

Findings and Discussion

The dialectic of atheism and the New Age Movement

Historically speaking, atheism – contrary to common perception – is not an antagonism or enmity that exists between science and religion (LeDrew, 2012), but rather is an emergence from an internal inconsistency within theism itself. This makes theology turn to science for scientific footing.² “In the seventeenth century, not only was science...not opposed to confessional Christianity; it often believed that it could and should do the foundational thinking for Christianity” (Buckley, 2004, p. 32). Hyman (2007) used the former’s concept to emphasize that the notion of God in early modernity as “specifiable substance” in an “identifiable location” in the world departs from the pre-modern theological of God as an ontologically transcendent mystery. This shift in understanding God becomes the focus of scientific inquiry.

Meanwhile, the history of scientists intervening was encouraged by theologians to look for empirical evidence in their theological claims (LeDrew, 2012). In effect, men of science during the Scientific Revolution integrate their theological principles with their scientific theories (Henry, 2010). Newton’s discoveries and the formulation of his theory of gravitation led to the likelihood of answering the questions that were previously under the domain of theology. Through science, he transformed the perspective of the mysterious universe into a system of lucid forces. Nonetheless, as scientific inquiry advanced during the 18th century, scientists discarded the idea of a static universe wherein its laws originate from God and considered the latter as unnecessary to explain the cosmos (Hampson, 1968). A significant transformation and alteration of roles have been done to explain the nature of reality from religion to science.

Such modification on the function of religion heralds the advent of atheism. For Buckley (2004), a negation was not engendered to theism itself as a result of scientific discoveries. That is, “atheism did not so much provide an *external* challenge to theism, but rather a revolution *within theology* itself is what gave rise to atheism. This is to claim that the origins of modern atheism are ultimately *theological*” (Hyman, 2007, p. 40; emphasis original). There are paradoxes and interreligious misunderstanding among religions and *within* a religion (Kahambing, 2014, 2015a, 2015b), which makes one question the freedom of believers (Kahambing, 2016).

It is important to take note that this historical event did not eventually lead to atheism but a form of “skepticism of revelation and a belief in ‘natural religion’ or *deism*” (LeDrew, 2012, p. 5; emphasis original). And the Enlightenment’s dominant response was that “religion which could not be established by reason was no religion at all – it was superstition” (Thrower, 2000, p. 100).

Baron d’Holbach, considered to be the first professed atheist in the Western tradition, enumerated three distinct criticisms against religion: a.) religion’s teachings are contrary to scientific truth; b.) religions support a corrupt social order; and c.) it is not a functional foundation of morality (Thrower, 2000). These could be classified as epistemological, political, and moral critiques which are

apparent descriptions reflective of Casanova (1994), namely: cognitive, practical-political, and subjective expressive-aesthetic-moral.

Scientific and humanistic atheism

LeDrew (2012) in his careful study on the historical development of contemporary atheism argued that there are two major historical episodes in atheistic thought, specifically: scientific and humanistic atheism. Believers of scientific atheism centered their argument of religion on science. It is a struggle between explanation and knowledge against ignorance. In this case, scientific education could displace and eliminate religion. The most remarkable factor and cause of this division of theism is the formulation of the Darwinian Theory of Evolution by Natural Selection precisely because it challenges the ‘Argument from Design’ of religion and the question on the existence of life. The theory sustained atheism with an answer to fill the void that exists for thousands of years. Equally, natural science is not only the main province of scientific atheism. It is also important to take note that even intellectuals from sociology and anthropology posited religion as the lower stage in humanity’s evolution.

Conversely, humanistic atheism focuses and criticizes religion as a social phenomenon and as an indication of alienation and oppression or human suffering, in general terms. Berman (1988) called this atheistic move as an “anthropological approach” and people in this division of atheism offered gripping description of the causes and what sustains the belief that makes religion possible.

This approach surfaced largely as a response to *discontent* with the promise of the Enlightenment that modernity would lead to greater prosperity for all, as well as a recognition that the rationalist cognitive critique of religion did nothing to address the non-rational sources of religious belief, which include alienation, suffering, infantile neurosis and insecurity, and fear of death. (LeDrew, 2012, p. 9; emphasis added).

The materialist philosopher Feuerbach (1957[1841]) declared that man creates an antithesis of himself as he place God above him via religion. The classical conception of God (primarily of Christianity) was the “best and highest attributes of humanity” (Hyman, 2007, p. 36). The sudden transference from theological claims to the human condition and the stress of religion as a false explanation about the nature of reality is, for LeDrew, the true essence of humanistic atheism. For Marx (2002[1845]), Nietzsche (2003[1895]), and Freud (1989[1927]) – contemporaries of the so-called ‘hermeneutics of suspicion’ – religion is an illusion that serves as an escape from the reality of suffering. For instance, moderate religions allow for the legitimization of implausible beliefs, like “the belief that by killing apostates you will be rewarded in heaven” (McAnulla, 2012).

Conclusively, LeDrew maintained that new atheism is primarily, though not entirely, an extension of these two flights yet giving more prominence to the former. That is, though the atheistic movement is best understood as an extension of scientific atheism, the latter [humanistic atheism] still plays a role.

Biblical and social critique on religion and its incompatibility with science

The historical origination of atheism and its divisions help and sustain the current atheism movement of the century. Similarly, two major reasoning and bases of the profound critique of “New Atheism” on religion could be established based on the aforesaid discussion, explicitly: a.) *religion as the cause of serious social problems*; and b.) *incompatibility of religion on the success of natural science* (Emilsen, 2012; Schulzke, 2013). D’Holbach’s criticisms of religion during the period of Enlightenment seem to ricochet from this categorization. The first critique could be grounded on echoing the influence of humanistic atheism whereas the second is a reflection of scientific atheism. Before advancing into the next section, it is worth mentioning that atheists of the new age movement are an amalgam of former religious believers (e.g. Michael Shermer, and Dan Barker) and scholars raised within an atheist environment (e.g. Peter Singer, and Sam Harris). Here, it can be seen that the critical intervention of new atheism against religions is both from insider and outsider perspectives.

Meanwhile, as maintained by LeDrew (2012), new atheists are more likely a product of scientific atheism and apply the Victorian dialogue on the eternal conflict between religion and science in pressing forward the proposition that religion is the haunting character of *pre-modern* times. This is in contrast with the modern age, which is characterized by science that religion and magic are precluded (Segal, 2004). Scientific advancement, evidence, and rationality are integral in the atheism movement that tends to overthrow and show irrationality of religious faith. Atheists are very much critical and sensitive to the term *faith*; it is, according to them, a belief *without* evidence.

Science, and not religion, is the only way to truth. Science is often apprehended as the only discipline that can offer a satisfactory explanation of the world which tends to override other worldviews (Sieczkowski, 2018). Moreover, the alleged irrationality of religion is always at the core of the writings and speeches of new atheists. For them, the spread of religious doctrines contradict with the known laws of science. There is a tendency of religion not to help us to better understand the world around us but ironically project a pagan universe where everything can be justified (Kahambing, 2019c). Some even presume that the “*darkness* of religious ignorance and superstition would fade away when exposed to the *lights* of reason” (Casanova, 1994, p. 31; emphasis original). Hence, such an atheistic movement is keen to supplant superstitions with science and reason.

Krauss (2012) argued that theologians are experts at nothing and when it comes to understanding the universe, religion, and theology are always irrelevant. Christianity as a religion, for example, employs methods of interpretation that are controlled by its magisterium (Kahambing, 2019g) and its sacraments like Reconciliation have undergone crises (Kahambing, 2020c). He went even further by declaring that theology does not have any contribution to human knowledge for the last 500 years. In *Godless*, Barker (2012), a former evangelical Christian and now a leading atheist, equate every achievement we have to science whereas theology gives us hell. Perhaps the underlying rationale for this confident statement of Krauss and for other men of science could be inferred from the evidenced-based theory of evolution and modern discovery of physicists and

cosmologists about the mysteries of the universe, which for many atheist-scientists are proofs (at least in their so much inclination to science) of the non-existence of God or the impossibility of the concept's reality.

Additionally, most of the non-believers of Divine Providence are critical to the unwarranted acts and culture of God's followers. Within the history of religion and its mutineers, new atheism identifies two opposing traditions: religion is treated as universally harmful (e.g. promotion of genocidal suicide) and a counter-tradition of various skepticism was developed during the Enlightenment's outright attack on superstition and liberating phase of science (Johnstone, 2018). Atheists correlate religion as one of the prime sources of human suffering which opens the possibility of violence and promotes extremism (Robbins & Rodkey, 2010). Congruently, a shared approach of new atheists is to recount and make some direct quotation from the Bible or Koran and claim that any holy book should not be the judge as to the only source of morality. Instead, great literary writings, poetry, and philosophy could provide us better moral and ethical principles (McAnulla, 2012).

The most reasonable driving force why atheists of the era questioned the credibility of religions was the 9/11 attack on World Trade Center (McAnulla, 2012), a tragedy done by ISIS, a Muslim affiliated group, "who claimed to be acting in the name of Islam" (Khalil, 2017, p. 33). Such atrocity of the ISIS put the entire Islam and even Judeo-Christian religions on trial and turns the attention of the public domain into the purpose of the atheistic movement. Hitchens (2004) regard 9/11 as the hinge event in history; however, for Amis (2009) the incident was a day of de-Enlightenment, an attack on morality, a massive geohistorical jolt, which will resound for years.

The notorious reproach of new atheism is wholly disposed to challenge the structural system of religion, its power and influence from individual liberty to global issues. Dennett (2006) made some caveat that those who administer religions, especially those who aestheticize them, "must be held similarly responsible for the harms produced by some of those whom they attract and provide with a cloak of respectability. An adaptation of fundamentalist religion would "return to the Dark Ages" (Grayling, 2007, p. 39), an oratorical gambit used by atheists to warn the general public of such possibility.

The New Age Movement of Atheism as Vanishing Mediator

Religious identity and patterns have been systematically attacked by new atheism. Unlike the Reformation, the movement is not keen on rebuilding and re-evaluation of religious structure and practice to gain its moral status again. Rather the endeavor is the dissolution of religion, as a social institution in the society and replaced it with secular principles and ethics. Retrospectively, some of the success of new atheism creates the reality of increasing numbers of nonreligious, persisting decline support for organized religion, and "the future prospects for the broader atheist, secular and humanist community" (Kettell, 2013, p. 69). Irreligious attack on the irrationality of religious beliefs is mainly grounded and seen as an omen in putting forward the chance of secularism in society (Cimino & Smith, 2011).

From this framework, new atheism functions as a vanishing mediator between religious and a purely secular society. As was synthesized, a vanishing

mediator is a mediating catalyst between two concepts and vanishes or ceases when its task is complete (Kahambing, 2019a). Seeing secular society as a direct result of new atheism, the latter could be deduced as an *active interference* since it causes a great change and modification on the features of the mediating phase (religion). One of the propositions advanced in the development of the concept is that: “the vanishing mediator has an agency that is active, rather than passive, in permitting exchanges of exclusive terms” (p. 476).

The act of vanishing, however, does not mean total annihilation (Kahambing, 2019), since it is still a subsumed aspect of the new phase (secular society in this case). Under the new phase and in locating the vanishing point, the mediator is *not* completely removed. Meanwhile, Borer (2010) envisages the place of new atheism movement in a secular society:

If we lived in a secular world, their writings would be trite and unnecessary. That is, there would be no need for such writings or such a movement if most people were not religious in some way or another. There would be no need for their ferocious attacks on religion if there were no opposition. (p. 126).

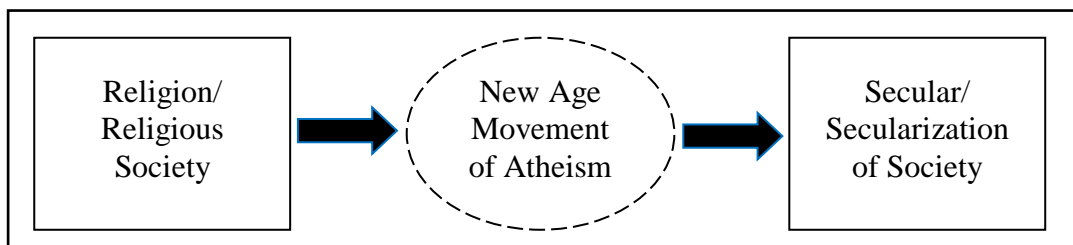


Figure 1. Basic Schema of New Atheism as Vanishing Mediator

Nevertheless, since secular society is not yet self-evident globally, one should not postulate instantly that the new age of atheism has already done its job and it vanishes from the picture. Hence, the researcher is *not* committed to asserting that we are living already in a secular world. The study, however, is to approach this futuristically. The movement (or the transitory phase) is *still* active and should and must continue its atheistic intervention against the prevailing influence of religions if it is really into an absolute secularization (See Figure 1). Patent insignia of the active intercession of atheism movement are the upsurge in the number of atheistic organizations in the Orient and Occident regions of the world.

This is then a start says Slavoj Žižek, an atheist-Christian philosopher, while dismissing and doubting the efficacy of the present crusade of atheists. In his film *The Pervert's Guide to Ideology*, Žižek (2012) states that the only way to be an atheist is to go through Christianity. He even radically declared that Christianity is much more atheist compared to the usual concept of atheism. Following this argument, there is no need to vehemently claim that there is no God. If this is the case, then secular ideals have already been present for centuries and only need some nudge from atheists to squarely advance such a proposition.

Hypothetically, even Christian believers begin to hold this revolutionary idea and yet the consistent involvement of atheists in the public domain is essential. The next juncture explores the futuristic possibility of the secular world and in

what instances do new atheism, as a vanishing mediator, would cease to exist and what are its traces under the new phase. Thus, the inexorable question still remains: Would religions really vanish?

The Future of Atheism and Religion in the Next Centuries

The prominence of public atheism has risen throughout the globe as a consequence of the publication of best-selling atheistic books and the increased usage of the internet as a venue to connect to other nontheistic individuals (Keysar & Navarro-Rivera, 2013). Its providence among scholars incites the question: would atheism have profound effects and influence on the religious landscape not only within America and Europe but throughout the world? Or would that be easily forgotten for the next succeeding years? In other words, would the world become a secular place in the next centuries or become even more religious?

The warranted answer to these questions cannot be given facily due to the vast demographics of the human population. A great amount of time and different certified studies must be conducted for reliable bases.

...any predictions regarding the mid-to long-term impact of the new atheism can only be of the most cautious sort. Even its immediate impact is very difficult to quantify just yet. Due to the complex and time-consuming nature of large-scale data collection, comprehensive statistical information may not appear for some time. (Bullivant, 2010, pp. 120-1).

But any profound effects are always linked to how strong the force of its cause. In the previous section, it was noted that new atheism is *still* an active mediator that we are not yet living in the irreligious world. It would be premature, at present, to give a *full* and *deterministic* account of the future of atheism and its effect on society. Rather the direction of the inquiry should center on the instances and degree of how the movement would vanish from the scene as an indication of moving towards a secular community. Borer (2010) noted that *if* everything around us is manifestly secular, it is *only* the time that we do not need any more atheism movement. Thus, the question is: what characterizes a secular world to trace the vanishing point of the movement.

In an atheistic and secular community, religion disappears from its familiar forms and is replaced with a socially constructed worldview founded on a *non-supernaturalistic* and *non-transcendental foundations* (Borer, 2010). Such a worldview heralds the plausible downturn of religious power. According to McAnulla (2012), there are four dimensions of power that could be used to examine the approach of atheism on religion. First, religions experience an indefensible place within the public square. Despite the separation of church and state, religions could still influence some government *decision-making*, particularly on controversial issues. Second, in terms of *political agenda*, religion receive (though not in all cases and countries) some aids. A particular example is the allegation of new atheists on the extension of faith schools of the Church of England (McAnulla, 2012). Third, most religions practice *indoctrination or preference-shaping* like the idea of 'life afterlife.' Dawkins (2006) and Hitchens (2007) state that indoctrination is a form of child abuse that could affect later in

life. Lastly, religions *regulate* some behavior that is injurious to their subjects or believers: women are mostly assigned to a second-class status which disempowers the female gender.

The disappearance and abolition of religious powers would certainly indicate the triumph and feat of atheists while their public struggles and campaign would start becoming unnecessary and be gone from the new phase of social order. A careful consideration based on statistical data is crucial to map out the demographic increase of atheists.

Based on the 2008 International Social Survey Program (ISSP), there was a large increase of affiliated atheists for most of the forty participating countries during the study. The 2008 survey underlines the religious landscapes in several countries in the aftermath of the terrorist attack in the United States on September 11, 2001. The incident was condemned as a result of religious fundamentalism that marked and triggered the development of 'evangelical atheism.' Heretofore, Zuckerman (2007) estimated the demographic population of atheists between 500 and 700 million. He admitted that it is difficult to predict the future growth or decline of atheism. But while most people continue to have faith in deities in some societies, likewise, the non-belief in God is increasing (Bruce, 2002 as cited in Zuckerman, 2007). In general terms, 'nonreligious affiliation' (including atheists, agnostics, nones) is much higher which reflects the meteoritic growth of secularism from 3.2 million in 1900 to 918 million in 2000 (Paul & Zuckerman, 2007).

The increase of atheists over the years is notably significant in predicting the future of secularism and the condition as to how the new age movement of atheism would vanish. Unexpectedly, China constitutes a vast number of atheists worldwide notwithstanding that it is the heart of Buddhism despite within the Orient region which is commonly known for traditional and cultural practices. In the case of the United States, church membership and bible fundamentalists plunged from 70 to 65 percent and from 40 percent to 30 percent, respectively. Contrariwise, bible skeptics rose from 10 to 20 percent (Stenger, 2009). Such growth is seemingly caused by aggressively atheistic books.

At the same time, the current pattern on decreasing religiosity in Europe will continue until 2050, unfortunately, it may not happen indeterminately (Kaufmann, 2007). Scholars predict that Islam would match up the number of Christianity before the end of the century. The advancement of science is likely to happen but the dominance of religions will prevail. The presumed rise of Muslim believers is not because people will convert and change their religious affiliation rather it is the population (Paul & Zuckerman, 2007; Kaufmann, 2007; Stenger, 2009; Ellis, Hoskin, Dutton, & Nyborg, 2017) that causes exponential growth probably due to its polygamous relationships and highest reproduction rates. Nevertheless, anyone should not be misled by this projection: it is only the *share* of unaffiliated individuals in the global population that will decrease but their population is expected to surge by more than 100 million.

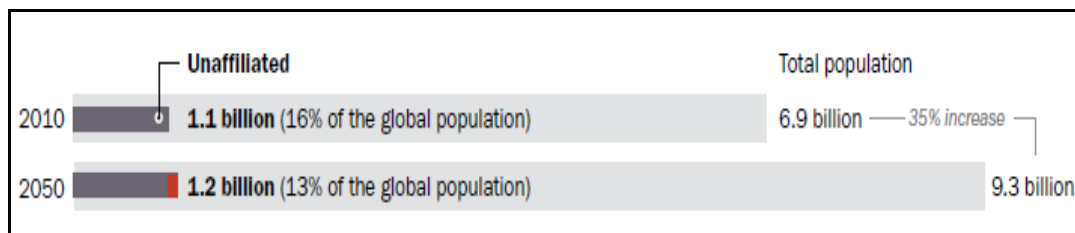


Figure 2. Projected Change in the Unaffiliated Population, 2010-2050 (Pew Research Center, 2015)

The probable collapse of the power of religions and the growth of atheists are distinctly the major factors in determining the vanishing degree of atheism movement in the future. An inclination to scientific explanations, the acceptance of homosexual rights and promotion of most controversial issues of society such as abortion, divorce, and use of contraceptives would be some of the traces of new atheism movement in the new phase (or the total dissolution of religion) as defended and advocated by atheists intellectuals. Apart from the futuristic account towards a secular society, another critical question is whether religions would disappear (absolutely). The researcher is not committed in declaring that new atheism's principles and ethics would dominate the world for the next century. If it is irrational and outdated to believe in religion, then what is the *survival value* of this irrationality? Also, the truth of theism (or the belief that there is a God) *cannot* be assessed by its sociocultural impact like terrorism and child abuse, which have been systematically questioned by atheists. Both theists and atheists are appraised to grow statistically but differ only in proportion. Henceforth, the complexity of predicting the future requires a lot of time and comprehensive study on various aspects of human life.

Conclusion

This study took a futuristic account by treating the advent of new-age atheism as a vanishing mediator towards a secular world. Throughout the paper, the new age of atheism was regarded as an active transitory phase that critically decry the religion as the cause of social suffering and positively advance science as the only way to the truth which originated during the 19th century. New Atheism was presumed to cease to exist the moment religious power falls and atheists' population consistently increases until the next centuries despite believers of major religions are also increasing. Nevertheless, religions are not ascertained by the researcher to fully vanish as atheism becomes a strong social force or power. This account engenders resistance but also the probability that the new structure can dominantly, if not completely, accommodate its tenets in a future society.

Notes

1. Kahambing (2019a) mentioned in the development of the framework that one of the recent adaptation of the vanishing mediator in literature is Gottlieb's (2017) exposition of the white lady in Walter Scott's *The Monastery* who, in her mediation, made some changes in the structure and then vanished. Like a mirage, a ghost, or a spectre, the vanishing mediator connects, by extension, to spectrality studies or the modes of the spectral in literature. See, for example, Kahambing (2019d; 2019e; 2020a; 2020b).

2. This scientific footing relied on positivism, among others, and this has affected philosophy (regarded as *ancilla theologia* or ‘handmaid of theology’ in pre-modernity) as well. See Kahambing, 2019f.

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SOCIAL ACTOR REPRESENTATION OF INDONESIAN MIGRANT WORKERS' EXECUTIONS IN SAUDI ARABIA

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Abstract

This study aims to describe how the Middle East Media represent the Indonesian government and the executed Indonesian migrant workers in the case of Indonesian migrant workers' executions in Saudi Arabia. The data are analyzed through Critical Discourse Analysis focuses on the representation of social actors by Van Leeuwen (2008). This theory examines how the social actors are presented or excluded in the representation. In addition, the analysis of this study is also supported by the lexical analysis based on Richardson's theory (2007) of analyzing news text: level of analysis. This study uses descriptive analysis method since the data are analyzed based on the indicators, categories or strategies in the theories which are used to analyze the data. This study found that the Indonesian government is represented as the party who has done many efforts to save Indonesian migrant workers from the executions abroad but on the other side, Indonesian government is also represented as hypocritical party since Middle East Media nominate the Indonesian government as the party that still implement the death penalty. Generally, the lexical analysis show that the executed Indonesian migrant workers are represented as the cruel killers although several media present another information which show their reasons to do the crimes such as self-defense and suffering mental-illness.

Keyword: Representation, media, discourse, execution, Indonesian workers

Introduction

The text producers (media) have great power to influence the audiences for having the similar argument or attitude with them through language as their main instrument. It is in line with van Dijk (1995) who describes that the power of media is symbolic and persuasive so that it enables the text producers to influence the audiences' mind and thought. The power of media especially news articles to influence the readers is caused by its one-sided communicative event. Consequently, it gives them great power and control to serve the news (phenomenon) or to shape particular depiction of the actors involved based on their interest and their own point of view.

This power has encouraged many researchers to analyze how the media represent the actors involved in particular cases since it also enables the media to lead the audiences to have the similar depiction of actors with them. Since this study focuses on how the media represent the migrant workers' cases, there are several researchers who have investigated how the media represent the migrant workers. First, Citraresmana et.al (2018) found that the Indonesian migrant workers are represented as the weak party or the victim, meanwhile the Indonesian government is represented negatively in inference level. Second, Suganda et.al (2006) found that Indonesian and Malaysian daily newspapers represent the female Indonesian migrant workers as marginal, powerless, uneducated, poor, stupid etc. meanwhile the government is frequently excluded in the representation. In addition, Razzaq (2012), Silveira (2015), Castello (2015) and Cheng (2016) revealed that the media represent the migrant workers as the threat to social security of the host countries. In this study, the writers interested in investigating how the Middle East media (as the host countries of Indonesian migrant workers) represent the Indonesian migrant workers who have been executed in Saudi Arabia since there are many countries against the death penalty. Moreover, the Indonesian government under President Joko Widodo has done the executions although at the same time the Indonesian government tried very hard to save the Indonesian migrant workers from death penalty abroad.

This study uses the representation of social actors framework from van Leeuwen (2008), analyzing news texts: levels of analysis theory from Richardson (2007) and the theory of transitivity from Halliday and Matthiessen (2004). Van Leeuwen (2008) emphasizes that a single phenomenon/event can be represented into various versions of it. Related to this study, the executions of Indonesian migrant worker (a phenomenon) can be represented into several versions of representation since it can be influenced by each text producer's adopted ideology and their interest on this case. Therefore, there are many researchers of Critical Discourse Analysis (CDA) use this theory to disclose the ideology and power behind the representation of social actors in English discourse. In this study, the writer investigates how the text producers use the sociological categories (analytical tool which is grounded on linguistics) in the representation of social actors framework from van Leeuwen (2008) to represent the actors in news report and to disclose the text producers' goals in representing the social actors (Indonesian government and the executed Indonesian migrant workers).

Van Leeuwen (2008) describes that exclusion and inclusion are two main sociological categories which can be used to analyze the representation of social actors. Exclusion simply means excluding social actors in the representation meanwhile inclusion means presenting the social actor(s) in the representation. Exclusion is divided into suppression and backgrounding. Suppression is called as radical exclusion since it excludes the social actors and/or their activity so that it does not leave traces in the representation meanwhile backgrounding is considered as the exclusion category which leaves the trace in representation. On the other hand, there are several subcategories of inclusion such as role allocation: activation-passivation, personalization – impersonalization, genericization – specification, indetermination – determination, association – dissociation, differentiation, nomination – categorization, overdetermination, abstraction – objectivation. Role allocation describes the roles of social actors in a

representation which are divided into activation and passivation. Activation can be realized by the grammatical participant roles in transitivity structure where the activated social actor is labeled as actor in material process etc. meanwhile, passivation occurs when the social actor being “at the receiving end of it” (van Leeuwen, 2008, p.33). Personalization or personalizing social actors means representing the social actors as human being which can be realized by using personal/possessive pronouns, proper names or nouns/adjectives which can be categorized to human features. Impersonalization is the opposite of personalization which can be realized by abstract noun or concrete nouns (which are not categorized into semantic feature of human). Generalization can be realized by: 1) Plural without article, 2) Singular with definite article, 3) Singular with indefinite articles. Van Leeuwen (2008) states that determination occurs when the social actors' identity is specified. Meanwhile, indetermination occurs when the social actors are represented as unspecific or anonym. Indetermination enables the text producers to anonymize a social actor. According to van Leeuwen (2008), indetermination can be realized by indefinite pronouns such as “*somebody*”, “*someone*”, generalized exophoric reference and it can also be aggregated, such as by using, “*many believe*”, “*some say*”, etc. Association simply means the social actors are represented in groups. Association can be realized through circumstances of accompaniment and parataxis. This category focuses on how a social actor is differed from another social actor. Van Leeuwen (2008) explains differentiation explicitly distinguished individual social actor or groups of social actors with other similar social actors, creating the difference between “self” and “others”, or between “us” and “them”. Van Leeuwen (2008) describes nomination occurs when the social actors are represented by highlighting their unique identity. On the contrary, categorization represents the social actors in terms of their common identities and function. Van Leeuwen (2008) who describes that overdetermination occurs when the text producers represent the social actors who participate in more than one social practice at the same time. Van Leeuwen (2008) explains that abstraction occurs when the social actors are represented by showing their assigned quality in a representation.

The representation of social actors theory is supported by the analyzing news text: levels of analysis theory from Richardson (2007). This theory is divided into lexical analysis (words/lexis level) and sentence construction (sentence level). Lexical analysis focuses on the text producers' word selection such as naming and reference (the way social actors are named in the news discourse). Therefore, this analysis is very important since it can influence the audiences'/readers' depiction of social actors which are represented in the news report. For example, the news releases concerning the Indonesian migrant worker's (Siti Zainab) execution in Saudi Arabia. When a text producer decides to represent Zainab positively, she is referred to '*RI woman*' in “*Shock as Saudis behead RI woman*” or '*mentally ill Indonesian maid*' in “*Saudi Arabia has been criticized worldwide for suddenly executing an Indonesian maid believed to have been suffering from a mental illness*”. On the other side, when another text producer decides to represent Zainab negatively, she is referred to '*brutal killer housemaid*' in “*Housemaid who brutally killed the Saudi employer put to death*” or in “*The court also found that she (Zainab) had struck Al-Maroubi on the head with a water heater, poured hot water on her and sprayed insecticide on her face*’. Last, the writer also uses the

theory of transitivity from Halliday and Matthiesen (2004). This theory is used as one of tools to help the writer in classifying the data such as in classifying the role allocation of the social actors etc. Moreover, this theory can also be used to disclose the text producers' point of view and ideology concerning this issue. It is in line with Fowler (1991) who explains that the text producers' choices in transitivity system can reflect the ideology which is shared through language in the news text. In conclusion, the theory of transitivity can also be used to support the representation of social actors theory to disclose the ideology behind the representation of social actors in the case of Indonesian migrant workers' executions in Saudi Arabia.

Methodology

This study investigates four Middle East media (Arab News, Arabian Business, Al-Jazeera and Middle East Eye) in representing Indonesian government and the executed Indonesian migrant workers in Saudi Arabia from 2015 to 2018. There are six articles which have been published by all the four media related to the executions of Indonesian migrant workers in Saudi Arabia. There are several steps in analyzing the data in this study: 1) Identifying the exclusion and inclusion categories in the data by using the representation of social actors theory from van Leeuwen (2008); 2) Analyzing the lexical choice of every data (exclusion and inclusion) by using the theory of lexical analysis: the choice of meaning of words from Richardson (2007); 3) Describing how the text producers represent the social actors and also reveal the text producers' aim to do particular representation based on the analysis of exclusion and inclusion categories and lexical analysis.

The research design of this study is qualitative since this study focuses on descriptive data on how the text producers represent Indonesian government and the In addition, this study uses descriptive analysis method since the data are analyzed based on the indicators, categories or strategies in the theories which are used to analyze the data. The data were obtained from the websites of each media such as arabnews.com, arabianbusiness.com, aljazeera.com, and themiddleeasteye.com. The followings are the titles of the articles Housemaid who brutally killed Saudi employer put to death (April 15, 2015), Saudi Arabia slammed for executing 'mentally ill' maid (April 16, 2015), Indonesia angry over sudden execution of second maid in Saudi Arabia (April 19, 2015), Indonesia bans expats working to 21 Middle East countries (May 7, 2015), Indonesia protests Saudi execution of domestic worker (October 31, 2018) and Saudi Arabia executes Indonesian maid who killed man she says assaulted her (November 1, 2018).

Findings and Discussion

Based on the data in all the articles, the writers classified the realizations which were used by the Middle East media to represent executed Indonesian migrant workers, Indonesian government and Saudis government. From all the media, the writer found that most Middle East media have used exclusion and inclusion category to represent the social actors.

The Representation of Indonesian Government

The Middle East Media's articles tend to present the Indonesian government by using inclusion categories instead of exclusion categories.

Indonesian government is represented as the party that protest and feel disappointed towards the executions of Indonesian migrant cases.

It can be seen by the use of the following sociological categories:

1. Categorization-functionalization category.

Van Leeuwen (2008) describes that categorization in types of functionalization is the representation of social actors which referred to their activity or something they do. In this data, Indonesian government is also represented as the activated social actor with the verbs 'criticize' and 'sparked anger' as can be seen in the following data

Data 1: President Joko Widodo^{CAT1} **criticised** the decision on Wednesday, saying the government^{CAT2} has officially **protested** to Riyadh and demanded better protection of Indonesian workers in the country. EXMI_ALJ_31_10_'18

Data 2: The execution of Tuti Tursilawati has **sparked anger** from the Indonesian government^{CAT1}, with the Gulf kingdom implementing the death penalty without prior notice. EXMI_MEE_01_11_'18

All those data above are categorized as categorization-functionalization category since all the terms which are used to refer to Indonesian government refers to particular roles or jobs. For example the noun 'President' means 'the person in charge of a republic' and the word 'government' means 'the group of people who are responsible for controlling the country or a state'. The use of these jobs and roles in the representation will lead the readers to think that Indonesian government is really prioritize and pay very serious attention to this case especially there are a lot of roles and jobs which are mentioned by the Middle East Media.

2. Objectivation.

According to van Leeuwen (2008) objectivation occurs when the social actors are represented by means of reference to a place or thing which closely relate to person or action. Actually there are several types of objectivations, such as spatialization, utterance autonomization, instrumentalization and somatization. But in this data, the writer can only find objectivation-spatialization. Van Leeuwen (2008) describes that this type is a form of objectivation in which the social actors are represented by means of reference to a place with which closely relate to person or action represented. As realized by the following sociological categories which can be seen in the following data by the verbs 'angry' and 'protest'

Data 3: Indonesia^{OBJECT1} has summoned Saudi Arabia's ambassador in Jakarta to **protest** against the beheading of Siti Zainab in the holy city of Medina

on Tuesday, 15 years after she was convicted of stabbing and beating to death her employer, Noura Al Morobei. EXMI_ARB_16_04_'15

Data 4: Indonesia^{OBJECTI} **angry** over sudden execution of second maid in Saudi Arabia EXMI_ARB_19_04_'15

Data 5: Indonesia^{OBJECTI} **protests** Saudi execution of domestic worker. EXMI_ALJ_31_10_'18

Data 6: Jakarta^{OBJECTI} has **filed an official protest** after Saudi Arabia executed Tuti Tursilawati without notifying consular staff. EXMI_ALJ_31_10_'18

From the data above, it can be seen that the Indonesian government is represented by using the name of the country 'Indonesia' and the capital city of the country 'Jakarta'. In addition, the text producers uses the verbs 'protest', 'angry' to activate the Indonesian government, which means that the Indonesian government is represented as the actor/ doer in the representation. According to Online Oxford Advanced Learner's Dictionary the verb 'protest' means 'to say or do something that you are disagree of something publicly' and the adjective 'angry' means 'having strong feelings about something you dislike very much or about unfair situation'. Therefore, the data above show that Indonesian government is represented as the party who strongly against the death penalty publicly since it is considered as unfair situation.

3. Abstraction

The following is the data which is realized by using abstraction category

Data 7: The largest Muslim country in the world^{ABSTRI} also is angry over Saudi Arabia's recent execution of two Indonesian maids, without warning. EXMI_ARB_07_05_'15

According to van Leeuwen (2008) abstraction occurs when the social actors are represented by showing their assigned quality in a representation. In this strategy, *Arabian Business* foregrounds Indonesian government as 'The largest Muslim country in the world'. The use of this strategy seems to offend Saudis government as the center of Islam which is criticized by the country which has the largest population of Muslim in the world. In terms of lexical analysis, *Arabian Business* uses the verb 'angry' and 'without warning'. According to Online Oxford Advanced Learner's Dictionary the word 'angry' means 'having strong feelings about something that you dislike very much or about an unfair situation'. Meanwhile the noun 'warning' means 'telling or showing somebody that something bad or unpleasant may happen'. Therefore, 'without warning' means 'it did not tell that something unpleasant is about to happen'. Therefore, it can be seen that *Arabian Business* tries to foreground that the country with the largest population of Muslim in the world feels very unpleasant towards the executions which were done by the center country of Islam towards two Indonesian migrant workers without giving prior information. In addition, the use of '...two Indonesian maids..' in the data above also can drive the readers' point of view to think that it is natural for Indonesian government to be disappointed towards Saudis government since Saudis government has executed –not one-but two Indonesian workers without any prior notification.

Indonesian government is also represented as the party that do many efforts to protect and to save the Indonesian migrant workers abroad

It can be seen by the use of the following sociological categories:

1. Nomination

It is realized by using nomination once in the following data as the activated social actor by '*stopping the Indonesian migrant workers abroad*'

Data 8: *Minister of Manpower Hanif Dhakiri*^{NOMI} told media the decision was in line with President Joko Widodo's order in February to eventually stop sending Indonesian women abroad to work as domestic helpers. EXMI_ARB_07_05_'15

According to van Leeuwen (2008) nomination occurs when the social actors are represented by highlighting their unique identity. '*Minister of Manpower Hanif Dhakiri*' is categorized as unique identity since it just refers to one specific person. This data highlights the Indonesian government as the party who try to protect the citizens by '*stop sending Indonesian women abroad to work as domestic helpers*'.

2. Objectivation

It is realized by using objectivation categories as the activated social actor by '*banning new maids*' to Middle East Countries as can be seen in the following data

Data 9: *Indonesia*^{OBJECTI} bans expats working to 21 Middle East countries EXMI_ARB_07_05_'15

Data 10: *Indonesia*^{OBJECTI} has banned new maids from working in 21 Middle Eastern countries including the UAE and Saudi Arabia in protest over working conditions it claims are prone to violations of legal and human rights. EXMI_ARB_07_05_'15

Data 11: *Indonesia*^{OBJECTI} has previously temporarily banned its women from working in some Gulf states amid controversy over their contracts and salaries. EXMI_ARB_07_05_'15

Data 12: It said *Indonesia*^{OBJECTI} should reverse its recent decision to allow a limited number of Indonesian migrant workers to Saudi Arabia despite a 2015 moratorium banning new domestic workers from entering 21 Middle Eastern countries. EXMI_ALJ_31_10_'18

Data 13: *Indonesia*^{OBJECTI} introduced the ban following the execution of two other Indonesian maids by Saudi Arabia the same year. EXMI_ALJ_31_10_'18

Data 14: *Indonesia*^{OBJECTI}, however, placed a moratorium on any Indonesian workers going to Saudi Arabia in 2011, after a female worker was beheaded for killing her employer. EXMI_MEE_01_11_'18

According to Online Oxford Advanced Learner's Dictionary the verb '*ban*' means '*to decide or say officially that something is not allowed*'. The ban is done by Indonesian government to protect the Indonesian citizens from various kinds of

'dangerous' to work in the particular countries, such as 'over working conditions' in data 10, 'following the execution of two other Indonesian maids' in data 13 etc.

Besides representing Indonesian government as the party that is really pay attention on this case, Middle East media also represented it as hypocritical party, since Indonesian government protested other countries when its citizen is executed, but the Indonesian government itself still uses the death penalty, as realized by the following inclusion categories

1. Objectivation.

According to van Leeuwen (2008) objectivation occurs when the social actors are represented by means of reference to a place or thing which closely related to person or action. Actually there are several types of objectivations, such as spatialization, utterance autonomization, instrumentalization and somatization. But in this data, the writer can only find objectivation-spatialization. Van Leeuwen (2008) describes that this type is a form of objectivation in which the social actors are represented by means of reference to a place with which closely relate to person or action represented. The followings are the data which show the Indonesian government is realized by using objectivation-spatialization

Data 15: Under the new president Jokowi Widodo, *Indonesia*^{OBJECTI} has carried out at least six executions since November and is expected to carry out more any day after it transferred several prisoners to the island where it carries out the shootings. EXMI_ARB_19_04_'15

Data 16: Dhakiri said the execution of Indonesian maids Siti Zaenab and Karni in Saudi Arabia last month was one of the factors taken into consideration while making the policy decision, despite the fact *Indonesia*^{OBJECTI} executed seven foreigners against their countries protests. EXMI_ARB_07_05_'15

From the data above, it can be seen that the Middle East media foreground the number of executions which have done by Indonesian government (as can be seen in data 15). Moreover, in data 16 *Arabian Business* compares the executions which were done by Saudis government (by mentioning two executed Indonesian migrant workers) but on the other clause this Middle East media foregrounds that Indonesian government has executed seven foreigners who also did protest to Indonesian government.

Indonesian government is realized twice by nominating it as the hypocritical social actor which can be seen in the following data

Data 17:They include *the current President Joko Widodo*^{NOMI}, who himself has been criticised for refusing to reduce the sentences of dozens of people on death row in his country. EXMI_ARB_16_04_'15

Data 18:Under *the new president Jokowi Widodo*^{NOMI}, Indonesia has carried out at least six executions since November and is expected to carry out more any day after it transferred several prisoners to the island where it carries out the shootings. EXMI_ARB_19_04_'15

The data above foreground the death penalty policy in Indonesia which can drive the readers'/audiences to think that Indonesian government has great concerns towards its own citizens but it does not want to care the other countries' efforts to free their citizens from the executions in Indonesia. In other words, Middle East Media also represents the Indonesian government as '*hypocritical party*' which is defined by Online Oxford Advanced Learner's Dictionary as '*behavior in which somebody pretends to have moral standards or opinions that they do not actually have*'.

The Representation of the Executed Indonesian Migrant Workers in Middle East Media

Middle East media foreground the executed Indonesian migrant workers' criminal cases and collocate them with the verbs '*stab*', '*kill*', '*knife*' etc. as can be seen in the following inclusion categories.

1. Categorization

Indonesian migrant workers are represented by using this strategy eleven times by using categorization in types of identification-classification. According to van Leeuwen (2008) categorization-identification occurs when the social actors are defined in terms of what they are. In the case of classification, social actors are referred to in terms of the major categories by means of which a given society or institution differentiates between classes of people. It can include race, ethnicity, religion, sexual orientation, age, gender, etc. In addition, the Middle East media uses the verbs '*stab*', '*kill*', '*knife*' to foreground the criminal status of the executed Indonesian migrant workers. In addition,

Data 19:*An Indonesian housemaid*^{CATI} was beheaded in Madinah on Tuesday for **kill**ing her Saudi employer, according to the Ministry of Interior. EXMI_ARN_15_04_'15

Data 20:Saudi Arabia executes *Indonesian maid*^{CATI} who **kill**ed man she says assaulted her. EXMI_MEE_01_11_'18

Data 21:Indonesia, however, placed a moratorium on any Indonesian workers going to Saudi Arabia in 2011, after *a female worker*^{CATI} was beheaded for **kill**ing her employer. EXMI_MEE_01_11_'18

The data 19 to 21 are categorized as the identification-classification category since the executed Indonesian migrant workers are realized by using their 'identity' as Indonesian citizen and gender (female). As previously mentioned, the data above also uses the verb '*kill*' to describe them. According to Online Oxford Advanced Learners Dictionary, the verb '*kill*' means '*to make somebody or something die*'.

2. Nomination

The executed Indonesian migrant workers are nominated by using the semiformal pattern which is using given name and surname such as '*Siti Zainab Rouba*', '*Tuti Tursilawati*' etc. According to van Leeuwen (2008) nomination occurs when the social actors are represented by highlighting their unique identity. Overall, in this category, the Middle East Media represent the executed

Indonesian migrant workers four times as activated social actors and seven times as the passivated social actors.

Data 22: Sitti Zainab Rouba^{NOMI} was found guilty by the General Court here of **stabbing** Norah bint Abdullah Al-Maroubi **to death with a knife** in September 1999. EXMI_ARN_15_04_'15

Data 23: Rouba^{NOMI} then **placed the body in a bag and dragged it into a bathroom**. EXMI_ARN_15_04_'15

Data 24: Amnesty International said Zainab^{NOMI} had confessed to the **killing** but during police interrogation. EXMI_ARB_16_04_'15

Data 25: Siti^{NOMI} was sentenced to death in 1999 for the **killing** of her employer's wife. EXMI_ARB_19_04_'15

The data above realized the executed Indonesian migrant workers as a unique identity (refers to one person) since they are realized by using their name. From the lexical analysis, the text producers use the verbs which have negative meanings to describe the executed Indonesian migrant workers with the verbs 1) 'kill' which is defined by Online Oxford Advanced Learner's Dictionary as 'to make somebody or something die'; 2) 'stab' means 'to push a sharp, pointed object, especially a knife into somebody, killing or injuring them' etc.

3. Suppression

The Middle East media exclude the Saudis government as the executor so that it will drive the readers/audiences' attention to the criminal cases which were done by the Indonesian migrant workers, as follow

Data 26: She had been convicted^{EXC1} of killing her employer's four-year-old child. EXMI_ARB_19_04_'15

Data 27: Tuti Tursilawati was sentenced^{EXC1} to death in 2011 for killing her Saudi employer. EXMI_MEE_01_11_'18

The data above foreground the criminal cases that were done by the executed Indonesian migrant workers. The following data foreground the executed Indonesian migrant workers' reasons or excuses for doing the criminal cases such as by foregrounding the Indonesian migrant worker's mental health and foreground it as a self-defense action which can be seen in the following categories.

Data 28: Tuti Tursilawati^{NOMI} was executed on Monday in the city of Taif, Indonesia's foreign ministry said, seven years after she was sentenced to death for killing her employer in an act she claimed was **self-defence** from sexual abuse. EXMI_ALJ_31_10_'18

Data 29: Tursilawati^{NOMI} claimed she was **acting in self-defence** when she killed her employer in 2010 **after he tried to rape her**. EXMI_ALJ_31_10_'18

Data 30: Tursilawati^{NOMI} said she acted in "**self-defence**" and that she killed her Saudi boss after he attempted **to abuse her sexually**. EXMI_MEE_01_11_'18

The data above are categorized as nomination category since the actor is represented by using their unique identity. The above data show that *Al Jazeera* and *Middle East Eye* show another information of the executed Indonesian migrant workers which is the act of 'self-defense'. According to Oxford Advanced Learner's Dictionary 'self-defense' means 'something you say or do in order to protect yourself when you are being attacked, criticized etc'. Therefore the data above show the executed Indonesian migrant workers' reason and defense for their crime. Beside the act of self-defence , the Middle East media also show another excuse of the Indonesian migrant workers as follow,

Data 70: Indonesia has summoned the Saudi ambassador after the kingdom suddenly beheaded *an Indonesian maid*^{CATI} believed to **have a mental illness**. EXMI_ARB_16_04_'15

Data 71: Saudi Arabia has been criticised worldwide for suddenly executing *an Indonesian maid*^{CATI} believed to have been **suffering from a mental illness**. EXMI_ARB_16_04_'15

Data 72: Saudi Arabia executes *Indonesian maid*^{CATI} who killed man she says assaulted her EXMI_MEE_01_11_'18

Data 73: Saudi Arabia slammed for executing *'mentally ill' maid*^{CATI} EXMI_ARB_16_04_'15

The data above use the categorization category since the actor is represented by using their identity (nationality). In addition, the data above also describe that one of the executed Indonesian migrant workers is suffering 'mental ill' which means that she is not fully realize what she is doing.

Although one of executed Indonesian migrant workers are represented as the one who did self-defense, and the mental-illness condition. The executed Indonesian migrant workers generally are represented negatively in Middle East Media since Middle East Media tend to foreground more information related to the executed Indonesian migrant workers' criminal cases in the representation by using the verbs which have negative meaning.

Conclusion

After analyzing the Middle East media articles concerning the executions of Indonesian migrant workers' executions in Saudi Arabia, it can be concluded that the text producers present the negative representation of Indonesian government and the executed Indonesian migrant workers. It can be seen from the negative lexical choices which are used by the writers to describe all the actors such as activated the Saudis government with the verbs 'execute', 'behead' , 'kill' 'execute a mentally-ill Indonesian workers' etc. and also presented the executed Indonesian migrant workers' criminal cases by collocating them with the verbs 'stab', 'knife to death', etc. in addition, the Middle East media also represents the Indonesian government as the hypocritical party since Indonesian government also still implement the death penalty.

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BEYOND THE PASTORAL: ENVIRONMENTAL IMAGINATION IN O.A BUSHNELL'S KA'A'AWA

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Abstract

This paper explores the environmental imagination in O.A Bushnell's *Ka'a'awa* through his representation of pastoralism. A Hawaiian novelist, Bushnell conceptualizes his idea of pastoral based on the Hawai'ians' traumatic experience with the Western colonial powers. Different with the Anglo-American discourse of pastoralism which emphasizes more on the individual self and the reorientation toward the natural world in rural area, Bushnell foregrounds the far-reaching impact of colonialism which affects even the periphery of O'ahu island. The titular village of Ka'a'awa, previously a sacred place where the inhabitants with the blessing of Hawai'ian gods lived bountiful with nature also suffers the outbreak of Western diseases. Employing postcolonial ecocriticism as the framework, this paper argues how instead of a place for reorientation and rejuvenation, Bushnell's concept of pastoralism in *Ka'a'awa* evokes the traumatic experience of the islanders in which the picturesque landscape of Hawai'i is the silent witness. To reiterate, this paper argues how Bushnell orients his work within the socio-historical background of Hawai'i and his conception is pastoral functions as a critique towards the impact of colonialism for the Hawai'ian *Kanaka Maoli* ethnicities.

Keyword: Pastoralism, environmental imagination, Hawai'ian literature

Introduction

Pastoralism, the idea of returning toward simple and rustic village life as contrasted with the decadent of urban center is one of the most long-lasting themes in literature. Pastoral narrative, as summarized by Hamilton & Jones, (2013, p. 12) calls forth the rural world, the locus amoenus or place of delight, a middle place of balance and harmony that is neither civilized or totally wild. Western literature as early as the Greco-Roman period criticizes the rapid urbanization of Mediterranean city-states and glorifies the idyllic -which come to represent situation of rural escape- of the village shepherds. The theme of nostalgia, yearning for the innocence of bygone era is one characteristics of pastoral narrative, along with the spatial distinction of town as 'frenetic, corrupt,

impersonal' on contrary with the 'peaceful' and 'abundant' resources of the village. (Garrard, 2004, p. 35) (Sweet, 2010, p. 422) Starting from the Renaissance period, Christian imagery and trope begins to be associated with the idea of pastoralism, the shepherds of the earlier pagan period are replaced by the Good Shepherd, Jesus Christ. Worster (1977) underlines how the shifting from the arcadian pastoralism into the Christian pastoralism also evoke the changing perception of humankind toward nature. Drawing from the Genesis story of creation and Gods' command that the world is humankind's domain, Christianity induces a mechanistic picture of nature to be altered as human sees it fits. This anthropocentric paradigm fueled the industrial revolution of the early modern era and the rapid transformation of landscape.

In addition to the gift of objectivity, Christianity may also have contributed to science a technological and mechanistic picture of nature. By denying to nonhuman entities a soul or indwelling spirit, Christianity helped reduce man's perception of nature to the status of a mechanical contrivance.(Worster, 1977, p. 29)

As a critique toward disruptive changes brought by modernity, the commodification of nature and alienation of modern people towards their surroundings, pastoralism becomes a central genre during the American Romantic period. (Gatta, 2005, p. 23) Several notable writers such as Ralph Waldo Emerson in *Nature* (1836) and Henry David Thoreau's *Walden Pond* (1854) expounds their ideas of pastoralism as a counter to modernity and rampant capitalism. Emerson's philosophy is imbedded in Christian belief, exploring symbolism of human's alienation with nature as their estranged relationship with God, and how nature is the 'organ' throughout the universal speaks into the individuals. (Hamilton & Jones, 2013, 112) He explores how human's true nature, the inner self is revealed by living in tranquil and serene place instead of urban cities. Similarly, Thoreau criticizes the modern lifestyle in burgeoning metropolis and advocates for simple living in the rural area. To Thoreau's mind, the 'progress' of civilization was ruining the frontier spirit, which led him to utter, famously, that majority of humankind "lives of quiet desperation." (Newman, 2005, p. 188) His book *Walden* (1854) narrates his two-years account spend in a Massachusetts wood cabin near Walden Pond in which he self-sufficiently supports himself from the surrounding landscape.

"more than just a factual account of life in the woods, Walden is now justly regarded as a classic of American nature writing. As a parable of human experience, it offers an extended meditation on the value of a simple lifestyle, along with profoundly insightful observations of the natural world that foreshadow many aspects of modern ecological thoughts." (McKusick, 2010, p. 142)

Pastoralism remains a prevalent theme in modern American environmentalist discourse in this Anthropocene era, an era marked by the advent of humankind as

a globally transformative species with detrimental impact toward the world. In the vastly changing world and the rapid advancement of technology, “when the comfortably mythopoetic green world of pastoral is beset by profound threats of pollutions, despoliation and diminishment” (Love, 1992, p. 196) American ideal of pastoral brings forward the possible apocalyptic future due to technological misuse. One of the seminal works of American environmentalism, Rachel Carson’s *Silent Spring* conveys the devastation brought by the DDT pesticide in a small rural town in America. Her novel starts with an idyllic depiction of a rural area with “prosperous farms”, “green fields”, “ferns and wildflowers” which is a common figuration in pastoral narrative. The narration later shifts into a macabre tone in which the idyllic paradise is shattered by the use of pesticide which is originally intended to eliminate the pests but it results in an ecological catastrophe.

Then a strange blight crept over the area and everything began to change. Some evil spell had settled on the community: mysterious maladies swept the flocks of chickens; the cattle and sheep sickened and died. Everywhere was a shadow of death. (Carson, 1962, p. 21)

Pastoralism’s association with Anglo-American environmental discourse and the eco/environmental criticism is subjected into several criticisms. Pastoral narrative is accused of being culturally and geographically confined into America and conveys a ‘distinctive, unique American experience’, which is locally rooted. (Buell, 2007, p. 229) This unique American experience, in Buell’s argumentation can lead into nation-centered discourse instead of a transcultural understanding, which in the lens of global environmental crisis is too narrow oriented. Heise (2008) puts forward the idea that what considered to be ‘American pastoralism’ is actually only taking a limited perspective of the white settlers. The representation of a ‘single, mostly male individuals encountering wild landscapes or homesteading’ agricultural one’ (Heise, 2008, p. 385) silences other voices such as the female and indigenous people by not even acknowledging their presence. Moreover, by overemphasizing on the ‘rural’ and the ‘wilderness’ or ‘nature’ instead of urban environments with their environmental issues, the first wave of ecocriticism is trapped in a narrow perception of environment only as nature instead of environment as all that encompassed us. (Bennett, 2001; Buell, Heise, & Thornber, 2011a; Marland, 2013) This myth of pastoralism and wilderness limits the scope of canonical environmental literature during the early period of ecocriticism which is underlined through Oppermann’s question, “how regional literary narratives that are spatially located can, at the same time, produced meanings of global significance.” (2012, p. 401-402)

This study offers a reading on O.A Bushnell’s *Ka’a’awa : A Novel about Hawai’i in the 1850’s* (shortened to *Ka’a’awa*) by underlining how Bushnell explores his environmental imagination of Hawai’i pastoralism. This term, originally theorized by Buell and broadened in scope by James explores how the subjective imagination of the writer reflects on his/her narration, especially concerning the environment. Different with Anglo-American environmental outlook which is criticized of being ahistorical and apolitical due to mainly focusing on individual self, Bushnell underlines his idea of pastoralism which is shaped the historical circumstances of Hawai’i and their interaction with the

Western settlers. The titular hamlet of Ka'a'awa, a small enclave on the North coast of O'ahu is conceptualized as a haven and refugee for the protagonists, Saul Bristol and Hiram Nihoa as the area all around O'ahu is devastated by pestilence. The myth of pastoral narrative as a place for rejuvenation, rebirth and rediscovery is shattered as Ka'a'awa also borne the impact of the devastating plague and instead become a valley of sorrow and despair. Bushnell foregrounds how the picturesque representation of Hawai'ian landscape borne witness into the trauma of colonial violence, ravaged by diseases through the native's interaction with the foreigners and the islanders' high rate of mortality.

Theoretical Framework

The term environmental imagination is first coined by Lawrence Buell in his 1995 book, the *Environmental Imagination: Thoreau, Nature Writings and the Formation of American Cultures*. He argues that the current state of environmental degradation is caused by the anthropocentric paradigm that designates nature merely as commodity instead of having their own intrinsic values. In Buell's view, the entrenched anthropocentrism within Western philosophical thoughts argues for a re-conception in how nature should be perceived, and literature functions to provide an alternative view of positioning human and non-human relationship:

If, as environmental philosophers contend, western metaphysics and ethics need revision before we can address today's environmental problems, then environmental crisis involves a crisis of the imagination the amelioration of which depends on finding better ways of imagining nature and humanity's relation to it. (Buell, 1995, p. 2)

Buell's idea of environmental imagination expands of the capability of literature to reorient humanity in a more ethical outlook. The arts of imagination and the study thereof—by virtue of their grasp of the power of word, story, and image to reinforce, enliven, and direct environmental concern—can contribute significantly to the understanding of environmental problems. (Buell et al., 2011, p. 418) Although he is recognized as one of the seminal theorists of ecocriticism among with Glotfelty and Fromm's *the Ecocriticism Readers* (1996), Buell's early work remains rooted in the Anglo-American pastoral and wilderness narrative as the basis of his concept of environmental imagination. Buell himself acknowledges that his conception of environmental imagination is based on his reading of canonical American literature, as seen in the following passage

“Even since the American literary canon begin to crystalize, American literature has been considered preoccupied with country and wilderness as setting, theme, and value in contradiction to society and the urban.” (1995, p. 33)

Expanding on Buell's seminal concept of environmental imagination, Erin James (2015) on *The Storyworld Accord: Econarratology and Postcolonial Narrative* employs this term to explore the environmental imagination of the third-world writers. Building her argument from the third-wave of ecocriticism that began to explore interconnection between ecocriticism and postcolonial theories, (Cilano & Deloughrey, 2007; Huggan, 2004; Marzec, 2007; Nixon, 2005), James asserts that writers coming from the third-world countries conceptualizes different environmental imagination from the Anglo-American idea of pastoral. She asserts that environmental imagination should not only be concerned on Anglo-American discourse of pastoralism, wilderness or rural area but instead is a

“subjective, site- and culture imagination of life in particular spaces and times. Storyworld can expose us to a new environmental imagination, or conception and experiences of place based upon a subjective understanding of a particular environmental site.” (James, 2015, p. 7)

Through her conception of storyworld that recognizes the subjectivity of an environmental imagination, James challenges the supposedly universalism of Anglo-American discourse of pastoral through reading on third-world writers. She underlines the example of a sublime view atop the mountain which is perceived differently by writers of differing historical background. The same landscape, which might evoke a glorious response of the sublime and celebrating the unspoiled nature can be perceived as a landscape saturated with trauma by Caribbean writers, as their slave ancestors walked the path into the plantation. (James & Morel, 2018, p. 359) The difference of socio-historical circumstances, as James asserts is important in underlining an environmental imagination, a view which is also echoed by DeLoughrey and Handley.

Certainly there are important distinctions, for example, between what Lawrence Buell has famously called the “environmental imagination” as it has been produced by privileged subjects in the northern hemisphere, and the “environmentalism of the poor” (Guha and Martinez-Alier *Varieties of Environmentalism*) associated with the global south. (2011, p. 9)

Summarizing the prior argument, it can be said that the term environmental imagination which originally employs the Romantic idea of pastoral to challenge the anthropocentrism of Western culture has encompassed distinctive take of pastoralism from other literary tradition. The writers coming from third-world and formerly colonized countries convey pastoralism as something which is shaped by the impact of colonialism, which is not merely a sublime sight but evoke legacies of loss and tragedy. This environmental imagination of pastoralism is also reflected in Hawai'ian literature, such as O. A Bushnell's *Ka'a'awa* in which the protagonist, Hiram Nihoa is having to dealt with the devastation of his home island in O'ahu by Western-introduced diseases.

Methodology

This study is a qualitative research in which *Ka'a'awa*, a novel written by O.A Bushnell is positioned as the primary data. Qualitative research aims to explore and to understand individuals or groups ascribe to a social or human problem. (Creswell, 2009)As proposed by Given, qualitative research is designed to explore the human elements of a given topic, where specific methods are used to examine how individuals see and experience the world.(2008, xxix) The analysis is conducted through postcolonial ecocriticism framework that seeks to underline the disruption of the colonized ecology through the impact of colonialism. Arnold (2015, p. 5) conceptualizes that the core argumentation of postcolonial ecocriticism is underlying the intertwined nature between empire and environment. Through reading on O.A Bushnell's *Ka'a'awa*, this paper posits that instead of a picturesque landscape of pastoralism in Western tradition, Bushnell foregrounds the desolation in Hawai'ian rural area which is directly caused by colonialism.

Findings and Discussion

The novel *Ka'a'awa*, written by O.A Bushnell in 1972 charts the journey of Hiram Nihoa –a member of Hawai'ian aristocracy as the guardian (*kahu*) of Prince Alexander Liholiho – on his passage alongside the coastline of O'ahu island. Narrated from Nihoa's point of view, Bushnell conveys the rapid changes in Hawai'ian society, culturally and ecologically in years following the arrival of the Anglo-Saxon settlers by focusing on the island of O'ahu. Nihoa is entrusted by King Kamehameha III to chronicle the vast changes brought by Western settlers especially in the valley of Ka'a'awa where a white man (*haole*), Saul Bristol resides. While at first Bristol remains rooted in Western colonial discourse that disparages the local natives as brutish savages, an outbreak of influenzas in Ka'a'awa changes his outlook to be more caring toward the villagers. This novel concludes with Nihoa and Bristol works together to establish a training school in Ka'a'awa. The training school which posits the possibility of harmonious living between human and the environmental, and also humans of different racial background highlights Bushnell's intention of creating a novel culture, from indigenous and settler perspective as an avenue of sustainability living in Hawai'i.(Indriyanto, 2020, p. 9)

In *Ka'a'awa*, Bushnell foregrounds the rapid changes in Hawai'ian society, culturally and ecologically in years following the arrival of the Anglo-Saxon settlers by focusing on the island of O'ahu. Being the center of Hawai'ian and Western interchanges, this island is the most affected by the presence of Western traders, missionaries and freeloaders especially after the abolishment of *kapu* (taboo) system by Queen Regnant Ka'ahumanu in 1819. (Haley, 2016, p. 6) As a defining symbol, Honolulu which was a small fishing village in the era of King Kamehameha I (pre-1820) were transformed into a vibrant trading center to accommodate the vast demand of the Western traders. Honolulu's transformation is followed by a rapid ecological shift, the surrounding areas which consist of marshes, forests, agricultural areas and ponds were drained of waters and

deforested, an act of ecological imperialism, to quote Oppermann. (2007, p. 179) The changes of Honolulu into a modern, westernized city only benefits the Hawai'ian ruling class and the White settlers from the influxes of commerce, while the quality of life deteriorated for the Hawai'ian natives (*Kanaka Maoli*). (Ireland, 2011) They are slowly being phased out into lower-quality neighborhood in unhealthy slums which causes them to be prone towards endemic outbreaks. The outbreak of diseases, which is a recurring event in the novel devastated both Hawai'ians living in Honolulu and the rural area all around the island of O'ahu.

Ka'a'awa chronicles the journey of Hiram Nihoa, a member of the Hawai'ian upper class as a guardian (*kahu*) of future King Kamehameha IV on his quest to chart the situation in O'ahu island. Through Nihoa's travel all around O'ahu, Bushnell's environmental imagination foregrounds the impact of Western colonialism towards the landscape of Hawai'i and the local islanders as the inhabitants. Nihoa is first introduced as taking refuge with his family above Honolulu to escape an outbreak of sickness --"the latest of the new plague the foreigners have brought among us-the influenza" -- in this city. (Bushnell, 1972, p. 9)As the novel later express, the diseases are not only an isolated incident in Honolulu but is an island-wide situation instead. Criticizing the impact of modernity toward Honolulu, Bushnell represents Honolulu as an unsanitary urban area, crowded and polluted in stark contrast with the remaining green area surrounding it.

Who would think, looking at Punchbowl from the sea, that this little pocket of greenness, hidden in the cleft of the mountains, lies so close to the dirty, dusty sprawl of houses which is Honolulu? (Bushnell, 1972, p. 73)

Although several patches of greenery remain in the close proximity of Hawai'i's capital with the rapid growth of Honolulu it is inevitably that this city will eventually engulf its surrounding area. Bushnell laments how the Hawai'ian islanders is exempted from all the benefits and comfort brought by modernity, as they are constrained in poor hovels outside Honolulu.

And on Ka Papakolea's lowest slopes I saw the latest of these signs of change: scattered among the dry rocks and thirsting weeds, like rubbish blown by the wind, were the hovels of those kolea among men—the poor, the sick, the outcasts of Honolulu. (Bushnell, 1972, p. 73)

Through his portrayal of Honolulu, Bushnell scorns how modernity, which is supposed to bring progress and easier life for the Hawai'ian natives actually subjects them into marginalization in their own capital city. The *Kanaka Maoli* is segregated in unhealthy, dirty and polluted living areas which is vulnerable towards the outbreak of diseases. While Nihoa's venture away from Honolulu into the open rural area in O'ahu is supposed to represent a nostalgia toward the

unspoiled Hawai'ian landscape, the far-reaching colonial presence has affected the entirety of O'ahu island.

I am leaving the dirty town for the clean country
Fly the rank city, shun its turbid air:
Breathe not the chaos of eternal smoke
volatile corruption.
(Bushnell, 1972, p. 76)

Bushnell conveys the rapid changes in Hawai'ian landscape and the outbreak of diseases as the narration moves from Honolulu into the rural areas in O'ahu. Prior study on the novel *Ka'a'awa* by Indriyanto (2020) emphasizes how the protagonist, Hiram Nihoa is forced to adapt to the rapid societal changes due to the arrival of Western settlers. The lush forests of Hawai'i are slowly being deforested, as the local woodcutters are no longer having respect towards nature and preferring quick cash by the traders in Honolulu. This is in line with Huggan and Tiffin's (2010, p. 11) elaboration on the ontological and epistemological shift in indigenous people's interaction with the environment. As belligerent and industrializing western nations extracted raw materials from the periphery, both colonists and Indigenous peoples bore witness to significant environmental transformations. (Clark, 2014, p. 576) Bushnell laments this needless destruction that conceptualizes how the green landscapes of Hawai'i will soon resemble the arid climate of California:

Each year the edge of the forest moves farther away. Soon these hills, these mountainsides and ridges, will be robbed of their trees. Then the grass and the ferns will turn brown in the sun, as are the hills of California, and Honolulu will be no different to look upon than are San Pedro and San Diego. (Bushnell, 1972, p. 45-46)

Bushnell's vivid description on the ecological devastation brought by the arrival of Western people in Hawai'i highlights the intertwined nature of postcolonialism and environmentalism. As seen in DeLoughrey, Gosson and Handely's statement regarding "addressing the historical and racial violence of the environment is integral in understanding literary representations of its geography," (2005, p. 22), the ecology of colonized countries has been shaped by colonialism. This line of argumentation is further echoed through Kamada's statement that underlines how "the landscape that they write about is necessarily politicized; their own subjectivity are intimately implicated in both the natural history as well as the traumatic history of the place" (2010, p. 3)

Another changes of Hawai'ian ecology as a post-colonial ecology which has been shaped by colonialism is the entrance of non-native flora and fauna, or invasive species in Crosby's (1986) terminology. The entrance of Hawai'i into the world stage results in the introduction of Western pests, mosquitos, cockroaches, scorpions and centipedes that does not reside in Hawai'i pre-colonial times.

Bushnell sarcastically denotes mosquitoes as “a new kind of demon are they; another presents from our generous foreigners.” (Bushnell, 1972, p. 22) The people living in the rural areas, with their grass houses and lack of pest-control prove to be particularly stung by the presence of invasive species.

The creeping, jumping, flying farley in that house were beyond belief! Mosquitoes, fleas, lice, bedbugs' bit for our blood; cockroaches nibbled at our hair and at the nails of fingers and toes; centipedes clattered frantically over the mats. (Bushnell, 1972, p. 249)

Furthermore, Bushnell contextualizes the rapid depopulation of the Hawai'ian villages due to various kind of diseases. Although influenza and smallpox are considered a common sickness in the Western world, Hawai'ians, being the most isolated people in the world pre-colonial contact has no natural immunity towards Western diseases. (Miyares, 2008) Nihoa's voyage brings himself into many empty villages, where the majority of the people already succumbs to sickness. Contrary with the celebration of pastoralism in Anglo-American discourse, Bushnell presents a morbid idea of pastoral, in which the villages are depopulated as a result of Western diseases.

It is a terrible thing, I tell you, to ride through valley after valley, district after district, and to find them almost empty of people where once people lived in plenty. The graveyards are full, but the villages are emptying or are gone, and weeds are the only crop in the fields. (Bushnell, 1972, p. 395)

The titular Ka'a'awa, the isolated pastoral area in the northern shore of O'ahu, a sacred place in Hawai'ian lore due to its close proximity to Ka'io'o mountain - the dwelling-place of the gods- is not exempted from the outbreak of diseases that devastated O'ahu. The narration conveys a nostalgia of Ka'a'awa in the pre-colonial era, a peaceful enclave in which the islanders treat it with respect, free from diseases and sickness. This affirms with the Hawai'ian philosophy of *aloha aina* which positions themselves as “the caretaker of the land that maintains his life and nourishes his soul.” (Gupta, 2014, p. 394) Bushnell's narration imagines the bygone era in the following passage

Do not forget: for many generations have our people dwelled here in Ka'a'awa, in peace and happiness. No battles were fought in this sacred valley, no sicknesses leaped like warriors among the people to strike them down (1972, p. 566)

Moreover, Bushnell depicts several chants, voiced by Nihoa and his companion -Eahou- that exalt the beauty of Hawai'i Nei, their home island, especially the area around Ka'a'awa. This interconnection between Hawai'ian culture and their surrounding nature as embodied in the cultural artifacts that celebrates their earthly paradise is in contrast with Western demarcation of nature and culture. (Emerson, 2007; Mohs, 2018)

Beautiful is Ka'a'awa, beautiful beyond compare,"
"High are the mountains which enfold it," Eahou continued the age-old chant, "but mightiest of all, most sacred, is the one standing alone, the peak set apart, the one which divides above from below. For there, there in the heights, is the dwelling-place of the god." (Bushnell, 1972, p. 269)

The idealized image of Ka'a'awa as sanctified rural area for the *Kanaka Maoli*, and a supposedly place for comfort and refuge in the end of Nihoa's voyage is shattered by the current state of Ka'a'awa. Similar to many villages all around O'ahu, Bushnell represents the desolated circumstances of Ka'a'awa through Nihoa's monologue, "gone, vanished with the dead were the habitations of the people who once had lived in this peaceful valley." (Bushnell, 1972, p. 272) While Ka'a'awa in the pre-colonial era is romanticized as a place full of *mana* (spiritual power) due to the blessing of Hawai'ian gods in nearby Ka'oi'o mountain, Ka'a'awa also suffers from the impact of the entrance of modernity to Hawai'i. Only a small percentage of Ka'a'awa villagers remain, working for the ranch of Saul Bristol, a shipwrecked American who reside in Ka'a'awa which becomes the second protagonist that complete Bushnell's narration.

Through Bristol's depiction in *Ka'a'awa*, Bushnell represents the figure of a deterritorialized Western person, someone who is alienated from the landscape and surround them and unable to perceive their environment where they reside as a place. (Heise, 2008b) Ka'a'awa becomes a place for Bristol to reorient himself, through his journey on the surrounding jungle, an untamed area, unclaimed by his pasture-land. His exposure toward the sublime sight of Ka'oi'o mountain, and his resulting climb to the peak to witness the landscape surround Ka'a'awa is a pivotal event for his reorientation with the natural world. Bushnell narrates Bristol's acknowledgement of his surrounding place as, "and then.. as I gained the top of the hill, and came out upon the valley's plain: Oh, the beauty of it made me cry in wonder!" (1972, p. 355) It is important to underline that immediately after recognizing the beauty of the landscape of Ka'a'awa, Bristol immediately recognize another important aspect, the lushness of Ka'a'awa is marred by desolation, the aftermath of an outbreak of diseases.

From that vantage, where once chiefs and priests must have gazed out upon fertile fields and hundreds of happy people, today I saw only desolation. The people are gone, dead and vanished into the earth, and among the smothering weeds only the stone platforms upon which once their houses rose, only a few sagging, rotting grass huts, remain to show that this was a thriving community. (Bushnell, 1972, p. 339)

The pastoral area of Ka'a'awa, instead of a place for refugee, rejuvenation and reorientation with the natural world is depicted as a 'valley of sorrows and griefs' (Bushnell, 1972, p. 513) instead. Instead of joyful bliss and peaceful co-existence between the islanders and the landscape surrounding Ka'a'awa which is

a common trope in pastoral narrative, Bushnell's narration underlines lamentation as the picturesque terrain becomes the background for the rapid mortality of the *Kanaka Maoli*. This village is particularly affected as "twenty-five of the valley's six-score inhabitants had died" in a smallpox outbreak. (Bushnell, 1972, p. 526) Different with Anglo-American discourse of pastoral that emphasized the purity of unspoiled nature, Bushnell's environmental imagination represents a rural area which is saturated by legacy of colonial encounters in form of diseases.

Conclusion

It can be concluded that Bushnell's environmental imagination, particularly concerning his idea of pastoral is shaped by the Hawai'ians' experience in interacting with the Western colonial power. Bushnell represents a landscape which is shaped by trauma of colonial legacy of diseases and sickness. From Nihoa's voyage around the island of O'ahu, Bushnell underlines the impact of colonialism on the *Kanaka Maoli*, being marginalized in their own capital city, suffering from the introduction of invasive species and being particularly prone towards Western diseases. Ka'a'awa, which in the pre-colonial era is a sacred place where the local islanders live bountiful under the blessing of their gods is not exempted by the impact of diseases. Instead of becoming a place for recovery, rejuvenation and reorientation towards natural world for both protagonists, Ka'a'awa is depicted as a valley of sorrow and griefs where the picturesque landscape represents the traumatic experiences of vast mortality of the islanders. To reiterate, Bushnell orients his work within the socio-historical background of Hawai'i and deliver a critique towards the impact of colonialism towards the islanders through his conception of pastoral.

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SURVIVING TYPHOON YOLANDA (HAIYAN) IN THE LENS OF COMTEAN ALTRUISM

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Abstract

Altruism for August Comte is a belief of disinterestedness and an unselfish concern for other people. It is a theory that postulates the generous side of a person even in times of difficulty and even death. The onslaught of the strongest typhoon ever recorded in history brought substantial damage to different spheres of a human life. Despair and unwillingness to live were evident. However, despite severe damage to both body and soul to almost everyone in the hardest-hit areas, the victims managed to survive, share, and assist even the minutest that they have to others. Supplies were depleted and people have nowhere to buy food and other necessary elements. This study collected narrative experiences from individuals who were caught up in the storm and its aftermath. The study utilized the philosophical and critical social type of qualitative research, which aims to provide knowledge, which involve the existing social structure. This described, evaluated, and interpreted the different personal experiences of Yolanda survivors anchored on the Comtean philosophy of altruism.

Keyword: Auguste comte, altruism, despair, solidarity, yolanda, haiyan

Introduction

Helping someone in a certain situation is not always automatic in a person. There are those who elect to help, while there are those who choose to ignore. There are reasons whether valid or invalid that an individual has and such reasons are at his disposal. The act of rendering support to another creates an admirable atmosphere between two or more parties. When a community is hit by a calamity and everyone dwelling in it is a victim causing shortage of food, no electricity, wanting of security, and many other inequities, the same survivors experiences a feeling of helplessness and despair. There were times when victims themselves opt to take advantage of the scenario, while there were those who wanted to help and even gave it an extra mile.

When Super typhoon Haiyan made history when it destroyed the localities that it directly hit, the victims were shocked. They literally did not know what to do, and they figuratively behaved like zombies because they were walking through the streets with all the debris with no direction looking for elements for

survival. As a victim myself who lost loved ones and even valuable properties, I noticed two sides of behavior shown by the victims. There were those who showed their undesirable side but there were those who showed their extraordinary part. The good side was extraordinary that even I myself was in disbelief of what I experienced. I was skeptical of the goodness of the victims that I was made to remember of the Comtean Altruism.

Theory

Comtean Altruism

Auguste Comte was a French philosopher responsible in the development of positive philosophy. The idea of his philosophy was to cure the sickness the French society was experiencing during its revolution. Further, Comte introduces the word altruism in 1851, and two years later it entered the English language as altruism (Comte A. , 1973). Altruism or Ethical Altruism is an ethical doctrine that holds that individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self interest. In his work *Catechisme Positiviste*, Comte wrote that altruism “*gives a direct sanction exclusively to our instincts of benevolence,*” and therefore “*cannot tolerate the notion of rights, for such a notion rests on individualism.*” (Comte A., 1852). More precisely, an action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent. The core of this teaching was a human person living for others. A person works and lives for the benefit of other people (Golub, 2014). He believed that a human person has the moral obligation to love and help another. To fulfill this responsibility would mean the total development of a person as a truly human person.

Altruists prefer to experience his success with other people to fulfill the same status. In other words, he feels happy when other people are happy and sad when they are otherwise. The ethical philosophy of altruism is an important tool in securing better relationships among men in all societies. For instance, a family needs to practice this philosophy in order to enhance and solidify the strong bond between husband and wife, among children and the family as a whole. It is given for a parent to teach within the family goodwill towards brothers and sisters and help each other solve problems and similar situations for each member to achieve and contented life. From a larger scale, by motivating cooperation rather than conflict, it promotes harmony within communities of any size. Of course, peace within communities does not necessarily herald peace between communities, and the two may even be inversely related - witness for example, the way in which social strife tends to decrease within countries at war.

Altruism is often seen as a form of consequentialism, as it indicates that an action is ethically right if it brings good consequences to others. Altruism may be seen as similar to utilitarianism, however an essential difference is that the latter prescribes acts that maximize good consequences for all of society, while altruism prescribes maximizing good consequences for everyone except the actor. Spencer argued that since the rest of society will almost always outnumber the utilitarian, a genuine utilitarian will inevitably end up practicing altruism or a form of altruism. Effective altruism is a philosophy and social movement that maintains that the consequences of our actions - for ourselves and others - are important, and seeks

to maximize the overall quality of these consequences (Comte, 1973a & Comte A. , 1973b).

Comte's altruism urges man to prioritize the social perspective over personal that is, man should live for others. This belief has permeated modern philosophical thinking on morality. C.D. Broad characterizes altruism as "*the doctrine that each of us has a special obligation to benefit others.*" (Cheney, 1971) W.G. Maclagan considers altruism "*a duty to relieve the distress and promote the happiness of our fellows...Altruism is to...maintain quite simply that a man may and should discount altogether his own pleasure or happiness as such when he is deciding what course of action to pursue.*" (Maclagan, 1954) James Fieser states the altruist dictum as "*An action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent.*" (Fieser, 2009) B.A.O. Williams is a little bit more inclusive, defining altruism as referring "*to a general disposition to regard the interests of others, merely as such, as making some claim on one, and, in particular, as implying the possibility of limiting one's own projects*" (William, 2006). Another author posit that altruism is one ethical prospect that is based on solidarity and justice in catastrophes indicating the disturbance of nature such as the typhoon Yolanda (Haiyan) (Kahambing, 2019)

To illustrate, an act of saving a drowning person is an example of altruistic tendency. Saving a drowning person is a serious matter for it may cause the loss of life of both the savior and the victim. When a person disregards danger to his life just to save another is a selfless and heroic act. This commendable act values the life of another person at the same time endangering the giver's own life. Helping a neighbor who is in great need whether financially or morally without expecting something in return is another showcase of altruistic approach. Just imagine how grateful can that neighbor be when an unexpected genuine assistance is imparted to him.

Theory Application

Comte and Victims of Haiyan (Yolanda)

When Haiyan, the strongest typhoon ever recorded in history made landfall, the people living in the hardest hit areas were all victims. There was lack of food and water. Many lost their clothing and livelihood. Some were desperate since help came late and politics was at its worst when some politicians became idiots rather than leaders. However, these victims even those who lost family members, relatives and friends tried their best to become resilient. Instead of resorting to despair and eventual insanity if not death, they stood up and tried to defy odds. There was spontaneous inclination from these people to stand by and embrace with other victims to survive another day and eventually the succeeding days.

The survivors were able to withstand the strongest typhoon ever recorded in history to make landfall. The terrible situation after it happened may have been an issue but the survivors view it as another opportunity. An opportunity to help specially their fellow calamity victims. Their being victim themselves did not hinder them from being resourceful. These things are characteristics of resiliency, a known attribute of Filipinos. Resiliency is the ability to be strong in the midst of adversity. Defined in the general sense as "*efforts to restore or maintain internal or external equilibrium under significant threat by means of human activities*

including thought and action” (Smith & Carlson, 1997 p. 236). Consistent with this view, resiliency is the capability to organize and make use all available resources not only to help oneself, family and community. It is also an attitude to help everyone out of the devastating impact of the traumatic experience brought by Yolanda. It played a very important task in the recovery, rebuilding and in motivating the survivors to move forward toward a secured future. One participant said, “*kon deri kita magtrahaho, deri liwat kita makaka-kaon. Gin testingan kita han Diyos kay maaram man gud Hiya nga kaya naton*” (Daisog, 2014) (If we will not work, we cannot eat. God gave us this trial because He believes that we can survive). Another participant also said, “*Mga buhi kita kay gin tagan kita hin bag-o nga higayon. Kinahanglan kita mabuhi. Aada naman ngani it mga kauropdan ngan mga kabarangay*” (De Paz, 2015) (We are alive so this gives us another chance. We have to survive. Besides, our families and community are there helping us). They persistently help each other to get back to their feet and move on.

Four years after the devastating typhoon, Leyte has already recovered and is in full gear in its rebuilding efforts. Although the whole experience is very hard to forget but the spirit of *pakikipagkapwa* (being one with the other) *pakikisama* (being along with) and *bayanihan* (Community spirit) binds them together to rise again. *Pakikipagkapwa*, *pakikisama* and *bayanihan* are sacred values that also define who the Filipinos are. *Kakikipagkapwa* is treating another person as a fellow human being. *Pakikisama* according to Fr. Frank Lynch, is a camaraderie that makes the Filipinos flexible and easy to be with. *Bayanihan* is also a form of camaraderie among the people in the community that connotes helping one another in time of need (Jocano 1999, Pe-pua & Protacio-Marcelino, 2000, Reyes, 2018).

The above mention values were utilized by the survivor themselves to cope with their loss. It was also their tool used to survive the aftermath of the catastrophe. Through *pakikipagkapwa*, *pakikisama* and *bayanihan*, they help one another by providing food, shelter, jobs and even burying their dead in the absence of the government help. The said action can be liken to or is analogous to an act called pooling of resources. They put their acts, supply and resources together to be able to do greater things (Halstead, 1989). Such act helped them survive the calamity. One respondent shared that “*pagkatapos gud la han bagyo ngan pag hutos han tubig, kumadto kami han balay han amon uropod. Didto kami naki-serong kay na ruba man an amon balay*” (Espina, 2014) (after the storm and when the flood water subsided, we went to the house of our relatives. We stayed with them because our house was totally destroyed). Another participant quips, “*madali kami siguro nga naka recover han trauma han Yolanda tungod kay nakada man an supporta han amon mga kapamilya*” (Barantes, 2015) (the reason probably why we were able to recover easily from the trauma of Yolanda is because of the support of our families). All of them sustain wound either physically or emotionally, but it did not deter them from supporting one another. Nor the wounds sustained by the survivors, stop their aggressiveness to be of services to their fellow men.

The sharing happens not only with-in the family and friends but with-in the community. In the community a very strong bond of friendship was developed. The bond formed between these people was a consequence of their smooth

interpersonal relationship rooted in their blood ties. Together with their strong faith in God, their “*formidable armor against suffering caused by disaster*” (Bankoff, 2003), they eventually arose from the rumbles. As a former seminary professor, Fr. Isagani Petilos, said, “*Even if we have this kind of situation, there is still hope. Yes, we may have been damaged and devastated, but we are not dead*” (Petilos, 2016). The survivors were challenged by the good pastor to continue to live and be of help to others.

Help came from ordinary people, most of them from other unaffected places from within and outside the Philippines. The volunteer “Panday” (Carpenters) from Pagadian City, Mindanao, for instance are one of them. They were ordinary individuals who belong to the so-called “Basic Ecclesial Communities” (BEC) of the Island of Mindanao. They came in to help clean the debris and built the destroyed houses of the victims. Most of them belong to poor families of Pagadian City. Despite of the fact that they also need financial help, this did not deter them to travel to the devastated areas in Leyte to help. Notwithstanding what would happen to their respective families if they left to venture on volunteer work, they proceed to help those who need help. When asked they responded that “*Mas manginahanglan ug tabang ang mga taga deri kaysa sa amo. Ang among pamilya ngadto sa amoa, tabangan man pud sa among mga silingan. Deli mi magproblema sa ilaha ngadto ngan kasabot man to sila nga gikinahang mi deri. Ang mga taga Leyte, silingan pud mamo sila.*” (Anonymous, 2014) (The people from this place need our help more than us. Our individual families we left behind will be taken good cared by our neighbors. We are not worried about them, and besides they knew the very reason why we came here. The people of Leyte are our neighbors too.) They believe that man has a duty not only to himself, but likewise to his fellow men. If people needs help one is obliged to extend a hand on them. There were many unsung heroes who did volunteer work after typhoon Haiyan, Doctors, linemen, construction worker, soldiers both from within the country and abroad. They all came to help the people of Leyte raise back from the rumble.

In the lens of August Comte, this is what altruism is, to be a person for others. Every individuals have a moral obligation to serve, help, or benefit others. If necessary one has to sacrifice his own self-interest for others. One author posits that Comte's system is viewed as both ethical and religious. Happiness is not only found in living for others as the supreme end of an act, “but regulative supremacy of social sympathy over the self-regarding instincts” (Moran, 2009). His ethical theory may be summarized in this proposition. The dominion of feeling over thought is the normative principle of human conduct, for it is the affective impulses that govern the individual and the race.

While it is true that man is under the influence of two affective impulses. Which are the egoistic or personal, and the altruistic or social impulses. The egoistic impulse of man refers to an action “*which makes any good of the ego the end and motive of action*” (Fox, 1909). The altruistic or social impulse on the other hand refers to the willingness of man to do things for others (Graham, 2010). However, a just balance is impossible between these two existing impulses, one or other must preponderate.

This was evident during the aftermath of the said super typhoon. Survivors helping each other cope with their loss. There were stories of heroism wherein individuals risk their lives to save others. This particular act of helping, clearly

manifest the two affective impulses mentioned by August Comte. As to the kind of impulse affected the agent doing the act, depends on the one acting. But if the social or altruistic impulse preponderate, is what Comte believe to be morally right because the consequence of that action was more favorable than unfavorable to others except the agent (Steiner, 2014 & Bykov, 2016). This the first principle of morality according to Comte, the regulative supremacy of social sympathy over self-regarding instinct or the subordination of self-love to the benevolent impulses.

Conclusion

Typhoon Haiyan (Yolanda) may have been the strongest typhoon in history to make landfall, but the survivors were stronger to have overcome the adversities and painful effects of it. It may have been hurting and insurmountable for a number of survivors but the ability to cope positively was illustrated no matter what, by the victims. The idealistic standpoint of Comte's altruism was evidently displayed by the survivors as well as non-victims from neighboring town and provinces. First, the victims themselves helped each other by sharing what they had and what was left of them. It is true that the major rule in life is self-preservation, but not so much with the case of the victims of Haiyan. Sharing the smallest things they had was spontaneous. Many lost their loved ones and properties yet they still managed to give to their fellow survivors. Secondly, it was obviously dangerous to enter the severely damaged areas because there were no police forces and other authorities right after the typhoon since they were also victims, but many of these responders from other regions proceeded to the ravaged places to comfort the victims and give anything of great value. These valuable acts are immeasurable and priceless for the giver deliberately neglected the dangers to themselves all for the good of the victims.

There are valuable lessons that people can get out of certain tragic episodes in life. The intensity may vary from one experience to another. Every human person will have to experience sad moments in life. Nobody is spared from such unwanted scenes, nevertheless, he should overcome it and the ability to heal the hurt should be utilized. Comte's altruism is a benevolent doctrine. More so, it is a gem in times of adversities. Helping a person is excellent, but helping another in times of great difficulty is exceptional.

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ECO-PSYCHOLOGICAL ANALYSIS OF BIMBO'S BELALANG SONG LYRIC: A DISCOURSE PERSPECTIVE

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Abstract

The current study investigated Bimbo's Song lyric entitled 'Belalang' in a Discourse Perspective. It has come to be known that Bimbo is a senior music group, specializing in deep philosophical touches of romantic songs. Belalang is a song attempting to create an analog of an insect (mantis) with special mating behaviors to human love affairs tied in dangerous wedlock. The lyric was analyzed in two ways, (1) to find out the field, tenor and mode of the discourse, employing the analytical framework of Systemic Functional Linguistics (SFL) in a macro sense, and (2) to find out the eco-psychological phenomena, employing the analytical framework of eco-psychology. The findings show that both mantis (with its special mating behavior) and humans (in showing true love to the "destructive" wife) have a similar pattern—to preserve the ecosystem or in other words to create a conducive environment. The moral teaching seems to support the old saying that to love does not necessarily own despite the presence of love-chemistry. A seemingly peaceful marital life has to come to its end due to an unexpected mystical curse of Bahu Laweyan. Yet, secondary love can be made possible in search of peaceful lives, to avoid self-destruction.

Keywords: discourse; eco-psychological phenomena; love-chemistry

Introduction

Life and nature cannot be separated from each other. They are just like two sides of a coin. This kind of symbiosis between life and nature has formed a system commonly known as 'ecosystem' in which one cannot go without the presence of the other.

In practice, the ecosystem exists in favor of the sustainability of a particular cycle of life (Mirabella et al., 2019). Belalang (Mantis) has a special feature in terms of its species' sustainability. Mantis practices sexual cannibalism in which during mating, the female mantis bites off the male's head to be devoured for nourishment for healthier eggs to produce more mantises (Wilcox, 2019). In an evolutionary sense, such a process occurs for life sustainability.

Bimbo as a distinctive music group, specializing in romantic philosophical songs tried to make an analog of mantis' mating behavior to a man's loving behavior with all his sacrifice for love in a romantic song entitled 'Belalang' which lexically means praying

mantis. In this analog which finally forms a discourse, the man has to leave the woman he loves most to get along with another woman with moderate love, ending up in strange love-making behavior (Murdoch, 2019).

Research on song lyrics has been widely conducted for various purposes. Rhoma Irama's Malam Terakhir was compared with Pance Pondaag's Satukan Hati Kami to investigate the level of romance and religiousness as both songs refer to the same discursive practice (Purwanto & Rahayu, 2019). Bimbo's song lyrics have also been researched in terms of language styles and educational values (Ulfa, 2018).

The current research differs in some ways from previous studies of similar research objects in the sense that it tries to focus on discourse perspective by relating the study to other disciplines of science.

The discourse formation of the current study was investigated by means of the macro analytical framework of SFL to arrive at the field, tenor and mode of the discourse concerning Bimbo's Belalang song lyric (Keller, 2006). Furthermore, the discursive practice generated from Bimbo's Belalang song lyric was then matched with the principle of eco-psychology to arrive at phenomena of love affair under study.

In short, the current study attempted to investigate the discourse formation generated from Bimbo's Belalang song lyric as manifested in the loving behavior viewed from eco-psychological phenomena to answer the research questions (Schryer & Spoel, 2005), namely (1) What are the field, tenor and mode of the discourse generated from Bimbo's Belalang song lyric? (2) What are the eco-psychological phenomena that can be found in the loving behavior reflected in Belalang song lyric?

Scientific Collaboration

The spirit of collaboration in sciences can be seen from several critical investigations of language use viewed from different angles of look, even combined perspectives of two or more disciplines of studies (Myers, 2019). The current study made use of Systemic Functional Linguistics (Li, 2019) and eco-psychology to analyzed a song lyric to find out the generic structure and moral values within the spectrum of eco-psychological framing (Doherty, 2018).

On Discourse Viewpoints

The linguistic analytical framework, especially for Systemic Functional Linguistics (SFL) has been used to analyze texts of literary works (de Oliveira & Smith, 2019). It is logical to do so as claimed by Halliday that SFL can deal with literary texts (Steiner, 2018).

Analysis of literary texts say poems or song lyrics employing SFL analytical framework (Marhamah, 2014) is geared to establishing field, tenor and mode of the discourse (three register variables) of the text under study by examining the language meta-functions (ideational, interpersonal and textual).

The field of the discourse is associated with the ideational (experiential) meaning of language meta-function through which the core content of the text can be identified, including the long and short term goal of the discourse (Lan, 2018). This can be undertaken by highlighting the verb processes, participants and circumstances around each clause of a text. In a macro sense, it is not necessary to do clause parsing. Instead, a systemic-functionalist can easily make an intelligent analysis (of the text) to produce the field of the discourse along with necessary supporting linguistic pieces of evidence.

Meanwhile, the tenor of the discourse (Hidayati, 2019) refers to the relationship between the writer (poet) and the audience (reader, listener). It can be identified through mood analysis, consisting of mood and residue. In a clause, mood consists of Subject plus Finite Verb to find out the verbal operations (tense, aspect, modality). The residue is the rest of the clause, consisting of object, goal, recipient, and circumstances (of time, place, manner) and any other necessary information. Completeness of information can be accomplished through sufficient residues.

Furthermore, mode of the discourse (Bryant et al., 2019) functionally refers to text engineering whether it is descriptive, argumentative, procedural and the like. Theme-rhyme development is structured in each paragraph of a text. Cohesive devices have to be correctly put between one sentence and another to create one unified whole paragraph. Ideas in one text also have to be coherently constructed to guarantee that they are chronologically arranged to produce an overall understanding of the text in question. In a literary text, the mode of the discourse is a bit fixed (Zapf, 2019), adopting a poetic style with all necessary generic structures or prose or play styles with all necessary generic structures.

On Eco-Psychological Viewpoints

Eco-psychology assumes that ecology and psychology are two disciplines that can collaborate into one meaningful and significant thought before acts in that what any individual does shall be based on the sustainability of humans and nature (Plesa, 2019). Meanwhile, lexically speaking, ecology is a cyclic system of lives (of all on earth) in which everything starts from non-existence to existence, to finally non-existence. Furthermore, psychology deals with the human mind. Thus, it is logical to assume that eco-psychology addresses ecological sustainability and psychological well-being (Meillon, 2019).

At one time or another, there are some strange ecological processes around the world. For example, the ecological process of a praying mantis. It has somehow strange mating behavior (at least to human thoughts). The female mantis, during courtship, cut off its male counterpart for self-nourishment. It is believed that some praying mantises practice cannibalism (Nishank & Swain, 2019); some others, therefore do not. Those who practice cannibalism can lay eggs twice as many.

A praying mantis (translated as Belalang in Indonesia) has been adopted as the title of an Indonesian song Belalang by Bimbo, a senior music group, specializing in philosophical and romantic songs. Why the word Belalang was used as the title of the song becomes the issue addressed in the study. The theoretical framework is therefore that the mating behavior of Belalang is reflected in love affairs belonging to Acil (Bimbo)'s wife with so many other previous husbands bitten off (put to death) one after another. How Acil avoided being the victim of his wife becomes the central point of the current study concerning eco-psychological analysis.

Bahu Lawehan Mystical Curse on Women

In Javanese mythology, there is a myth that, due to one thing or another, a woman may suffer from Bahu Laweyan curse. The curse is that when the woman gets married to a man, the man will die at no clear cause (TribunJogya.com, 2019). This may happen several times, depending on how many men with whom she has got married. This is relevant to the mating behaviors of praying mantises in which the female mantis will cut off the male counterpart's head to suck the brain for the nourishment of the future baby mantises (Ayala, 2018).

Analytical Framework

With respect to the SFL analytical framework, it is argued that discourse is formed by text constructed according to the principles of three register variables. From these three variables, the meaning (contents) of the text can be construed to be able to relate to the principles of eco-psychology. It was theorized that human has been equipped with 'in-built' connection with the natural environment. Such a connection is thereby explored in order to restore the problem (Schein, 2017).

The field, tenor, and mode of the discourse were examined in order to find out the ground for such a social discursive practice (Hatim, 2009)—how human's love affair tied in seemingly dangerous wedlock is connected to the mating behavior of a praying mantis, which is Belalang, as the title of the song lyric.

Method

The current study is qualitative and interpretative in nature. We employed the analytical framework of Systemic Functional Linguistics (SFL) to find out the field, tenor and mode of the discourse (Deng, 2019) created from Bimbo's song lyric 'Belalang' of which it has been translated into English for the sake of comprehension. The eco-psychological analysis was also applied to the song lyric to find out how the song as related to a praying mantis (Belalang) represented the eco-psychological process (Andreou et al., 2019). In other words, how the human mind viewed ecology (ecosystem) of a praying mantis toward its relevance to Acil Bimbo's song Belalang.

We downloaded Belalang song lyric from Google Search Engine and presented it a format ready for analysis. In this study, we performed two types of analyses. One was to analyze the lyric (text) in terms of field, tenor, and mode of the discourse. This was conducted by looking at the macro sense of transitivity (verb process, participants, and circumstances); mood (finiteness, and residues) and mode (textuality—cohesive and coherence devices, including the thematic development of the text). The other was to examine the three register variables of the discourse in relation to the perspectives of eco-psychology. That is to say, the construed meaning of each line of the lyric is highlighted with respect to relevance to the cyclic process of the ecosystem. At the same time, psychological aspects were also examined (Panov et al., 2019) in relevance to the event(s) created within the three variables of the discourse.

Findings and Discussion

Described below are the results of the discourse analysis of the song lyric 'Belalang' employing SFL's analytical framework at a macro scheme.

BELALANG 1

1. *Jalan di depanku*
2. *Debu di kakiku*
3. *Kabut yang kelabu*
4. *Dan angin yang menderu,*

PRAYING MANTIS

The path ahead of me,
Dust on my feet
Gray mist,
And breeze blowing

The first stanza serves as an orientation to the whole discourse in which the essence (gist) is to forget the unhappy situation of one particular marital life—the path ahead, dust, mist, breeze igniting laughter (mocking) over the crying soul. This symbolizes the author (singer)'s a marital relationship with the one he (singer) loves very much, which is not in the good ground due to an unexpected mystical curse of Bahu Laweyan.

BELALANG 2

5. *Kemelut deraikan tawa*
6. *Usangnya rintihan jiwa*
7. *Aku harus lupa*
8. *Dan leburnlah cinta,*

PRAYING MANTIS

The problem brought about mocking laughter
Of old crying souls
I had to forget
And so (my) love dissolved...

The modality 'harus' [had to] indicates 'internal obligation'. There is no other choice otherwise he shall die like the previous husbands of his wife. The third stanza describes a flashback of what the 'author' (singer) had done—opening a new life with his wife. Despite he knew that he had married a widow suffering from *Bahu Laweyan* mystical curse.

BELALANG 3

9. *Aku akan buka hari baru, buku baru*
10. *Hari baru buku baru*
11. *Akan kutulisi dengan tinta air mata*
12. *Dengan tinta air mata*

PRAYING MANTIS

I was going to open up
A new day, a new book
(On which) I would write
In ink of tears,

The third stanza serves to describe a flashback describing how difficult it was to start a new life, symbolized as a new book on which he would write on the 'book' in ink of tears. The fourth stanza continues to describe the suffering as follows:

BELALANG 4

13. *Dengan tetesan darah*
14. *Saksi arti kau bagiku*
15. *Aku harus lupa*
16. *Dan leburnlah cinta,*

PRAYING MANTIS

With drops of blood
To witness how much you mean to me
I must forget
And so (my) love dissolves...

It is clearly seen that drops of blood witness how much both of them, despite their mutual love, had been suffering a lot in remembrance of the previous husbands of his wife who died at no clear cause, one after another. In other words, marital life was not easy at all (tears and blood) but he loved his 'unfortunate' wife very much. Be that as it might, life had to go on. He did not want to die like his wife's previous husbands. He had to leave his wife and gradually forget his love for her.

Another flashback (the fifth stanza), far behind, was that there was a widow who came and soon fell in love with the author, and so did he. However, he finally

learned that the previous husbands of the widow had actually died one after another at no clear cause.

BELALANG 5

17. *Lalu kau di sini*
18. *Segeralah jatuh cinta*
19. *Pada sejuta*
20. *Untuk kau hempaskan lagi,*

PRAYING MANTIS

“Then, you were here
To quickly fall in love
With millions (of men)
For you to ‘kill’ before and again.”
[the author said on learning the fact he had loved and married a ‘widow
whose husbands had died one after another]

It is the fifth stanza that expresses an utterance produced by the author "Then you were here to quickly fall in love with millions of men for you to kill before and again." This is the climax of the song in which the woman as a widow whose ex-husbands died one after another came for another man (the singer). This is similar to the life of Belalang [Praying Mantis] in which the female cuts off her male mating partner's head for the nourishment (of their babies). This is probably the reason for the song to be entitled 'Belalang'.

The sixth stanza (the last) is to represent what the author (singer) will do when he finally finds another woman to marry despite the fact that he still loves his ex-wife (the woman with Bahu Lawean mystical curse).

BELALANG 6

21. *Aku kan segera jatuh cinta dan bercinta*
22. *Akan kuciumi bibirmu lewat bibirnya*
23. *Akan aku gumuli hangatmu lewat tubuhnya*
24. *Lalu aku lupa dan leburnlah cinta*

PRAYING MANTIS

Soon I will fall in love and make love
I will kiss your lips by her cheeks
I will enjoy your warmth by her body
Then, I forget and so my love (to you) dissolves...

The author (singer) has some plans upon divorcing and leaving his ex-wife. He plans to fall in love again, of course, with a different woman. When the first plan comes true, he is going to, as though, kiss his ex-wife's lips by kissing his new wife's lips. This is to show that he still cares for his ex-wife as noted that kissing lips is the most precious ignition of sexual encounters. Then, when he, later on, makes love, he, as though, enjoy her ex-wife's warm body by his new wife's body.

Thus, that he divorced his Bahu Laweyan wife was not due to his insincere love. Instead, he left her because he does not want to be the next victim of Bahu Laweyan mystical curse—death for nothing.

Field, Tenor and Mode of the Discourse

Based on the above macro analysis, the three register variables can be further developed into field, tenor, and modes of the discourse as elaborated below:

Field of the Discourse

A man, who has just developed his love chemistry with his wife in seemingly happy wedlock—as he married a widow, must leave her because it turns out that she suffers from Bahu Laweyan mystical curse by which her ex-husbands had died one after another. He has no other choice. If he continues his marital life with her, he will die like her previous husbands. However, so strong is his love chemistry to her that, even though he must leave her, he promises (1) to, as though, kiss her by his new girlfriend’s lips and (2) to, as though, make love with her by his new girlfriend’s body; just before his love to her terminates. The two verbs (kiss, enjoy) are materially processed but weakened by the modality ‘will’ indicating ‘as though’. Thus, the activities of kissing and enjoying are not really performed. He does not really kiss his ex-girlfriend, let alone his new girlfriend as he is only planning as evidenced (1) ‘I will soon fall in love and make love.’, (2) I will kiss your lips by her lips (3) I will enjoy your warmth by her body. There are also one mental process (forget) and one behavioral verb (dissolves).

Tenor of the Discourse

The text under study assumes that the author or the singer lets the readers become passive audiences. This can be seen in the use of (a)ku meaning (I) and (ka)mu, meaning (you). The use of the first and the second person singular in a story, however, can be interpreted in two ways. Firstly, the audience can participate in the story representing (ka)mu, this applies when (ka)mu represents a favorable role in the story. Secondly, the reader (audience) may also act as an audience to be an observer or on-looker.

As an audience, therefore, the readers are supposed to critically read the text (song lyric) which is not easy as it was written in a poetic style with carefully-selected words to represent analogical and philosophical beauty. The readers are amused by the music to company the song lyric as sung by Acil of Bimbo music group.

Modes of the Discourse

With respect to the mode of the discourse, the text under study was clearly written in a poetic style. There are six stanzas, each of which has four lines. The first stanza is the theme that is locked up by the rheme represented by the second stanza. At the same time, not only do these two stanzas represent a summary of the discourse in question, but also the macro (hyper) theme in need of macro (hyper) rheme which is developed in the next four stanzas. Thus the textual (generic) structure of the song lyric can be visualized in the following exhibit.

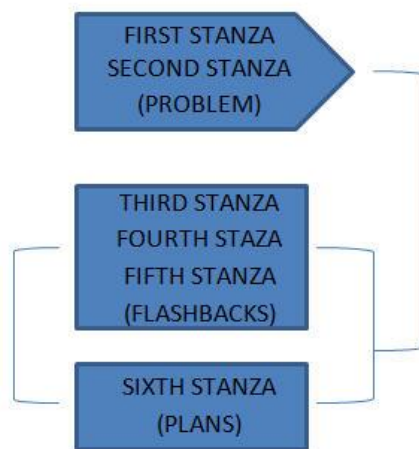


Figure 1. Thematic Structure of the Song Lyric
The song lyric is entitled ‘Belalang’ which lexically means ‘praying mantis’. As

discussed above, the climax of the song is in the fifth stanza, consisting of two lines in which the marriage ends in the deaths of (millions of) husbands one after another. This is similar to a praying mantis that kills its male counterpart upon mating for the nourishment of their future babies. This supports the ecosystem as the recycling of the life of praying mantis. Psychologically speaking, praying mantises have got such an instinct of reproduction. The male mantis realizes that he is going to die but for reproduction which is eco-systemically acceptable and instinctively performed. However, biological studies also show that not all female mantis kill their mating counterpart. A male mantis is killed by the female mating counterpart upon courtship only when the female is hungry (lack of nutrition for the baby-mantis) or irritated by the male counterpart.

Is the above eco-psychological phenomenon (instinctive behavior for eco-systemic (cyclic) life of praying mantises similar to humans?

With respect to humans, as the song suggests, the man leaves his wife upon being aware that she has cut (ended) her previous husbands in deaths one after the other. This is done in response to a possibility that he will, sooner or later die as another victim of her lustful love and Bahu Laweyan mystical curse which mostly belongs to extremely beautiful women.

With respect to the song lyric under study, it is possible and logical to highlight that the man married a widow, a very attractive and beautiful woman whose ex-husbands died at no clear cause. Thus, it is clear that the woman has suffered from Bahu Laweyan mystical curse. Several men have died one after another upon one or two years of marriage; all at no clear cause. That is why the first stanza tells about the problem (path, dust, breezes) to justify that the marriage is not at all a happy one.

Knowing this, the man must divorce the woman (although he loves her very much) otherwise he will die at no clear cause after one or two years of marriage. He still remembers his true love for his wife despite the difficult marital relationship, revealed in the sixth stanza. In the new life, he suffers a lot because of still loving his ex-wife. But again he has to forget everything. The fifth stanza gives evidence that the woman suffers as saying that she may immediately fall in love again with millions of men only to find that they will be killed.

The man swears, as revealed in the sixth stanza, to fall in love and make love (with a different woman upon marriage). To show his love to his ex-wife, he promises that he will kiss the ex-wife's lips by his new wife's cheeks (the analog is that lips are more romantic than cheeks). During lovemaking with his new wife, he will act as if to make love with his ex-wife—enjoying the warmth of his ex-wife by that of his new wife. But, he will soon forget, and his love to his ex-wife melts to nothing left. He will live happily with his new wife. However, it is all still in his imagination due to the fact that he is using modality (akan 'would') to weaken the materially processed verb, 'kiss'. No act of kissing has been performed.

Thus, this song lyric can be interpreted as dealing with a married couple of whom the woman has suffered from Bahu Laweyan mystical curse. By this curse, any man getting married to her will die at no clear cause. The man is afraid that he also will die. Before things get worse, he divorces his wife, but he loves her ex-wife so much that he will kiss his new wife as if to kiss his ex-wife.

Eco-psychologically speaking, his decision to leave (divorce) his wife is for the sake of ecosystem sustainability in the sense that he does not die only for the marriage with a Bahu Laweyan-cursed woman. He is aware that something has to be done to save his life or to get back to the correct course of his life.

Conclusion

We have so far analyzed a song lyric ‘Belalang’ dealing with marital problem of Bahu Laweyan-cursed woman divorced by her husband to return to the proper course of life (field of the discourse) in a poetic (lyrical) style with a number of figurative expressions, positioning the audience as audience (tenor of the discourse). The lyric is well texted in terms of thematic development and with logical cohesive and coherent devices tied up in one unified whole (mode of the discourse). As well, we have discussed eco-psychological points of view in which there lies a bit of difference. Male praying mantises are quite willing to die for the sake of nourishing the future baby mantises. Meanwhile, the man as illustrated in the song refuses to die by divorcing his Bahu Laweyan-cursed wife in order to return to his normal life—then, getting married to another woman despite his love chemistry with his ex-wife does not dissolve quickly. He, therefore, kissed his ex-wife's lips by his new wife's cheeks, including the warmth of his ex-wife is enjoyed by his wife's body. This is against the law of any religion where it is forbidden to imagine another individual when making love to a spouse. We are also determined that Belalang is a good and suitable title for the song as the analog is very clearly defined. Both a female mantis and a Bahu Laweyan cursed woman kill their mating counterparts—one (mantis) is due to the need for nourishment while the other (woman) is due to Bahu Laweyan curse where she will have to stop marrying men to stop further victims.

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TYPES AND TRUST SYSTEMS BASED ON THE IDEOLOGY OF BUGIS COMMUNITY CULTURE ON LOCAL INTEREST VALUES IN *CENNING RARA* SPELLS

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Abstract

This research analyzes the type and belief system based on the Bugis cultural ideology of the values of local wisdom in the *cenning rara* spells. This research is descriptive qualitative by having two sources of data, which are the spells and responses or opinions of the Bugis people about spells. This type of research data analyses the form of words, phrases, expressions, and statements, both from the contents of the spell and from the opinion of the Bugis community about spells. The design used is the ethnographic approach. Where the researcher is directly involved in the field or the Bugis community environment to obtain more accurate data. The data analysis technique used for the data collected is cultural interpretation. The results showed that there are three types and cultural ideology contexts of the Bugis community in the *cenning rara* spells, namely (1) the enchanting *cenning rara* spells that are considered effective in capturing the hearts of the opposite sex, (2) the power *cenning rara* spells which are considered as thickeners, and (3) *cenning rara* spells treatment that are considered a young preservative.

Keywords: *cenning rara* spells, cultural ideology context, Buginese ethnicity, enchantment, thickener, and medicine

Introduction

The Bugis tribe is one of the tribes in Indonesia, especially Eastern Indonesia. Based on real data in the field, the Bugis people not only spread and live in various regions within Indonesia, but also many who spread and live outside the country of Indonesia, such as in Malaysia and Singapore (Muhsyanur, 2015, p. 1). However, the Bugis ethnic community mostly resides in the South Sulawesi region. Based on statistical data, the Bugis have the most population compared to other tribes in South Sulawesi (Muhsyanur, 2015, p. 3). The Bugis tribe has many inhabitants as, it is also known for its rich cultural heritage. Like other ethnic groups, the Bugis community has a variety of relics of oral literary works. Oral literature or oral tradition has an important role as a foundation in the development of Indonesia in general. Therefore, oral traditions must be preserved by future generations. Bearing in mind the age as it is today, it has entered the age of globalization or modern times. Certainly the oral traditions left by the ancestors come to compete with modern traditions which are currently growing rapidly in line with the development of science,

technology, and art.

The existence of oral traditions in Indonesia competes with modern values offered by the outside world as a result of modernization, globalization of information, and the speed of tourism flows. The competition carries risks for the existence of oral traditions. In effect, some of the types of oral traditions in Indonesia to be lost or start to be forgotten by the community owner (Badrun, 2014, p. 3).

As part of the Indonesian oral tradition, Bugis oral literature includes values that must be empowered and strengthened because they are part of identity and identity. Therefore, preserving and introducing ancestral heritage to the generation is very important to be instilled. The values, will also be a means of developing Indonesia to compete globally and can sustain identification from foreign cultures that begin to infect, particularly life patterns of the generation itself whose effects emphasize alienation rather than Indonesian attitude (Muhsyanur, 2015, p. 9).

(Tuloli, 1991, p. 2) explains that efforts to preserve oral literature, as cultural property, need to be carried out because the change and loss of a variety of oral literature will never stop. If the oral wealth is allowed to continue and no research is carried out, the process of change and disappearance of the oral literature will continue. At the same time, the cultural wealth contained in it will also become extinct or change. It is precisely in the present and future that the contents contained in oral literature need to be explored, to be beneficial for the development of the Indonesian nation. Oral literature can be expressed in terms of its shape and contents to enrich the cultural treasures of the Indonesian people. Disclosure of oral literature in Indonesia has the advantage that, in addition to being able to show the diversity of cultural wealth, it can also lead to mutual understanding between ethnic groups through values reflection.

Muhsyanur (2015, p. 10) states that preserving cultural products, in this case oral literature, can be done in various types of activities as a form of community concern for the region. Striving to preserve oral literature is one of the efforts to support development in Indonesia in the future and to further elevate the Indonesian nation as a country that is not only rich in natural resources but also rich in cultural products owned by each region in its territory.

(Supratno (2010, p. 1) adds that regional culture as an element of national culture needs to be fostered and developed to preserve and enrich the cultural diversity of the Indonesian people. National culture arises as a result of the efforts of the whole nation of Indonesia. Concerning regional discourse, (Devung, 2004, p. 45) outlines, that there are two categories which are usually highlighted, namely: local culture and local general culture. Local culture is the culture of another ethnic group in an area. Whereas local general culture is culture in an area consisting of or originating from more than one ethnic group culture in the area.

Teeuw (1984, p. 330) says that the life of oral literature changes according to the dynamics of the owner's society. There is a portion of oral literature in Indonesia that has been lost because it was not documented. Oral literature that still exists, both those that have been saved through past and present research or those that have not been studied, survive, but some are changing. (Teeuw, 1982, p. 10) goes on to explain that in Indonesian oral literature revealed extraordinary language creativity; in it revealed how Indonesian people tried to express themselves from the past until now. For modern humans, creation still has value and function, as long as they try to usurp the meaning for themselves.

This is in line with the statement of Otiwi & Onchera (2014, p. 184) that oral literature is a tradition of a group of people consisting of a series of words expressed from mouth to ear (moving and repeating). The type of oral literature that results from community activities can be in the form of oral narratives, songs, proverbs, riddles, spells, language games, and other similar expressions.

As a cultural product, oral literature needs to be preserved. Oral literature provides living proof of ancient human life specifically the relationship between practitioners of oral traditions with the interests of stakeholders and other communities. Thus, oral literature also has value over various phenomena that occurred in the previous human period. Not only that, but even oral literature also describes matters relating to humans and their environment (Showren, 2014, p. 153).

Oral literature as one of the local products of an area has an important role. One of the important roles of oral literature is as a pillar and cultural image for the nation. Thus, it is seen that the progress of an area depends on the steps taken to maintain and preserve a cultural product. Therefore, cultural products in every region in Indonesia are enshrined. Many ways can be done to perpetuate it, namely providing recognition, understanding, and implementation in life (Sudikan, 2013, p. 1).

In the modern era and globalization at this time, it is time for the understanding and investment of knowledge about the meaning of cultural values to be borne by the next generation from an early age. This is an initial introduction before recognizing foreign cultures, especially foreign cultures, namely the culture of Westerners who have mixed with Indonesian culture. Not only that, but it has a negative influence on the wider community, especially the next generation. Indonesian traditions and culture today have or are currently competing with Western traditions and culture. If it is neglected and its existence is not considered, it will bring many negative impacts and high risks. The impact is that it will cause most of Indonesia's traditions and culture to begin to disappear, to be ignored, even to be forgotten so that Indonesia's progress will be hampered.

Oral literature was born since humans existed, that is, when humans in the past did not recognize writing as it is today. The same thing is meant by (R. Finnegan, 2012, p. 1) that the concept of oral literature was born from culture and is one thing that is foreign to most people like the contemporary period, which only knows and is stressed on literacy and written. Furthermore (R. H. Finnegan, 1978, p. 3) explains that oral literature is one of the cultural symptoms found in educated and uneducated societies. The variety is also very much and each variety has very large variations as well. The contents may be about various events that occur or the culture of the literary owner community.

Oral literature according to Taum (2011, pp. 21–22) is a group of texts distributed and handed down orally, which intrinsically contains literary tools and has an aesthetic effect concerning the moral and cultural context of a particular group of people. Identification and interpretation of oral literary discourses can be done adequately if we have had several historical-literal experiences regarding oral literature in a particular cultural environment.

Because oral literature is a legacy from the ancestors, it can be said that oral literature is part of history, even oral literature is a document that records the course of history. Not only that, oral literature is also a reflection of the activities, behaviors, and thinking patterns of the creators. Oral literature can be regarded as one of the ancient literature traditions. If traced in its origins, oral literature emerged in line with the birth of the first human in the world and appeared before humans in the past did not know the writing or written literature.

The previous statement regarding the origin and existence of oral literature, especially oral literature in Indonesia, was also confirmed by Semi (1993, p. 3), that oral literature found in Indonesian ethnic communities had long existed, even before the development of written the tradition. Oral literature in Indonesia is very diverse, both types, functions, and forms that circulate throughout the archipelago. Besides, it cannot be denied that each region or region has its oral literature. Oral literature in circulation throughout Indonesia proves that Indonesian people, in general, have extraordinary creativity. The existence of oral literature until now also proves that the Indonesian people are very concerned about it.

As a cultural heritage, most of them consider that oral literature has a high value that must be maintained and preserved. How to maintain and preserve oral literature, as described by Muhsyanur (2018, p. 21), namely (1) continuing to present it based on its function in various social activities, such as community events or traditional ceremonies, (2) presented as teaching material in language and literature learning regions (local content), and (3) provide guidance to people who still understand the oral literature for regeneration.

The process of spreading oral literature, namely from time to time or from speaker to listener and or from generation to generation. Endraswara, 2003, p. 151) states that oral literature is literature whose dissemination process is conveyed by word of mouth. This is further emphasized by Hutomo (1991, p. 1) that oral literature is literature which includes the literature of a culture that is transmitted and passed down orally (word of mouth). Sudikan (2001, p. 16), more detailed the main identifying characteristics of oral literature, namely; (1) oral distribution, (2) village style, (3) has many versions, (4) anonymous, (5) describes the cultural characteristics of the community, (6) uses a dialect, and fantasy.

Based on the previous opinion, the essence of oral literature for the community is as one of the cultural heritage or heritage. Oral literature is generally distributed because it contains local cultural wisdom values that can be used as a way of life for the community. In addition to the values of local cultural wisdom, oral literature also has a variety of functions. Therefore, oral literature must be preserved and maintained. One type of oral literature that circulates from several other oral literature is oral literature in the form of a mantra.

Historically, the mantra is the oldest genre of oral literature when compared to other oral literary genres and even exists in almost every region within the territory of Indonesia. This is in line with the affirmation of Anita et al. (2015, p. 2) that spells are found in all levels of Indonesian society that are used by every community in their respective regional languages. Based on its origin, spells are not created by certain people or groups of people. Therefore, the time and place of its appearance are uncertain, the inventor is not even clear. Thus, the mantra is born without clarity of time and creator or anonymous (no name and without creator).

The mantra in general belongs to the community. That is, the mantra is born based on the traditions of the community and of course its purpose for the community itself. Thus, it can be guessed that the appearance of the spell stems from people's trust. Through this trust, considered sacred and need to be upheld by the local community. Then spread from generation to generation or generalized. Also, the survival of mantras in the community as a connoisseur is caused by the process of certain traditions by using mantras by being tried repeatedly and finally considered to have a function that is considered beneficial.

The main introductory media used in mantras or chanting mantras is language. The interesting thing is the delivery of spells by using language unlike ordinary language. However, deliver in aesthetic language. Aesthetically speaking is conveying a mantra by trying to create a beautiful sound by presenting a style of language (stylistic). The voice with the style of language as part of the appreciation process when the mantra is revealed.

By conveying a spell using language style, the dimension of the dimension is an oral literary work of old poetry genre. Modern poetry or old poetry, the location of its power that can captivate the listener is in the arrangement of the beauty of sound accompanied by language style. Kurniadi et al. (2014, p. 2), explained that the mantra as one of the forms of oral literature, namely in the form of poetry that has diverse uses in society.

In addition to spells having the beauty of language, based on content, spells contain mystical cultural elements, contain rituals, and are considered to have magical powers. According to Rozak (2004, p. 53), spells include old poetry and every word contained in the spell contains magical powers. Mantra is usually uttered by the handler or shaman to

influence the power of the universe and animals. This is in line with the statement of Syam (2010, p. 41), that a mantra is a word or expression which has expressive, rhyming, and rhythmic elements whose contents are considered to be able to bring magical power when read by a handler.

Like other tribes in Indonesia, the Bugis also have a variety of oral literary spells. The existence of spells in the Bugis tribe is not much different from the spells that exist in other tribes. In addition to the Bugis mantra, the language of language is based on content, based on the content, the Bugis mantra also has magical powers that are believed by the Bugis community. Therefore, mantras still exist and are still preserved by the Bugis community. The type of mantra used as the main object in this study is the *cenning rara* spells. Concretely, the focus of this research is the type and system of beliefs based on the Bugis cultural ideology of the value of local wisdom in the *cenning rara* spells.

There are three spell terms used in Bugis language; 1) *read-read* which means an expression; 2) *paddoangeng* which refers to the meaning of prayer; and 3) using *massubbu* refers to hidden weapons. The term *read-read* which means expression, not just an expression like an expression in general. Thus the term *paddoangeng* which refers to the meaning of prayer, is also not just a prayer in general, and the use of terms that refer to hidden weapons, is also not ordinary hidden weapons. Mantras in the Bugis tradition are prayers or expressions that contain special rituals and contain supernatural powers. With this magical power, the Bugis people believe it to be a powerful weapon. Besides, even spells are often used as a repellent or in the Bugis language known as *pattollak balak*.

In connection with this research, the type of mantra that is used as the main object as a source of data is the *cenning rara* spells. Based on the Bugis etymology, the word *cenning rara* consists of two words, namely *cenning* and *rara*. *Cenning* means moon and “*cendra*” or “*cendrara*” which means moon or sun. The moon and sun essentially refer to something that has light. In the context of Bugis culture, the sun refers to the peak of natural beauty during the day due to the shining sunlight. The moon refers to the peak of natural beauty at night due to the charming moonlight.

Cenning rara as a mantra of Bugis ancestral heritage which is an ideal form of culture or tradition. As the use of *massubbu* (hidden weapons) from the nature of the meaning of the mantra, then *cenning rara* according to Hasnita Sari (2018, p. 1) is to have an abstract nature, which cannot be touched and seen with the eyes. The location is also stored in the memory or in the minds of the people where the culture concerned live. Because the *cenning rara* spells are abstract, the medium of introduction is only to use language which consists of words that contain magical powers.

The *cenning rara* spells for the Bugis community is very valuable because it has local wisdom values. The values of local wisdom are that are based on the mindset and behavior that becomes a habit for a community and is considered valuable in social life. Because it is considered valuable, it will always maintain its continuity in a long period of time. The process of detention was carried out from generation to generation. Thus the values of local wisdom include traditions that become habits and have cultural values. Therefore, the values of local wisdom grow and become part of the culture of the community.

Local wisdom is basic knowledge obtained from the results of life activities. This is related to the culture of a society that is accumulated and passed on. This wisdom can be abstract and concrete, but an important characteristic is that it comes from experience or truth obtained from life. Wisdom from real experience integrates body, soul, and environment. This emphasizes respecting past parents for their life experiences. Because besides that, it contains more moral values than material (Mungmachon, 2012, p. 174).

The same thing was also explained by Hastuti et al. (2013, p. 1) explaining that local wisdom is a custom that has become a tradition of the community hereditary by regional customs in various regions. So, local wisdom is a reflection of every habit carried out by

every community or community group that lasts long, even since the days of ancestors. Local wisdom has characteristics in the three dimensions of time, namely the past, present, and future. The three periods are certainly interconnected, in the sense of continuing in the process of its application, from the past, that is, since it was first carried out by the previous person. The present time, the sustainability process from before and the future to continue to be preserved and hereditary.

Sutarto (2007, p. vii), that local wisdom contained in cultural products is generally associated with at least five activities in culture. First, as a religious nation, local wisdom is related to attitudes and behaviors in communicating with the creator, God Almighty; second, related to ourselves, namely how to organize themselves and control themselves so that they can be accepted by other individuals outside ourselves; third, how to get along or communicate with the wider community because we are part of it. Here local wisdom (local wisdom) will be associated with a sense of justice, tolerance, and empathy, which boils down to how to please the feelings of others to accept us as the most important and needed part; fourth, attitudes and behaviors related to our family members and relatives. We must respect our parents, grandparents, uncles and aunts, and other relatives. Local wisdom (local wisdom) associated with the work ethic will lead us to become productive and creative human beings. Our creativity is not only helping ourselves but also helping others, if we can give something to the community, we will become a more meaningful part of society, and fifth, local wisdom related to the environment will make life safe and secure, and comfortable because the environment that we maintain and maintain will provide positive benefits to human life. The damaged environment will make our lives become damaged.

In general, Haba (2007, pp. 7–8), describes the characteristics of local wisdom along with its functions as follows: (1) as a marker of the identity of a community; (2) as an adhesive element of social cohesion; (3) as a cultural element that grows from below, exists and develops in society, not a cultural element that is forced from above; (4) serves to provide a colour of togetherness for a community; (5) can change the mindset and reciprocity of individual and group relations by putting it on a common ground; and (6) able to encourage the creation of togetherness, appreciation, and joint mechanisms to defend themselves from the possibility of interference or destruction of group solidarity as a whole and integrated community.

Method

Based on the data analyzed, this research is a descriptive qualitative study. Told qualitative descriptive because more data acquired an intangible word in the field to be described and analyzed based on objective research. The approach used in this study is ethnographic. An ethnographic approach is a process that is carried out by being directly involved in the community to obtain accurate data. There are two sources of research data, namely spell and statement and the opinion of the Bugis community against the *cenning rara* spells, while the research data is in the form of words, phrases, expressions and statements or discourses, both originating from spells and Bugis society.

Data collection techniques carried out were interview techniques and documentation. The interview technique is done by asking questions in a planned, structured, and systematic manner that is addressed to the community as a source of data relating to the focus of the research. Documentation technique is the process of collecting data obtained from books or references and various media. This documentation technique is a supplement, supplement, and support for collecting data. The collected data was analyzed using cultural interpretation techniques. Cultural interpretation techniques are interpreting and describing data based on the real conditions of Bugis people or based on traditions carried out by communities in their environment or their daily lives.

Findings and Discussion

Based on the analysis of the data relating to the *cenning rara* spells in Bugis society, then the type and system of belief are based on the cultural ideology of the Bugis community towards the values of local wisdom in the *cenning rara* spells, namely as follows.

Cenning rara Spells is Considered Effective for Captivating the Heart of the Opposite Sex

Based on the type, *cenning rara* spells were found as teasers. The belief system based on the cultural ideology of the Bugis people towards local religious values in the *cenning rara* spells of the teaser is considered effective to attract the hearts of the opposite sex. Therefore, *cenning rara* teaser spells are spells in the form of expressions or rituals that are used to attract one's attention. This kind of *cenning rara* can be used by men to attract women's hearts. Vice versa, it can be used by women to attract men's hearts. The following is one of several data types of *cenning rara* spells that are attractive in Bugis society.

*Nabikku, Nabi Muhammad
Muhammad Makkarawa
Bainene Ipatimang
Ipatimang ikarawa*

*Iyapa namanyameng nyawana yanu
Narekko is yes naita*

*Mabbarakka '
Kunfayakun*

The Meaning:

My Prophet, Prophet Muhammad
Muhammad touched
His wife Fatimah
Touched Fatimah

Actually he will feel calm ...
If I see it

Blessings
So it happened

The *cenning rara* spells teaser in the culture of Bugis society are believed to have magical powers that can captivate one's heart. If a man reads it, it can attract the desired woman's heart. And vice versa, if a woman who reads it can attract the desired heart of men. The statement "enticing the heart" means being able to get him interested and fall in love.

In addition, the *cenning rara* spells of the teaser shown will be effective if in the process of reading it in solemn circumstances. Certainly based on deep conviction. Deep conviction is proven because of the introduction as an expression by giving a picture of the Prophet Muhammad. It emphasized this enduring, enchanting way, like the way of capturing the Prophet Muhammad to his wife, Fatimah. Also, the last array on the spell *cenning rara* data as above, ending with the expression "*kunfayakaun*" taken from the Qur'an. It is an affirmation to bring people who are spell to deeper convictions by surrendering that if God wills, then be.

Cenning rara Spell of Strength Are Considered as Binders

Based on the type, *cenning rara* spells were found for strength. The belief system based on the cultural ideology of the Bugis community towards local religious values in a *cenning rara* spells is that power is considered to be able to give strength. The *cenning rara* spells of strength in the Bugis language is also called *cenning rara aseggereng* and *akebbengeng*. Kara "*aseggereng*" means bully, while "*akebbengeng*" means balancer. Both terms refer to the meaning of giving strength to the body. The body becomes resilient and has strengths such as steel and iron. The following is one of several data types of *cenning rara* spells that are powerful in Bugis society.

*Bismillah,
Fuakku terni uju' nennia tenri irita
Utiwi'Iujukku makkebessi
Ufarewe'I faimeng makkebessi
Iyya'fa nacau, narekko cauna fuakku*

The meaning:

By mentioning the name of God
God is intangible and cannot be seen
I carry a form of surviving like iron
And I bring back my form as well as iron
He will give up, if God also gives up

The *cenning rara* spells of the riot shown above is a type of *cenning rara* spells which is a force. In Bugis culture, such *cenning rara* spell are believed to have magical powers that can be annoying. Immune or annoying indicates that weapons are not capable or cannot be hurt by any weapon.

Based on the results of the interviews of researchers with one of the Bugis community leaders, that type of *cenning rara* like that was generally used by ancestors during the colonial period when the Bugis heroes wanted to confront the Dutch colonizers in Bone Bay (1859-1860). The type of spell is believed to be able to give strength or to thicken the body that is never hurt by any weapon. That is, by reading the mantra then physical or physical strength such as the strength of steel and iron. This is shown in the phrase *ujukku bessi* (my body is iron) and *iyya'fa nacau, narekko cauna my fakku* (He will give up, if God also gives up). The two expressions refer to the body as iron and will be paralyzed to surrender if my own lame God gives up.

In addition, the profound meaning contained in the expression *iyya'fa nacau, narekko cauna my fuq* (He will surrender, if God also gives up) is actually in my body my Lord. My body will never die and give up because God Himself never died and gave up. The parable taken is iron. Iron is a hard and strong metal, and can even be made for weapons.

Cenning rara Spell Treatment that is considered to Make a Person Ageless

According to its kind, found *cenning rara* spells treatment. The belief system is based on the cultural ideology of the Bugis people towards local religious values in a *cenning rara* spells treatment that it can be used as a medicine for the body or face so that it always looks young or stay young. Ageless refers to two things, which are youthful because they always look young even though they are old and young because they have a charming and attractive appearance for anyone who looks at them. The following is one of several data types of *cenning rara* incantations for the treatment of young preservatives in Bugis society.

Beddakna Fatimah uwabbeddak
Upaenre ri rupku
However, there is a hand-held sheet
Barakka laailaha illallah

The meaning:

The powder is Fatimah that I use
I wear it on my face
And glowing like a full moon
May Allah grant

The one between *cenning rara* shown above is one of the *cenning rara* spells used as a young preservative. Based on data collected from interviews, *cenning rara* spells of treatment for young preservative can be read when using the powder or when flushing the body with water in the bath. The expression that shows the youthful meaning of the data above is in an array that reads *namattappa pappada* peanut butter (and glowing like a perfect moon). In the context of the ideology the culture of the Bugis community, so if it is expressed with full sincerity, it will emit magical powers, which can be visible body, body, and face young or young. Ageless, in this case, means the physical appearance always looks charming and has a light like a perfect moon. Also, it can also be seen in the following *cenning rara* spells data.

Mekka Uwwae pole
Jenne'pole ri Suruga
Upatoppoang ri rupak
Mattappa keteng seppuloepa

The meaning:

Water from Mecca
Ablution from Heaven
I wash in my face
As bright as a full moon

The *cenning rara* spells data shown above is also one of the *cenning rara* spells used as a young preservative. Based on data collected through interview activities, the *cenning rara* spells of the treatment for easy preservatives can be read when using water to wash face. The depiction given in the *cenning rara* spells above is by reading the mantra, then the form or the physical will always look beautiful as beautiful and as bright as a full moon. The raising of the moon's name has a deeper meaning, namely that by reading the mantra, it will give magical powers. The type of supernatural power in question is physical and the body looks perfect like a moon that looks full and perfect.

Conclusion

During this time, the *cenning rara* spells that exist in Bugis society are only general, this is based on the influence of the modern environment so that things that have cultural values or have values of local wisdom seem neglected. However, based on the research carried out, three types of *cenning rara* spells were found, namely *cenning rara* spells from heart-lure, giving a strength of balding, and treatment for young preservatives. The essence

of the meaning of the word *cenning rara* spells does not only focus on the sun and the moon which means glowing which is charming. However, it also means that the light that cannot be penetrated with the meaning in is invulnerable. Besides, the meaning of luminous also refers to the meaning that it is not carried away by age and physical so that it is always charming and looks young.

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POWER RELATIONS IN TWO CONTEMPORARY INDONESIAN NOVELS WITH POLITICAL THEMES

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Abstract

Since Indonesia began its political reform in 1998, Indonesians have enjoyed increased freedom of expression, and as such it has been possible for long-censored themes such as politics to be freely discussed in contemporary Indonesian literature. This article examines two such novels, (1) Junaedi Setiono's *Dasamuka* (2017), which deals with Javanese politics during the Diponegoro War; and (2) Arafat Nur's *Lolong Anjing di Bulan* (*Dogs Howling at the Moon*, 2018), which deals with Acehese politics during the Military Operations Era. This article borrows its theoretical framework from Fairclough, Bourdieu, and Gramsci, using the concept of power relations to investigate the novels *Dasamuka* and *Lolong Anjing di Bulan*. It finds that such power relations are strongly evident in both novels, particularly in their depictions of: (1) language as capital, (2) dominance and hegemony, and (3) opposition to outside dominance. This study finds that, in these novels, power relations have economic roots. Power is exerted, for instance, through (1) the taxation of civilians by the Yogyakarta Palace and the Dutch colonial government; (2) the land rental system implemented by the British and Dutch colonial regimes, which resulted in all profits flowing to these regimes, the Palace becoming economically dependent on these regimes, and the common people being reduced to laborers, and (3) natural gas exploration in Aceh, with all profits flowing to the Indonesian and American governments. Power relations in these novels, thus, are structured by economic factors, reflecting a Marxist paradigm. This reflects the Marxist view that economic factors are foundational for the class structure of society.

Keywords: power relations, dominance, hegemony, counter-dominance/hegemony, political literature

Introduction

The year 2019 was a highly political one in Indonesia, being a time of both presidential and legislative elections. Candidates and their supporters espoused their political beliefs using expressions that ranged from the polite to the offensive, from the logical to the illogical, from the factual to the fictional. Although such expressions were most commonly made using social networking platforms, they were not limited to such popular media. Works of literature, as forms of human expression, likewise offered their authors a medium for conveying political beliefs and attitudes as well

as exposing the equalities and inequalities in contemporary society.

As noted by Taum (2015: 1), in the early years of Indonesian literature, the political situation was not conducive to such practices. Under the Dutch colonial regime, the government-backed publisher Balai Pustaka would refuse to publish content with explicitly ideological, religious, or political themes (Teeuw, 1989: 31). Similarly, in the first decade after Indonesia's independence, few works of literature are recorded as having explicitly rejected the ruling government's ideology (Teeuw, 1989, and Rosidi, 1986). Under President Soeharto (1966–1998), the Indonesian Government (through the Office of the Prosecutor General) explicitly prohibited the publication and distribution of works identified as espousing communist beliefs, as well as any works that criticized the government. As authors who fell afoul of this prohibition were imprisoned (Suroso, 2015), writers began utilizing indirect and creative means of critiquing the government; as argued by Seno Gumira Ajidarma (1997), a journalist and short story writer who rose to fame in the 1990s, "when journalism is silenced, literature must speak". After political reform began in 1998, however, Indonesians began to enjoy greater freedom of expression.

Such a shift has been particularly evident in contemporary literature, where political themes—once prohibited by law—have become commonplace. Power relations are often prominent in such works, including Junaedi Setiono's *Dasamuka* (2017), which deals with Javanese politics during the Diponegoro War; and Arafat Nur's *Lolong Anjing di Bulan* (*Dogs Howling at the Moon*, 2018), which deals with Acehese politics during the Military Operations Era. These works, though of sound structural and aesthetic quality, are not included in books on the history of Indonesian literature, such as those written by Rampan (2000) and Wiyatmi (2018).

The novel *Dasamuka* follows Willem, a researcher from the University of Edinburgh, Scotland, who arrives at Sunda Kelapa Harbor on August 3, 1811, as part of an English armada. Willem is described as having travelled to Java for two reasons, academic and personal, simultaneously being a member of a research team investigating the Javanese custom of *bronjong* for the *London Times* and escaping his frustration over his erstwhile fiancée's decision to marry his father, Jeremias. As part of his duties, Willem becomes a student of Den Waryono, from whom he learns not only the Javanese language and culture, but also the political intrigues of Yogyakarta.

Meanwhile, the novel *Lolong Anjing di Bulan* is set in Aceh during the late 1990s. It follows a young student named Nazir, from elementary school through senior high school. Although his uncle is a recruiter for the Free Aceh Movement (*Gerakan Aceh Merdeka*, GAM), Nazir—as with his father and his brothers—care little for the separatist movement, focusing instead on maintaining their crops and avoiding conflict. However, after Nazir's father is brutally killed by Indonesian soldiers, Nazir begins to hate the Indonesian government and decides to join GAM.

This section will review previous publications that have examined the novels *Dasamuka* and *Lolong Anjing di Bulan*, thereby enabling the author to show the novelty of the current study. *Dasamuka* has been examined in several articles and theses. For instance, Hidayati et al. (2018) employ the theories of Sigmund Freud to investigate the personality and characterization of Willem. They conclude that Willem's id is dominated by his death instinct and his desire to avoid discomfort; Willem's ego is shown through the decisions he makes to realize his desires and complete his duties; and Willem's superego—his understanding of social mores and norms—is evident in his sense of guilt and shame.

Meanwhile, Muniroh (n.d.) uses a romance formula perspective to understand *Dasamuka*. According to Muniroh, this romance formula is apparent in

the novel's (1) strong Javanese cultural background and codes of etiquette, (2) depictions of its four female characters' beauty, which stimulate readers' imaginations, (3) detailed depiction of characters' romantic activities and struggles. However, she finds that the novel does not adhere strictly to such a formula, as the romance between Dasamuka and Rara Ireng comes to a tragic ending.

Misbakhmunir (n.d.) utilizes a genetic structuralist perspective to ascertain whether Dasamuka can appropriately be used as learning material for Grade 9 students. After providing a detailed description of the themes, characters, plot, and setting of the novel, he examines Dasamuka in terms of (a) human fact: cultural creation, social activity, and political activity; (b) collective subject: differences between the Javanese nobility (*priyayi*) and common people (*wong cilik*); and (c) author's worldview: humanitarianism. He then offers a lesson plan for using Dasamuka to teach students how to analyze the intrinsic and extrinsic elements of Indonesian and foreign novels. This lesson plan is designed following a Team Game Tournament (TGT) model of cooperative learning, one that incorporates lectures, discussions, question-and-answer sessions, and assignments.

In his thesis, Zahro (2018) uses a sociological perspective to investigate the novel's depiction of political conflicts and consensuses. He draws the following conclusions: (1) Dasamuka depicts both internal conflicts (within the Yogyakarta Palace itself, as a consequence of the weakness of its elites) and external conflicts (as a result of colonial influences on the Palace); (2) Dasamuka depicts political consensuses through the practices of law enforcement and deliberation; (3) Dasamuka depicts the Javanese propensity for compromise as a means of avoiding conflict and maintaining political consensus. Such practices are based on non-material considerations, being more influenced by the spiritual than the physical.

Faizah (2015) similarly reads Dasamuka through a sociological lens, but uses this perspective to investigate its potential for character education. She argues that this novel deals with such themes as kinship, morality, education, and finance. It also offers examples of such desirable character traits as courage, honesty, responsibility, tolerance, democracy, and nationalism.

Studies of *Lolong Anjing di Bulan*, meanwhile, remain uncommon; the author has only identified two, a review written by Dewi (2019) and an article penned by Adji (2019). In the newspaper *Kompas*, Dewi writes that this novel, which draws from recent Indonesian history, has a clear message: in times of war, humans lose their humanity. She contrasts this message with the undying fealty of dogs, who remain faithful to their masters in all situations, and are thus ironically more loyal than humans even though they are believed to have been created from the saliva of demons.

Meanwhile, Adji examines power relations in the novel *Lolong Anjing di Bulan* as apparent at the surface level. She argues that the novel presents power relations in terms of dominance and counter-dominance/hegemony. The former is practiced by political actors, i.e. the Indonesian military, which uses coercion to influence the behavior of Acehnese civilians and thus exerts a degree of hegemony in advancing a pro-profit ideology. The latter, meanwhile, is practiced by intellectuals, who consist of (1) civilians who enter political society; (2) political actors, who use their hegemony to counter the dominance of the Indonesian government and promote an ideology rooted in perseverance, harmony, and self-worth.

From this review, it can be seen that the novel *Dasamuka* has often been discussed by literature scholars and critics since 2017. However, the power relations presented in the novel have yet to be discussed. Meanwhile, although the power

relations depicted in *Lolong Anjing di Bulan* have been mentioned in the literature, they have not been explored in-depth. This study, thus, seeks to offer a deeper understanding of power relations in the novel *Lolong Anjing di Bulan* and link said power relations with those in a contemporary novel, *Dasamuka*.

Although power relations are inexorably related to collective efforts to survive and prosper, they exist in various forms and involve diverse groups. Such groups are often described in terms of binary opposition, with one group wielding and exercising more than another. This can be seen, for example, in the relations between the lower class and the upper class, between women and men, between blacks and whites, between youths and adults, etc. (Fairclough, 1989: 34).

According to Praptomo (2012: 18), language embodies the purposes of power, that which may be termed ideology (cf. Fairclough, 1989: 77–108); this ideology is an important element of studies into power and power relations. Similarly, Bourdieu (1991: 43-45) argues that the production and reproduction of formal language inherently involves the assertion of authority and power, and thus language has a central role in creating and maintaining power. When individuals express their thoughts through (formal) language, thus, they are tacitly limited by the power structure (cf. Haryatmoko 2016: 41). According to Bourdieu, power structures are shaped by capital (economic, cultural, social, symbolic), class, habitus, and field (Haryatmoko 2016: 35-61).

Gramsci argues that, to maintain the status quo and its embedded power relations, those who wield power rely on hegemony. Hegemony can only be practiced by those who exert dominance, and its particular form is determined by class and national considerations. Although Gramsci refers to the classical Marxist understanding of structural dominance, which regards power as being shaped simultaneously by the basic structure (economy) and the superstructure (ideology, politics, education, culture, etc.), he holds that power relations are not rooted in economic structures (Gramsci, 2013: 513–514). Referring to consensus as an element of hegemony in capitalist society, Gramsci argues that a contradictory consciousness exists in society. Bourgeoisie hegemony is perceived as being supported by some ill-defined consensus.

Gramsci thus recognizes three levels of hegemony: total hegemony (integral), declining hegemony (decadent), and minimal hegemony. Total hegemony occurs when the powerful and the powerless are locked in specific power relations, which are reaffirmed by a shared moral and intellectual framework. There is no contradiction or opposition, be it social or ethical. Declining hegemony occurs when conflict and disintegration become possible; this evidences that, although the existing system of power relations is being maintained, the powerful and the powerless do not share the same moral and intellectual views. As such differences become increasingly exaggerated, and as economic, political, and intellectual elites begin to fragment, a minimum hegemony is created. In such a situation, the average person is unwilling to become involved in state affairs.

Gramsci also identifies three elements of society: economic society, political society, and civil society. Economic society refers to those who determine the dominant means of production in society, those who own the means of production, and those who use production to shape interpersonal relations. Such economic factors create class and social divides in society (Gramsci, 2013: 289-300).

Political society, meanwhile, refers to those who are directly involved in the state bureaucracy and its practice of violence. Political society is coercive, exerting and maintaining its power not only through bureaucratic institutions (those tasked with taxation, trade, financial affairs, industrial development, social welfare, etc.) but

also through the military, police, judicial system, and the prison system. At the same time, it legitimizes its power by creating a consensus through education and other public programs (Gramsci, 2013: 200-204).

Finally, civil society refers to organizations that exist outside the government and the economic system. It is within civil society that intellectuals operate, challenging the existing hegemony by offering new mindsets, understandings, and worldviews, as well as by transforming the norms and mores of society in what Gramsci identifies as an intellectual and moral evolution. It is through the activities of civil society that those who experience domination/hegemony can learn to challenge it (Gramsci, 2013: 3–5).

This understanding of power relations, as developed by Fairclough, Bourdieu, and Gramsci, will provide the conceptual framework for this article's discussion of the novels *Dasamuka* and *Lolong Anjing di Bulan*. In more detail, it will consider language as capital, dominance, and opposition to said dominance.

Method

To obtain a comprehensive understanding of the research topic, this article will employ a discursive approach. In doing so, it assumes that the novels *Dasamuka* and *Lolong Anjing di Bulan*, as well as all analysis of them, are part of a discourse that is oriented towards producing knowledge (cf. Taum, 2017).

Data were collected from two novels, namely Junaedi Setiono's *Dasamuka* (2017), published by Ombak (2017), and Arafat Nur's *Lolong Anjing di Bulan* (2018), published by USD Press. Data were collected through library research. The researcher conducted a careful reading of *Dasamuka* and *Lolong Anjing di Bulan*, and from this reading recorded the words, sentences, and paragraphs within the novels that revealed the power structures within the novels.

Data were analyzed through content analysis (Ratna, 2004: 48–49, in Endraswara, 2011: 160–181). The novels were understood as communication between their authors and their readers, with a meaning that could be interpreted discursively. In this study, interpretation focused on the power relations contained within the novels *Dasamuka* and *Lolong Anjing di Bulan*.

Findings and Discussion

Language as Capital

Linguistic abilities provide characters with the necessary capital to access power, be it academic or political. In *Dasamuka*, Willem is dispatched from the University of Edinburgh, Scotland, to study the Javanese practice of bronjong; he is expected to report his findings to Doctor Leyden, the leader of the research team, and publish them in the London Times. To achieve this goal, Willem studies Javanese under Den Waryono.

In this context, Waryono is a Javanese man of some power, being an intellectual fluent in both Dutch and English. He has the power to direct Willem's studies of Java, shaping his understanding of Javanese leadership system (pangreh praja), local politics, the Diponegoro War, and the practice of bronjong. Willem's report to the University of Edinburgh is even formulated following a framework prepared by Waryono. After Willem's description of bronjong is published in the London Times, the British Government prohibits its practice in Java. Waryono thus plays an integral role, shaping not only Western knowledge of bronjong but also British practical politics (i.e. the prohibition of the practice). His command of the "formal" language of power, the language of the colonial government, enabled him to directly influence their knowledge and to indirectly determine their political

policies.

In the novel *Lolong Anjing di Bulan*, meanwhile, the use of language as capital is not as complex. Nazir, the novel's main character, is depicted as speaking Indonesian fluently. As such, he is able to better communicate with the Indonesian military than his fellow villagers; when captured and interrogated, he is even able to use his fluency to ensure his safety.

Dominance and Hegemony

Dominance and hegemony, dominator and dominated, are clearly depicted in the novel *Lolong Anjing di Bulan*. After Aceh is designated a Military Operations Area by the Indonesian government, the Indonesian military acts (as political society) uses violence to coerce the people of Alue Rambe (as civil society). This violence is not only physical, but also psychological and verbal.

In one incident, the civil society of Alue Rambe—young and old, male and female—are forcibly gathered in a field and held from morning to night. Several of the men are beaten and tortured in front of their wives and children. Meanwhile, soldiers raid the villagers' empty homes and steal their jewelry, money, and rice. Ironically, however, this occurs as the Commander is proclaiming his kindness and mercy: Follow the laws, and don't resist us. We soldiers defend the country; why do we get your enmity? We are good people. We don't like violence. We don't like to hit. Why, we don't even hurt animals" (Nur, 2018: 84).

Elsewhere in the novel, villagers are described as being held at military posts, where they are ridiculed, insulted, shamed, and threatened by the Indonesian troops (Nur, 2018: 97). Even when they install lights in front of their homes and in the streets to help the military, they are detained and accused of being GAM sympathizers. They are subject to significant verbal violence, as seen in the line, "Out, all of you! Swine!" (Nur, 2018: 101).

The violence practiced by the Indonesian military is presented symbolically in Chapter 14, which is titled "Kemanusiaan dan Kesetiaan Anjing" (Humanity and Canine Loyalty). In this chapter, Dahli (Nazir's father) is captured by the military and killed brutally.

"Father's body was only found thanks to his beloved pet dog, Nono. Father's body had been caught on a piece of driftwood in the river. Seven bullets had torn through his body, and his brown shirt and black cotton pants were ripped and torn. However, there wasn't even the slightest hint of blood. All of his blood had drained from his body through the torn flesh of his thighs and the holes in his thighs and back. His face was torn, his cheeks were bloated, and his nose broken, but all remained unsmearred by the blood that had been carried away by the river's flowing brown waters

For the soldiers, dead rebels were dirty, dangerous, and undeserving of a proper burial" (Nur, 2018: 175–176).

Through its title and content, Chapter 14 of *Lolong Anjing di Bulan* may be interpreted as depicting the Indonesian soldiers as lower than even dogs, which the Acehnese consider haram and inherently impure.

When military operations begin, Nazir is willing to accept their dominance. "I had never the Indonesian government, never intended to oppose the army, never wanted to rebel. I hadn't cared whether the Acehnese people were free of subjugation" (Nur, 2018: 182). Such an attitude reflects an implicit agreement

between the dominated and dominant, signifying that the Indonesian government had achieved at least partial hegemony over the people of Aceh.

Over time, Nazir changes, being driven by the repressive actions of the Indonesian government to challenge its hegemony (and even its dominance). As Nazir narrates, "I hated those vile people who had killed Father, and who had killed thousands of other guiltless men, who had raped [my sister] Baiti, and who had raped hundreds of other innocent women" (Nur, 2018: 182).

Indonesia's dominance over Aceh began under President Suharto and continued even after the fall of his regime. Legally, this dominance ended with the signing of the Cessation of Hostilities Framework Agreement Between Government of the Republic of Indonesia and the Free Aceh Movement on December 9, 2002, in Switzerland (Nur, 2018:334). Afterwards, Indonesia's hegemony in Aceh was reduced. Political and civil society did not share the same ideology, and civilians were unwilling to become involved in political life.

Unlike in Lolong Anjing Di Bulan, the power relations depicted in Dasamuka are highly complex. Hegemony is minimal, and resistance is apparent. Responding to a new taxation policy, implemented by the Sultanate of Yogyakarta upon the instruction of the Dutch Governor General, Raden Rangga—the Regent of Madiun—rebels against the Sultanate and the colonial regime (Setiono, 2017: 20). Members of civil society, such as Ki Sena and Den Waryono, perceive Raden Rangga as heroically fighting to ensure that their interests are accommodated by the Palace. By transforming particular economic interests into collective ones, Raden Rangga is therefore capable of achieving total hegemony over civil society and gaining their support for his fight against the Palace and the Colonial regime.

At the same time, members of the Yogyakarta Royal Family (represented by Patih Natadiningrat) know and even approve of this rebellion. Such an attitude is understandable, as the Palace has limited power vis-à-vis the Dutch colonial government. "The Dutch Resident was no longer required to remove his hat to honor the Sultan. Rather, the Sultan was required to rise from his throne upon the Resident's entry to the Palace and to have welcome him to sit upon a chair located beside his throne" (Setiono, 2017: 20). Before the Dutch, the Sultanate of Yogyakarta therefore lacked the power to create hegemony.

To deal with the Sunanate of Surakarta, Raden Rangga sends a letter to the Sunan and to the other regents, urging them to recognize him as king (Setiono, 2017: 23). Having already gained the support of the common people by promoting an economic vision, he uses this approach to ensure the formal recognition of his power. Although Raden Rangga's rebellion is ultimately unsuccessful, his hegemony over the common people endures. This can be seen, for instance, in Ki Sena's description of his death: "[Rangga] met his fate while defending his dignity and his honor as a man, not as cattle, not as a Dutch whipping boy. He is worthy of remembrance, of being commemorated by the Javanese for years after his death." (Setiono, 2017: 24). A similar view is maintained by Patih Natadiningrat, whom the Dutch replace with the pliant Patih Danurejo as advisor to Sultan Hamengkubuwana II.

Java's power structures are transformed after the British replace the Dutch as the colonial overlords of Indonesia, including Yogyakarta and Surakarta. Willem, as a British scholar, describes the situation as follows:

The Javanese Palaces were no more, their valuables having already been seized by General Robert Gillespie and his troops on June 21, 1812... I can detail the fall of these palaces because I also partook in Gillespie's raids, as blessed by Governor General Raffles....

These palaces were attacked as they always are. If there is no significant opposition, the shouts of the victorious are always followed by the cries of the defeated. ...

The cruel joy of the soldiers, bearing the fruits of their raids, acting in a manner ill-suited to their claims of advanced civilization.

If such raids are not opposed, are they always followed by rape? (Setiono, 2017: 51–53).

Through his description of the fall of the Javanese Palaces, Willem insinuates that colonialism is the same around the globe. English colonialism is no better than Dutch colonialism, as both achieve dominance through bloodshed, seize the wealth of those they conquer, and practice rape. They remain motivated primarily by what Marxism identifies as the basic structure, by their own economic interests.

Complex power relations are also evidenced in Dasamuka through the division of power between the Dutch colonial government and the Javanese nobility. Although both assert dominance over the Javanese people, they are not equals.

"Years of Dutch colonial rule had resulted in the true kings, those who cared for the welfare of their people, being replaced by puppet kings who only enriched the Dutch... If a king refused to do so, he would be pushed aside by the Dutch. Sultan Hamengkubuwana II was exiled to Penang Island on June 28, 1812... So great was the power of the colonials that they could easily seize power from the Javan kings, play them as pawns in a global game of chess (Setiono, 2017: 50).

The Javanese nobility and the Dutch colonial government both exerted dominance over the Javanese people. The nobility, in turn, were under the hegemony of the Dutch. They were compelled to follow Dutch policy, as described below: "The Javanese, especially the nobility, feared hard work. It was useless to involve them in the advancement of world civilization The Javanese were in dire straits, their minds preoccupied with matters of *wisma*, *curiga*, *kukila*, *turangga*, and *wanita*, with their homes, *krisses*, birds, horses, and women. They weren't ready to understand matters of nation and state" (Setiono, 2017: 51).

Hegemonized by Dutch/British colonial rule, Java's kings act repressively towards their own people. This is exemplified by Sultan Hamengkubuwana IV, who prioritizes his own pleasure over the needs and interests of the people. For example: (1) The Sultan travels in a carriage that is drawn by Persian horses and escorted by an honor guard. However, he cares little for the safety of his escorts, and many have died under the hooves of his horses or the wheels of his carriage. Such a dire fate has also befallen several of his subjects. (2) The Sultan's mother, Gusti Ratu Kencono, ensures that beautiful women are made available to the Sultan to fulfil his libidinal urges. Many of these women feel tortured, not desiring his advances but being unable to refuse them. (3) The Sultan frequently travels to Karangbolong, finding mirth in the deaths of those who fall to their deaths while collecting swallow nests.

The power struggles continue even after the death of Sultan Hamengkubuwana IV. Fearing what would happen if Prince Diponegoro II were made sultan, Gusti Ratu Kencana manipulates the court to ensure that her three-year-old grandson is made Sultan Hamengkubuwana V. with palace policy being set by herself and Patih Danurejo. These maneuvers are backed by the Dutch Resident, Baron de Salis. Consequently:

The sultanate fell into chaos after the death of Sultan Hamengkubuwana IV, and fell further into chaos after Smissaert's appointment as Resident of Yogyakarta on February 10, 1823. Resident Smissaert, Patih Danurejo, and a colonel named Wiraguna consolidated their power. They considered Puri Tegalrejo (Diponegoro II and his allies) their greatest threat....

Taxes became increasingly illogical. There were taxes for having too many doors, for mothers bringing their children to market, and more. These new taxes widened the gap between the Palace and the people (Setiono, 2017: 275).

In Lolong Anjing di Bulan, the power relations between the dominant and dominated are clear. Political society, as represented by the Indonesian military, exerts its dominance by coercing the civil society of Alue Rambe, Aceh. Its hegemony, however, is minimal; although Nazir initially chooses to focus on his agricultural activities and avoid conflict, the wanton cruelty of political society drives him to join GAM and challenge the dominance of the Indonesian government.

Meanwhile, in Dasamuka, the question of dominant and dominated is a complex one. Even as the Dutch colonial government exerts partial hegemony over the Sultans of Java, the colonial regime and the Javanese nobility use taxation to assert their dominance over civil society, which responds with resistance and rebellion. Similarly, the British exert dominance over the Javanese nobility shortly after their arrival, then use this dominance to create hegemony and advance their economic interests. Even as the Javanese nobility benefit from this arrangement, profiting significantly from the rental of their lands to the English and the Dutch, the common people are reduced to laborers and farmhands.

Agents of Change: Countering Dominance and Hegemony

Both of these novels depict an organic intelligentsia that is opposed to the practices of dominance and hegemony. Such individuals thus become agents of change. In Dasamuka, the main agents of change are Raden Rangga, Ki Sena, Den Waryono, and Prince Diponegoro II. Rejecting the new taxation policy, implemented by the Sultanate of Yogyakarta upon the instruction of the Dutch Governor General, Raden Rangga—the Regent of Madiun—rebels against the Sultanate and the colonial regime (Setiono, 2017: 20). He thereby becomes a political actor, one capable of challenging the political structure that solely advantages the Sultanate and the colonial regime.

Ki Sena, meanwhile, begins Dasamuka as part of civil society, but over the course of the novel he becomes a political actor by allying with Raden Rangga. He is driven by two motivations: his displeasure with Governor-General Daendels decision to implement new taxes (Setiono, 2017: 20), and his personal vendetta against the political elites. Ki Sena is described as having been born in Bagelan, an area west of the palace whose residents are frequently derided for their less refined language and behavior (Setiono, 2017: 20–21). Despite being a simple farmer, Ki Sena is an intelligent man, one with a deep knowledge of history, strategy, and mindfulness. He is so exceptional that he is allowed to marry Den Rara Ningsih, a woman of noble birth, after answering a series of questions about Prince Diponegoro and winning a fight against Den Mas Mangli (Rara Ningsih's brother). However, even after marriage Ki Sena continues to be mocked for his low birth, and thus he feels most at home amongst the rebels (Setiono, 2017: 22). Ki Sena may thus be said to use his organic intelligence to counter hegemony and dominance.

The third agent of change in Dasamuka is Den Waryana, Willem's teacher.

By choosing what Willem learns, and how he learns it, Den Waryana is able to indirectly shape the world's knowledge of Java. Den Waryana is a man of great intellect, being not only fluent in English and Dutch but also well-versed in the political intrigues of the Javanese nobility. However, Willem knows little about Den Waryana's personal life; his past and family are not discussed. Indeed, only towards the end of the novel is Den Waryana's importance in Prince Diponegoro II's campaign revealed. Recognizing that the British seek an alliance with the prince, Den Waryana writes to Willem, "according to Diponegoro II, this war is a holy one, intended to ensure the rule of religion in Java. His campaign is supported by most of the religious scholars living in the Yogyakarta Sultanate and the Surakarta Sunanate. As such, he does not require the support of the British" (Sutiono, 208: 286).

Meanwhile, in Lolong Anjing di Bulan, the dominance and hegemony of the Indonesian government is resisted by Arkam. Through his actions, attitudes, and behaviors, he is able to influence the people of Alue Rambe (in the mountains of North Aceh) and their acceptance of Indonesian policies. Through his speech and actions after returning to Aceh from Malaysia and Libya, Arkam is able to mobilize the village youth and convince them to defend their religion and land by joining GAM. Borrowing from Gramsci, Arkam is an organic intellectual, one whose knowledge enables him to convince others to oppose Indonesian hegemony and dominance. His position as the commander of the local sagoe (GAM unit), a group of forty youths, enables him to act as a political actor.

Another organic intellectual in Lolong Anjing di Bulan is its main character, Nazir (Arkam's nephew). At the beginning of the novel, which is set in July 1989, Nazir is depicted as paying little heed to Arkham's lectures and struggles. He focuses instead on his studies and on helping his father, Dahli, with his agricultural activities. He views Dahli as a good father, from whom he learns how to work the land. They, as with many of their peers, simply accept the hegemony of the Indonesian military.

Similarly, Nazir does not oppose the Indonesian military when soldiers enter his village. "I knew that they were looking, hunting, for those involved in the rebellion, people like Arkam and his followers" (Nur, 2018: 9). He also sees the operations of Mobile Corp, an American oil company with massive refineries and pipes spread along the Acehnese coast. Drawing on his knowledge as a junior high school student, he attempts to understand the connection between Arkam's fight, American gas operations, and Indonesia's military activities in Aceh:

"They said that Hasan Tirta's rebellion traced its roots to the construction of these enormous refineries, which had begun as early as 1976. As Arkam claimed in one of his speeches, almost all of Aceh's natural wealth had been carried to Jakarta, without anything being sent back. The government continued to drain Aceh's natural wealth, treating Aceh as nothing more than a cash cow. The people of Aceh lived in destitution amidst a cornucopia of natural resources. Even though the Arun gas field was the world's largest producer of gas, the people of Aceh could only stand by as it was drained" (Nur, 2018: 10).

The only local youth with a senior high school education, Nazir possesses a literacy and fluency that enables him to communicate with the Indonesian soldiers. It may thus be concluded that Nazir, a young man of considerable intelligence, initially accepts Indonesian dominance and hegemony without protest.

However, Nazir and his brother-in-law Muha begin opposing Indonesian hegemony after Nazir's father Dahli is brutally killed by Indonesian soldiers. Their

opposition becomes stronger after Nazir's sister, Baiti, and beloved Zulaiha are raped by Indonesian soldiers. With their domestic lives having been destroyed by the Indonesian military, the young men are driven by their hatred, anger, and desire for vengeance to join GAM and fight against Indonesia's dominance (Nur, 2018: 307).

From this discussion, it is evident that the primary agents of change in these novels are intellectuals. Although the majority of these agents (Nazir, KI Sena, and Waryono) are members of civil society who later enter political society, some (Arkam and Raden Rangga) begin their journey within political society. Through their struggles, they challenge hegemony and oppose dominance.

Conclusion

Power relations are clearly depicted in Junaedi Setiono's *Dasamuka* (2017) and Arafat Nur's *Lolong Anjing di Bulan* (Dogs Howling at the Moon, 2018). This topic has been fruitfully examined using the theories of Fairclough, Bourdieu, and Gramsci, which are rooted in understandings of language as capital, dominance and hegemony, and opposition to outside dominance.

Power relations are clearly depicted in *Lolong Anjing di Bulan*. Dominance is practiced by political society, as represented by the Indonesian military, and maintained through coercion. Initially, there is minimal hegemony, with Nazir (as a member of civil society) avoiding conflict and focusing on his agricultural activities. However, over time the wanton cruelty of political society leads him to challenge this dominance by joining GAM.

In *Dasamuka*, meanwhile, power relations are highly complex. The Dutch exert partial hegemony over the Sultans of Java, and both use taxation to assert their dominance over civil society. Facing such subjugation, the regents and common people of Java respond with rebellion. Similarly, the British exert dominance over the Javanese nobility shortly after their arrival, then use this dominance to create hegemony and advance their economic interests. Even as the Javanese nobility benefit from this arrangement, profiting significantly from the rental of their lands to the English and the Dutch, the common people are reduced to laborers and farmhands.

Opposition to such dominance is undertaken predominantly by intellectuals. Although the majority of these intellectuals are members of civil society who later enter political society, some begin their journey within political society. No matter their origin, they consolidate the public to challenge hegemony and oppose dominance.

Power relations are shaped by language, dominance, hegemony, and counter-dominance, all of which serve to advance specific economic interests—what Marxism identifies as the basic structure. In the novels discussed, these interests include: (1) natural gas exploration in Aceh, with profits taken by the Indonesian and American governments; (2) taxation, collected by Javanese nobility and the colonial governments, (3) land rent, resulting in the Javanese nobility becoming economically dependent on the colonial regime and reducing the common people to mere laborers. In all cases, profits are enjoyed by those in power.

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POSTHUMANISM IN TWO FANFICTION STORIES: THE CYBORG AND CYBORG

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Abstract

Since the development of Artificial Intelligence (AI) has widely spread in many sectors of humans' life, the studies of posthumanism where humans ask critically about their existence are needed. Knowing that, this research will deal with posthumanism (Herbrechter, 2015) drawn from two fanfiction stories entitled *The Cyborg and Cyborg*. Both stories are written by different authors from different countries. This study is a library research which applies comparative study as part of data analysis technique and the result of data analysis will be presented qualitatively. Preliminary result that is taken from first reading of the two stories deals with young authors who think that cyborgs have more humanistic values when they are being compared to humans. The researcher hopes that this study has insightful effect to pre-service students in dealing with the development of technology in this revolution industry 4.0.

Keywords: cyborg, posthumanism, fanfict

Introduction

Industrial Revolution 4.0 does not only affect some sectors in the way we communicate, educate our students or use recent technological devices. It also influences the world of literature. In the past, classic literary works such as Shakespearean plays or Romanticism poems became the central discussion and analysis. Previous researches also discuss some literary works by applying recent perspective (Aristia, 2019; Indriyanto, 2019; Manggong, 2020). Although nowadays, some classic literary works still exist, the emergence of 'new form' of literature should be discussed deeply since its number increases significantly.

Some conferences on literature that were held in 2019 underlined the shift of the world literature from the classic form into more millennials one. For example, new writers or poets can be known fast by having some posts on social media or certain websites. In this case, some websites also accommodate young writers and readers to write, to read or even to give direct comment on the works. This kind of literary work is called fan fiction.

Two fan fiction stories are selected due to some reasons. The first deals with the title of the work which has a similar theme. We know that the development of technology in industrial revolution 4.0 has created an implanted human creature between a human and a technological stuff that is called a cyborg. Second reason is the writers of the stories. Both

writers are young and beginners. Besides, they are from different countries. The first writer is from Australia while the second writer is not from English spoken countries. A comparative study which connects two stories from different countries enriches cross cultural understanding. The last is the source of those two stories which are taken from two websites namely Wattpad and Write 4 Fun. Both stories are in form of fanfiction.

In short, this research deals with recent kind of literature which is popular nowadays called fanfiction in relation to the central theme of industrial revolution that is the emergence of AI and cyborg. Posthumanism phenomenon will be the central discussion drawn from two stories. Based on the explanation above, the question is formulated as follow: How is posthumanism portrayed in two fanfiction stories *Cyborg* and *The Cyborg*? It is expected that this article will be beneficial for those who want to understand some new concepts such as fanfiction, cyborg, and posthumanism since the study of posthumanism is quite new if it is being compared to previous studies. Moreover, those terms are relatable to real context that happens recently. In addition to that, young writers who read the result of this research can write more about the development of industrial revolution in the light of posthumanism context.

As this study relates to cyborg, posthumanism is applied. There are some experts of posthumanism who write about this subject. Wolfe (2010) in his book entitled *What is Posthumanism?* criticizes the notion 'human' as the central discussion. He underlines that humans cannot stand alone without the presence of other beings. Besides, the concept of 'human' has been constructed.

Actually, we cannot merely describe that posthumanism is the condition after humanism nor we relate this term to the relation between humans and some objects such as animal, plants, technologies, media, and etc. Posthumanism is actually the critical perspective that lies beyond the relation of them. "It challenges the traditional point of view of basic humanity value" (Mulatsih, 2020, p. 112). Some people may also consider that cyborg or artificial intelligence is the central discussion of this field, but we can have more than that. Analyzing critically the connection of the constructed 'human' concept together with some other creatures is the aim of posthumanism. In short, the study of posthumanism discusses more the critical idea to show the deconstruction of human concept rather than the object of posthumanism.

There are some studies which include posthumanism as the center discussion. Wolfe (2010) questions the term of human first because analyzing posthumanism perspective from a literary work, a researcher should set a clear boundary of the term humanism. The concept of good human has been created culturally, sociologically, biologically. Humanist is seen where human can control universe. For example, the white people justified slavery to black one. While posthumanism deals with the connection of other things and humans. Posthumanism is dynamic and situated in certain context. It challenges the traditional concept of 'humanism'.

Herbrechter (2015, p. 2) also adds that "a posthumanism is not unduly excited about cyborgs, AI, or indeed animals, plants and minerals, technologies, media and their convergences, but it takes the time to remember, to reread and reconnect, in short which is 'critical'". In line with that argument, Ferrando (2013) underlines that the concept of human and cyborg has blurred. We can improve human's ability by using other things such as technology (phone, eye glasses, microchip, etc). The connection between human and other technological objects in form of a creature is called cyborg.

The term of cyborg is actually an abbreviation from two words: cybernetic and organism. There was also historical exclusivism of human because they don't follow the 'rule'. To sum up, posthumanism is against post centrism where everything is hybrid, we discuss not the human but its existence together with the connection with other things. Interestingly, Huang (2019) who has posthumanism in the relation to Asian racial issue

also classifies posthumanist scholarship into two groups. The first discusses the development of science to empower humans and the second underlines the implications on political and other areas. He defines posthumanist readings clearly by giving the boundary of the text. When certain text examines humans which are not considered as fully humans because of their disability, gender, race, and etc. He builds the connection between posthumanism and Said's orientalism. To sum up, he wrote "there have always been humans that have been less than human—this is not a novel or radically different relation, although the ways in which it is articulated can be new".

In addition to those previous theories, Iovino (2016) states that posthumanism does not have a clear boundary. It can set the connection with other fields of study such as biology, ecology, cultural studies, even politics. She also adds that "posthumanist studies help us take wider views of the universe beyond 'the egotism of the race' is, however, not simply by finding refuge in a wilderness 'out there', but by exploring the recesses of the 'in-house' wilderness within an across the human" (p. 13). In her article entitled *Posthumanism in Literature and Ecocriticism*, she reviews some studies that show a strong connection between posthumanism and ecocriticism.

Huang (2019) shows some examples on how posthumanism concept in relation to humans' race is withdrawn from some literary works. One of them is taken from Larissa Lai's *Salt Fish Girl* (2002). Some words are analyzed as slave labor together with the characterization of the main character. Other example is taken from Ken Liu's *The algorithms for Love* (2004). This work can be considered as a critic toward the concept of human as viewed by intelligent dolls.

In addition to that, Wolfe (2010) states that posthumanism is "a continuation of the poststructuralist critique of the prevalent humanism in literary criticism throughout most of the 20th century and the idea that literature and the study of it should be a defense of the human, or the nature and value of humanity, against the perceived scientific and economic onslaught."

Carretero-Gonzalez (2016) in her essay *The Posthuman that Could Have Been: Marry Shelley's Creature* shows how Dr. Frankenstein as the creature reflects the transition of transhumanism to posthumanism. Moreover, Amberson & Past (2018) demonstrate the connection of posthumanism and ecocriticism in their work entitled *Gadda's "Pasticciaccio" and the Knotted Posthuman Household*. They explain that this literary work has connected the concept of humanism to posthumanism in the environment called "oikos" a Greek word of 'household'. Not only ecocriticism, Phoca (2004) adds that the study of posthumanism can be related to feminism and gender.

From previous reviews, we know that posthumanism has been discussed worldwide from different countries that included different literary works which were analyzed from different perspectives. This article is considered to be a different study due to its different object from previous studies and its comparative method that is applied. Previous studies have not mentioned any popular literary work that is included to fanfiction which is written by a young writer. Besides, this article does not only discuss one fanfiction story. It focuses on the similarities and differences of two fanfiction stories.

Method

Since this study is a library research, it deals with document analysis. Data are gathered from two selected fanfiction stories and classified by using theory of posthumanism. The explanation of intrinsic elements of both stories is included too. The classification of those data will be analyzed more deeply through applying comparative study. Basically, when the researcher applies this comparative study, the researcher finds some similarities and differences. Due to that reason, this research will find some

similarities and differences in both fanfiction short stories to portray posthumanism content in both stories. Based on this explanation, this research is a library study by applying document analysis.

There are some steps done in conducting this research. The first is data gathering. This process is done by reading two stories for several times and underlining some parts that relate to posthumanism concept. Elements of story such as plot, characters, theme become the main data. After data are gathered, the researcher classifies the data based on the theories stated in previous studies. The data that have been classified are analyzed critically by applying document analysis. In this process, the researcher also finds some similarities and differences from both stories. Then, the researcher presents the result in a qualitative way by retelling the plot of the story in order to be able to follow easily.

Findings and Discussion

There are two parts in this findings and discussion. The first deals with the similarities of posthumanism found in both stories. The second discusses the differences of posthumanism in both stories. Before having the explanation of each part, a brief summary of each story is provided.

Using first person point of view, Rowan Tan's *The Cyborg* develops the story of a cyborg who begins to be awake after long period of surgery. The character realizes that he/she is not a fully human again. From his/her thought that is stated from the sentences "They told me they were saving my life. It wasn't long until I realized the truth. They weren't saving my life, they were stealing it, trying to create the perfect soldier, half human, and half machine.", readers know that actually the character does not want to live to be a cyborg. There is a tendency that being a cyborg is less worthy than being a fully human. The story then continues to the presence of a 'bad' character that is characterized as a leader of terrorist organization. Explicitly, the main character does not agree to the concept of cybernetics that seems to save someone's life. He thinks that this technological and scientific development is used to fulfil humans' desire. In this case, it is relatable with political power to conquer other areas where there is no one who has same values. The 'bad' character says that the war is not caused by them, it is the government who has the responsibility. The reason of having the war based on the 'bad' character is men, women, and even children beg and plead to be saved. The cyborg after knowing some effects of government action decides to expose the truth about the Government.

The story of *Cyborg* also has first person point of view. Readers can feel some experiences that the main character has. This cyborg is created to destroy human beings by a man named Dan Whiz. Different from the creator's wish, this cyborg decides to run away and lives as a normal human. This cyborg is so happy when she lives together with her step mother, experiences going to school and feels different to a teenager who has opposite sex. The story then continues to the event where her step mom knows that she is a cyborg. Not long after that, her creator kidnaps her step mother and her close friend, she has to meet her creator and surrender for saving Liz and Mike. The story ends with the optimistic feeling from Liz that Lisa (the cyborg) can be together with her again.

Similarities of Posthumanism Drawn from Both Stories

The concept of cyborg from two stories is similar in form of the construction between human and technological stuff. The first cyborg is presented in a half human and half robot creature, meanwhile Lisa cyborg is presented as a human which has a robotic body inside. Lisa' description looks like the female cyborg creature that is created in real world named Sophia. This cyborg is completed with Artificial Intelligence (Risam, 2019).

As Wolfe states that posthumanism is more to critical idea that lies behind the relation of cyborg, both stories also criticize human actions in destroying other human beings. In *The Cyborg*, the author writes the description of the situation after government's attack as

follow: “The air was putrid, the smell of decaying, rotting meat was overwhelming. I looked down at the streets and nearly vomited. There were bullet-riddled bodies everywhere. Huge piles of carcasses surrounded by massive swarms of flies dotted the streets.” The government that should have protected citizens kill them all. Implicitly, this story criticizes government’s policy that can cause harm effect toward the citizens. Similar to the first story, Cyborg also criticizes the power of a creator that is used negatively. These following sentences which are taken from the work are able to represent the critics toward humans’ bad intention: “I’m not going back to him. My master. My creator. I don’t want to be what I was created for. I was created for world domination. To rid the humans. I didn’t want that though. I wanted to prove him wrong”.

From those two stories, the similarity of posthumanism is in term of constructing the concept of human. The main character in each story that is a cyborg tries to show that the cyborg has more humanistic values than real human beings. Both stories show critical perspective toward the notion of human concept.

Drawing the limitation of posthumanism concept, both stories can only be classified as posthumanism due to this main character as a cyborg but the storyline of both stories does not include the presence of other beings such as animals, plants, and etc. The centre of the story is actually still related with human although the main character is characterized as a cyborg. Besides, both stories underline the negative side of human emotion that is criticized by the cyborgs in a moving forward plot with a flash back part.

Differences of Posthumanism Drawn from Both Stories

In this part, there are three differences that will be explained further. They are the theme of the story, the main character’s characterization, and the gender of each cyborg. Those differences are related to posthumanism concept.

Discussing the theme of the story, in *The Cyborg*, the main character is created in the scope of a war where strong creatures will conquer the weak ones. Political situation is the dominant aspect. In line with Huang’s (2019) discussion, this cyborg story depicts the power relation that is tried to be fought. This posthumanism notion is intended to criticize the action of the authority which has power. Indeed, it can be connected to Marxism theory of class. It is different from *Cyborg* story. The main character of *Cyborg* is created to show the power of love where a cyborg can feel to love humans and being loved. In a nutshell, posthumanism in the first story has a close relation to political background while the second story has more emotional aspect.

Although those two cyborgs in two stories are similar in term of the mixture between human and technological stuff that have been discussed in the previous part, a cyborg in *The Cyborg* clearly represents human’s body with additional cybernetics as stated in the statement: “I looked down to see half my body replaced with mechanical limbs and body parts.” When we see a cyborg in story *Cyborg*, the main character is described as a fully human in relation to its appearance. Some characters do not know that the creature is not a human.

“You see I’m not like other girls.”

“What do you mean?”

“I’m designed for the destruction of human kind. I have built in combat skills and technology to read peoples data. Martin designed me to take over the world. I choose a different path though.”

She stares at me wide eyed and weirdly. It’s like she doesn’t believe me.

“You don’t believe me do you.” I say sadly.

“Well I-I-“She stutters. I sigh and take an apple from a fruit bowl that was on the kitchen table.

“Watch and you might want to step back.” I warn her. She nods and backs away. I toss the apple in the air. Then I use my laser eyes. The apple turns into ash as stream

risers. She looks at me widen eyes and falls over a chair.

Some previous lines are taken before Lisa's step mother knows that actually she is a cyborg. They strengthen the point that Lisa's identity cannot be seen with two bare eyes. It means that Lisa has same appearance like other girls. Thus, the physical appearance of both cyborgs is different. The first cyborg is clearly seen as a cyborg while the second cyborg is not.

This difference on physical appearance also has an impact on characterization of each cyborg. The first cyborg has a clear description of the cyborg and personal trait. This cyborg does not want to keep silent during the war that has been created. He wants to create a better world for all by fighting back. The second cyborg does not have a clear description for its appearance and personal trait directly. Lisa as the cyborg in the second story even questions how she can have a feeling like a human. From that explanation, it can be concluded that the concept of posthumanism especially the cyborg as the object or central discussion cannot be restricted. An author has his or her own style to represent the concept of a cyborg. One that differentiates the cyborg is author's ability to present it clearly or not.

From gender perspective, the first cyborg is not clearly described as a male or female cyborg. The beginning of the story where the cyborg experiences a battle before the surgery has the tendency to create a male cyborg in readers' mind. However, the author does not explicitly write it. The cyborg from the second story is female. The author also states that her name is Lisa. Previous studies discuss that posthumanism can have the connection with gender and feminism. In the second story, Lisa is characterized as the only female cyborg who has humans' feelings, strong commitment, and is powerful. She can deny her creator's will to destroy humans. This posthumanism concept has blended with feminism concept to criticize the negative side of humans' negative will.

Conclusion

Posthumanism concept that is found in both stories is still around the object that is a cyborg. Although both stories criticize the power that humans have to destroy their own race, the absence of nature and other creatures is one thing that needs to be added so that human will not forever be the central discussion. Luckily, both stories challenge the concept of human from physical creature into more philosophical idea. From those two stories, we can learn that humans should be aware of themselves to realize their negative side that can destroy their own race. Some differences that are found in both stories tend to have the connection with each writer's style and interest but both young writers are able to deconstruct and to question humans' values comparing to their cyborgs.

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CAN HISTORICAL SITES IN MANADO BE AN EDUCATIONAL TOURIST ATTRACTION?

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Abstract

Manado, as the capital of North Sulawesi province, has become one of the leading destinations for Chinese tourists visiting Indonesia in the past four years. One of the things that has not yet been explored well is cultural and historical tourism. Though this can be a special attraction when managed properly, it can be an alternative to tourism other than marine tourism. But based on observation, the sites were not used as a means of learning culture and history for the people of Manado. The purpose of this study is to investigate the use of Historical Sites as Educational Tourism. The analytical method used is descriptive by combining qualitative and quantitative methods. The research instruments used were interviews, observation and questionnaires. The analytical method used is the assessment using a Likert attitude scale. The results showed that the Manado community agreed that the various sites were used as educational tourism.

Keywords: cultural and historical site, manado, tourism education attraction

Introduction

One aspect of indicators that shows the progress of a country or region is an increase in the number of tourists visiting. This means that an increased number of tourist visits reflects the progress of the country / region. The concept of marketing which is considered good that can improve destination is City Branding. This concept is considered to strongly influence the number of tourists visiting a destination (Ramadhan, 2015). Currently there are many things that have been done by the Indonesian government to make tourism a leading sector, but the policy that is considered quite radical is to encourage all related sectors to support tourism development as a leading sector (Karlina, & Iskandar, 2017). This policy is currently implemented in almost all regions in Indonesia, which places tourism as the main depositor in terms of increasing regional income. To support the regional tourist destination, the government has improved the accessibility of infrastructure and opening various communications lines, increasing the amount of accommodation, as well as empowering the ecological and social –cultural potentials of the community to serve as a tourist attraction.

Manado, as the capital of North Sulawesi province, has become one of the leading destinations for Chinese tourists visiting Indonesia in the past four years. Marine tourism with the Bunaken National Park as its icon, has become a leading destination of the City of Manado. However, there are still many natural and cultural potentials that have not yet been developed as tourist attractions. One of the socio-cultural potentials of the community which so far has not been explored properly is cultural and historical tourism. Though this can be a special attraction when managed properly, it can be an alternative to tourism other than marine tourism. Associated with historical and cultural heritage in the city of Manado, Megumi Abadi (2010) states that it is estimated that there are 46 historic sites found in the city of Manado, but there are only two historical sites that still provide a surprise value to be visited by tourists. These are the Ban Hin Kiong Temple, and Manado Centrum Church. Whereas the other 44 sites such as the provincial museum and the Struggle museum were not in demand. Specifically, the China Town Manado area which still survives with old buildings in the form of a temple that is hundreds of years old and the cultural traditions of Chinese descendants. Of various sites, these historic sites have been damaged, lost, used as trash, even there are certain old buildings from the colonial era lost and replaced with new model buildings. Compared to Surabaya, a city known as the City of Heroes, various historic sites have been made as tourist attractions and included in the City tour package. (Indryanto, 2008 and Rozaan, et.al 2018).

In the socio-cultural context, the historical heritage tourism attraction category is included in the cultural heritage attractions (Nuryanti, 1996). In the Indonesian heritage conservation charter (2003), it has been agreed as a heritage. Indonesian heritage includes: natural heritage, cultural heritage, and cultural landscape heritage, which is a combination of natural and cultural heritage in the unity of space and time. Cultural landscape focuses on culture and nature which is a complex phenomenon with tangible and intangible identities. Based on the explanations, it can be understood the various traditions that live in the community such as: folklore, dance, culinary, traditional music, and others fall into the category of cultural heritage.

In developing tourist destinations, there is a need for assessment from tourists or local people to see the readiness of a location as a tourist attraction. Community or tourist perception is needed in the development of tourism to assess the uniqueness of attractions, accessibility, amenities and ancillary so that tourism can attract tourists to visit (Towoliu, & Takaendengan, 2015). Yang (2012) stated in his research that the perception of tourists shows that they are very satisfied with the culture and authenticity of heritage items from the Han dynasty, and that there are only concerns from tourists about the loss of the authenticity of the local culture. Other forms of disappointment are business arrangements, inadequate tourist facilities, poor service, and limited tourism programs. While Irandu, (2004) emphasized the importance of the role of tourists to conserve cultural tourism. In conjunction with the history and character education, it is very possible that the various locations and historical sites including museums therein can be used as an educational tourist attraction (Satyawati, 2016). However, so far the cultural and historical sites have not been given a serious attention from the city government for making them educational tourism. Based on this background, the purpose of this study is to examine if various cultural and historic sites in the city of Manado are used as educational tourism.

Method

The research method used is descriptive method by combining qualitative and quantitative elements. The type of data in this study is qualitative data such as the condition of historic sites in the city of Manado. While quantitative data is the number of historic cultural sites that are still recorded in the city of Manado. The research used Purposive Sampling Technique while data collection methods in this study were interviews,

observation and surveys. The questionnaires were distributed to the local community including school teachers and parents of students and students with a total of 100 respondents. The measurement method used was a Likert scale. (Riduwan, 2009). Likert scale is a scale used to measure the attitudes, opinions, and perceptions of a person or group about social events or symptoms. Respondents were asked to give their perceptions with alternative answers in the form of a weighting score from the largest given value: answers from items that have gradations from very positive to very negative, such as “strongly agree”, “agree”, “neutral”, “disagree” and “strongly disagree”.

Findings and Discussion

Manado is the capital of North Sulawesi Province, which is strategically located facing the Pacific Ocean and surrounded by mountains. The city has quite a lot of various forms of historical relics from prehistoric times to the Dutch colonial era and Japanese occupation. One form of historical relics that is still seen today is a form of building that is unique to the architectural style of several ethnic groups scattered in several regions that have strong historical values and influences. The historic area is one of the potentials that can be developed into attractions that contain elements of education and history through existing heritage buildings (Tonapa, et.al, 2015).

Historical building is a building with physical appearance because of construction work which is integrated with the place of domicile, partly or wholly on top of or in land or water, which functions as a place for humans to carry out their activities, both for residential and religious, business, social, cultural, as well as special activities. (UU.NO 28/2002). Then in Law Number 11 Year 2010 Regarding Cultural Heritage it is stated that: “Cultural Heritage Buildings are built structures made of natural or man-made objects to meet the needs of walled and / or non-walled spaces and roofed. In addition, it has characteristics such as: a) aged 50 years or more, b) representing the shortest period of style aged 50 years, c) has special meaning for history, science, education, religion, and or culture, d) has cultural value for strengthening the nation's personality. Then it is also explained in article 7 that cultural heritage buildings can be single or multiple elements and free standing or united with natural formations.

While in article 7 it is explained that the Cultural Heritage Building can be:

- a. Single or multiple elements;
- b. Freestanding or merging with natural formations.

Here's one illustration of the state of historical sites in the city of Manado that are not well maintained.



Figure 1. Condition of Japanese Cave (Goa Japan)

Source: data researcher

In picture 1 you can see the former world war II cave, which is not maintained which has become the location of community waste disposal even though this site is located in the Manado City Center. In Table 1 it also illustrates showing the state of historical and cultural sites in the City of Manado.

Table 1. Cultural and Historical Sites in the City of Manado

No	Name	the location	the circumstances
1	Waruga (stone tomb)- Ancestral graves	Besides Sekolah Eben Heiser	No maintenance
2	Centrum Church– Dutch heritage	Manado city center	Well maintained still used as a place of worship
3	Ban Hing Kiong Temple	“	“
4	Crocodile stone (Batu buaya /batu bihua)	Sea	No maintenance
5	Kuangan Stone (Batu kuangang)	Malalayang	“
6	Five stone (Lima batu)	“	“
7	Rana / Lana Stone (Batu Rana /batu lana)	Malalayang 2	“
8	Sumanti stone (Batu sumanti)	Tikala	“
9	Bantik stone (Batu bantik)	Malalayang & Gubernuran	“
10	The seven well (Parigi tujuh)	Malalayang	Well maintained
11	Princess well (Parigi putri)	Dendengan Dalam	No maintenance
12	Dutch grave (Kubur Belanda)	Singkil	No maintenance
13	The Old Dutch Heritage Building (Gedung Tua peninggalan Belanda)	Jalan Kartini	“
14	Vell box wanea	Wanea	“
15	Vell box pakowa	Kel Pakowa	“
16	Velbox bumi beringin	Kel. Bumi Beringin	Maintenance
17	Vellbox kompleks Gereja Abraham	Kel Sario Utara	No maintenance
18	Ancient cannon (Meriam kuno)	Kantor Gubernur	Maintenance
19	Old tower (Menara Tua) Wanea	Wanea	No maintenance
20	Light house (Mercur suar) gunung wenang	Eks RS. Gunung	Maintenance
21	Japanese Cave (Goa Jepang Singkil)	Wenang	No maintenance
22	Japanese Cave Goa Jepang Gunung Wenang	Singkil	Lost
23	Japanese Cave Goa Jepang Pikat	Tanjung Batu	No maintenance
24	Japanese Cave Goa Jepang Pakowa	Eks RS Gunung Wenan	No maintenance
25	Japanese Cave Goa Jepang Tikala	Kel Sario Utara	Lost
26	Japanese Cave Goa Jepang Kairagi	Kel Pakowa	No maintenance
27	Japanese Cave Goa Jepang Tuminting	Kel Tikala	No maintenance
28	Japanese Cave Goa Jepang Lawangirung	Kairagi	“
29	The grave of Kanjeng (Kuburan Kanjeng Keturunan Hamengkubowono)	Tuminting Bumi Beringin	“ Lost / Change
30	Gedung Tua Belanda Frater Don Bosco	Pusat Kota Manado	Change

Source: Final Report on the Preparation of a Study of Tourism and Culture Potentials in Manado City (2006)

Of the 30 historical sites above, 6 sites tend to be maintained because they are within the reach of government offices, included in religious buildings because they are used as places of worship, and then there is a relationship with the needs of human life such as wells (Parigi) sites. In addition, it is only marked as a site but not maintained / maintained even tends to be the location of the landfill or even shrubs arise even as the location of graffiti (alien gravity) or lost to change like the Old Dutch Building Brother Don Bosco turned into a school building, with a minimalist model, boxed building.

From the results of reports and findings in the field of the condition of historic sites, it can be seen that there is something missing from a civilization at the presence of a capital. There seems to be no way out for what this site is or is noticing. The Stakeholders don't

seem to understand what this historic site is for, even though this is an educational tourism potential that is able to tell of the circumstances of the time when this historic site was created. This inability to empower inanimate objects comes alive, as a regional asset that can provide added value to the community when the site is given a touch of art to be brought to life.

The following is the response of the local community when the historic site in the city of Manado was made as an educational tourism site. From the results of a survey of 100 respondents representing the citizens of Manado. The number of respondents taken is only for the sake of getting information (Antara, 2009). The intended information is related to the description of the appropriateness of the condition of the historic sites in the city of Manado when used as a historical education laboratory, as well as educational tourism. Profile of respondent as follows.

Table 2. Profile of Respondents

Respondent	Variable (n= 100)	Number	Per cent
Gender	Male	57	57.0
	Women	43	43.0
Age	15 - 20	48	48.0
	21 - 30	17	17.0
	31 - 40	21	21.0
	> 41	14	14.0
Level Education	High school equivalent	35	35.0
	College	65	65.0
Occupation	Private	17	17.0
	Professional Workers	6	6.0
	Government employees	22	22.0
	Student	16	16.0
	College student	39	39.0

Source: processed data

Based on table 2. it can be seen that the gender of respondents who were asked for responses on historical sites in the city of Manado, was dominated by 57% men while women 43%. Indeed, in this data collection there is no priority or data collection must be the same as 50% between sexes, meaning that gender does not affect the assessment of statements or questions contained in the questionnaire. Furthermore, the ages of respondents are as follows: 15 to 20 years by 48%, 21 to 30 years by 17%, 31s / d40 years by 21% and more than 41 years 14%. Age is also believed not to affect respondents in answering statements / questions given. At the level of high school education, there is 35% and Higher Education 65%. The percentage shows that the college level is greater than the secondary school level. So, it can be assumed that the analytical power of the respondents will influence them in answering the statement given because of the high level of education.

Next is the employment status, where private sector is 17%, professional workers are 6%, Civil Servants (PNS) 22%, Students are 16% and Students are 39%. From these data shows that respondents who are professionals while studying a total of 61% while the rest are scattered according to their respective professions in the data. Next is the employment status, where private sector is 17%, professional workers are 6%, Civil Servants (PNS) 22%, Students are 16% and college students are 39%. Table 3 shows the respondents' answers on cultural and historical sites to be used as educational tourism.

Table 3. Respondents' answers to cultural-historical sites to serve as educational tourism

No	Indicator	Mean	Sd
1	The historical sites in Manado are unique and rare	4.4800	.50212
2	Historic sites in the city of Manado in a state of well-maintained	4.3300	.91071
3	These sites can provide historical knowledge of the existence of Manado	4.5000	.50252
4	The sites can be a learning laboratory for historical education.	4.8600	.34874
5	Learning history comes from historical sites rather than learning from books.	4.5700	.49757
6	Learning history at a historical location is more memorable and compared to learning from books.	4.7200	.45126
7	Historic sites in the city of Manado used as an educational tourist location	4.6500	.47937
8	At the historical site in the city of Manado there is an explanation board that gives information about the site.	4.0600	.95155
9	The condition of historical sites in the city of Manado is organized and clean	4.1200	.76910
10	The surrounding community helps clean up historic sites.	3.5800	1.12976
11	Communities around the site understand about the existence of historical sites that are located in their places.	3.2400	.71237
12	Access roads to various historic sites in the city of Manado are cleanly arranged.	3.8100	1.01200
13	Safe road conditions leading to the site location	4.1400	.66697
14	Historic sites are easy to reach either by foot or driving.	4.0500	.82112

Source: processed data

The following is an explanation of the results of the responses of respondents as shown in table 5.3. From the first statement of the uniqueness and scarcity of respondents, the average respondents answered agree with the value of 4.48. This proves that the respondents considered there is a uniqueness of the various historical heritage sites in the city of Manado. Then the statement the two historic sites in the city of Manado in a state of well-maintained. On the average, respondents answered on agree with the value of 4.3. Indeed, from observations there are a number of historic sites that are included in religious tourism, the condition is maintained due to positive interactions in worship, so that the tendency of historic sites is well maintained for example: Ban Hin Kiong Temple, and Manado Centrum Church, where both sites are of old age. over 300 years, and are still well maintained. The third statement mentions that the site provides historical knowledge of the existence of Manado. Averagely the respondents an agree answer with the value of 4.50. From observations supporting the answer positively means that the presence of a historic site that has hundreds of years old proves that there has been a civilization that has become the forerunner of the formation of the city of Manado.

Then for the fourth statement whether the site can be a history education learning

laboratory, the responses of respondents consist of 4.86 agree and almost approach the strongly agree answer. From these answers, it can be interpreted that there is expectation from respondents to maximize historic sites as part of a place of learning for students, empowered to learn local content. The fifth statement of learning history comes at the site of history rather than learning from books, it seems that the average respondents agree with the average values of 4.57. This shows that the learning system usually applied in class is also implemented outside the classroom. In the sixth statement, studying history at a historical location is more remembered rather than learning from a book, the answers agree has an average value of 4.72. The introduction of stories directly at the scene will make someone remember the story behind the events that occurred in the past. This means that it has its own meaning, different from just reading from writing without knowing the location where the incident occurred. By looking at respondents' answers it is time for historical sites to be empowered as part of the learning process. Furthermore, in the seventh statement, namely the historic site in the city of Manado used as an educational tourism location, the respondents' answers are on average agree with the value of 4.65 which can be interpreted that historic sites can be developed as educational tourism sites. By way of synergy between educational institutions, cultural and ancient institutions and tourism agencies.

Furthermore, in the eighth statement of the historic sites in the city of Manado whether there is an explanation board that provides information about the site. Respondents' answers are on average agree with the value of 4.06. Indeed, from the results of observation average historic sites there are boards that provide an explanation of the existence of the site, but there are also some sites that only say the name of the site and do not provide an explanation of the site. Examples of sites that just name the object include Japanese Cave and Vell Box. In the ninth statement whether the condition of historical sites in the city of Manado is organized and clean, the average respondents agree with the value of 4.12. This means that various sites located in the city center are still in a well-maintained state, but there are also historical sites that are not neatly organized and even tend to become trash bins, for example Japanese Cave in the Sario Pikat Building (see Figures 1). Local governments need to re-arrange the location considering that the location is a historic site.

Then in the tenth statement the surrounding community helped clean up the historic site, the average respondents' answer is neutral or hesitant with a value of 3.58. From observations where there are some sites that are not clean and become rubbish bins, it shows that people do not care about the existence of historic sites, but on the other hand there are also historic sites that look like a palace in places of worship of Buddhism and Protestant Christianity, look clean because there is human interaction with that place. In the eleventh statement people around the site understand about the existence of historical sites that are in their places, the average respondents' answers are neutral (doubtful) with an average value of 3.24. With this answer, there are doubts from the respondents that the public knows or not about the existence of the site, indeed they know the name of the place but they do not understand the detailed explanation of the existence of the site. For the twelfth statement, access roads to various historic sites in the city of Manado are cleanly arranged. Respondents' answers are generally neutral (doubtful) with a value of 3.81. Indeed, from observations there are several clean road access sites. This is also because the site is in the middle of the city. But there are also sites located on the edge of the city where the roads are not organized and unclean. Of the three statements with an average of doubtful answers with an average value of three, the results of respondents' answers fluctuate meaning that there are agree, doubtful and disagree answers. It can also be seen from the standard deviation value showing 1, meaning the answers of respondents are scattered and uneven.

Furthermore, in the thirteenth statement the condition of the safe road leading to the location of the site, on average the respondents answered agree with the average value of 4.14. Indeed, the results of observation show that the average roads leading to the location are relatively safe, showing the existence of the community guarding guests or visitors to the location of the historic site. On the fourteenth statement, historical sites are easy to find either on foot or by car, the respondents' answers are on average agree because indeed from the results of observation there have been signs pointing towards the historic sites. The results of statements made to 100 respondents with positive answers agree indicate that although there are three statements with neutral results, but overall the respondent's answers are good (agree), providing understanding that historic sites can be used as locations or laboratories or tourist attractions for education students.

Positive prevalence of the results of research on cultural historical sites in the city of Manado shows that the object received special attention by the local community used as educational tourism (Navrátil, et.al, 2010; Poria, et.al, 2009). In some places, historical tours are not only thematic monument but also raised the local culinary history, to explore the whole of the uniqueness of the community, which is specifically designed to evoke the values of nostalgia and familiarity, (Ginting & Wahid, 2015; Lee 2015; Lu.et.al 2015).

Cultural and historical heritage sites in the city of Manado have a great opportunity to be made as a special tourist attraction, by combining local culinary packed with themes of ruling nostalgia, the legacy will feel alive. Moreover, it will receive strong support from the local community. It must be recognized that cultural-historical sites have high value when declared as world heritage. The world heritage brand seems to make people curious and interested in coming to the location, Unesco with Heritage world has become a brand and become a best-selling merchandise, (Io, 2011; Dewar, et.al, 2012; Poria, 2013).

To manage and develop these sites, the manager must have the ability to find every uniqueness that exists in each of these relics, raise and make them as icons. So even though a site location is difficult to get recognition as a heritage world, because it has strict requirements, but when the manager is able to package all the uniqueness that is owned it will be attractive to tourists. Themes such as the remnants of the second world war, slavery and others are still interesting to be packaged by creating an interesting epic story. (Vong, & Ung, 2012; Yankholmes & Akyeampong, 2010; Winter, 2015; Gelbman & Timothy, 2010). When the manager has found a unique niche to be presented to the outside, then communication through promotional channels must be done by the manager, but there are also other ways to be considered which is very influential today, that is, through the film industry. Movies have been shown to influence tourists to visit tourist sites, in many places where attractions suddenly become famous, many visitors come due to the film, (Horriggan, 2009; Buchmann, et. Al, 2010; Light, 2017; Park, 2018).

The development of cultural-historical sites can adopt all the elements of excellence in managing heritage tourism in various places, meaning that even though the development in Manado is on a small scale, it is not impossible when the management is carried out professionally, the site area will become famous, attractive to a visitor. Strong community support is the main capital in the development of cultural history tourism. It must be admitted that success is not absolutely managed purely by the community, because of limited education, knowledge, managerial ability in managing. But the important role of the community is absolutely needed because the local community is the owner of a tourist destination, (Garrod, et.al 2012). Cooperation partners between stakeholders by carrying out the local wisdom model of the region in managing tourism will strengthen the managerial organization in managing tourism. The management model which involves all tourism stakeholders by carrying out local wisdom is very good for the development of tourism in areas where tourism is still not fully developed. The culture of "Ejido" owned by Maya Coba, then "Tri Hita Karana Bali", successfully raised the image of local tourism

to appear on the international stage, Litka, 2013; Roth & Sedana, 2015).

A big question is whether the historical cultural sites in the city of Manado can be used as an educational tourism facility, has been answered by respondents where the cumulative average answer is "agree", learning from the location of the Atomic Bomb events in Hiroshima and Nagasaki, which are now the locations of historical education tours. In the context of the past as a reminder of a tragic event, but for the context of the future provides learning in the form of a message of peace for the world, (Yoshida, et.al, 2016). Unique thematic needs to be explored in developing historical cultural sites, so that not only local people, but also tourists from outside.

It is interesting for the development of historical cultural education tours in the city of Manado to learn from studies previously presented that the success of a historical cultural tourism destination lies in the uniqueness, managerial ability, commitment of the local community as well as the right marketing strategy in communicating all elements in the heritage cultural history. In the end, with the existence of a cultural-based educational tourism tour in the city of Manado, it will become another alternative tourism besides marine tourism, with Bunaken National Park as the main destination.

Conclusion

From this research, it can be concluded: (1) On the average, historical sites in the city of Manado have been recorded as can be proven by the presence of site signs and directions to the location of the sites. (2) Sites that enter the city area tend to be well maintained, especially sites that are still used by the community as a means of certain activities such as churches and temples. (3) The response of the local community to the site is used as an educational laboratory or educational tourism site, they answer in agreement with the average answers with a score of 4 which means to agree.

Thus, with these results, it is hoped that the regional government will form a team to develop educational tourism attractions, which will consist of representatives from the education and tourism offices, as well as experts in the field of tourism who can formulate a historical and educational tourism master plan. Specifically, in the field of regional education services, it is recommended to include educational history tours in the education curriculum. This research is a simple analysis about the local community's perception towards the historic the cultural and historical sites development into educational tourism. The further research can be an analysis of educational tourism management model.

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UNDERLYING MASTER NARRATIVE AND COUNTER-STORIES ON SELECTED AMERICAN ONLINE NEWS

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Abstract

This paper extrapolates the contrasting discourse of master narrative and counter stories through an analysis of online news articles dealing with the marginalization of African-American students in Newark. The discourse of master narrative works to maintain the ongoing racism that limits the opportunity of African-American community in Newark educational field. The claim of equal opportunity, as is propagated by the discourse of Cami Anderson, the superintendent of Newark works to conceal the prevailing ideology of Whiteness and color-blind view that deny special privileged to the Whites. Employing Fairclough's CDA (2010) under the framework of Critical Race Theory (CRT), the study underlines micro-structures of linguistic features within the wider scope of racism in American education. This paper argues that Whiteness as ideology remains prevalent in American educational system, and one avenue to subvert this view by increasing the involvement of marginalized group in the policy making decision. The discourse of the public, as seen in Baraka's narration aligns with the African-American community's struggle for equal access to through its advocatory tone as a catalyst for social change.

Keywords: Critical race theory, critical discourse analysis, master narrative, counter stories

Introduction

The United States of America is perceived as a democratic nation which is founded upon the pluralistic ethos of the multi-ethnicities that constitute America as a nation. The myth that "the U.S was created by God as an asylum in which liberty, opportunity, and reward for achievement would prosper" (Fuchs, 2012, p. 3) places multiculturalism as a central tenet in American society. America invents itself as 'the first global, cosmopolitan polity.... a cosmopolitan federation of foreign cultures...a world federation in miniatures' (Jusdanis, 2001, p. 12) in which equal opportunity exists for any citizen and immigrants. Proclamation such as American Dream becomes the prevailing symbol for equity in American society.

A critical outlook concerning American multiculturalism conveys a more distressing outlook of America. Multiculturalism in American society, as proposed by Tate (1997, p. 216) actually works to "legitimate [the dominant culture's] power and position" in which the claim to equality obscures the repression of ethnic minorities. Tate positions multiculturalism as one example of master narrative, stories woven by the dominant culture into the fabric of social structures in which the discourse of multiculturalism works to

conceal the disparities within American society. While multiculturalism is foregrounded as a shared bond among the diverse ethnicities that constitute America, this myth conceals disparities based on racial divide. The minorities remain struggling for equality up into the contemporary period.

The recent movement of Black Lives Matters (BLM), initially a response towards a police officer, George Zimmerman's acquittal for killing Trayvon Martin in 2013 underlines the ongoing struggle of the African-Americans community against the disenfranchisement of the ethnic minority. (Chase, 2018) BLM movement underlines the stark disparities between the privileged whites and the disadvantages African-American ethnicity. This movement further implores the hypocrisy of American multiculturalism, while America proclaims itself to be a tolerant nation founded on the fundamental aspect of freedom, democracy and equality, its history is marred with racial injustice, discrimination, and forced assimilation into the dominant White, Anglo-Saxon Protestant culture. (Boyer, 2012; Sowell, 2008; Taylor, 2014)

One factor that hinder the erasure of racism is the denial of the existence of racism itself. Sensoy and DiAngelo (2017) criticizes how racism is only associated with certain action of individual labelled as 'racist' while disregarding the systematic and structural apparatus of racism. In other words, racism is only conceptualized in its micro levels, dealing with individual without perceiving the existence of a structure, the macro level that reproduces racism. Moreover, relating with education, by proclaiming that equal opportunities exist for all children, regardless of racial background, the Whites refuse to admit that they are benefitted by their status as White. This 'colorblind' view that claim to represent equal opportunity and meritocracy, actually functions to conceal systems and structures given to the maintenance of racial inequity. (Ladson-Billings & Tate, 1995)(Wing, 2016)(Bukowczyk, 2016)

The city of Newark, New Jersey provides an avenue in contextualizing the racialized state of American education and the contrasting discourse among the educators, students and parents, and the local authorities. The city's historical significance by hosting Black Power Conference in 1967 and the Newark Riots in 1967 highlights its importance in the struggle of achieving African-American's struggle for equality (2007). Despite this historical fact, glaring disparities remains between the Whites and the ethnic minority in which educational field is not exempted. Tractenberg, Orfield, & Flaxman (2013) articulate how racism remains an unsolved problem and Black students suffers from lack of access to higher education. Moreover, their study of the condition in New Jersey public schools conceptualizes the term 'apartheid school' due to the disparities of racial demographics in several schools.

The present state of racialized Newark education system is further imperiled by the prevailing master narrative that the equal opportunity already exists. The prevailing master narrative works to conceal the educational achievement gap -the differences between the test scores of minorities and their White counterparts -(Paik & Walberg, 2007, p. 7), in which the family socioeconomic factors are strongly related to educational outcomes. In 2014 Newark instituted a universal choice system, 'Newark Enrolls', to replace the previous allocation that assigned students to a district schools based on the location of their residence. While this policy is a step in the right direction, the condition in Newark remains disadvantaged for the African-American community.

This paper seeks to explore the contrasting discourse between the master narratives and counter stories through analysis of several online news articles. Seen from the perspective of Delgado (1989) there exist a struggle between the dominant discourse (master narrative) which is employed to legitimize and naturalize the ongoing domination and the counternarrative that aims to challenge the master narrative. The dominant discourse as manifested through the account of school authorities proclaims that education

is accessible to all, regardless of race, a statement which is denied by the testimony of African-American parents. This study explores the contradictory discourse by employing Fairclough's model of CDA, especially genre and style to underline the microanalysis within linguistic features. Lastly, this study positions the findings among the macro-structures of present-day American education in which disparities remain a lingering problem.

Several prior studies have exemplified the applications of CDA in analyzing newspapers articles. A recent study by Mardikanto et al (2020) concerning the construction of news texts in Indonesian newspapers focuses on two dimensions, macrostructure and superstructure. Their study argues on the existence of the contrasting discourse that either reinforce or oppose the news statements. Another finding by Todo and Budiarta ((2018)concerns with how the macro and super-structure of the texts are employed by Kompas newspaper to demand the settlement of the profiteering on the name of the President and the then Vice President. Furthermore, a study by Yuniawan (2017) contextualizes how several articles found in Indonesian Suara Merdeka newspaper contains the language expression of conservation events, which is linked green discourse that criticizes the reification of living beings based on economic values. The present study builds upon the prior argumentation concerning the contrasting discourse and the two-steps fold of analysis, connecting the macro and super-structure of the texts although differs in several aspects. In line with the Critical Race Theory (CRT) as the framework, this study elaborates more on the racialized status of American educational field and how mass media works to contextualize the contrasting discourse of master narrative and counter stories and how they either support or challenge the dominant discourse of whiteness.

Theoretical Framework

This paper applies Fairclough's concept of CDA, mainly related with discourse, styles and genres within the broader scope of Critical Race Theory that expounds the racialized status of American society. Critical Race Theory (CRT) argues that race, especially the special privileges attributed to the White social group, or Whiteness is particularly important in ensuring the continuation of racism. One theorist of CRT, Delgado (1989) proposes the framework of master narrative and counternarrative to underline mechanisms that work to either conceal or uncover the ongoing racial oppression. Concerning the application of CRT in American education, the master narrative or dominant discourse is the belief that equal opportunity exists for all children, regardless of race. In Harris (1995)'s opinion, this master narrative perpetuates the privileges associated with being White by their refusal to acknowledge racism. By refusing to admit that certain privileges exist for White people or 'colorblind', this dominant discourse normalized the presence of racism. Counter stories, as proposed by Delgado (1989, p. 32) challenges the master narrative and the hidden agenda, ideologies or values which works to perpetuate the inequalities of American society. The conflict between master narrative and counter stories determines which discourse will be upheld in the society.

How can there be such divergent stories? Why do they not combine? Is it simply that members of the dominant group see the same glass as half full, blacks as half empty? I believe there is more than this at work; there is a war between stories. They contend for, tug at, our minds (Delgado, 1989, p. 9).

In order to highlights how the discourse in online news articles either maintain or challenges the master narratives, this paper employs several CDA concepts proposed by Fairclough mainly on discourse, genres and styles. Fairclough considers discourse as "ways of representing aspects of the world –the processes, relations and structures of the material world, 'the mental world' of thoughts, and the social world" (2003, p. 124) In other word, discourse can be defined as the way an individual socially, physically and mentally

constructs the world, which is varied among individuals. Genres is the linguistic features that regulate people's utterances, interaction, social rules or norms and the construction of identities within these interactions. Fairclough defines genre as the way people "produce, reproduce, enact or counter particular kinds of social relations" (Fairclough, 2010a, pp. 418–419)). Closely related with genres is what Fairclough coins as style, the various identity adopted by people regarding the way of representation, either themselves or by others and the social relations or identities in the way they talked. Furthermore, Fairclough differentiates between autobiographical self, how individual convey their life experience and discursal selves, the role individual plays in creating various discourse, whether support or challenge the dominant discourses. (Fairclough, 2010b, pp. 45–46) The interplay among discursal selves result in a struggle to achieve master narrative, the discourse held by the dominant group that normalizes power over others.

Method

This research is a qualitative study that explores the phenomenon of educational inequity of African American students through the lens of Critical Race Theory (CRT) and Critical Discourse Analysis. CRT offers a framework for a race-conscious approach to understanding educational inequality and structural racism. (Parker & Lynn, 2002, p. 15) The analysis is conducted through CDA methodology based on the framework of Fairclough. CDA methodology emphasizes the connection between written/verbal texts within the larger social processes and/or ideologies. Aleshire (2014) argues to employ Fairclough's model in terms of relating both the analysis of written and verbal texts as the microanalysis with the ideology and social processes as the macro structures. By employing Fairclough's model within CRT framework, the present study aims at highlighting the linguistic features as a manifestation of institutionalized racism within American educational field.

This study foregrounds several online sources as the primary data. The online sources mainly consist of local events on Newark concerning educational disparities in both local and national online sources. The articles are taken from www.chalkbeat.org, <https://www.huffpost.com> and www.njnews.com. The data concerns on the utterances which is positioned as discourse as a site of struggle between local school authorities, black students' parents and government official to maintain or challenge the dominant discourse. Besides the data from online new articles, this study also examines the data from several reports, American census bureau on demographics, New Jersey Department of Education and Newark Public Schools (NPS) Board of Education as secondary data. It is hoped that the information from the secondary sources can conceptualizes the macro-structure of present-day American education, with Newark as the case study or the lens in viewing wider American contexts.

Findings and Discussion

The analysis on this section utilizes the Fairclough (2010) three stages dialectical-relational approach of CDA. The first stage, Transdisciplinary Focus on Social Work focuses on a social wrong through a transdisciplinary outline. From the perspective of CDA, all data as language is inseparable from a wider social context, or in Fairclough's assertion, moving from biological phenomenon into a social phenomenon which focuses on "connection between language use and unequal relations of power" (1983, p. 1). On the second stage, Understanding the Social Wrong to Right Social Wrong, the emphasis is on the interplay of various discourses that represent master narrative and counter narrative. Within the scope of the analysis, this paper focuses on underlying the existence of master narrative, Whiteness and the counter narrative of the minorities. Lastly, the final stage, Need for the Social Wrong in the Social Order concerns with the necessity of social order

in which it cannot be righted without radical change. As stated by Fairclough (2010, p. 9), CDA does not concern with interpreting the world but should contribute in changing it, that implies the necessity of finding ways to challenge the dominant discourses. The analysis concludes by arguing that the counter narrative and empowerment of the disadvantaged group can challenge the master narrative.

In the first part of the analysis, this study positions the data within the present state of Newark educational system, or in other word, a transdisciplinary analysis of a social wrong. Deriving from Fairclough's dialectical-relation approach of CDA, discourse as meaning-making is a part of social process which is inseparable with others. (2010, p. 230). Language on online media, as it is used to convey meaning is inseparable with the wider context, in which racism is a recurring theme in selected news article that concerns with Newark Public Schools (NPS). This paper posits that employing CDA to studying issues of race and racism is in line with the framework of Critical Race Theory that already devote particular concerns on this field.

Several online news articles highlight the educational disparities based on racial lines through the exposition of racism in Newark Public Schools (NPS). On an online article with the headline "Racial tensions flare at Newark's elite Science Park High Schools amid Debate over Admissions Policies" (2019), Patrick Wall contextualizes the difficulties students who originated from largely black population to enroll in this school. His article elaborates the disparities over school demographics, in which students are overwhelmingly consists of whites and small share of blacks. On his other article (2019b), "Newark School Board Members call for Investigation at Science Park HS after Reports of Cultural Insensitivity", Hall underlines several reports of racial abuse. He states how "reports of some students using racial slurs, including the N-word, prompted the school to hold a forum on racism and cultural insensitivity." Similarly, another of Hall's article (2019a), "Lingering Anger over Teacher's Trump-hat Halloween Costume Fuels Racial Tensions at top Newark High School", foregrounds the "deep polarization across the country" after the election of Donald Trump.

Preceding paragraphs have contextualized racism in educational field as a major theme in selected online news articles. Moving into the second stage of Fairclough's formulation, this study underlines the contrasting discourses through the analysis of linguistic features of styles and genres that either support or challenge the dominant discourse. As previously stated, the prevailing master narrative in American educational system focuses on the myth of multiculturalism and equal opportunity and accessible public schools. Through the analysis of the contrasting discourse in selected online news articles, this paper argues that the ideology of Whiteness and the color-blind view is the underlying presumption that maintain the educational disparity in Newark.

This study analyzes the differing discourse of master narrative and counter narrative through Fairclough's (2010) differentiation of subjects, clients, and publics. In this context, the subject is the former superintendent of Newark as the policy makers and the clients consists of the students and their parents. Furthermore, publics, as Fairclough concerns are the group in which the messages are addressed and plays a part toward validating a particular discourse without direct interaction with the subjects. (2010, p. 41). The discourse of this group within the context of this study is local authorities' statements to posit whether the discourse of the publics aligns with the subject or the clients.

Several information concerning Anderson and her policy is important to underline here. Anderson who was employed in 2011 had changes many aspects concerning educational policy in Newark through his controversial policy, One Newark. Although this policy is planned to eliminate the segregated neighborhood school by offering families to choose from both district and charter school, this program is then followed by mass sacking of headmasters and teachers, a lot of schools were closed and the city grows even more

depended on charter schools instead of publicly funded one (Welner, Mathis, & Molnar, 2017, p. 22) This policy disproportionately impacts the African-Americans minority as African-American students made up 53.4 percent of the student enrollment in 2011-2012 school year. (Bureau, n.d taken from <https://www.census.gov/quickfacts/fact/table/essexcountynewjersey/PST045218>)

Anderson's reform led into mass criticisms for producing irreversible changes and creating instability in the NPS system and she later resigned in 2015. (Mooney, 2014)

The discourse of Cami Anderson, the former superintendent of Newark articulates the prevailing master narrative of Whiteness and color-blind discourse. Her article, published in 2015 entitled "Boldly Breaking Patterns" illustrates the aforementioned ideologies which is analyzed through Fairclough's terminologies of genre and style. On her narration, Anderson (Anderson, 2015) exclaims the success of Newark Public Schools in reducing the rate of dropouts and graduation rate, "last year, 68 percent of our students graduated – up, from 54 percent in 2009." It can be underlined how the style of Anderson's article, using personal pronoun such as 'we' and 'our students' positions herself as her discursal selves. The genre of her article is informative, in which she is speaking in her official position as the superintendent of Newark board of education and describing various achievements under her tutelage. Although it should be noted that later on, the style of Anderson's article also evokes her autobiographical selves, mainly concerns with positioning herself as one of the educators and also her life history, experience and personal connection with people of color. This following passage changes the style used into autobiographical, in which she recounts her past experience in New York city and asserts her qualification as a superintendent:

During my tenure in New York City, I worked with a group of people to found a network of high schools for court-involved youth called ROADS (Reinventing Options for Adolescents who Deserve Success). ROADS — and other schools like them across the country — are building models that combine intensive counseling, extended school day and year, career connections, and cutting-edge work on literacy and numeracy for students who either struggle academically or who have missed many years of school (Anderson, 2015).

Besides exclaiming the success of her administration in reducing the dropout rate and increasing graduation rate, Anderson's article also foregrounds the issue of multiculturalism in Newark education. Anderson notes how the Newark Public Schools is able to eliminate the 'drop out problem', in which ethnically disadvantaged students are more prone of being unable to continue their education. She states that

in Newark, all schools, including elementary schools such as Quitman Street, are accountable for equity. Every Newark public school has chartered a Student Support Team comprised of teachers, administrators, guidance staff, and relevant service providers, trained in a "case management" system to identify and discuss students who begin to struggle academically, behaviorally, or both. (Anderson, 2015).

Through Anderson's contextualization of the success of NPS in reducing dropout rate and how NPS is 'accountable for equity', her narration put a blind size toward the ideology of Whiteness and color-blind view. Through her proclamation that NPS is 'accountable for equity', she glosses over the unfair advantage the Whites have, simply because they are White. As proposed by CRT theories such as Di Angelo (2016)), Whiteness as ideology arise from the unwillingness of the Whites to admit that they are benefitted for being white.

The acclamation of multiculturalism, such as the case is NPS is intended to promote this discourse. Moreover, by focusing on the graduation and reduced dropout rate, Anderson omits the issue of enrollment, in which she is heavily criticized for her intended reform. Equality concerning enrollment, as is later seen in the counter narration does not exist, as the ethnically diverse children, coming from less-well neighborhood and lower quality schools have a hard time in grasping the higher level of education. She also does not mention about her intention to close many of the neighborhood schools in favor of privatization or charter school. This following excerpt, although describes ‘different and new models’ does not provide clear illustration of her major scheme,

When traditional schools — even those that have been redesigned — do not work, we need different and new models with even more intensive academic acceleration, time on task, and social-emotional support (Anderson, 2015).

While Anderson’s narration is positioned as the master narrative that works to sustain the ideology of Whiteness, the counter discourse of the students and their parents articulates their critique toward this prevailing discourse. This counter narrative particularly addresses the entrenched racial disparities between the Whites and the Blacks, which is denied through Anderson’s claim of equality. On his article, “Racial Tensions Flare at Newark’s Elite Science Park High Schools amid Debate over Admissions Policies” (2018), Wall conducts an interview towards one African-American student in this school to contextualize his experience. The student, Aze Williams considers that racism remain a troubling issue in his school. His recounts, which used first-person personal pronoun, “we” foregrounds the uncomfortable situation himself and his fellow minorities faced due to their ethnically disadvantaged status. Different with Anderson’s narration which primarily employs discourses to inform readers on NPS achievement under her tutelage, Williams uses autobiographical selves to recounts his personal experience of being racially excluded, “We don’t feel comfortable, Black students, in particular feel outcast –we feel like we are not protected.”

From Williams’ experience of being subjected into racial disparities in Science Park High School, this counter narrative challenges the master narrative of Whiteness. Contrary to the claim that the situation in NPS is ‘accountable for equity’, the personal experience of the African-American student conveys a different state of education in Newark. Similarly, this discourse of the black parents reveals the difficulty of enrolling process in one of the reputable schools of Newark. The style of the narration is activism, as defined by Urrieta (2005, p. 185) as the various ways people actively participate and advocate a particular set of issues. The activist, or the advocacy tone of the African-American parents can be underlined through this following passage from Kevin Maynor,

“I told them quite clearly: We need more African Americans in that school — and we have to do it now, immediately,” said Kevin Maynor, whose son graduated from Science Park and whose daughter is in 10th-grade there. Presently, the school’s population “doesn’t reflect the brilliance that’s here in the city” (Maynor in Wall, 2018).

From the prior assertion, it can be stated that the style of Maynor’s narration emphasizing on the autobiographical self. He is speaking from the position of an African-American parent who criticizes the disparities of demography in Science Park High School. Compared to the demographics of Newark which is a majority-minority city, the enrollment rate of African-American students do not reflect this reality. The African-American community remains hindered in their quest to achieve equal education

opportunities.

The data from NPS Summaries Fall 2017 contextualizes the differing opportunities White and ethnic minorities student in enrolling toward prestigious school. (Newark Public Schools, 2018) Similar with the situation in Science Park High Schools, three of the most reputable higher education, Wilson Avenue, Ann Street Schools, and Lafayette Street only has the enrollment rate of 2% African American students. Focusing on the situation in Science Park HS, it can be stated how the claim of equal opportunity for all children, regardless of racial background advances the ideology of Whiteness. Their admission test is purely based on state test score, in which African-American students who graduate from lower quality school is distinctively disadvantaged, a fact which is unaddressed by the policy makers. Hence, the claim of equality and accessibility in NPS is designed to maintain the privileged situation of the Whites through the discourse of Whiteness.

Such a lawsuit drives directly into New Jersey's core, a practice of generation in which mostly white children have the opportunity to attend better schools, with better staff, in better environment. And for the others? Old often outdated schools, with lackluster results, in the state's poorer communities (Woolston, Panico, & Haydon, 2018).

After analyzing the discourse of Anderson as the subjects and the African-American's student and parent as the clients, it is important to underline the discourse of the publics. Within the scope of this paper, the publics is Ras J. Baraka, Newark's major. This discourse aligns with the clients' discourse or the counter narrative that seeks to reform and challenge the Whiteness within NPS administration. Moreover, the articulation of Baraka's discourse, especially through his discorsal self as the major foregrounds the resistance of the local power towards the state appointed superintendent. The resistance by the local voices is primarily intended to "restore local control to the Newark Public School System" (Tat, 2017). For many years, the African-American community in Newark, although demographically speaking are the majority remains unable to regulate their own educational policy. The superintendent, in this case Anderson is directly appointed by the governor which might not acting in behalf of the local community.

For more than 20 years, local administrators have had little leverage over the finances or operations of the state's largest school district. Choices about curriculum and programs were made mostly by a state-appointed superintendent, often an outsider. The city could not override personnel decisions" (Chen, 2017)

Baraka's discourse and his strong condemnation toward Anderson's policy is reflected through two of his letters, one addressed directly to Anderson and another toward the then president, Barack Obama. His discourse is advocatory in tone in which he seeks to address the catastrophic 'One Newark' plan that will lead into the closure of many neighborhood schools, mass sackings of the teachers and privatization of public schools. Although Baraka employs first person pronoun, "I" to emphasize his personal opinion in this particular issue, his discorsal self also prominently features in which he is speaking through his official status as the major of Newark. Being an African-American himself and a local of Newark, he especially criticizes Anderson's lack of accountability in her "One Newark" plan,

This plan affects 28 of the district's 70's schools and was designed without a community engagement process that is representative of the diversity of people and perspectives that make up our city. This lack of community engagement is a violation of state and federal laws requiring parent and community engagement. (Baraka, 2014)

Extrapolating Baraka's prior assertion, it can be underlined how the "accountable for

equity”, as is propagated by Anderson’s narration is just a false premise. Instead of promoting the local neighborhood schools and African-American community in which Anderson is accountable of, her proposed project will disturb education in Newark. By commenting her ‘One Newark’ plan without any community engagement, it can be foregrounded how Anderson only advances the ideology of Whiteness in which her intended plan will bring turmoil to the African-American community.

Baraka’s discourse, especially the advocatory genre in which the emphasis is on a social critique towards the marginalization of African-American students under the master narrative of Whiteness reflects the third stage of Fairclough’s model, Need for the Social Wrong in the Social Order. On his article, Fairclough contemplates whether the failure, or the social wrong in society is inherently linked with the dominant social order. To rephrase, the prevalent ideology within society works in a certain way to maintain power and marginalize the outgroup. In Fairclough’s words,

Stage 3 leads us to consider whether the social wrong in focus is inherent to the social order, whether it can be addressed within it, or only by changing it. It is a way of linking ‘is’ to ‘ought’: if a social order can be shown to inherently give rise to major social wrongs, that is a reason for thinking that perhaps it should be changed (Fairclough, 2010, p. 238).

Phrasing Fairclough’s assertion under the context of African-American education in Newark, it can be stated that the dominant ideology of Whiteness, as reflected in Anderson’s discourse deliberately restrict the opportunity of the ethnically disadvantaged group. Under the guise of multiculturalism and equal opportunity, Anderson’s discourse omits her intended policy that aims at breaking down the African-American community and neighborhood schools. To challenge this discourse, Baraka proposes his idea of local control, in which policy-making in NPS should be in the hand of a locally appointed superintendent. Locating Baraka’s policy under Fairclough’s model, this paper concurs that the social wrong, in this case the ideology of Whiteness can only be addressed by empowering the disadvantaged group, by enabling African-American community in Newark to shape the future of Newark educational system.

Conclusion

This paper posits that based on the analysis of online news articles dealing with the African-American educational system in Newark, the contrasting discourse of master narrative and counter narrative can be underlined. Anderson’s discourse, as the state appointed superintendent focuses on her various achievements in reducing the dropout rate and graduation rate, while omitting the controversy of her One Newark plan. The idea of equal opportunity for all children, as stated by Anderson through her master narrative is challenged by the counter discourse of African-American student and parent. The discourse of the client counters the claim of equality by presenting evidences concerning the continuation of racism and limited opportunity for African-American students. The discourse of the public, as seen in Baraka’s narration align with the African-American community with its advocatory tone as a catalyst for social change. In line with Fairclough’s Third Stage of Need for the Social Wrong in the Social Order, this present study conceptualizes the idea that the ideology of Whiteness, which is entrenched within American educational system can only be countered by empowering the disadvantaged group and including them in the policy-making decision.

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AN ANALYSIS OF SPEECH FUNCTIONS ON THE BANKING AND DAILY NEED BILLBOARD TEXTS

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Abstract

This research aims at describing speech functions in banking and daily need billboard texts. The objectives are to describe the category and to derive dominantly used and explain the factors of the phenomenon of speech functions. The research method used descriptive qualitative. The data collecting procedures include applying documentary techniques from banking and daily need billboard texts (headline, subhead, slogan, and images) in public places around the city center of Medan. The findings describe the three speech functions available used banking and daily need billboard texts, the statement constitutes 15, offer 10, and command 8 from 33 billboard texts. The statement genre is used as the dominant one as it is suitable with the pattern of commercial billboard texts, where the viewer assumed only briefly saw the display of text and images of the billboard with a duration of 5-7 seconds when they were driving. There is a phenomenon, especially in the banking domain, which offers the most dominant is one used. Thus, authoritative and straightforward information in the speech function of functional grammar and the language used must be efficient, effective, and able to hypnotize readers, so that results in decisive action on the item advertised.

Keywords: bank and daily need, billboards, speech functions, text

Introduction

In the current consumer era, advertisers are competing to present advertisements with high ideas, attractive services to their commodities, thus providing information to potential buyers who are looking for information about a product through advertising. Advertising can be considered as the most efficient way to reach people for product information. In the end, there is a communication link between producers and potential buyers. In this case, the communication and language used in advertising must be able to convince the buyer.

The language used in advertisements sometimes does not follow everyday grammar, this is a common practice in advertising, and word structure is sometimes intentionally made wrong, so it is easy to remember. Thus, it takes advertisers' hard efforts to present creative ideas to persuade consumers' choices with advertised content. Besides the language used in the advertisement, there is also another important point named visual content and design in advertising have a very high impact on the customer.

The process of transfer or acceptance of one's utterance can be used with approach interpersonal function, and it was done by being aware of the speech functions, be it in shape statement, question, offer, and command. It will immediately guide the public as speakers/authors or viewers/listeners in capturing the message of utterance in communication. Subsequently, we are competent to realize it as imperative if we had familiarity with the speech function at the preceding. Therefore, investigator consideration that is necessary to research interpersonal role principally through the speech function angle in outdoor media advertising as a container of promoting used by a corporation, it is the reason the high potential and effective one because directly reach the purchaser. Based on these considerations and to see the use of language on billboards in the tactics of marketing products to lure the public's attention, researchers put an interest in seeing on the uses of speech function communication in banking and daily need billboards texts.

Interpersonal Meaning

People use language to interact, construct a relationship with each of them. The fundamental speech roles that they can take on are giving and demanding. At the same time, they choose the speech role either to give or to demand in exchange. They also select the use of commodities that they are exchanging, namely, information, goods, and services. The interpersonal function is to notice interaction among speakers and listeners. It is part of grammar selection that gives the speaker resources to interact with the listener by constructing and maintaining ongoing exchange with him/her, such as questioner and answerer, and by giving or requesting attitudes, comments, and evaluations (Morley, 2000a). Furthermore, the interpersonal function also refers to a format of activity the speakers or writes in perform something toward the listeners or readers thorough the purpose of language.

Speech Functions

According to linguists (Halliday, 1994, p. 30; Gerot and Wignel, 1994, p. 22; Morley, 2000b; Michael Rundell, 2012; Halliday and Matthiessen, 2014), a speech function is a performance or action by language users in the form of a statement, question, offer, and command. It is applied as the means exchange the experience between speakers and listeners in reserve to comply with their requirements. For example, '*I read many books in the library*' is the example of a statement that refers to whatever people say, either positive or negative. Then, the next model is '*could you read now, please?*' as a request that relates to something do you want while another example is, '*would you like to have juice?*' as an offer, this refers to an offering. Next, '*close the window!*' It is the example of a command that refers to whatever you do.

Statement

A statement is a process of providing information in either a positive or a negative pattern. In other words, statement form is a declarative or assertive statement that is intended to provide information in spoken or written language. The format of the statement is subject positioned in front of a verb or before the auxiliary verb (Collins, 1998:99; Leech and Svartvik, 2003; Carter and

McCarthy, 2006; Downing and Locke, 2006; Cobuild, 2011 in Batubara and Nasution, 2020). Then, it is closed with a period (.). Besides, (Grolier, 1992) specifically, the form of the statement is the process of giving or distribution information not only in speech and but also in writing.

Question

A question form constitutes the process of demanding information within the scheme of interrogative expression, which inquires reply from the listener (Grolier, 1992:327; Collins, 1998:99; Leech and Svartvik, 2003; Carter and McCarthy, 2006; Downing and Locke, 2006; Cobuild, 2011 in Batubara and Nasution, 2020). There are three types of question, such as:

1. Yes or no-question

Yes/no question can answer with a (yes) or (no).

2. Wh-question

Wh-question uses an interrogative word to ask information. The question words are who, what, when, where, why, how, which are usually closed with a question mark (?). In further, they cannot be answered only with yes or no but with meaningful information.

3. Tag questions

Tag questions are a grammatical structure form in which a declarative or an imperative fragment (the 'tag'), such as 'right, don't you, doesn't he, etc. For example, is "He still calls his mother, doesn't he?" The tag question can be answered only with two possible answers, namely yes or no. The subject is positioning after the auxiliary verb or wh-question and then followed by a verb.

Offer

An offer is a process of giving goods and services to someone. According to (Collins, 1998) an offer in general begun to attach one of the modals, then added by a subject and terminated with a question mark (?). An offer form is also interpreted as an expression of willingness to give something or to continue something for acceptance or rejection (Grolier, 1992:268; Grolier, 1992:327; Collins, 1998:99; Leech and Svartvik, 2003; Carter and McCarthy, 2006; Downing and Locke, 2006; Cobuild, 2011 in Batubara and Nasution, 2020).

Command

A command is a process of expecting goods and services in the scheme imperative, and maybe the shape is a positive or negative command. Further, in the command sentence, the subject is omitted and the primary form of verbs used (Collins, 1998; Grolier, 1992:327; Collins, 1998:99; Leech and Svartvik, 2003; Carter and McCarthy, 2006; Downing and Locke, 2006; Cobuild, 2011 in Batubara and Nasution, 2020). Or else, it begins by the predicate, and it generally terminated with an exclamation mark (!).

Moods

In further, the four types of speech functions above show their realizations in 'MOOD', which one part of interpersonal meaning in the area of lexicogrammar. Form of a statement, question, and command is created by imperative, declarative, and interrogative form, and offer form does not have a

connected representation with 'MOOD' (Saragih, 2010:15). Besides, the speech functions and the responses (Halliday, 1994:69) are presented in table 1. It shows that the semantic system can be expanded into four speech function pair choices between initiating and responding moves. The speaker initiates and interaction assigned to the listener to put into the role of responding. The table below briefly explains the speech functions and responses.

Table 1. Speech Function and Responses

	Initiating	Expected Response	Discretionary Alternative
Give information	Statement	Acknowledgment	Contradiction
Demand information	Question	Answer	Disclaimer
Give goods and service	Offer	Acceptance	Rejection
Demand goods and services	Command	Undertaking	Refusal

Billboard

Billboard is known as outdoor advertising or outdoor sign and poster, which usually seen on busy streets, highways, and freeways. The main purpose of the advertisement is how the ad can persuade the consumer so that they will consume it later (Adelaar, et al., 2003; Abideen and Latif, 2011). Furthermore, the billboard widely used in advertising communication related to non-profit causes, product marketing, and political campaigns. There are four types of billboards, namely conservative billboards, mechanical billboards, and recently developed models are digital and mobile billboards (Filiquarian, 2008 in Batubara, 2020). Outdoor advertising is one of the choices of time lately because this advertising media offers a lower budget than advertising on TV. It is useful to advertise products so that product sales increase. It is supported by research conducted by (Hussain and Nizamani, 2011; Franke and Taylor, 2017; Chopra, 2017; Daljit, 2018, conveying that billboards are beneficial advertising media in introducing products amid other advertising media.

Text

A text is a combination of words that have meaning. It can be a phrase, sentence, and paragraph. (Saragih, 2008:5) claims that the text is part of a semantic unit may be realized by a sound, word, phrase, clause, sentence, or paragraph. Therefore, texts can be found at copywriting, and it contains information about product or service that realized on phrase, sentence, or article in the advertisement. According to (Gilson and Berkmen, 1980:406), copywriting there exists some types of text, namely: headline, subhead, slogan, and body copy.

Headline

Traditionally, the headline was considered the single most crucial element in advertisement. (Alstiel and Grow, 2007:149) stated that all forms of marketing communication use headlines, even when it is not called headlines such as on

television. The headline tends to be prominent and sufficiently compelling to goad or beckon the reader into the ad if the concept can be flashed more quickly as a picture message. If the idea involves an integrated headline and photo, both should probably have about the same weight.

Subheads

Subheads or breakers may be used to keep a headline short enough to attract attention by giving more of the vital information in a smaller. However, a long line underneath and it can break up long body copy and capsule the essential points of the advertisement. According to (Alstiel and Grow, 2007:163) argued subhead is in general underneath the headline, and occasionally it immediately follows the headline, as if to convey what is meant or wanted. The primary function of the subtitle is to strengthen the headline, to clarify the main idea stated in the headline, to break up large blocks of copy, and to direct the viewer into the body copy.

Slogan

A slogan is defined as a short phrase associated with a particular idea, person, and group. The intension is to drive the thing, person, or group whether in a statement, offer things, command, or even in question, for whatever goal desired. (Alstiel and Grow, 2007:163) uttered that slogans are usually at the bottom of some advertisement right under the sponsor's name, a tag line may appear, often called a signature of slogan emotionally provocative, and this slogan becomes very meaningful to its maker. E.g., 'KFC introduces the phrase Finger-lickin' good, and BNI Bank carries the expression 'Melayani Negeri, Kebanggaan Bangsa' as slogans to encourage their exclusive products.

Method

This research project is applied a qualitative descriptive method. (Bogdan and Biklen, 1982:30) explained that the qualitative approach is identical to descriptive. Next, qualitative research involves fieldwork in which the researcher physically goes around Medan city. Then, it used descriptive analysis because this research attempts to determine, identify, and describe. The target of this research is to investigate the prominent speech function by counting the percentage of the existing data. Moreover, this study also aimed to find out not only about what categories of speech function are used in banks and daily need billboard texts but also why it is used dominantly. In deep, this research is designed with a single case system where it will be conducted only in commercial billboard texts done in one month. The source of data taken in this research is the commercial billboard texts placing in the area in which there are many middle up people residing in the busiest streets in Medan. Meanwhile, the data gathered as the sample is only ten percent (33) from the total number of banks and daily need billboard texts are 338. It is as what (Arikunto, 2006:131) stated that the sample is a part or as a representative of the population studied. It means that not all the population is necessarily involved in the research. Thus, the data collected will describe the accuracy of the report (Meleong, 2002:6).

Data collection is through documentary techniques covering the following steps. First, the bank and daily need billboards texts are identified and located

explicitly at the busiest streets or middle up societies in Medan. Second, the data are recorded or capture both texts and pictures of banks and daily need billboards. Last, the data transcribed by printing them out. In analyzing the data, the technique applied is a descriptive analysis to draw speech function in commercial billboard texts. Based on (Miles and Huberman, 1984), the data analyzed through four actions, namely data collection, reduction, display, and conclusions. In the collection of data, it attempted to collect all billboard texts without seeing whether it is commercial or non-commercial. Then, in data reduction, the researcher will reduce the data based on the scope of this study in which the data used is only about the bank and daily need billboard text. Then, in data display, the classifying of commercial billboard texts based on speech function is done so that the calculation of each speech function in each domain as the percentages will clearly. In conclusion, the result about what and why is the most dominant type used in billboard texts will be gathered. Then, it will combine with the theory or previous research as the final achievement of this research.

Findings and Discussion

The data collected from two domains, namely, banking, and daily needs. The propositions of commercial billboard texts from the two areas are banking 160, and daily of need 168. Then, it is taken as the data sources are equivalent to ten per cent of the total commercial billboard texts in each domain 33 texts, which are considered as the overall subjects of this research. Thus, the data of the commercial billboard texts summarized in the following table:

Table 2. The Total Number and Percentage of the Commercial Billboard

No	Types of commercial billboard	Number (F)	Percentage (X)	Representative texts
1.	Banking	160	49 %	16
2.	Daily Needs	168	51 %	17
	Total (N)	338	100%	33

The Analysis of Data

Types of Speech Functions in Banking

There were sixteen sentences used in this research as a proportion of texts as the data sources from the banking domain. Then, all the sentences were classified one by one so that both the type used and the most dominant one are known from the data. Based on the analysis done, it is known that there also a phenomenon found in the banking domain in which there is no question speech function used while there is a statement, offer, and command used. The complete statement in banking commercial billboard texts is three. Next, the total number of offers in banking commercial billboard texts is ten. Then, the total number of command in banking billboard texts is three. Therefore, it concluded that offer speech function is the most dominant one used in banking commercial billboard texts among other speech functions. Further, the propositions of speech functions were included in the table.

Table 3. Types of Speech Functions in Banking

No	Types of Speech	Number of speech functions	Percentage
1.	Statement	3	18.8%
2.	Question	0	0
3.	Offer	10	62.5%
4.	Command	3	18.8%
	Total	16	100%

Table 3 illustrates that the use of the offer is the most dominant. It is normally accepted in banking because banking always offers its products to customers. Besides, it is considered in special regulation about banking that is UU RI No 10 Tahun 1998 touches three activities, namely money gathering, money distributing, and other service offerings. It is not easy to do those activities, especially to gather money from the people in society. Moreover, the product of banking is invisible such as insurance. As a result, people have little trust to save money in a bank. Then, whatever the bank claim in the billboard texts will not persuade the viewers anymore. That has also happened if the billboard texts are using a command. In that situation, an offer comes as one solution because when it is given, the bank lets people logically think the profit they will earn, such as:

1. *Redhot Offer 40% + 0% 3 Months Installment (HSBC),*
2. *Double Mileage, Extra Privilege with BII Infinite Card (BII), etc.*

Those sentences 1 and 2 used in offer speech function to be accepted in the viewers' mind logically that there is profit for them as the consumer, automatically they will trust the bank for many activities such as transferring money, paying credit cards, etc. That is why the offering is used as the most dominant speech function used in banking billboard texts.

On the other side, command such as:

3. *Do the right Think for her Protection (Sinar Mas)* is not used dominantly, because it is not suited to the strategy of banking advertising. It is less appropriate to force one to do something, such as in sentence 3. Moreover, the thing offered in the banking domain is such as services, not goods, so that the way to promote it must be polite by giving back the choice of life whether they accept or reject the offer. Therefore, the command use is thought of as an impolite way of promoting services for the consumers.

Besides, there are only three statements of speech functions. One of them found is (4.) *We bring you to the world and the world to you (BNI)*". When a statement is used as the following examples in the banking area, it even sounds hyperbole language because it is impossible to bring the consumers the world. As a result, it will not be trusted anymore. That is why, in the banking area, the statement is seldom to be used.

Types of Speech Functions in Daily Needs

There were seventeen sentences used in this research as the proportion of texts as the data sources data from the daily needs domain. Then all the sentences were classified one by one so that both the type used and the most dominant one are known from the data. Table 3 showed at the previous gives a phenomenon as to what happened in the daily need domain in which there are only two speech

functions, they are statements and commands. The statement has twelve texts, while the command has five in this domain.

In contrast, there is no question and offer speech function found in this case. As a result, the statement emerges as the most dominant speech function in commercial billboard texts in daily of need. Further, the propositions of speech functions are included in the table.

Table 4. Types of Speech Functions in Daily Needs

No	Types of Speech	Number of speech functions	Percentage
1.	Statement	12	70.6
2.	Question	0	0
3.	Offer	0	0
4.	Command	5	29.4
	Total	17	100%

Statement and command used in the daily needs domain. The statement is used as the most dominant because of its strength to argue something so that people are challenging to prove the statement. The examples are such as:

- a. *As good as gold* (Magnum ice cream),
- b. *Original recipe tasty to the bone* (KFC),
- c. *Formula builds strong teeth* (Formula), etc.

Sentences a, b, and c show the use of statement speech function because it is the ability to claim the quality of products. When people see the billboard, they will be more excited about consuming the goods because they would like to prove it directly. Moreover, the daily need is not a luxurious thing. It was bought because people need it. Realizing the fact, the company sometimes is brave in using command even though it sounds quite impolite such as:

- d. *Be healthy and make positive moves* (Susu Ultra),
- e. *Enjoy your perfect mix* (Indocafe).

Sentences d and e show how the viewer hypnotized so that they directly buy the product. It is as what is stated by (Elsevier, 1999) in the book that “in the imperative discourse, this responsibility belongs to the hearer; he must bring about the fit (between words and world) by his actions”.

Research Findings

Based on the data analysis on the type of speech functions and their occurrence in commercial banking and daily need billboard texts, the research findings of this study presented as follows:

1. In general, there are three speech functions found in commercial billboard texts from two domains (banking and daily needs). They are statement, command, and offer.
2. The most dominant type of speech function used in the commercial billboard texts is a statement.
3. In the context of commercial billboard texts, the statement used because billboard texts are advertisements placed on a busy street in which the message billboard texts must touch people only in 5-7 seconds. Thus, the language used must be as effective as possible.

4. The most effective way to inform a product is by using statement, because of its ability to give information, to declare something in a short time, and to persuade viewers even only in a few seconds.

5. Banking has a different phenomenon in which offer is the most speech function used.

6. Between these two domains, there is no question form.

Discussion

Speech Functions in Banking Commercial Billboard Texts

It is known that there are 16 texts of banking commercial billboard texts as the ten percent of the whole banking texts in billboard. In addition, according to UU RI No 10 Tahun 1998 Pasal 6. Commercial Bank businesses include:

- a. collect funds from the public in the form of deposits in demand deposits, time deposits, certificates of deposit, savings, and /or other forms equivalent ;
- b. give credit;
- c. issue a debt acknowledgement;
- d. buy, sell or guarantee at their own risk or for the benefit and at the behest of their customers;
- e. move money both for own interests and for the benefit of customers;
- f. placing funds in, borrowing funds from, or lending funds to other banks, either by using letters, telecommunications facilities or by drafts, checks or other means;
- g. receive payments from bills on securities and make calculations with third parties;
- h. provide a place to store goods and securities;
- i. conduct safekeeping activities for the benefit of other parties based on a contract;
- j. placing funds from customers to other customers in the form of securities not listed on the stock exchange;
- k. deleted ;
- l. conduct factoring, credit card business and trusteeship activities;
- m. provide financing and or conduct other activities based on Sharia principles, under the provisions stipulated by Bank Indonesia;
- n. perform other activities that are commonly carried out by banks as long as they do not conflict with this Law and the applicable laws and regulations (Undang-Undang Republik Indonesia, 1998).

Based on the government regulations, that is the reason why the offer is to be dominantly used in banking billboard texts. Then, another speech functions found in banking commercial billboard text are statement and command. There are three statements (18. 8%) and three commands (18. 8%) and not found question form.

Speech Functions in Daily Needs Billboard Texts

The objects taken from daily need commercial billboard texts are 17 texts. Based on the 17 texts analyzed, it found that there is only two speech function used in daily of need commercial billboard texts namely statement (70.6%) and command (19.4%) while the two others not found in this research.

With daily needs, Alstiel and Grow, (2007, p. 28) uttered that actually, people do not buy things. They buy the satisfaction of their wants and needs. It means that they do not need lip service in promoting the daily need because it is not as a passion but as a must to buy it. Therefore, it is enough if it is developed by using statements followed by the command. Statement and command used in the daily needs domain. The statement is used because of its strength to argue something so that people are challenging to prove the statement. Moreover, the daily need is not a luxurious thing. It is bought because people need it. Realizing the fact, the company is brave in using command even though it sometimes quite impolite.

Conclusion

After analyzing the data, the conclusion is withdrawn from 33 texts analyzed. It is found that three speech functions existed in, namely statement 15 (62.5 %), command 8 (18. 8%), and offer 10 (15.6 %). In further, it concluded that statement is the most ruling speech function used in this case, proven by the higher percentage. However, there is a phenomenon, especially in the banking domain, in which offer is the most dominant one used. It is based on UU RI no 10 Tahun1998 uttering that three activities in banking concerned in services area so that it must use offer in promoting the banking product. Finally, the fundamental concept of commercial billboard text that can only see in five to seven seconds, so the language used must be efficient, effective, and able to hypnotize readers, so that was resulting in affirmative action on the item advertised. Indeed, it can persuade the viewers strongly.

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THE ROLE OF CULTURAL HEGEMONY IN *MARIPOSA* IN MAINTAINING GENDER COLOR ASSUMPTION

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Abstract

The development of technology has a big contribution to creating cultural phenomena of global citizens. A movie as part of cultural products in this matter is not only considered as a cultural phenomenon, but it also can takes a significant role in shaping the culture itself. Specifically, this paper was conducted to discover denotative and connotative meaning of pink and blue color of school uniform in Mariposa and its relation of practicing hegemony in the context of gender color. In analyzing the meaning of color use in school uniform and the relation between pink and blue uniform with hegemony, the author uses Barthes' semiotic and Gramsci's hegemony as the theory. The data were collected from the images of movie scenes in Mariposa when the characters wear their school uniform. After analyzing the data, this study found that (1) The use of pink and blue color as a color of school uniform in Mariposa represents masculinity and feminity, (2) Mariposa movie is considered as a medium in operating hegemony, and (3) The hegemony is represented through pink and blue color of the movie characters' uniform.

Keywords: hegemony, gender color, semiotic

Introduction

In this globalization era, a movie as a form of the cultural product takes a significant role in society. As it has become a part of society's life, a movie might lead to massive impacts in the community. Happer and Philo (2013) assert that on a micro-level, the values of some movies have an impact on constructing individuals' beliefs about reality and even creating social change at the macro level. These phenomena are convinced to be a form of urgency for individuals as consumers of cultural products to comprehend a particular message that the movies want to share. To go even further, the fact that the message of a movie can be presented explicitly and implicitly also brings the cultural studies to the concept of semiotic. Briefly, semiotic is defined as a study of a sign that occurs in society (Hodge & Kress, 1988). This concept could be employed to examine the explicit and implicit meaning which are contained in a movie, costume, posters, etc.

The study of semiotic has been widely discussed in the study of culture. There are several previous studies that have discussed this topic. To illustrate,

Okadigwe (2016) explains that a costume in a movie represents the socio-cultural attributes of the character in the movie. By using semiotic theory, this study reveals that the shape, motifs, and color of the costume have its own meaning. The research of semiotic which conducted by Persada (2019) also reveals that the visual of Gundala's poster depicts a strong impression of the character in the movie. In addition, Rifa (2018) shares the fact about denotative, connotative, and myth of Starbuck logos. By relating to Barthes' semiotic theory, the research found out that the figure of Starbuck logo symbolizes elegance and the meaning of denotative and connotative of Starbuck logos have changed in every logo.

All of these studies show that semiotic in cultural studies is assumed as a crucial tool in examining the meaning of cultural phenomena. By concerning the meaning of a sign, semiotics could generate a particular meaning that might be not realized on the surface. The significance of semiotics also lies in the fact that this study encourages the researchers and society generally to critically view a sign that occurs in reality. Meanwhile, this study particularly attempts to examine the implicit meaning which is contained in the characters' costume of Mariposa movie. Mariposa, a movie based on a novel best-seller, is a romance-drama movie which is directed by Fajar Bustomi who formerly directed the most-viewed local movies, Dilan series. This movie has been anticipated by movie lovers in Indonesia, especially teenagers. With great attention that Mariposa has, I attempt to examine the cultural phenomena of the movie. By using Barthes' semiotic theory, this study was conducted to figure out denotative and connotative meaning that emerged from the characters' school uniform. To enrich the analysis of this study, Gramsci's hegemony is also implemented in this research. Hegemony theory is employed in order to discover the role of the movie as a cultural product in the context of gender color stereotype and its relation with the practice of hegemony in society.

Literature Review

Semiotic

The study of semiotic was originally introduced in 1916 by a linguist named Ferdinand de Saussure. Saussure, as the father of modern linguistics, asserts that semiology has a huge impact to discover what denotes the signs and how the signs are determined (Saussure, 1966, p.16). This theory emerges from Saussure's assumption about the importance of putting linguistic signs into a more general theory. In Saussure's semiology, language has a significant role in explicating the meaning of the signs because it has a big contribution in constructing a reality that happens in society (Yakin & Totu, 2014). There are two elements of language in semiology, signifier and signified. A signifier is conceptualized with a material form of language such as sound image, whilst signified is conceptualized with a mental concept of the sign. This concept emphasizes the relation between the signs especially in a language with the process of cognitive in the human mind.

Regardless of Saussure's focus on language in semiology, there are still many various kinds of signs in semiotics. To illustrate, sounds, images, and gestures might be used as the object in the analysis of semiotic (Chandler, 2017, p.2). These examples signify that semiotics could be implemented to analyze a movie, poster, advertisement, etc. The scope of semiotics might not only focus on what we called as a sign, but it also can be employed to various objects that might

be used to represent something else. Pierce (1965) in his theory of semiotic states that something can be categorized as a sign if someone interprets it as a sign, regardless of the fact that there is no intended meaning at the beginning. Pierce's theory also affirms that the concept of sign in semiotics doesn't stand alone, but it is a part of the sign system. Semiotics in this matter does not only focus on exposing the meaning of the sign, but further than that, it could be employed to understand how the meanings are constructed and how reality is conveyed through the signs (Chandler, 2017, p.2).

Furthermore, semiotics also has a tight relation with the concept of communication. The fact that communication involves a symbol activity indicates that sign in semiotics is a part of communication. Leeds-Hurwitz (1993) specifically state that semiotics encompasses non-verbal communication. This statement emphasizes on the fact that the analysis of semiotic covers various types of communication. In specific, Barthes (1968) distinguished the analysis of semiotic into two types, verbal and non-verbal communication. The verbal communication highlights on the component of the text such as the title on the poster as the main object of semiotic analysis, while the non-verbal communication focuses on the images that can be analyzed. These signs later will be divided into two levels of meaning, denotative and connotative. Denotative meaning is defined as something that people see on the surface and it is not related to the context of culture, society, ideology (Bouzida, 2014). On the other hand, connotative is defined as something which portrays the emotion and culture's values of signs (Fisk, 1992).

Hegemony

The term hegemony roots from ancient Greek *hegemonia* which is interpreted as a form of domination of one element to another in the social order. This concept is popularized by an Italian named Antonio Gramsci who associated the concept of hegemony with the power of the state. According to Gramsci, hegemony only can be exercised if there are cooperation, consent, and surveillance from every element of the state (Barret, 1997, p.239). This definition affirms that the practice of soft power with a persuasive way in the context of hegemony has an important role in constructing a common interest of society (Nye, 2003). In other words, the practice of hegemony in the state or in the global context requires great power from the ruler class to influence and create a consensus about norms and values in the society.

The domination of the ruler class in hegemony context also denotes that there is a hierarchy in the social order. In fact, the concept of hegemony cannot be separated from Marxism theory which focuses on the discrepancies of social class. Generally, marxism theory concerns on the class domination by the bourgeois class over the proletariat class as an effect of capitalism in the aspect of political, economic, and ideological (Jessop, 2004). The practice of domination that occurs in society is predicted by Marxism to bring a class struggle and revolution class in the future. The revolution in this case can emerge from the proletariat class because of the emergence of awareness from the working class about the reality in society. Responding to this matter, Gramsci reveals that the bourgeois class still can prevent the revolution of the proletariat class by two means, coercion and consent (Herrmann, 2017). Coercion is interpreted as a power that is exercised by

applying violence, while consent is defined as a power which practiced by creating a consensus among the bourgeois and the proletariat classes.

Maintaining the power of the state with a consent way which defined as hegemony is known to have different sources in each era. To illustrate, a great population is considered as the main source of hegemony in the 17th and 18th centuries because of its big impact on agricultural economic (Yilmaz, 2010). Then, in the middle of the 20th century, the source of hegemony changed into the military force. These facts show that the source of hegemony might change by considering the situation of the society at that time. Meanwhile, in this globalization era, technology is considered as the main source of hegemony. With the development of technology in this era, hegemony could be implemented in many aspects of society, such as political, social, economic, and culture. Specifically, culture and its products have a big contribution in exercising hegemony. Cultural products such as magazines, newspapers, film, music, and social media have a significant role in influencing hegemonic discourse due to the fact that society will always consume cultural products. This fact also indicates that a cultural product might have an impact on persuading society's perception of reality and preserving the hegemony of the dominant group.

Gender Color

With a complex identity of individuals, the possibility of the emergence of social stereotyping is inevitable. In fact, there are many stereotypes that flourish in society currently. One of the examples of social stereotyping which still exists and develops is a gender stereotype. A gender stereotype is generally illustrated with an assumption and belief about how a certain gender must think and behaves in their community. This stereotype might appear at the individual level due to cognitive reasons. Fiske and Neuberg (1990) explain that in the aspect of social psychological, individuals tend to do a classification about their interlocutors. It indicates that the possibility of social stereotyping might already exist in everyone. Further, gender stereotypes might also come to the community because of cultural reasons. In a wider context of society, the cultural background of someone is considered to be tremendously effective in influencing gender stereotypes. This stereotype commonly associates a certain object or behavior with the representation of masculinity and femininity (Cunningham, 2011).

Specifically, one of the notable examples of gender stereotype emerges from gender color. Gender color, for example in pink color, frequently be related to a certain gender because of many factors. Sanad (2018) asserts that the development of technology, culture, and economy has a big contribution to governing the color of gender in society. By relating to the history of color preferences, it is found that a certain color at the beginning doesn't represent a certain identity such as gender, but it evolves across the time due to various events that occur in society. In the prehistoric period, the evidence of gender color especially in the industry of clothes is not found in the community, but it starts to develop in the medieval period. In the medieval period which characterized by Renaissance events in Europe, Gage (1978) mentions that men tend to wear blue and yellow colors for their clothes, while women tend to wear vermilion red color. This phenomenon arises along with the development of science and technology in Europe and shows

that there is a tight relation about what happens in society with the stereotype of gender color.

The stereotype of gender color also progressively develops at the beginning of the 20th century. There are various events which occurred at that time and World War is one of the major factors which contributes to constructing gender color assumption. The fact that the aspect of social, political, and economic experienced significant changes in society also indicates that World War could influence the fashion preferences of consumers, including color preferences. This assumption is reinforced by the fact that Nazi Germany with its big power at that time emphasized that a pink color is a form of femininity. In addition, the stereotype of gender color might also be recognized as a result of hegemony. Uncu (2018) reveals that gender color, for example in pink color for girls and blue color for boys, originally introduces by westerners and it was also expanded around the world by western countries with their big influence in social and economic circumstance. In this case, by glorifying their success in the Industrial Revolution, western countries were able to construct society's perception of gender color especially in the fashion industry.

Method

This paper is conducted by using descriptive qualitative research as the design in order to comprehensively describe denotative and connotative meaning of color use in Mariposa's school uniform and the role of pink and blue color of school uniform in exercising hegemony in the context of gender color. This study positions Mariposa movie as the primer data source and other studies about hegemony, semiotic, and gender color as the secondary data source. The images from Mariposa movie scenes that represent the pink and blue color of school uniforms are recognized as the data of the research. In the process of collecting the data, this research uses a documentation and observation technique. The data were collected by observing the movie in order to find denotative, connotative, and the hegemony that the movie wants to present from the characters' school uniform. Specifically, the images of the movie scene are selected by connected the images with Gramsci's and Barthes' theory in the context of gender color. After collecting the data, then the data are analyzed by implementing Barthes' semiotic and Gramsci's hegemony theory and it is written with a descriptive analysis form.

Findings and Discussion

The concept of wearing uniform in school has already been adapting by many schools over the world. Many countries, especially in Asia, require their students for wearing uniform in school. This fact denotes that the concept of wearing uniform in school is considered as an essential thing for society. To go even further, the use of uniform in a complex society is even depicted as a form of identity of individuals. As a form of their identity, individuals tend to believe that their uniform is a representation of their existence in the group. Specifically, wearing uniform at school might lead the students to a certain perspective about how they must view themselves and others (Dussel, 2001). All of these facts indicate that there is intended meanings that someone wants to show to others while wearing uniform. In this matter, wearing a uniform can be interpreted as a

form of the group's existence, a symbol of the group, or even as an expression of equality.

Semiotic Analysis of School Uniform in Mariposa

In a semiotic dimension, the color might perform as a sign of a certain object. Caivano (1998) explains that color might have a function to substitute a physical entity and have a relation to the aspect of the psychological and culture of individuals. Specifically, the choice of pink and blue color in the school uniform of Mariposa's characters also can be interpreted with a semiotic perspective. In this case, the pink and blue color of the uniform denotes the variation of school uniform based on their gender. The visual sign of pink color is seen to be used in order to show that the uniform represents female students, while the blue color is implemented to represent male students. By interpreting the colors in the level of denotation meaning, it is known that the use of pink and blue color in the school uniform of the movie's characters might be only seen as an ordinary thing and it doesn't encompass a certain meaning.

In contrast with the previous interpretation, the visual sign of pink and blue color in Mariposa's school uniform can evoke a certain meaning in the level of connotation. By relating it to the socio-cultural phenomena in society, pink and blue color are found to have a certain meaning. In specific, pink color is interpreted with a form of playful and sensitivity, while blue color is interpreted with a form of responsibility and loyalty (Cerrato, 2012). This interpretation is generated by society with various factors especially in the context of culture. Frassanito (2008) mentions that *Funny Face* movie as one of the cultural products contributes to preserving the stereotype of colors in community. At this point, pink color is even associated with the concept of femininity, while the blue color is associated with the concept of masculinity. These facts show that the concept of pink and blue color in Mariposa's school uniform represents masculinity and femininity.

'Mariposa' as a Medium in Operating Hegemony

In Indonesia context, the uniform was firstly introduced during the Japanese occupation. At that time, all schools were required to have a uniform in order to make the students be more easily directed and regulated (Moser, 2008). Based on this fact, it can be seen that there is a power exercising by the Japanese governor when the uniform was first worn in Indonesia. The power exercising in this matter is shown by the fact that the Japanese used their soft power in creating the rules about the obligation of wearing a uniform in school. The fact that the use of uniform was massively implemented by all of the students in Indonesia also indicates that there is a connection between power exercising and school uniform in the history of Indonesia education.

Further, in the era of the massive use of technology, practicing hegemony also be more emphasized on the concept of cultural hegemony. One of the media that can be used in preserving hegemony is a movie. A movie as a product of culture has become an inseparable part of the community. It is confirmed by the fact that the number of cinema viewers already reached 50 million viewers in 2019. Meanwhile, a movie is also assumed to have a great impact on creating and preserving hegemony due to the fact that movies as a cultural product can

influence society's perception of reality. The fact that there are many viewers of the movies which assume that the movie scenes portray the issue in reality also indicates the importance of movie in maintaining the domination of a particular culture. This domination later can be used as a tool to construct the ideology in society.

As was previously stated, the growth of cinema viewers in Indonesia signifies that Indonesia's movie industry has a pivotal role in constructing or reconstructing social order. One of the movies that might have a great impact on society is a movie with the title *Mariposa*. As a movie which based on popular *Wattpad* and novel best-seller, *Mariposa* is predicted to be one of box office movies in 2020. Relating to this matter, it is found that *Mariposa* in the context of cultural studies can be connected to the concept of hegemony. In Gramsci's theory of hegemony, it is mentioned that the domination of one group over the others might be constructed by taking the consent of the subordinate groups. In this case, *Mariposa* is classified as one of the media in operating hegemony by creating a particular perception of gender color. In fact, this movie has a significant role in glorifying the concept of color classification based on gender which has a relation with the culture of western countries as the dominant group in the movie industry.

The Use of Pink and Blue Color as a Representation of Gender Color in 'Mariposa' and Its Relation with Hegemony



In *Mariposa* movie which frequently sets in school, the director particularly illustrates the characters by wearing a uniform in school. The characters' uniforms are divided into two colors, pink and blue. On the surface, the concept of uniform by wearing pink and blue color is understood as a common thing. However, if it is connected to the concept of gender color, the uniform will be not considered as a neutral thing again. In the cultural context, the description of pink color as a girl uniform and blue as a boy uniform can be interpreted as one of the examples of exercising hegemony. The fact that the concept of gender color as a common stereotype was popularized by the dominant groups who have power in persuading society in the global context to consent with the ideology also indicates that there is a practice of hegemony in the movie. In this matter, western countries that are part of the Industrial Revolution have a great impact on persuading others to assume pink color as a representation of girl and blue color as a representation of boy.

Additionally, the fact that *Mariposa* movie still implements the concept of pink and blue color as a representation of gender color also indicates that the concept of gender color is still relevant until this modern era. In this era, a cultural

product such as movies certainly has a big effect on creating society's assumptions about reality. In the context of hegemony, Mariposa movie is known to have a pivotal role in persuading society about the fact that the boy must be represented with blue color as a form of masculinity and girl must be represented with pink color as a form of femininity. Therefore, Mariposa can be categorized as the medium in operating hegemony of western countries and it might have a significant role to reinforce the concept of pink as a girl color and blue as a boy color on global citizens.

Conclusion

Mariposa as one of the popular movies in Indonesia is not only considered as an entertaining movie in the study of culture. In fact, the visual sign of the movie is discovered to be the representation of masculinity and femininity. The classification of color based on the gender in *Mariposa* also indicates that there is a relation between *Mariposa* movie with the context of hegemony. In this case, pink and blue color in uniform that is presented in the movie is considered as one of the examples of hegemony that western countries have. The movie has a role in glorifying the concept of gender color that western countries bring, and the movie can be classified as one of the media in exercising hegemony.

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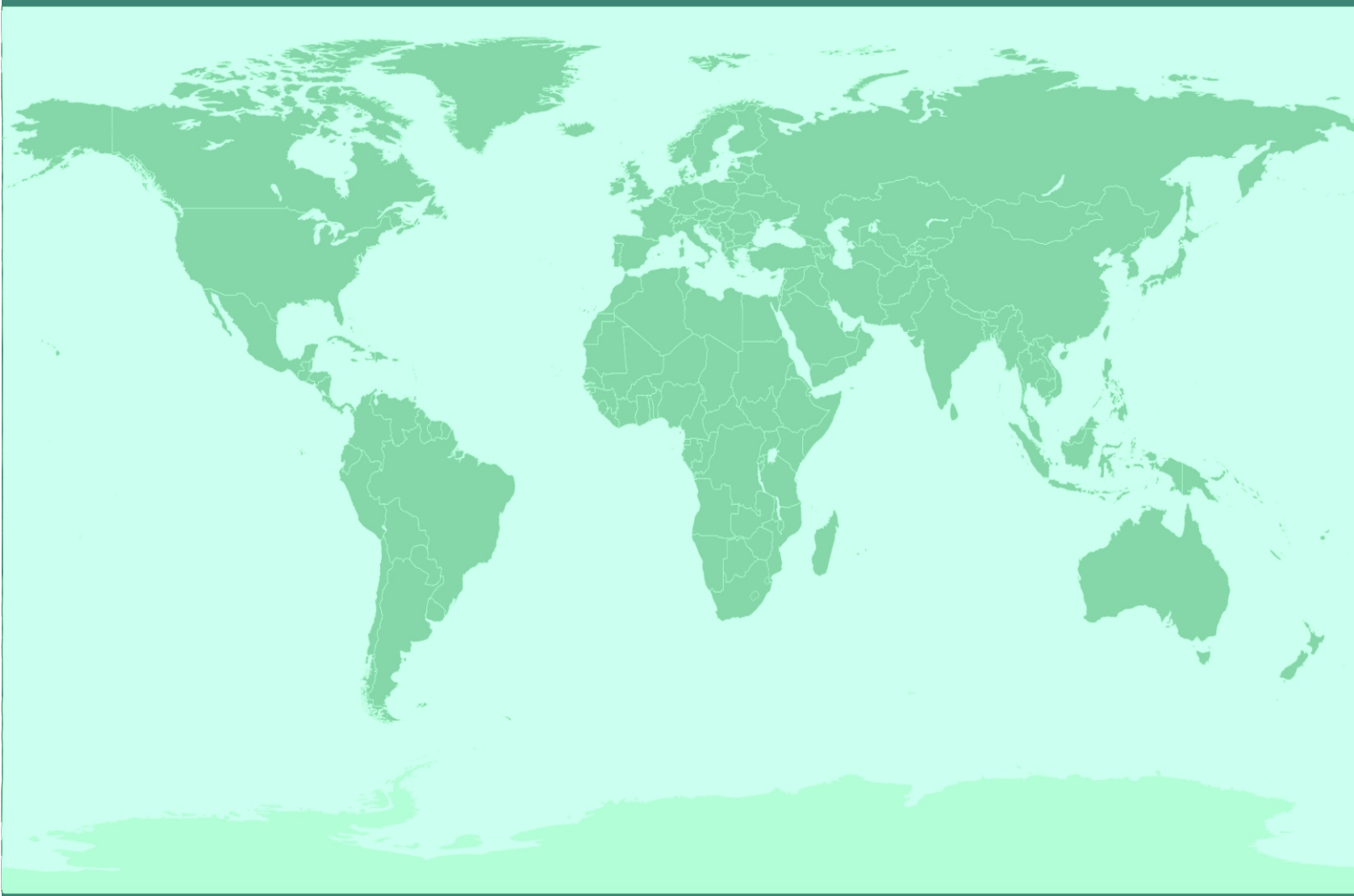
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