

CONNECTING THE VANISHING FLORA, FAUNA AND ITS RELATION TO THE INDIAN REMOVAL POLICY AS SEEN IN COOPER'S *THE LEATHERSTOCKING TALES*

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Abstract: This study aims at connecting the vanishing flora, fauna and its Relation to the Indian removal policy in Cooper's *The Leatherstocking Tales*. This research applies an American Studies' interdisciplinary principle supplemented by the myth and symbol theory proposed by Henry Nash Smith. Smith claimed the importance of imaginative works in revealing American culture. He declared that the historical, anthropological and cultural, sociological, and ecological data as covered in this research can be equipped by data from imaginative works. Hence, in this research, those data are presented integratedly in their context of past and present. In this research, in order to highlight environmental matters in Cooper's *The Leatherstocking Tales*, the analysis covers the data above that are integrated with the data revealed in *The Leatherstocking Tales* as a whole by employing the concept of ecocriticism. The spirit of the immigrants to have a better life in the new world, stimulated by its rich, lush and beautiful circumstances, in fact, is not an aim of a sustainable life. The desire to improve their life is not enough without using and treating its environment wisely as well as facing it with the environmental conservation paradigm. The spirit of doing the exploitation is a consequence of western humanism value. The reason of coming to America to avoid the population density as well as the competition of life cannot be attained when the immigrants experience the same population density and harsh competition as in their old world and when the beautiful nature disappears, the forests become cities, the tranquility becomes noisy and crowded, and the people experience the uncomfortable life that many kinds of conflict can follow. It is not on the right path when they cannot

maintain the grandeur of nature, because they are not directing their way to the right, sustainable way of life as alerted and meant by Cooper. Ecologically, the superabundance of the land when it was encountered by the European immigrants had been a factor that had made the American people arrogant with the environment. The damage of the environment that is understood anthropologically, culturally, sociologically and ecologically was not an individual mistake. It was the responsibility of the government to provide law enforcement but unfortunately the government got involved in the violation of human rights and of the activities of exploiting natural resources. To Cooper, as seen in his work, the spirit of exploiting life and the environment can be overcome by the moral of ecological awareness. It is a hierarchy that starts from love or compassion, then appreciation, respect, wisdom, and justice and this hierarchy should be assisted by law. Cooper's ecological moral awareness arose as a protest against American progress. The immigrants' progress to Cooper is an extermination of human, flora, and fauna.

Key words: vanishing flora, fauna and Indians, James Fenimore Cooper, *The Leatherstocking Tales*, Cooper's ecological hierarchy

Abstrak: Kajian ini bertujuan untuk mengungkap hubungan menghilangnya flora, fauna dan orang-orang Indian dengan kebijakan penggusuran orang-orang Indian. Penelitian ini mengaplikasikan prinsip antar disiplin yang dilengkapi dengan teori mitos dan symbol dari Henry Nash Smith. Smith menyatakan bahwa karya-karya imajinatif dapat mengungkap budaya Amerika, sehingga dapat digunakan untuk menjelaskan data sejarah, antropologi dan budaya, sosiologi dan data ekologi demikian pula sebaliknya dimana data-data dari berbagai bidang tersebut dapat juga digunakan untuk menjelaskan karya-karya imajinatif. Karena itu, data-data dari bidang-bidang tersebut bersama dengan data-data imajinatif dapat berintegrasi dalam konteks masa lalu dan kini menjelaskan persoalan lingkungan dalam *The Leatherstocking Tales* dengan menggunakan perspektif ekologi. Keinginan para imigran untuk memperoleh hidup yang lebih baik di dunia baru, telah distimulasi oleh kekayaan, kesuburan, dan keindahannya dan bukan untuk suatu kehidupan yang berkelanjutan. Adalah tidak cukup bagi para imigran untuk melakukan tindakan-tindakan bijaksana untuk menjaga kelestarian lingkungan. Semangat eksploitasi adalah konsekuensi dari nilai humanisme barat. Alasan untuk menghindari kepadatan penduduk serta kompetisi hidup tidak akan dapat terwujud ketika mereka kembali

menjumpai pengalaman yang sama ketika keindahan alam hilang, hutan-hutan menjadi kota, ketenangan menjadi kegaduhan, serta konflik-konflik yang menyertainya. Mereka berada di jalan yang salah seperti yang diperingatkan Cooper ketika mereka mengabaikan keagungan alam. Secara ekologi, kelimpahan yang mereka jumpai di dunia baru, juga telah memicu mereka untuk berlaku tidak bijaksana terhadap alam. Kerusakan lingkungan yang dipahami secara antropologi dan budaya, secara sosiologi, dan secara ekologi bukan merupakan kesalahan individu. Adalah tanggung jawab dari pemerintah untuk menyediakan perangkat hukum untuk menjaganya, tetapi sayang pemerintah juga terlibat dengan pelanggaran hak asasi dan kegiatan-kegiatan eksploitasi sumber daya alam. Bagi Cooper, semangat merusak lingkungan dapat diatasi dengan moral kesadaran lingkungan yang merupakan suatu hirarki yang dimulai dengan cinta, penghargaan, rasa hormat, kebijaksanaan atau kerifan, dan keadilan. Hirarki ini harus didampingi oleh hukum. Kesadaran moral ekologi Cooper merupakan protes terhadap kemajuan Amerika. Bagi Cooper, kemajuan tersebut merupakan penghancuran manusia, flora dan fauna.

Kata kunci: Tumbuh-tumbuhan, hewan, dan orang-orang Indian yang menghilang, James Fenimore Cooper, *The Leatherstocking Tales*, tahapan sikap ekologi Cooper

INTRODUCTION

Environmental issues are often overlooked although the global environmental issue, namely global warming, is exacerbating natural phenomena. The recent natural disasters have been the results of environmental imbalance. Environmental conservation should be pursued to avoid the certain destruction of the Earth. According to Meijer & Berg, the "Environmental protection is successful when the relevant root cause of the problem is removed or alleviated" (2010, p. 351). The environment imbalance is triggering the destructive floods, landslides, erosion and storm that often occurred everywhere in Indonesia, as well as 'Hurricane Sandy' that also occurred in the East coast of America including New York at the end of 2012. These disasters had been exacerbated by global warming (Barrert, 2012) Human actions and human activities that can damage the environment become a serious problem that requires awareness of the effects and dangers they cause. In an attempt to raise public awareness of the importance of treating the environment with care, ecological ideas in literature integrated with the society's perspective on the environment need to be revealed. Here,

Glotfelty & Fromm comment that “An ecologically focused criticism is a worthy enterprise primarily because it directs our attention to matters about which we need to be thinking. Consciousness raising is, its most important task. For how can we solve environmental problems unless we start thinking about them?” (1996, p. xxiv)

A literary work which has affective nature is a significant power to touch the deepest sense that can produce perfect consciousness as it successfully carries out its mission as a form generator of human consciousness. American Studies is a discipline which regards literary works not merely as fictions but also as intellectual documentations which can complement historical, cultural anthropology, ecological, and sociological data, as well as the data for various other fields. In this research, the writer uses *The Leatherstocking Tales* as a viewpoint in understanding the vanishing flora, fauna and the Indians from James Fenimore Cooper’s time in the United States. The piece written by Cooper contains ideas that are aimed at the activities and actions of the destruction as well as the views or the way of maintaining the sustainability of life. The understanding of the views or ideas about life sustainability contained in this work is in the whole unity of the elements of the work; the author, the world, and ecosphere. Through this understanding, *The Leatherstocking Tales* can be clearly seen that it is not only regarded as a work of fiction but also contains the value of truth which is discovered through the experience of Cooper as the writer of *The Leatherstocking Tales* itself. His experience was obtained from intellectual and personality odysseys years before he wrote the story. The formation process on Cooper’s view and thought towards the destruction and his ideal view in *The Leatherstocking Tales* shows the situation and the view of environment in America in Cooper’s time.

The next idea is that *The Leatherstocking Tales*, which was written a long time ago between 1823-1841 will always be relevant for indefinite period of time is seen in this way for human will always be responsible for his own life. In realizing this, human will always be dependent on the natural environment. Moreover, the nature of human life as well as the nature of the environment which are universal has made the ideas in Cooper’s work as the guardian for the sustainability of life. Ecocriticism theory that emerged in the late of 1970s used this work as a significant object of the study when the ecocriticism emerged in America at that time did not document Cooper’s work as a work that contained environmental criticism which was beneficial to save life and humans. Therefore, this study is important to promote *The Leatherstocking Tales*

as a work that deserves attention so that it can always be a reference for the ever evolving human civilization in sustainable life.

In Cooper's time, stories about people and their environment were often found in many kinds of writings, which at that time were called literary works. These works comprised travelogues, diaries, sermons, and letters. America's land that is rich, fertile, and beautiful when it was found by Christopher Columbus in 15th century has resulted in a variety of dreams, ideals, and hopes that were found in these works. For this reason, 'myth and symbol school' has put the works in a strong position and counts them as important documents. Even though until today, Cooper's idea in his masterwork of *The Leatherstocking Tales* is not used as a reference or an important document by the United States of America to support the attempts to decrease gases causing greenhouse effect. Cooper's ecology concept which accompanies his view on America needs to be revealed to put him as a monumental American environment writer so that his work will always be used as a reference, especially in addressing today's crisis of global environment. As an objective, this research aims at revealing the connecting vanishing flora, fauna and vanishing Indians and its Relation to the Indian Removal Policy in Cooper's *The Leatherstocking Tales*.

THEORETICAL FRAMEWORK

A work in the field of American Studies is a collective work of several people from different disciplines who accommodate imaginative works as supplementary data. Historical, cultural, social, and anthropological data can be completed with the data from literary or imaginative works and vice versa, so, the data of literary or imaginative works can be completed with historical, cultural, social, and anthropological data (Smith, 1980, p. 14). The concept mentioned above is derived from the 'myth and symbol' school as proposed by Smith. Imaginative works by this school is considered to have essential elements that contribute to the formation of culture. The element is called as the inner element of image builders that produces images which has a place in consciousness. These images construct mental entities which then exist as collective representations. Mental construction can be understood through attitudes, process, and activities which can be observed. Myths and symbol, according to Nash Smith, describes smaller or bigger units of an object which build an intellectual construction that merges into the concept of an 'image'. The most prominent phenomenon in *The Leatherstocking Tales* is the

phenomenon of environmental destruction which reflects American culture. The multi-disciplinary concept proposed by Smith (1980, p. 14) opens a room for this study to accommodate the discussion on the environment as seen in the work of Cooper. Since the environmental destruction issue is dominant in this work, the writer brings this issue of ecocriticism as a literary criticism which examines the relationship of literature and the environment, as the main focus of discussion. The criticism explores how literary works view the concept of the world as a place for life. The principle of this criticism then changes the concept of 'world' or the world in literature into a larger concept, which is called 'ecosphere'. Its coverage consists of "text, writer, and the ecosphere" (Glotfelty & Fromm, 1996, pp. xviii-xix). Rueckert says that all environment elements have the right to be protected by law so that the vision of ecology should be complemented by a legal instrument (cited in Glotfelty & Fromm, 1996, p. 108).

With regards to Cooper, the environment destruction in his time needs to be confirmed through historical events that happened in the past to give a basis for the multidisciplinary analysis in anthropology, culture and sociology. Sociological basis is employed to reveal the strong driving factors that the community causes inherent environmental destruction. Historical approach from Collingwood argues that history is "thought about the past" (Dray, 1995, p. 16), anthropological approach states that genetic changes can be caused with radiation factors, extreme temperature, and chemical changes (Crawford, 2007 p. 171). Meanwhile, cultural approach, according to Hoenigman, is an approach which is related to the manifestation of culture, such as ideas, activities, and artifacts (Sampurna, 2013, p. 237).

Social approach is applied to understand the events related to the environment in America starting from the era of exploration to the period of construction in America of Cooper's time. Ideas and activities which go along through the understanding of social reality that exists in community through an understanding that "reality is socially constructed" are applied to analyze the problems of the environment (Berger & Luckmann, 1966, p. 13). This approach is then employed to identify the truth which is obtained through the internalization process of how the immigrants as well as the native Americans determine their attitude and action.

METHOD OF STUDY

The method applied in this study is a grounded theory of generating theory. The process to obtain the theory is done inductively, in which the acquisition of theory is done through collected data and not through testing theories (Glaser & Strauss, 1995, pp. 2-4). The main factors of grounded method are the data collection and analysis. These two steps are related to each other since analysis already starts during the process of data collection. The principle of application is the data conceptualization activity obtained after encoding the data or labelling activity by doing a comparison and logical questioning. Coding is seen as the main activity to generate a theory. Coding consists of three stages, namely encoding based on the nature, encoding to make the linking between categories, and encoding to simplify the varied data until arriving at the core category. The next step is redefining main problems and eventually re-testing to reach the generated theory. The data used in this paper are qualitative data but the study also accommodates supporting data which are related to numbers and statistical data by taking account the principle of American Studies and the myth and symbol theoretical approaches. From these two theoretical approaches, the writer can conduct a comprehensive study to obtain the intellectual constructions that are derived from the collaboration of various fields that comprise the past and present the concept and emotions in the 'image' portrayed by Cooper.

The fields involved in this study are history, culture and anthropology, sociology and ecology that are presented as a whole. The data used are categorized based on these fields to accommodate the data from the imaginative works. In principle, the data collected are based on the problems of study associated with the phenomenon under study. As an initial step, although this method does not start from a theory, an understanding of the concepts and phenomena are required as initial asset which is called as a 'determination of context and phenomenon' to determine topics. From the topics, problems of the study can be formulated as a guideline in collecting the data.

As for the object of this research, the work of *The Leatherstocking Tales* written by James Fennimore Cooper was chosen. The formal object is the environmental destruction in America during Cooper's time. The data collected is based on the problems of the study even though the problems themselves are still general. The main discussion is actually to identify forms of environmental damage as seen in *The Leatherstocking Tales* as a starting point

for the study of environmental destruction from a historical, cultural, anthropological, sociological, and ecological perspective. The discussion is then linked to ecological vision that is understood through the work acquired through the application of ecocriticism theory which also became reference of an ideal environment that can maintain sustainable living. The data is then collected as much as possible and then continued with encoding that starts with the naming or labelling the data with certain concepts. In this stage, there are a few labels from the collected data that is the destruction of flora and fauna as seen in *The Leatherstocking Tales*. The cause of the activities of environmental destruction was perpetrated by European settlers and this can be figured out through the historical, anthropological, cultural, sociological and ecological perspectives. Treatments for the elements of environment covered by this study are then linked to the environmental destruction in the perspectives of history, anthropology, culture, sociology, ecology, and the concept of environmental conservation to arrive at the last stage which determines the core category which then returns to the process of the problems of the study to sharpen the more specific problem and a fitting test is done among the categories, problems of study, and the data. The conformity of these three elements produces a core category as a theory that is considered strong.

RESULT

A. James Fenimore Cooper and the Environmental Ideas of *The Leatherstocking Tales*

The Leatherstocking Tales has made Cooper known as one of the founders of American literary identity. To be a great writer, Cooper was supported by his intellectual ability even though formally he did not complete his higher education. It can be proven through his ability to overcome personal and family problems, as well as the problem of facilities limitations that could have hampered him from being a good writer. It can also be seen in his ability to overcome competition in his career as a writer and his ability to digest the problems faced by American authors in their attempt to confirm the identity of the material as well as the form of American literature. Moreover, he managed to choose the right materials for the issues faced by then ascent state. He could also give an early warning to the Americans to do great things that turned out to have significant effect on solving global environmental problems today. These works contain Cooper's views about the environment in America

as well as his ideas about environmental preservation that will always be significant. One example is about his concern on the environment, and sustainable life on earth is that his hero's warning to Judge Temple "Put an end, Judge, to your clearings...Use, but don't waste" (p. 250). Another example of Natty Bumppo's feeling of envy to the flora destruction is reflected in this quotation:

"... I never visited the towns; but often have heard the place you speak of named." "T is a wide clearing there, I reckon." "Too wide! Too wide! They scourge the very 'arth with their axes. Such hills and hunting grounds as I have seen stripped of the gifts of the Lord, without remorse or shame! I tarried till the mouths of my hounds were deafened by the blows of chopper, and then I came west in search of quiet. It was a grievous journey that I made, a grievous toil to pass through falling timber, and to breathe the thick air of smoky clearings, week after week, as I did. 'T is a far country too that State of York, from this!" (The Prairie, p. 674).

For Natty Bumppo, it is a shame to destruct hills and hunting grounds as the place for flora, fauna and human beings to live. Cooper also has mentioned in this quotation about pollution when he mentions "to breathe the thick air of smoky clearings, week after week, as I did.". He had reminded the pollution issue long before the issue arises.

Being raised in a family that embraced Quaker Christianity enabled Cooper to have a deep sense of empathy towards all of God's creations comprising men and the flora and fauna and it can be seen clearly in his work, *The Leatherstocking Tales*. The feeling of closeness to tranquility and peace reflected from the tranquility and shade of the forest he got from childhood until his teenage years when he lived with his family in a frontier area surrounded by forests also contributed to the emergence of the ideas in the work. Forest loss due to the forest clearing for residential areas as well as the loss of the Mohican tribe who used to live in the area around his house has triggered the feeling of hatred against the forest clearing activity done by the pioneers. Cooper himself had experienced unfair treatments from the government where he lived. They uncompromisingly set their authority over the land of his family. Cooper had significant capabilities as a competent writer. He succeeded in empowering varieties of elements comprehensively such as American problems as well as his problems, opportunities in which he is at the right time to remind American people early to give their attention on

their environment, needs of all people, and his potency either cognitively or affectively and in psychomotor through his success in presenting his works *The Leatherstocking Tales* that is well-known and admired not only in America but almost throughout the entirety of Europe.

B. The vanishing flora, fauna and the Indians as seen in *The Leatherstocking Tales*

Currently, the data show that approximately 635 species have disappeared from the plains of North America and hundreds more species were endangered within the interval of the 1800s to the 2000s. The species are classified into three categories: (a) the flora and fauna which have become extinct, (b) the flora and fauna that are thought to have become extinct, and (c) the flora and fauna which have become extinct in the wild, but still exist in preservations, such as national parks, botanical gardens, etc. In the span of two centuries - between the 1800s and 1900s - there had been a significant number of extinctions of the flora and fauna in the United States. In the 1800s the total species of flora and fauna according to Stein, Bruce, Kutner, Lynn, Adams, & Jonathan (2000) were considered extinct was 73 species whereas in 1900s the total species of flora and fauna which have become extinct or are deemed to be extinct reached the number of 557 species. Cooper's fears were confirmed when Martha, a local name for the last bird of the species of Passenger Pigeon, died at Cincinnati Zoo, Ohio, on September 1st 1914 (Stein, Bruce, Kutner, Lynn, Adams, & Jonathan, 2000, p. 49). Cooper's cry about the vanishing of the birds happened long before the vanishing of the pigeons in 1914. In the novel, Natty says "I wouldn't touch one of the harmless things that kiver the ground here, looking up with their eyes on me, as if they only wanted tongues to say their thoughts" (Cooper, 1985, p. 250).

There has been no sighting of this species to this day, thus it is considered extinct. This was the species of bird that Cooper selected for his work, *The Pioneers*, one of the works in *The Leatherstocking Tales*. It was used as the object of pleasure for the people from Templeton village, by killing them in mass number and leaving them to rot. The US government has also supported a wave of immigrants heading west with programs such as Homestead Act in 1862, The Timber Culture Act in 1873 "to make western lands more appealing", and Desert Land Act (Petulla, 1988, pp. 177-178). So too was made through the Pacific Railway Act by loaning money and providing a vast land for the Union Pacific Railroad Company and Central Pacific Railroad

Company to build the Transcontinental Railroad, and to not enforce any tax to the industrial players which resulted in the continuous growth of their industrial companies (Petulla, 1988, p. 175). The policies set by the government had given a sad influence for the Indians who inhabited the lands. "Land was very much an article of white Americans bargained over especially after the Revolution ... (it) offered the greatest promise of financial gain" (Petulla, 1988, p. 64). The Native Americans were not treated humanely. It had been proven with the existence of the "Indian Removal policy" to facilitate the need to exploit the gold in the regions of Georgia. Prior to the enactment of the policy in 1830, Cooper's masterpiece *The Last of the Mohicans* emerged, precisely in 1826. Thousands of victims as the result of the eviction were known as the 'Trail of Tears' or in the language of the Cherokees "Nunna Dual Tsuny". In "The Last of The Mohicans" Cooper writes about Chingakhook's grief when his son, the last of the Mohicans dies "I am a 'blazed pine, in a clearing of the pale-faces.' My race has gone from the shores of the salt lake and the hills of the Delaware. But who can say that the septent of his tribe has forgotten his wisdom ! I am alone- ..."have I live to see that last warrior of the wise race of the Mohicans!" (p. 878)

When the first immigrants succeeded in turning the wilderness into urban areas and exterminated the natives, as experienced by the Mohican tribe in New York and Cherokees Tribe in the "Trail of Tears", it can be said that the spirit of success which was based on the spirit of capitalism was not an absolute savior. If humans could coexist in harmony, and could maintain a good balance with their environment such as with the flora and fauna, as well as all the elements of the Earth, then God would not bring any disaster upon the Earth.

However, in reality, the government in Cooper's era was involved in the destruction. At the current moment, the government's attention toward environmental safety is overlooked and instead, focused on the economic sectors. On September 24th 2014, in New York, many marches were organized in an effort to arouse the determinants of the environmental policy on safety issues to be discussed in the UN conference in the city. The marches were conducted by the environmental activists, one of which was Al Gore who is an environmentalist fighting against global warming. These could be interpreted as a warning aimed at the US as well as the world in general. In reality, in materializing their dreams to acquire a good life, liberty, and happiness, they took the path that led to destruction. The prosperity and peace offered by the

New World of America were only temporary and it could jeopardize the harmony of life as feared by Cooper.

Cooper's protagonist, Natty Bumppo, harbored a deep hatred towards environmentally damaging activities such as the destructions of flora and fauna as well as the unfair and inhumane treatments towards the Indians. The activities that show the immigrant's greediness can be understood from this quotation:

"It seems to me, if there's a plenty of anything in this mountainous country, it's the trees. If there's any sin in chopping them, I've a pretty heavy account to settle; for I have chopped over the best half of a thousand acres, with my own hands, counting both Vermont and York states; and I hope to live to finish the hull, before I lay up my axe. Chopping comes quite natural to me, and I wish no other employment..." (Cooper, 1985, p. 229)

Natty's friendship with Chingachgook, who belonged to the Mohican tribe, which was part of the Delaware tribe, showed that they shared the same principles. It was made clear that Natty was raised among the Delaware tribe, a tribe famous for its wisdom. Honoring the Cooper Award to the young chief of the Pawnee tribe represented the Old Trapper or Natty's admiration toward the young Pawnee tribe chief in *The Prairie*. Nevertheless, Natty seemed conflicted in justifying the act of killing as punishment, as what the chief of the Pawnee tribe was going to carry out, even though it was in retaliation of what his enemies had done. According to the Old Trapper, it was against the virtues she had believed in. Evidently, Cooper had met the head of the Pawnee tribe he admired and he sensed the presence of such trait which he described as 'savage heroism'. This explained that in *The Leatherstocking Tales* Cooper was not in favor of the Indians, he only defended their commendable nature and attitude. Similarly, he did not hate the white men either. However, he refused to disregard the values of righteousness such as the sense of responsibility toward themselves as well as their surrounding environment such as in *The Leatherstocking Tales*. Cooper's hero, Natty Bumppo really admires Chingachgook and the whole of his tribe, the Delaware Mohicans in "The Last of The Mohicans" (1826) as well as the Pawnees in "The Prairie" (1827) that belong to the good Indian stock, and he does not like the Hurons and the Sioux that belong to the bad stock (Cooper, 1985).

The belief that all of the elements of the Earth were interrelated and would last forever was believed by the Indians and Chingachgook, who was highly respected and admired by Natty Bumppo. She believed that he could prevent his people from destructing the environments. In living her life, Natty Bumppo with her Christianity teachings centered on love for others, was no different from Chingachhook's Indian. There were rituals performed to compensate the animals they had killed for food. The Indians understood that these animals had the right to live and be protected (Hughes, 1983, p. 50). They often compared these animals with human beings, which in return would make it hard for them to kill the animals even if it had been for food. The Christian teachings to love our fellow human beings and our surroundings were implemented by both Natty Bumppo and the Indians. The attitudes, behaviors, and actions of Natty Bumppo, which were based on the Christian teachings of love, led to her passion for flora and fauna and her strong feeling against hurting others as written in the Bible "love your peers as you would yourself" (Matthew, pp. 22-39). The Indians also believed in treating the surrounding environments with the utmost care, which derived from their deep sense of empathy for the lives of the living beings.

Compassion is a form of love. This sense of love, as commanded by God, had dissuaded Natty from brutal actions that damaged the environment. She felt that the living environment should be protected accordingly because here is where love actually came from. Compassion is the manifestation of God's mandate of love, and the manifestation of love as life's mandate is to save others and the environment. This is the basis of the other forms of environmental preservation such as appreciation, respect, wisdom, and justice. These are Cooper's ecological hierarchy in *The Leatherstocking Tales*.

C. Connecting the vanishing flora, fauna and the vanishing Indians and its Relation to the Indian removal policy

Changes that occur in the wilderness of America were a result of human destructive activities. These changes were the essence of Cooper's biggest concern and protest towards European settlers. He was troubled because these settlers had had a higher civilization, measured from the knowledge and the technology they possessed, compared with the American Indian. The existence of America today made possible by European settlers cannot be separated from the Enlightenment that happened in the 11th century when Europe underwent the Dark Age in the 5th century. The later years influenced and opened up the ideas which had confined them in political, economic and religious crises. The

wealth of the Eastern world brought by the 'crusaders' had lured Europeans to acquire wealth of the Eastern. Through this step, the period of exploration emerged and created some areas considered to be new and rich that could be colonized, one of which was American that was initially discovered by Columbus (Barck & Lefler, 1959, p. 2). Along with the exploration period and the opening lines between Eastern and Western world, occurred the 'revolution of taste' that thrived on the activity of observations and experiments leading to the development of science and technology that gave birth to Western humanism which led to the superiority of Europe over the developing countries (Hoffer, 2006, pp. 42-44) The attitude of superiority was not received well by the natives. In addition, according to the law governing European settlers, coming to a new land and taking over the property of others could not be justified. The opposition from the Indians was a resulting fight for their rights. Therefore, the idea of western humanism which they believe to be able to shift the rights of the indigenous people was also experienced by settlers from Africa, China and Japan.

The tempting properties, wealth and abundance undermined the ideal view of religious communities at the time. An example is the decision made by John Winthrop, a priest, for his community. He decided to separate from another religious community led by Thomas Hook and live in a coastal area with a better economic prospect. Likewise, Thomas Hook and his followers moved from an area they initially agreed for their residential area. They move to a larger area for the sake of convenience and ownership (Rohrer, 1957, pp. 15-21). These changes displayed by religious settlers reflected the strong desire of the immigrants that could adversely give impacts on the nature and human resources. Therefore, the desire for conquest became a dominant atmosphere. How religious figures such as John Winthrop and Thomas Hook and their followers were affected cannot be separated from the influence of the super abundance in America. America's large land has diverted Thomas Hook and his followers from their initial mission, which was to spread their religion.

The spirit towards the industry and technology advancements as promoted by Benjamin Franklin when he was faced with America's abundance had been forwarded by Walt Whitman in his poem *I Hear America Singing*. Melodious songs in the work of Whitman showed his appreciation for what America had achieved in various fields (<http://www.poets.org/poetsorg/poem/i-hear-america-singing>). Appreciation toward human achievements was more clearly visible in Whitman's *Passage to India*. He explicitly stated his admiration for the development of telecommunications and railroads

(Whitman, <http://www.Cliffsnotes.com/literature/l/leaves-of-grass/summary-and-analysis-Calamus/passage-to-india>) Whitman's appreciation for the work and achievements of American people represents the price of hard work and suffering which had been experienced by the settlers in conquering 'American Wilderness'.

The decision to leave the 'Old World' or the old state was not an early joy for the European immigrants to be where they wanted to be. On the way to their destination as experienced by John Smith and his friends, they had to face harsh storms and some of them became ill. Their hopes to arrive safely and well at their destination had not yet been acquired when they had several times passed islands in hardships. Another difficulty was when they had to deal with hostile indigenous people. In that place they had to deal with the views of vile deeds. The murder carried out by Native Americans was a serious terror especially for those who were sick and starving when they did not have a place to stay in the 'wilderness' and they still had to work hard (Baym, 1989, pp. 11-13). When they worked hard they should have been provided with food that met the standard for nutrition. In reality, they were getting weaker and sicker because they only ate biscuits every day. Sometimes they did not eat anything. 1624 was a time of famine for them. This incident was recorded by Captain John Smith in *The General History of Virginia*. The number of immigrants decreased drastically from 500s of people to no more than the 60 people. The remaining immigrants were portrayed in a devastating picture. The period of famine and the difficult times had resulted in cannibalism, where humans prey on each other for food.

The harsh environmental factor received little attention. The reality faced by immigrants in America was in contrast to what they had believed to be the New Canaan with the promise of prosperity. One of the many hardships experienced by the first settlers in the New World was when the winter came they were not equipped with the proper equipment. They were not prepared for the different condition as what they were used to in Europe. They were not equipped with enough medical equipment and medicine. They did not have enough places to take shelter from the storms. They had shortage of food supplies, and numerous psychological sufferings caused by the hardships they encountered. Another difficulty they faced was the fear of facing the Indians with their traditional fighting equipment such as arrows and axes. These conditions were far from what they had hoped for by moving to America.

The success of the immigrants to clear land from the West to California in 1809 did not come easily. It was achieved through many physical and mental hardships and sufferings, even deaths. The clearings were conducted for more than two hundred years, from the year 1607 to 1809. During this period, they had managed to adapt well to the present circumstances and conditions, which were different from where they came from in England. The keys in conquering the harsh American land were strong will, high spirit, courage and hard work. The rigors of life in the middle of the wilderness had been conquered at last, despite the number of casualties. A new life in the New World was successfully pioneered. The American wilderness is a determining factor in the country's success in various fields (Turner, 1920, pp. 3-4). Frederick Jackson Turner stated that the stimulation of the American wilderness has spawned the American spirit, the spirit of success, the new Americans regardless of where they were originally from. The American wilderness has brought forth the characteristics, traits, habits, and new cultures which are authentically American. The persistence for hard work which was the trait of American character had generated a great price for these European settlers, which were primarily from the UK. The difficult experiences at the beginning of America had formed a spirit based on the 'myth of innocence' or the feeling of being free from sin and moral guilt (Adi, 2003, p. 129)

This myth was the power, the strength of which has been proven by the remarkable achievements of today. So too was the belief of the confidence gained from the success of the unyielding and hardworking attitude. America as a developed country can be seen from its achievements in various aspects of life. These proved the validity of the beliefs they keep.

It is understood that the aspects that determined the success of America were, first, the opportunity. The prospective settlers of the New World had the opportunity to learn about the prosperity stored in the East, an opportunity to escape from the suffering they faced in the dark period in the fifth century Europe, the opportunity that came when Christopher Columbus discovered the American continent, the opportunity when there were challenges on the way from Europe to America across the ruthless ocean, and the opportunity to face the American wilderness. The second was the will to maintain a life which generated goodwill, determination, strong courage, and hard work. The third was the confidence that generated beliefs of the existing cultures at the time they were conquering and opening the American wilderness as a place to develop the civilization for more than 200 years, from the arrival of the first settlers on the of North American soil in 1607 in Virginia, and eventually

stopped in California in 1809. The spirit which has developed was the spirit of capitalism, the spirit to gather as many crops without any consideration toward the enslaved groups which were displaced and treated unfairly.

The act of destruction was not considered an individual error when the European settlers had to fight for their life. The social circumstances in Europe starting from the Dark Age which has caused their desire to make the journey to the East has opened their mind to build a culture community that emphasized reason and progress. It was supported by the abundance of natural resources that allowed them to take actions that damaged the environment as it is shown by Kirby, the wood Chopper in "The Pioneer" (1823) (Cooper, 1985). These violations were the government's responsibility, but it turned out that even the government was also engaged in such activities as Indian removal policy and the government policies to stimulate people moving west.

CONCLUSION

The vanishing flora, fauna and the Indians feared by Cooper in his time emerged as a consequence of the cultural, social and ecological condition in the United States.; Culturally, the condition arises from the values of western humanism that are derived from reason and rational value, socially, the immigrants' hardship experience, and ecologically, the superabundance in the new world. Cooper gave high appreciations to the rights of living creatures, and to life itself through love or 'compassion', and thus appreciation, respect, wisdom, and justice would follow. These appreciations arose from the universal moral values which were also enshrined in Cooper's Christian belief and the spiritual beliefs of the Native Americans, the Indians. Cooper firmly addressed this through a work called *Deerslayer* (1841) that those destructive actions must be addressed by law made by man. The laws should always accompany government's policies concerning the environment, and the enforced policies must be obtained through politics. All the while the government's responsibility in addressing those destructive acts was involved in the tragic events that befell the Indians, and the government's extravagant behavior affected their policies.

Cooper acknowledged that the source of human life came from nature. Cooper was not completely against the killing of animals and tree loggings when he said "... use but do not waste" (Cooper, 1985) which he wrote in his novel section, *The Pioneers* (1823) A real life is the life that takes into account

the environment. A life without any consideration toward the environments will perish. 'The center position' of his every stance emerged from his spiritual beliefs. Every characteristic of nature he understood showed his wisdom in facing the dilemma between progress and environmental preservation. The ecological principles over his wisdom had shaped a hierarchy that started with compassion, respect, wisdom, and justice that offered the solution to address life issues or 'life awareness' currently faced by the United States and the world in general. These issues of the advancement of science and technology, followed by the capitalistic society without any environmental awareness, which could lead to dehumanization and destruction, are basically what Cooper was against.

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THE HUNGER GAMES: REPRESENTING THE NEW IMAGE OF AMERICAN POPULAR HEROES

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Abstract: This research is aimed at revealing the new image of American popular heroes as depicted in the novel adaptation film of *The Hunger Games* which is created as a trilogy, which consists of two more novels: *Catching Fire* and *Mockingjay*. This film is one of the most phenomenal films in 2013-2014, which grossed out up to \$407,999,255. This research used textual approach, which focused on the text as the object, that is *The Hunger Games* film. The result shows that *The Hunger Games* essentially brings the issue of slavery back into scrutiny. However, the creation of the heroin in the film is granted as the reconstruction of popular heroes in America. She is an inspiring female hero which is exemplified as the appreciation of women's values. Yet, the heroin is broadly defined with the qualities of rouge heroes as the characteristics are the representation of the belief and values associated with freedom to wash away the oppression restore the rights of the minority. In addition to the issue of slavery, the symbols of new hope and new spirit are implicitly emerged in the story. This attempt was proficiently done by the heroin, which was eventually created as the new image of the American heroes.

Key words: slavery, new image, American popular heroes, popular culture

Abstrak: Penelitian ini bertujuan untuk mengetahui imej baru tentang pahlawan di Amerika seperti yang tergambar dalam film populer yang diadaptasi dari novel yang berjudul *The Hunger Games*, yang merupakan trilogi yaitu *Catching Fire* dan *Mockingjay*. Film ini merupakan film yang sangat fenomenal di tahun 2013-2014, yang

meraup keuntungan hingga 407,999,255 dolar. Penelitian ini menggunakan pendekatan tekstual, dengan memfokuskan pada teks sebagai obyek penelitiannya, yaitu film *The Hunger Games*. Hasil penelitian menunjukkan bahwa film ini kental sekali menggambarkan isu tentang perbudakan. Tetapi, penciptaan pahlawan perempuan dalam film ini menunjukkan adanya rekonstruksi terhadap pop hero Amerika. Tokoh utama dalam film ini merupakan kebangkitan semangat dari munculnya pahlawan perempuan sebagai bentuk apresiasi terhadap nilai perempuan. Disisi lain, heroin dalam film ini dapat dikategorikan sebagai rouge heroes karena ciri-ciri dan karakternya merepresentasikan nilai dan norma yang berkaitan dengan kebebasan untuk menghapus operasi terhadap kaum minoritas. Selain isu tersebut, isu tentang harapan dan semangat baru juga melekat erat dalam cerita film ini. Hal ini tentunya ada pada heroin (pahlawan perempuan) yang merupakan perwujudan imej baru pahlawan di Amerika.

Kata kunci: perbudakan, imej baru, pop hero Amerika, pop culture

INTRODUCTION

This paper is aimed at discussing the new representation of popular hero in America as depicted in the film *The Hunger Games*. The existence of heroes seem not only very influential in the success of a film but far more in shaping behaviour and good attitude in life. Therefore, heroes are possibly represented as ideal human icon as part of a culture. The discussion of superheroes is important in order to understand American popular culture. In American popular culture, heroes bring the idea of equality in achieving any goals for whoever come and live in America. This suggests that heroes promote the idea of equality, justice and freedom in America.

The research is dealing with film analysis as the object is a film. Film analysis has gained its popularity in literature research as a film has become one of the most effective media to shape a new culture. In their book about popular culture, Nachbar & Lause (1992, p. 6) stated that “the need and desire of the producers of popular culture to reflect audience’s beliefs and values are in order to ensure that their product will be accepted by the masses, and the uncertainty involved in defining the precise nature of this *zeitgeist* deals with any particular time”. *Zeitgeist* is a German terminology which refers to the spirit of an era that relates the major beliefs and values of a culture during a specific period of time. This spirit definitely brings its own trend as reflected

by certain generation's taste. Therefore, the condition of *zeitgeist* keeps continuing whenever producers discover a successful formula¹.

Heroes in cinema suspiciously transformed the story into very beneficial access for the producer. So far, super heroes come with different models as produced by movie makers with flawless transformation. This means that the representation of superheroes is changing based on the society's beliefs and values in a certain period and is affected by its social context. For example, the icon of 1980's hero is represented by Rambo, then change into new form of superheroes in 1990's such as X-man. American heroes are believed to reveal modesty which possibly involved them in everyday activities or events, yet arise from commonplace of origins. By the time, super heroes transform their existence into various forms with imaginative and array superpower equipments.

American heroes are varied. They can be a leader such as George Washington and Abraham Lincoln. They also can be a celebrity like Elvis Presley, Jack Kerouac, and Madonna. However, the hero can also be imaginative characters such as Superman, Spiderman, or Batman. This condition highlights one thing that American popular heroes are not only someone up in the sky with his/her super power but also someone who live near us with the common qualities as ordinary human being (Nachbar & Lause, 1992, p. 315). Therefore, instead of common figures and background they share similarity features like their specialty and capabilities since these heroes come up as the pride for the American community and culture.

The story about a hero fighting against villains is a big hit in American film industries. A film about Superman, for example, the 'super alien' who stands up against the attack from his villains - Lex Luthor and General Zod has been reproduced in 2013 with the title *Man of Steel* that grossed out \$291,021,565 (imdb.com). Similarly, the story of the *Amazing Spiderman* has become one of the most successful films in 2012, followed by its sequels and prequels. And we never forget, at the same year, the conflict between Batman and his eternal enemy, the Joker in *The Dark Knight Rises*, becomes "a billion-dollar baby" (thehollywoodreporter.com). The success of the super hero movies, however, also includes *The Hunger Games*, a novel-adaptation movie,

¹ Formula is shortly defined as a set of ingredients which seems to reflect audience's desires. It is a structure of narrative or dramatic conventions employed in a great number of individual works (Cawelty, 1976, p. 5)

because it has gained \$152,535,747 in its opening week and \$407,999,255 total gross in US (imdb.com).

This research is about a new image of hero that deals with the transformation of the 21st era. As *Hunger Games* deals with slavery, people are paying attention to this problem without considering the global issues of the new form of heroin in cinema. The researcher believes that the reconstruction of the hero in this film results in an absolutely new form of hero in popular culture. Thus, this research is essential to discuss. It is important to reveal the new form of heroin in famous movie as many people do not realize that those heroes are magically created with the purpose of reconstructing the old heroes and promoting new ideology to the world. Former research which was done by Gary Engle suggested that Superman as the great American hero is truly mythic. He says, "Superman, who is depicted as uncompromised alien, is an immigrant. He comes from different planet which gives him super powers such as his strength, high mobility, and X-ray vision" (cited in Nachbar & Lause, 1992, pp. 333-334). All of these super powers are similar with the comic books that basically depict ethnic characteristics in which it protects and preserves the vitality of the foster community in which he lives in the similar way that immigrant ethnicity has sustained American culture linguistically, artistically, economically, politically, and spiritually. It was perceived similarly as the value of those American immigrant.

RESEARCH METHOD

This research is a descriptive qualitative research, which applies textual approach by elaborating the theory of popular culture to analyze the object. The data of this research are sentences and actions from the film of *The Hunger Games*. The data are analysed by using content analysis method. This method seeks to analyse data within specific context in view of the meanings attribute to them (Krippendorff, 1989, p. 403). The first step is choosing the object or text of this research that is the film entitled *The Hunger Games*. The next step is qualifying the data by watching the movie. Then, the researchers did data sorting by focusing on the heroin's words and actions which reflect the ideas of the new image of American popular hero. Further, the cultural theory about American hero phenomenon in popular culture is applied to analyze and to correlate the heroin and American culture that can be seen from the film. Since the hero of *The Hunger Games* is a woman, the theories and approaches which concern about women issues are also needed. Thus, feminist criticism

theory is applied to support the analysis. The qualities of the heroin in *The Hunger Games* film are then categorized and are described as the form of a new image of American hero.

LITERATURE REVIEW

A. Feminist Criticism

Arising in early twentieth century, feminist criticism theory concerns on women's experience and language and it examines the way literary works and reinforce or undermines any cultural productions of women oppression in any fields. Elaine Showalter (cited in Newton, 1988, p. 268) divides feminist criticism into two categories: feminist critique and gynocritics. The first category is concerned with women as readers, women as the consumers of male produced literature, and with the significance of sexual code in a given text. The subjects of feminist critique include "the image and stereotype of women in literature, the omissions and misconceptions about woman in criticism, and the fissure in male constructed literary history.... also with the exploitation and manipulation of female audience, especially in popular culture and film, and with the analysis of woman-as-sign in semiotic systems" (Newton, 1988, p. 268).

Meanwhile, *Gynocritics*, a French-adapted term *la gynocritique*, is concerned with woman as writer, which means focusing on literature written by women. It includes female creativity, female language, the trajectory of female literary career, literary history and the studies of particular writers and works (Newton, 1988, p. 268). Above all, as Tyson said "the goal of feminist criticism is to increase our awareness of women's past and present experiences and to promote our appreciation of women's value in the world" (cited in Newton, 1988, p.119).

B. American Heroes

The creation of superheroes chiefly demonstrated their particular abilities and characteristics, yet it has great implication on viewers. Nachbar & Lause stated that the popular American heroes are men and women, which are basically aimed at proposing the belief that anybody is capable to achieve similar goals (1992, p. 315). As a consequence, the status of being the most important person in America is possible for anyone who was born in America.

This is aimed to emphasize the belief that everyone is equal as s/he has the same right and opportunity to retrieve and achieve the best on her/his efforts.

In American hero films, familiar conflicts are also embedded in the heroes created from America such as the conflict of individual freedom versus democracy. It can be identified that American heroes are not represented as aristocrats, but they demonstrate modesty which was revealed from common place of origins and, are engaged in everyday activities and events. This idea is indeed an attempt to represent the members of the culture and furthermore, the ideals of that culture. Further, Nachbar & Lause stated that the characteristics of heroes embody a set of beliefs and values that their society and cultural embrace (1992, p. 316). Yet, heroes have certain common characteristics which according to Nachbar & Lause is broadly categorized into two, they are citizen heroes and rouge heroes (1992, p. 316) which are explained as follows:

(1) Citizen heroes

This kind of hero is typically both men and women who embody myths associated with the mainstream American, the traditional values of the community and the nation. These heroes must be the defenders of the community and they must put their gifts and qualities to work so that the culture is preserved and the society is prosperous. The examples of citizen heroes are George Washington and Abraham Lincoln, who are gifted with military and political strategies that put them in eternal memory of the legends (Nachbar & Lause, 1992, p.317).

(2) Rouge heroes

Rouge heroes are the heroes who are the representatives of the beliefs and values associated with individual freedom, with the need to challenge the mainstream when its powerful currents threaten to wash away minority rights in the favour of the majority rules. Rouge heroes do live fast, die young, and sometimes leave a beautiful corpse. Further, they act out of the fundamental American fantasy of absolute personal freedom in a land of infinite frontiers, endless roads and limits set only by themselves. They often represent subgroups of a certain culture which feel similarly alienated from a larger community (Nachbar & Lause, 1992, p. 320).

From both of the definitions of the heroes above, it can be highlighted that citizen heroes preserve the culture represented by people as emblems, in

which it is the way how we see ourselves and how we want others to see us. Meanwhile, rogue heroes are closer to the regular icons of symbolism of people that is generated by our strong feelings about them. In other words, citizen heroes make life and culture possible but rogue heroes make it exciting and fun (Nachbar & Lause, 1992, p. 321).

FINDINGS

The Hunger Games is a movie adapted from a novel with the same title written by Suzanne Collins. It is a novel which presents the miserable life of District 12 who has to waive to the authority of Panem, the new country that rules with totalitarian law. It is resonant with the contemporary society that we live in today. We are devastated by the effect of climate change and war. Floods, earthquakes, and cyclones happen daily in different parts of this planet. The Merapi eruption in late October and early November 2010 is a case in point. More than 200 people were killed during the eruption and 400,000 residents were evacuated from the affected area (edition.cnn.com). Moreover, war, poverty, famine, and crimes also show the apocalyptic condition of the world today. District 12 of Panem exemplifies the helpless society controlled by the wealthy people. It is the poorest district in Panem. Compared to those in the Capitol, People in District 12 live miserably; it's so hard to find food in this area that many are starved to death. A palpable contrast is shown in the film: the dim atmosphere, wretched houses, and faint faces of the District 12 people, in contrast with the colourful scenery, luxurious lifestyle, and smiling faces of the Capitol society. The film expresses the juxtaposition of the two classes through its setting as well as its storyline.

The hero of *The Hunger Games*, as this paper mainly discusses, is presented as the leader of the helpless people of District 12. She is Katniss Everdeen, a young woman who is once the breadwinner and protector of her grief-stricken mother and her sister, due to the death of their father. She voluntarily takes her sister's place in an annual deadly game held by the wealthy, controlling Capitol. Known as The Hunger Game, the game is a punishment for the rebellion of the districts against the Capitol. Every year, each district has to send male and female tributes to take part in the game. These tributes have to compete each other and fight to death to be the lone victor of the game. Throughout her fights and rebellion in this gladiatorial game, Katniss Everdeen turns to be a hero and inspires her people and those from other districts to fight against the tyranny of the Capitol. She becomes a

new image of American popular heroism as she displays certain qualities that American people welcome and expect in this era. Below are three prominent qualities issued by the figure of Katniss Everdeen.

A. The representation of individual freedom

American people highly praise individual freedom as the core of Democratic value. It is guaranteed in the Declaration of Independence, “that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness” (Jefferson in Hollinger & Capper, 2001, p. 134). The shared belief of individual freedom as the essential characteristic of free government binds Americans who come from diverse groups and countries (usa.usembassy.de/etexts/gov/peoplerights.pdf). A political scientist, Ralph Bunche observes how people believe in the glorification of American value that

every man in the street, white, black, red and yellow, knows that this is the “land of free”, the “land of opportunity”, the “cradle of Liberty”, the “home of democracy”, that the American flag symbolizes the “equality of all men” and guarantees to us all” the protection of life, liberty and property,” freedom of speech, freedom of religion and racial tolerance. (Myrdall in Hollinger & Capper, 2001, p. 250)

However, the reality speaks differently. Many people in America cannot enjoy their freedom. Many are marginalized regarding social and economic status, race, gender and religion. The practice of slavery describes how black people are marginalized and restrained due to their skin colour. Another example is women suffrage in America. America denied women’s right to vote until the ratification of Amendment 19, which provides full voting rights for women nationally.

The movie centres on Katniss Everdeen, the heroine, who strives to survive and triumphs in a bloody arena. The figure of the female hero presented in this film provides a new alternative of what people define as a popular hero. As Nachbar & Lause have mentioned, the characteristics of heroes embody a set of beliefs and values that their society and culture embrace (1992, p. 314). However, each hero may represent and crystallize different aspects of cultural mentality. Moreover, each also has different interpretations on the competing values of ‘democratic’ and individual freedoms manifested in his/her actions.

Katniss Everdeen is viewed as the representation of a rebellious teenager against the authority which controls her poor society. Her disobedience to the rules of the game is obvious. She is the concrete image of a person who highly praises the individual freedom and refuses the rules set by the authority which imprisons her life. It reminds us of the inspiring act conducted by a major American writer, Henry David Thoreau, who refused to pay the poll tax. His noncompliance to the government is due to his belief that the money raised is used by the government to support slavery and American expansion in Mexico. He believes that “the government is best which governs least; it means that government has to respect individual right and freedom of its citizen” (Hollinger & Capper, 2001, p. 404). Katniss Everdeen’s determination to disobey and challenge the rules of the deadly games shows the character of rogue hero who wants to defend her right to live free. She also represents a hero of the minority group, District 12, against the oppressive authority and domination of the Capitol society.

In either science fiction or fantasy genres, popular heroes are usually described as a gifted person such as Superman with his super power and ability to fly, Hulk with his power due to a chemical accidents, the ‘Fantastic Four’ heroes who gain their superpower after the gamma radiation, and Captain America who becomes superhuman after taking super-soldier serum, and in this case, Katniss Everdeen as a gifted archer. All these kinds of powers are used to defend their community. In addition, they possess certain qualities that the culture values highly. Although he is an alien, Superman shows his integrity and loyalty to the society in this earth. Similarly, Katniss Everdeen shows her loyalty and integrity to her partner in the games, which is against what the game’s producer’s will. Being the winner of the deadly game, Katniss Everdeen also shows her strong will and hard work to achieve the goal. She doesn’t partake in manipulation, betrayal or other wrongdoings to gain her victory.

American history has noted a quality possessed by Benjamin Franklin known as American Dream. It is a belief that people can aspire to material success if they follow a set of behaviour rules, set forth by the eighteenth century’s Benjamin Franklin (Trask in Piper, 1970, p. 213). In *The Autobiography of Benjamin Franklin*, he noted thirteen virtues which serve as a code and an expression of life, they are: temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity, and humility. By conducting these virtues in one’s habit, as Franklin believes, he would achieve happiness in life and goals.

Unfortunately, this is no longer considered important in American's life as materialism has overpowered them. Allen Ginsberg is concerned that America is "gone mad with materialism... prepared to battle the world in defence of a false image of its Authority. Not the wild and beautiful America of the comrades of Whitman... where the spiritual independence of each individual was an America" (cited in Lee, 2010, p. 9). The title of the film refers to a competition to survive and be the winner of a vicious game. Beginning as the reminder and punishment of the treason, *The Hunger Games* is held annually as merely entertainment for the wealthy society in the Capitol. This deadly game is broadcasted because the audience, the affluent society of the Capitol, likes this program. The irony of the game is that it forces the players, or the candidates of each district, to kill each other and survive in this TV program. Various threats and terrors are created to increase the tense of the game. The spectators are thrilled at watching the tributes battle each other to survive and claim victory. The conflicts and tense happened in the game add the popularity and success of the program. The more popular the game, the more sponsor it gets. In the end, money matters.

The movie of *The Hunger Games* shows the irony of American Capitalism. The district people represent the hopeless and oppressed society under the power and domination of the wealthy society; that is the Capitol. By breaking the rule of the game, Katniss Everdeen symbolizes the rebellion of the poor people from Capitalism.

B. The representation of ideal woman

The reason of constructing a heroin is apparently aimed to refresh the audiences' perception that men and women are equal. From decades, most of Hollywood movies tend to create men as the super heroes such as Batman, Superman, Robocop, Spiderman, etc. Yet, the existences of women super heroes are rarely chosen by the producer. Thus, the figure of a heroin in this film is strictly affectionate to the audiences that women are as men. The creativity to illustrate the heroin in this film is a kind of appreciation to open the world's mind that there is a great influence of women that can be explored and may appear beyond expectation. As seen in *The Hunger Games*, this is obviously a new reconstruction of superheroes to legitimate the value of women on their very own power.

The figure of Katniss Everdeen also brings new atmosphere for the women audience. Played by Jennifer Lawrence, the hero of the film provides the ideal image of woman in this century. Beautiful, well-shaped body, and

feminine look do not only belong to a princess, but a female superhero is also attributed with such appearance. Katniss Everdeen is not only admired for being a skillful archer, but also adored due to her physical appearance and fashion. The outfit that she wears in the parade to increase her popularity for the game makes her the most favourite amongst all of the candidates. Her beautiful appearance positively gives more quality to different images of an American popular hero. The figure of Katniss Everdeen challenges feminists' belief that femininity signifies 'the otherness' which put woman inferior to man. Feminists believe that women's quest for femininity and beauty is made as a problem and becomes the major cause of women oppression. This anti-feminine has lasted since the first feminist movements in the late eighteenth century to those in the late twentieth century (Genz & Brabon, 2009, p. 23).

Apart from her stand out appearance, Katniss Everdeen is an icon for strong and powerful woman who is able to stand on her own feet and makes her own choices in life. In her youth, she proves to be independent, financially and emotionally. She becomes the backbone of her family and becomes the protector of her sister. Her decision to replace her sister to be the tribute of District 12 for the Hunger Games shows her emotional independence. In today's era, woman is urged to make her own decision and to make choices in her life. Moreover, she shows her leadership which a superhero possesses. The leadership and independence that Katniss Everdeen exhibits in the story of *The Hunger Games* are the manifestation of postfeminist view that woman is an active subject who is capable and responsible with her own life. It calls for woman's autonomy which gives freedom to choose her own path of life. It breaks the notion that woman is passive and dependent on man.

C. The revival of American hope

Generally speaking, the concept of 'hope' is defined verily. In the Old and New Testament, hope is understood primarily as "reliance and trust in God to complete God's plan for humanity" (Peters, 1993, p. 2). It means searching for God's protection, trusting fully in God to fulfill promises of blessing, and waiting patiently on God to accomplish this. Thus, people can and should hope, since God fulfills all promises. Meanwhile, Descartes, in *Passions of Soul*, states that "hope is aroused when a desire for either the acquisition of a good or the removal of an evil is accompanied by the probability that this can be accomplished" (cited in Peters, 1993, p. 4). Great philosophers such as Philo, Saint Augustine, Aquinas, and Martin Luther laid a great emphasis on the value of religious hope.

American history noted that hope has become the character of the people since the coming of the Europeans to North America. America, according to Johnson, is known as a “New World; it attracts people from around world come to get better life” (1997, p. 13). He continues to note that Christopher Columbus has argued that men crossed the Atlantic not only to search for gold, but also to transform the world for the better. He further says that these adventurous and idealist young people seek for a new world, since Europe was too small for making their dream come true (Johnson, 1997, p.13). America is considered as a ‘Promised land’, a title which refers to a Biblical episode of Exodus from Egypt to the Promised Land. America as a promised land is named by John Winthrop, who came and led Puritans to America, to build a new community as a redemptive act from the wicked old world. Winthrop dreamt on building an ideal society which could become an example for others, as stated in his sermon before his Puritan fellow: “we must consider that we shall be as a City upon a Hill, the eyes of all people are upon us” (Johnson, 1997, p. 31). Until today, America becomes the land of hope for people worldwide.

Hopes and dreams mold the optimism of the American people. The myth of the American Dream proves the optimistic mood of American people. *The Autobiography of Benjamin Franklin* reflects the philosophy of hope or of optimism. Lemay (2009, p. 21) sees the autobiography as the formulation of American Dream, as it demonstrates that “man does have choice in the New World, that man can create himself”. Franklin’s *Autobiography* does not only shows the popular belief of American Dream, that is the rise of rags to riches, but it also signifies the rise from impotence to importance, from dependence to independence, and from helplessness to power. Moreover, it also shows that the American Dream is a dream of possibility - a hope for a better world, a new world, free from the ills of the old.

However, there are some times when Americans lose their optimistic mood. The economic crisis in the 1930s which is known as the American Great Depression portrays the time when Americans lived in despair. The Wall Street Crash in 1928 caused many people to lose their jobs and become unemployed. Today, America is also experiencing another economic crisis. According to Millbank, the 2014 NBC-Wall Street Journal poll shows fully 76 percent of respondents expressed their lack of confidence that the future generation will have better life. It was the lowest number ever measured in a survey which indicates Americans’ uncertainty and pessimism. Not only is pessimism found in an economic realm, but also found in broader aspects.

Fred Yang, a Democratic pollster, calls that pessimism is universal; it goes beyond wealth, gender, race, region, age, and ideology. This steep decline of American optimism has shown since the late 1990s and early 2000s. (Milbank, 2014)

Despite Americans' pessimism, Barack Obama brought forward the issue of hope in 2004 Democratic National Convention. Before the Iowa Caucuses, Barack Obama stated that "hope is the bedrock of this nation; the belief that our destiny will not be written for us, but by us; by all those men and women who are not content to settle for the world as it is; who have courage to remake the world as it should be" (Jorge, et.al, 96). Obama's theme of hope becomes viral in America, and it evokes the people to build hope for better future.

In the discussion of Batman movies, Christopher Nolan argues that a superhero is a symbol of hope, that 'people aspire to do something better' (forbes.com). Katniss Everdeen, a high spirited young woman from a desolate society, emerges as a symbol of rebellion against tyranny. She becomes the symbol of hope for the minority group. *The Hunger Games* reflects the hope that every American can achieve his/ her dream. Hope that Katniss has given to the District people is what scare the enemy the most. Katniss also proves what Bruce 'Batman' Wayne says in the end of *The Dark Night Rises* that 'a hero can be anyone'. To sum up, an excerpt from Henry-Wordsworth Langfellow's poem entitled 'The Psalm of Life' below may tell us that we must always stand and fight to make our life note-worthy.

In the world's broad field of battle
In the bivouac of Life
Be not like dumb driven cattle!
Be a hero in the strife! (cited in Wiersbe, 1997, p.154)

CONCLUSION

The success of *The Hunger Games* shows the shifting interest of people in viewing a new figure of heroes in American films. Previously, a hero is a man with superpowers fighting against villains who become threats of the society. The figures of Superman, Batman, and Spiderman among others are very famous and familiar worldwide. These figures reflect the superiority of man over woman. However, *The Hunger Games* gives a new alternative of hero which reflects the existence and equality of woman in society. Katniss Everdeen, the

heroine of the film, represents an ideal woman in this era, due to the qualities that she exhibits throughout the story. Played by Jennifer Lawrence, Katniss Everdeen displays a skilful, independent, and beautiful young woman who is able to achieve her goal. Moreover, Katniss Everdeen calls for individual freedom which is considered as the highest value of American democracy. She also represents the revival of hope, which American people are losing and need most today. The combination of these qualities is presented in *The Hunger Games* as a new figure of a popular hero.

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The word "Celt" is rendered in a large, stylized, light blue font with a white outline. The letters are thick and have a slightly irregular, hand-drawn appearance. The 'C' is the largest, followed by 'e', 'l', and 't'. The 'l' and 't' are connected to the 'e'. The overall style is modern and graphic.

THE LANGUAGE AND IDEOLOGY OF CAPITAL PUNISHMENT FOR DRUG CONVICTS FOUND IN SELECTED OPINIONS IN *THE JAKARTA POST*

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Abstract: This research is an investigation into the language use in people's opinions of capital punishment for drug convicts in *The Jakarta Post*. Capital punishment was executed to six drug convicts on January 18th, 2015. Controversy about this action has risen before and after the execution. People give their opinions in social media, such as Facebook, Twitter, blogs, and newspapers. *The Jakarta Post* is a well-known English newspaper in Indonesia which has a lot of readers. People choose this newspaper to convey their ideas so that their opinions will be read by people around the world. As the issue about capital punishment is popular recently, this research attempts at finding out people's ideology about capital punishment for drug convicts. Critical discourse analysis was conducted in this research as an approach to figure out how language use by the people can reveal their ideology of capital punishment. This research focused on observing four opinions of capital punishment for drug convicts in *The Jakarta Post*. The analysis shows that material processes dominate the opinions, followed by relational, mental and verbal processes. The ideologies revealed in the opinions are power, pessimism, and criticism. Before the execution, pessimism dominates the opinions, while after the execution criticism appears most in the opinions.

Key words: language, ideology, critical discourse analysis, capital punishment, power, pessimism, criticism

Abstrak: Penelitian ini merupakan sebuah investigasi terhadap penggunaan bahasa dalam opini masyarakat mengenai hukuman mati

terhadap narapidana narkoba di *The Jakarta Post*. Hukuman mati baru saja diberikan kepada narapidana narkoba pada 18 Januari 2015. Banyak kontroversi yang muncul baik sebelum maupun sesudah eksekusi tersebut. Masyarakat memberikan pendapat mereka di media sosial seperti Facebook, twitter, weblog, dan surat kabar. *The Jakarta Post* merupakan surat kabar berbahasa Inggris yang cukup terkenal di Indonesia dan mempunyai banyak pembaca. Penulis di kolom opini memilih surat kabar ini agar tulisan mereka dapat dibaca oleh orang-orang di seluruh dunia. Karena isu tentang hukuman mati populer belakangan ini, penelitian ini mencoba untuk menemukan ideologi masyarakat mengenai hukuman mati pada narapidana narkoba. Penelitian ini menggunakan pendekatan Analisis Wacana Kritis untuk mengungkapkan bagaimana penggunaan bahasa oleh masyarakat dapat menunjukkan ideologi mereka mengenai hukuman mati. Penelitian ini terfokus pada empat artikel mengenai hukuman mati yang ada di kolom opini di *The Jakarta Post*. Berdasarkan analisis yang telah dilakukan, proses material mendominasi opini masyarakat, diikuti oleh proses relasional, mental, dan verbal. Ideologi yang muncul adalah kekuatan, pesimisme, dan kritik. Sebelum eksekusi mati, pesimisme mendominasi opini masyarakat, sedangkan setelah eksekusi didominasi oleh kritik.

Kata kunci: bahasa, ideologi, analisis wacana kritis, hukuman mati, kekuasaan, pesimisme, kritik

INTRODUCTION

Drug abuse and addiction are serious problems as they destroy human beings. It does not only create injuries but also health and behavioral problems. Drug addiction is also risky for pregnant women and their babies. Some drugs can cause a baby to be born too small or too soon, or to have withdrawal symptoms, birth defects on learning and behavioral problems (recoverygateway.org/substance-abuse-resources/drug-addiction-effects/).

Indonesia is recorded as a country which has a high percentage of drug abuse and addiction. The National Narcotics Agency (BNN) mentions that there are 4.5 million drug users in Indonesia, 22% of those are students and 70% are workers (www.bbc.com). Students, housewives, artists, office or independent workers, politicians, even athletes cannot be separated from drug abuse. Consequently, the Indonesian government has decided to solve this case by giving capital punishment to the convicts, particularly dealers.

Recently, capital punishment was executed to six drug dealers: each of them came from Brazil, Nigeria, Netherlands, Malawi, Vietnam, and Indonesia. People started to comment the issue in various media, such as Facebook, Twitter, blogs, and newspapers. Online media are seen as the suitable place to convey their ideas in different perspectives. *The Jakarta Post* is an online and printed English newspaper in Indonesia. To convey their opinions, people can write their ideas in the opinion columns. The columns can be accessed easily by the readers.

The popularity of the newspaper and its easy access motivate this research. Language use in opinion can greatly influence readers. People can convey their ideologies through the choice of words. To comprehend the ideology, language study is necessary to conduct as ideology is constructed and conveyed by symbolic forms of various kinds (Thompson in Wodak & Meyer, 2001). People cannot perceive or interpret a social group's ideology by giving free judgment. Proofs on language choice must be discussed thoroughly to avoid misleading interpretations.

In order to achieve critical interpretations on a text, Critical Discourse Analysis (CDA) provides tools to criticize texts. CDA believes that text and talk play a key role in maintaining and legitimizing inequality, injustice, and oppression on society (Leeuwen in Renkema, 2009, p. 277). To prove the previous statement, Halliday's Systemic Functional Linguistics (SFL) is believed to provide the fundamental insight that made it possible to move linguistic analysis beyond formal description and use it as a basis for social critique (Leeuwen in Renkema, 2009, p. 279).

SFL proposes that meanings are represented through ideational (field), interpersonal (tenor), and textual (mode) functions: language is to represent the speaker's experience of the real world, to enact social relations with the addressee and to relate text to context (Yang in Renkema, 2009, p. 158). Ideational function is found by conducting transitivity analysis. By doing so, people's support or disapproval of capital punishment for drug convicts can be seen clearly through the representation of the participants in the clause.

Motivated by the above background, this research intends to achieve two purposes. The first purpose is to figure out the language use in the opinions. The language use in the opinion is described in terms of the participants in the clauses of the text. Manan asserts, "Transitivity is the very foundation of representation as it enables the analysis and interpretation of a particular event or situation in different ways (2001, p. 38)." Transitivity is able to describe the

role of its participant in each clause from the process occurring there. Each process in transitivity analysis shows how language users relate themselves to the real world.

The second purpose is to find out the ideologies brought by the opinions of capital punishment for drug convicts. The findings of language use in the opinions become the tools to interpret the ideology in the opinions. Ideology can never be very far away from analysis of the words (Carter & Simpson, 2005, p. 14). The choice of words in the data is able to derive how people convey their ideologies of certain cases through the choice of process, participants, and circumstances in the clauses.

This article is expected to give some benefits for the readers, particularly language researchers. This research proves that CDA enables the language researchers to criticize certain issues in a society. CDA is applicable to observe language use in politics, economics, educations, or literature. This research enriches the application of CDA in a social issue, capital punishment for drug convicts. This research is believed to also give insight for linguists who have passion in investigating language use in various social phenomena.

Another benefit is, by describing language use in certain issues, critical interpretation of it can be reached. The power of media to wrap certain issues in their language greatly influences people's mind. As a result, distorted opinions may happen. This research depicts how the critical observation on language use can avoid the previous assumption. Those interested in CDA can use the findings of this research as a comparison on similar topics or methods. Consequently, deeper understanding on CDA can occur since academicians have more topics to compare.

LITERATURE REVIEW

A. Language and ideology

Ideology is the message or meanings which are found in language. Ideology could be argued as how social relationships are shown in analysis (Fairclough, 1995). Furthermore, Fairclough (1995) clarifies that in the analysis of a language, ideology exists in various ways at various levels. Ideology should be located both in the structure and discursive events. In the structure level, it constitutes the outcome of past events and the conditions for current events.

On the other hand, in discursive events, ideology reproduces and transforms its conditioning structure.

Ideology reveals the implicit and explicit meanings of the language use. Meanwhile, Wodak (2007) clarifies that ideology is equated with intended or non-intended meanings, with illocutionary and perlocutionary forces. Ideology enables the readers of the analysis react differently. However, ideology makes itself felt in a language even though there may not be contradictions

Thompson (1990) in Wodak and Meyer (2001) points out that ideology is the study of the ways in which meaning is constructed and conveyed by symbolic forms of various kinds. In conclusion, Wodak and Meyer (2001) say that ideology is the basic social representations of social groups. It has a schematic structure that represents the self-image of each group, featuring membership devices, aims, activities, norms, and resources of each group. In sum, ideology can be defined as both intended and extended meanings interpreted from language choice in a text.

B. Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA)

SFL and CDA are closely related to one another. Young and Harrison (2004) identify that both SFL and CDA share some unities: they share a view of language as a social construct, language influence the contexts and vice versa, and they emphasize the cultural and historical aspects of meaning (1). The meaning of language cannot be separated from its contexts. SFL propose the two contexts in which language is influenced.

SFL treats language as a means to convey people's ideas in various ways and purposes by means of wordings (Mathiessen and Halliday, 1997). To create meanings grammar can be represented within metafunctions: ideational (*field*), interpersonal (*tenor*), and textual function (*mode*). The first metafunction, ideational, includes the language users' experience of the internal world of their consciousness through their reactions, cognitions, and perceptions, and also their linguistic acts of speaking and understanding (Halliday, 2004).

To figure out how language users relate their experience to the real world, transitivity analysis is offered. Morley (2000) asserts that transitivity aims at identifying the participants or things which are involved, the actions and event taking place, and any relevant surrounding circumstances. There are six

processes in the ideational function, namely material, mental, verbal, relational, behavioral and existential processes.

Research on language and ideology has been conducted by many scholars. Isti'anah observed language use by people to comment the issue on the Jakarta governor election (2014). The research concludes that most opinions utilized material processes to show what Jakarta people expect from the governor, reflected by Actor-Goal, Affected, and Goal-Recipient participants. Manan conducts similar research to find out how newspaper brings its ideology of Anwar and the reformation (2001). The research finds out that Anwar is portrayed as a powerful figure in Malaysia. It also concludes that language in the media has an important role in the construction of social reality. The previous studies prove that CDA can be applied to criticize social issues.

METHODOLOGY

This research observed the language and ideology of capital punishment for drug convicts in selected opinions in *The Jakarta Post*. There were four selected opinions talking about capital punishment for drug convicts, two of which were published before January 18, 2015 and the two others after the execution. *The Jakarta Post* was chosen as the source of the data since that newspaper can be accessed easily on the internet. As a consequence, the newspaper has a great power to influence the readers' mind on a certain issue as it can be accessed easily from people's gadget. The approach to observe the data above was Critical Discourse Analysis. Baxter mentions that in language study, CDA enables language scholars to observe how features of grammar work ideologically within individual texts to undermine oppressed groups (cited in Litosseli, 2010, p. 127). The observation of word choice enables the researcher to determine what process happens in the text. Fairclough (2006) clarifies that the critical approach in CDA is able to show how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and belief, neither of which is normally apparent to discourse participants (p. 12).

This research is in an attempt to find out how the choice of lexical and grammatical features in the opinion reveals people's ideologies towards the issue of capital punishment of drug convicts. As an example, one of the clauses

in the data is “Indonesia (Actor) is among the few countries with the harshest drug laws, executing drug traffickers (Goal) to create a deterrent effect.” The lexical choice “execute” marks the existence of a material process. The process is done by the powerful figure, or an Actor, in this case, “Indonesia”. The action “execute” is done towards another participant, which is called a Goal, “drug traffickers”. Such analysis is able to reveal power as the ideology brought by the clause. Power, in the clause, is revealed through the material verb done by the Actor. This choice is also able to influence the readers’ mind that Indonesia is a country which is eager to punish the traffickers for the sake of its integrity. For the procedures, each opinion was broken down into its clauses, thus analyzed using transitivity analysis. The findings of processes, participants, and circumstances in each opinion were, then, put in a table and presented in percentage. This article also discusses how certain choice of processes in the data can bring different ideologies and how different ideologies can be revealed by the same process.

FINDINGS

Based on the analysis of the data, there were 108 clauses found in the four articles containing opinions related to capital punishment. Before January 18, 2005, there were 50 clauses talking about capital punishment, while after January 18, 2015, there were 58 clauses talking about it. The two periods have the similarity of the choice of processes: dominated by material processes, followed by relational processes. The table below displays the findings.

Table 1:
Summary of Processes in the Opinions
before and after January 18, 2015

No	Processes	Before January 18, 2015		After January 18, 2015	
		No	%	No	%
1	Material	29	58	29	50
2	Relational	18	36	27	46
3	Mental	2	4	1	2
4	Verbal	1	2	1	2
Total		50	100	58	100

The table above shows that there are no significant percentage differences on the use of language choice in the opinions before and after January 18, 2015. Before January 18, material processes are used in 58%, while after January 18, the same processes are used in 50%. For relational processes, they are used in 36% before January 18 and 46% after January 18. The last two processes, mental and verbal processes, are used 4% and 2% in the opinions before January 18, and are exercised in 2% for verbal processes in both before and after January 18.

The material processes utilize different appearance of participants in the clause. Material processes refer to the process of doing or happening. The clauses below display the use of Actor-Goal participants.

- (1) In 2008, Indonesia (Actor) **executed** two drug traffickers (Goal) and in 2013, it (Actor) **executed** one more drug trafficker (Goal). (www.thejakartapost.com)
- (2) For the convicts, all Indonesian nationals, Jokowi's compassion (Actor) **would have saved** their lives (Goal) since they were sentenced to death for premeditated murder and drug trafficking. (www.thejakartapost.com)
- (3) Jokowi (Actor) **has proven** himself (Goal) to be an assertive leader true to his words and intentions. (www.thejakartapost.com)

The material verbs in clauses 1 to 3 require two participants, Actor and Goal. The verbs "execute", "save", and "prove" are included as transitive verbs that require an object. The object in clauses 1-3 are categorized as a Goal. A Goal receives an action done by an Actor.

Another variation use of participants in material processes are Actor, Goal, and Affected.

- (4) ...that those most deserving of the death sentence under our laws (Actor) **can escape**, as long as they diligently grease the palms of the law enforcers. (www.thejakartapost.com)
- (5) They (Goal) will less likely **be caught** shooting up, or perspiring near customs officers like the drug mules. (www.thejakartapost.com)
- (6) ...and the drugs (Affected) **are confiscated**. (www.thejakartapost.com)

A material process enables a single participant. An Actor can stand as the only participant as in clause 4. It is possible as the material verb "escape" refers to "happening" rather than "doing". The different participant can be found in

clause 5 which has a Goal as the participant. A Goal can stand alone in passive. A similar analysis also occurs in clause 6. There is an Affected in 6, which is also in passive.

In the relational processes, there are three variation uses of participants. Below are the findings:

- (7) Hence, the argument that death penalty carries a deterrence effect (Carrier) **is** implausible (Attribute). (www.thejakartapost.com)
- (8) However, he (Carrier) **is** a pragmatic politician and bureaucrat, not the idealist with visionary grand concepts that some have made him out to be (Attribute). (www.thejakartapost.com)

A relational process entails intransitive verbs and verbs indicating possessive or circumstantial relations (Manan, 2001, p. 39). The relational process in clauses 7 and 8 has Carrier and Attribute participants. In clause 7, the Carrier is attached to its Attribute, and the clause cannot be passivized. The Carrier is in the form of a noun phrase (NP) and the Attribute is an adjective. Similar to clause 7, clause 8 also has an NP as the Carrier and another NP as its Attribute. The head of Attribute in 8 is “politician” and “bureaucrat”. This type of relational process is called an Attributive relational process marked by “to be” and “linking verbs” as its verb (Isti’anah, 2012, p. 28).

A different type of a relational process is found in clause 9.

- (9) In current conditions, we (Possessor) **have** little clout in speaking up for over 200 citizens on death row abroad (Possessed). (www.thejakartapost.com)

The participants there are not Carrier-Attribute, but Possessor-Possessed. This type of relational process is called possessive relational process, marked by verbs “have” and its synonyms. A Possessor is the NP which owns a Possessed, which is also an NP. The head of the Possessed in clause 9 is “clout”.

The use of mental processes is found in the following clauses:

- (10) Jokowi (Sensor) **wants** to project an image of firmness in upholding the law (Phenomenon). (www.thejakartapost.com)

- (11) Experts and policymakers, Jokowi (Sensor) included, **believe** capital punishment serves as an effective deterrence against crime (Phenomenon). (www.thejakartapost.com)
- (12) Millions of citizens (Sensor) **are satisfied** with the announcement of the executions (Phenomenon). (www.thejakartapost.com)

In clauses above, the mental process is marked by the verbs “want”, “believe”, and “satisfied”. In clause 10, the mental verb is categorized as a volition verb. In clause 11, the mental verb is said as a cognition verb, while in clause 12 the mental verb is called an affection verb. The mental verbs in clauses 10 to 12 are different, but the clauses have the same participants, Senser-Phenomenon. A Sensor is the participant who senses or feels, while a Phenomenon is the participant which is felt. The Sensors in clauses 10 to 12 are realized in a form of an NP and so is the Phenomenon of clause 11. The Phenomenon in clauses 10 and 12 are in the form of a prepositional phrase (PP).

The other process in the opinions is verbal processes. The processes can be seen below.

- (13) Jokowi (Sayer) **says** he will not pardon almost 60 other drug convicts on death row either (Verbiage). (www.thejakartapost.com)
- (14) Many of his policies and actions in these past three months (Sayer), excluding the “big-mother” drama alluding to the influence of his patron **speak** of a leader who is not easily pressured by either domestic public opinion or international pressure. (www.thejakartapost.com)

A verbal process is a process of saying. This process has Sayer and Verbiage participants. A Sayer is the participant who says, marked by an NP. In clauses 13 and 14, the Sayer is realized by an NP. In clause 13, the Verbiage is the form of a Noun Clause (NC). An NC can be put in the Verbiage position as it has the same function as an NP. In clause 14, the Verbiage is in the form of a PP modified by a NC. However, the verbiage here also refers to the Sayer itself.

The paragraphs above demonstrate that language users have freedom to convey their meanings by the choice of wordings. The same process can be realized through various ways. Different verbs determine processes, thus participants in the texts. The analysis illustrated above also proves that language scholars are able to find the ideologies of people towards certain issues. The analysis is needed so that objective interpretation can be made.

From the analysis, there are three ideologies found: power, pessimism, and criticism. Each of which is discussed below.

Table 2:
Summary of Ideology in the Opinions before and after January 18, 2015

No	Ideology	Before January 18, 2015		After January 18, 2015	
		No	%	No	%
1	Power	17	34	6	10
2	Pessimism	24	48	12	20
3	Criticism	9	18	40	70
Total		50	100	58	100

Table 2 above depicts different ideologies which appear before and after the execution to the six drug convicts. Before January 18, 2005, the opinions are dominated by “pessimism”, while after January 18, the opinions are dominated by “criticism”. Before the execution, “pessimism” appears in almost a half of the total data, 48%. On the other hand, “criticism” dominates the opinions published after the execution, realized in 70%.

A. Power

Power is the first ideology found in the data. Power is shown in the data by the existence of different processes: material, mental, and verbal processes. Material processes are marked by the use of material verbs. As the dominating process in the data, this process is also realized in different ways. Below are the examples:

- (15) Indonesia **is** among the few countries with the harshest drug laws, **executing** drug traffickers to create a deterrent effect. (www.thejakartapost.com)
- (16) The death penalty **is retained** because it is believed to have deterrence effect. (www.thejakartapost.com)
- (17) Now Jokowi, just over two months into his term, **has refused** to grant clemency to five convicts and will also withhold it from nearly 60 others. (www.thejakartapost.com)

In the above clauses, the material process is marked by the verb “execute”, meaning to kill someone as a legal punishment (*Cambridge Advanced Learner’s*

Dictionary). The material process contains of Actor and Goal as its participant. In clause 15, the Actor is “Indonesia” and the Goal is “drugtraffickers”. Another participant is Circumstance, “to create a deterrent effect”. The choice of Actor in clause 15, which is a country facing a big problem of drug abuse reveals that Indonesia has a power to punish the traffickers. The punishment is expected to give a ‘lesson’ to the citizens.

The material process in clause 16 above is marked by the verb “retained”. However, the participants in clause 16 are different from the ones in clause 15. In clause 16, the participants are Affected and Circumstance. “The death penalty” is the Affected, as the verb “retain” is realized in passive clause. “Retain” is regarded as happening process as it does not always involve the Actor’s role. In other words, Affected can be the only participant in the clause, excluding Circumstance, in passive clause. The Circumstance in clause 16 shows reason. The existence of the circumstance in clause 16 gives further understanding why the Affected is chosen. The Actor in clause 16 is unnecessary to mention as it is already clear that the one having power to punish the traffickers is Indonesia.

“Power” is also revealed in clause 17. In clause 17, the Actor is an NP, Jokowi. The choice of an Actor reveals that people regards Jokowi as a powerful figure who has the authority to “refuse” the Goal. The material process in clause 17 is included as a process of *doing* in the form of a transitive verb, which needs another participant. The Goal in 17 is realized in a PP. The existence of the Goal in clause 17 also indicates the president’s power to reject the drug convicts’ clemency.

“Power” is also shown in the mental and verbal processes. Below are the clauses:

- (18) Experts and policymakers, Jokowi included, **believe** capital punishment serves as an effective deterrence against crime. (www.thejakartapost.com)
- (19) Many of his policies and actions in these past three months, excluding the “big-mother” drama alluding to the influence of his patron, **speak** of a leader who is not easily pressured by either domestic public opinion or international pressure. (www.thejakartapost.com)

“Power” is revealed in clause 18 by the choice of its participant. In clause 18, Jokowi acts as a Sayer who tries to influence people about his intention to eradicate drug abuse in Indonesia. Here, he is portrayed as a powerful figure who chooses capital punishment as the best way to solve the massive effect of drug abuse. Similar to clause 18, clause 19 also shows Jokowi’s power as the president. However, “power” is realized by the different process. The verbal process here has a Verbiage which refers to the Sayer itself. Such phenomenon occurs as the language user intends to stress the power of Jokowi’s policies and actions, shown by the Sayer.

B. Pessimism

The second ideology found in the data is “pessimism”. “Pessimism” is first revealed by the material processes. Below are the examples.

- (20) Jokowi, however, has apparently **failed** to learn from the past. (www.thejakartapost.com)
- (21) Similar to reports of new recruits to extremist movements, the death penalty **has not deterred** extreme jihadists. (www.thejakarta post.com)
- (22) ...that those most deserving of the death sentence under our laws **can escape**, as long as they diligently grease the palms of the law enforcers. (www.thejakartapost.com)

In clause 20, the material process is marked by the verb “fail”. The Actor of clause 20 is Jokowi and the Goal is “to learn from the past”. The president’s failure to learn from the past is seen as people’s pessimism towards the president to solve the massive effect of drug abuse in Indonesia.

Similar to clause 20, clause 21 also shows pessimism using material process, marked by the verb “deter”. The verb is modified by a negation “not”, whose Actor is “the death penalty”. The Goal in clause 21 is an NP, extreme jihadists. People think that terrorism, done by extreme jihadists, is not comparable to drug abuse. The death penalty for extreme jihadists is tolerable, while drug abuse is seen as a different case. Extreme jihadists do not have any access to enable corruption. On the other hand, drug abuse is closely related to another criminal case. What people expect to eradicate is not drug abuse itself, but also it’s surrounding affects.

“Pessimism” is also shown by material process which has an Actor participant. The Actor in clause 22 is an NP, “those most deserving of the death sentence under our laws”. The material verb “escape” is categorized as a verb of happening rather than doing. Therefore, the clause does not need a Goal. “Pessimism” is revealed by the verb “escape”. The Actor is able to do the action as negation is empty there. The circumstance of condition can be found in clause 22, “as long as they diligently grease the palms of the law enforcements”. People are not only pessimistic about President’s ability to solve the problem, but also the law enforcements.

Besides material processes, “pessimism” is also revealed in relational processes. Below are the examples.

- (23) Labeling drug trafficking as an extraordinary crime is groundless from the perspective of international law. (www.thejakartapost.com)
- (24) The intention that the death penalty will get rid of drug traffickers is therefore not achievable.... (www.thejakartapost.com)
- (25) As the above arguments demonstrate, the death penalty is ineffective for combating drug trafficking... (www.thejakartapost.com)

In clause 23, the relational process is categorized as an Attributive relational process. The Carrier is the NP, “labeling drug trafficking as an extraordinary crime”, which is attached to its Attribute, “groundless from the perspective of international law”. The government actually expects that Indonesian citizens support its sentencing death to the drug convicts. However, the participants in clause 23 reveal that people are pessimistic about what the government has done. Drug abuse is as ordinary as other cases, so it does not need to involve the death penalty.

“Pessimism” also appears in clause 24. The Carrier is an NP, “the intention”, which is modified by an NC, “that the death penalty will get rid of drug traffickers”. The Attribute is an adjective, “achievable”. The verb “to be” in clause 24 is modified by a negation, not, which also stresses “pessimism”. In a relational process, Carrier is always attached to its Attribute. Therefore, by choosing this process, people are pessimistic about the government’s decision to retain death penalty as the best punishment to its traffickers.

In clause 25, “pessimism” is also shown by Carrier-Attribute relations. The Carrier in clause 25 is “the death penalty” and the Attribute is “ineffective”. This process reveals people’s pessimism about the death penalty as an effective way to eradicate drug abuse in Indonesia. The occurrence of a Circumstance of purpose “for combating drug trafficking” functions to modify the Attribute. This construction stresses “pessimism” that the death penalty will stop drug abuse. In the analysis, “pessimism” is mostly revealed by relational processes. It proves that the death penalty is not supported in Indonesia as the best policy to solve drug abuse.

C. Criticism

The last ideology found in the data is *criticism*. *Criticism* is revealed by material processes as seen in the examples below:

- (26) The government’s policy **has been widely criticized** internationally but has the near-unanimous support of the Indonesian public and politicians. (www.thejakartapost.com)
- (27) The death penalty, and particularly the executions of drug traffickers by the government of President Joko “Jokowi” Widodo, **has recently generated** two vastly differing reactions. (www.thejakartapost.com)
- (28) President Jokowi **is indeed untainted** by human rights violations. (www.thejakartapost.com)

The material process in clause 26 is passive. The participant is a Goal, “the government policy”. This participant receives a material verb “criticize”, described further by a circumstance of manner, “internationally”. This choice of process reveals criticism as the actions of the government are not only paid attention to by its citizens, but also people throughout the world. While other countries eliminate the death penalty, Indonesia keeps it as an attempt to stop drug abuse. Criticism goes to the government led by Joko Widodo.

Criticism also appears in clause 27. The Actor in clause 27, “the death penalty”, is modified by another NP, “and particularly the executions of drug traffickers by the government of President Joko “Jokowi” Widodo”, which actually functions to strengthen the role of the Actor. An Actor is the participant which leads the action of doing, “generate”. This construction reveals “criticism” as the president is also mentioned in the clause to modify the Actor. The Goal in clause 27 is also an NP, “two vastly differing reactions”.

The Goal also shows criticism as it becomes the effect of the president's policy about capital punishment to drug convicts.

Another way which reveals criticism is shown in clause 28. There, "President Jokowi" is realized as the Goal as the clause is passive. The Actor in clause 28 is an NP, "human right violations". The material verb "untainted" reveals criticism as it reflects that the president is not influenced by the issue of human right. What Jokowi is concerned about is the future of Indonesian citizens. Jokowi is not influenced by the opinions and demonstration related to his decision. He attempts at showing people around the world that Indonesia has its own law which must be respected, too. What he decides is criticized widely by people in the name of human rights.

The same ideology can be shown by different use of process. Through relational processes, *criticism* can be identified as seen below:

- (29) In current conditions, we **have** little clout in speaking up for over 200 citizens on death row abroad. (www.thejakartapost.com)
- (30) However, he **is** a pragmatic politician and bureaucrat, not the idealist with visionary grand concepts that some have made him out to be. (www.thejakartapost.com)
- (31) ...his rejection of clemency for death-row inmates and today's line-up of executions **is not** uncharacteristic of his leadership. (www.thejakartapost.com)

In clause 29, the relational process is shown by Possessor-Possessed participants. "Criticism" is revealed through the lexical items "little clout", as the Possessed. Indirectly, the opinion criticizes the government which seems to close its "ears". What the government has decided of capital punishment is unchanged. The circumstance of time, "in current conditions", refers to Jokowi's presidential era. His era is different from previous, on which capital punishment can be "bargained". Another circumstance, in speaking up for over 200 citizens on death row abroad, is actually criticizing the upcoming effect faced by Indonesian citizens who were also sentenced death. The current government seems not to protect its own citizens. The relation to countries whose citizens are punished by death is also out of Jokowi's concern.

Similar to previous analysis, clauses 30 and 31 also criticize Jokowi. In clause 30, Jokowi is attached to an Attribute, "a pragmatic politician and bureaucrat", which is modified by another NP, "not the idealist with visionary

grand concepts that some have made him out to be". Clause 31 also criticizes Jokowi's decision as an Attribute, "not uncharacteristic of his leadership". Both clauses reveal that Jokowi is actually open to criticisms, but what he promoted in his campaign about mental revolution "forces" him to retain the capital punishment execution. What is said in clause 31 clearly criticizes Jokowi's leadership as the president.

CONCLUSION

It is inevitable that capital punishment attracts people's eyes on it. The way people comment on the issues reflects the society. The massive effect of drug abuse in Indonesia cannot be ignored and has to be overcome seriously. This research finds that the capital punishment done in Jokowi's presidential era does not get sufficient support from the citizens. Pessimism which appears before the execution is the proof, presented in 48%. After the execution, criticism follows, shown in 70%. The findings reveal that Indonesian people are still concerned with human rights issues. Besides, they also put attention to Indonesian relations with other countries. Drug abuse is also seen as a crime which is closely related to corruption. People criticize that the eradication of drug abuse should touch the law administrators. People are still pessimistic that the "mental revolution" campaigned by Jokowi is only for partial matters, as power only appears in 10% after the execution.

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APPENDIX 1:

Article published before January 18, 2015.

Death penalty does not deter drug traffickers

The Attorney Generals Office (AGO) has announced its plan to execute five people by the end of 2014: mostly drug traffickers.

Indonesia is among the few countries with the harshest drug laws, **executing** drug traffickers to create a deterrent effect.

However, Indonesia's position to retain the death penalty, particularly for drug offenses, **is** problematic.

First, the Indonesian legal community often refers to drug trafficking as an “extraordinary crime”, thereby justifying the extraordinary punishment of the death penalty.

However, labeling drug trafficking as an extraordinary crime is groundless from the perspective of international law.

Article 6 of the International Covenant on Civil and Political Rights (ICCPR) – which Indonesia has ratified – states that for countries that have not yet abolished the death penalty, it may only be imposed for “the most serious crimes”.

Various UN bodies, such as the UN High Commissioner for Human Rights, UN Human Rights Committee, UN Special Rapporteur for extrajudicial, summary or arbitrary executions killings and the UN Office on Drugs and Crime, have consistently asserted that drug offenses do not meet the threshold of “the most serious crimes” to which the death penalty may lawfully be applied. In his 2012 report to the UN General Assembly, the UN Special Rapporteur on extrajudicial killings stated that the death penalty should only be applied for offenses of intentional killings, based on the practices of retentionist states and the jurisprudence of the UN and other bodies.

In March 2014, the International Narcotics Control Board – the independent and quasi-judicial body for monitoring government compliance with the three international drug control conventions, of which Indonesia is a member, encouraged states to abolish the death penalty for drug-related offenses.

The 1988 Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances does not recognize the concept of “extraordinary crimes” for drug offenses. The convention places drug offenses into two categories.

First, drug offenses of a “grave nature”, such as the production, manufacturing and extraction of drugs.

Second, offenses that are “particularly serious”, such as the involvement of organized criminal groups in the production of drugs.

The 1988 convention does not explicitly recognize the death penalty for drug offenses.

Therefore, from an international drug law and international human rights law perspective, categorizing drug trafficking as an “extraordinary crime” and applying the death penalty to drug offenses is indefensible.

Second, the death penalty **is retained** because it is believed to have deterrence effect. This view **is** simply invalid. In 2008, Indonesia **executed** two drug traffickers and in 2013, it executed one more drug trafficker.

According to the 2012 death penalty report by the Harm Reduction International group, there were approximately 100 people on death row in Indonesia, including 58 drug traffickers.

According to the 2013 annual report of Indonesia's National Narcotics Agency (BNN), there were 260 drug traffickers arrested in 2013 – an increase from 157 people in 2011 and 202 people in 2012. These numbers suggest that while the death penalty is continuously imposed and executions are carried out, the crime of drug trafficking **shows** no sign of abating. It seems obvious that the death penalty **does not deter** drug traffickers.

Further, in the past few years there have been cases where drug traffickers **were able** to operate from inside the prison.

This indicates that they **may not** be afraid of the penalty because they can bribe prison officials and other law enforcers. Hence, the argument that death penalty carries a deterrence effect is implausible.

Third, it is also often argued that drug trafficking has fatal consequences for younger generations and therefore drug traffickers deserve to be sentenced to death. But as William Schabas – an international scholar on the death penalty – rightly points out, in most cases, the drug traffickers **are** arrested and the drugs **are** confiscated. Interdicting drugs before they reach the public means that the trafficker sentenced to death could not have sold the drugs nor could anyone else and, hence, no lives have been lost.

Fourth, the higher probability that a harsh sentence is to be passed down, the higher probability that corruption **is** involved.

It is widely known that the Indonesian legal system is tainted with corruption and bribery. In this corrupted legal environment, if a drug trafficker is arrested and punishable by the death sentence, he or she is ready to pay high sums to enforcers to avoid prosecution or seek lenient sentences.

Rich drug traffickers **will likely be able** to evade the death penalty while those who are poor and cannot afford to bribe will be the ones facing execution.

The intention that the death penalty will get rid of drug traffickers **is** therefore not achievable and the risk that the state executes the wrong person **is** higher.

Fifth, organizations running illicit drug trafficking are involved in a complex network controlled by some powerful people. Those arrested are often just drug mules taking the greatest risks.

Imposing the death penalty on them **will not deter** the drug kingpins controlling the syndicate as they will continue to seek, groom and exploit vulnerable individuals to do the dirty jobs.

Illicit drug trafficking unquestionably has harmful effects on individuals and society. However, there is a common misconception that imposing the death penalty and executing those involved in drug trafficking is the magic formula to address this problem. As the above arguments demonstrate, the death penalty is ineffective for combating drug trafficking, and thus Indonesia must evaluate its strategy. Indonesia should probably start by evaluating its unrealistic “2015 Indonesia Drug Free” program. While drugs have negative impacts on human beings, drugs can be positive too, for the purposes of health, science and technology.

This means that we cannot live in a “drug-free world”, but looking at Indonesia’s stubbornness to retain the death penalty despite its useless effect, one would ask whether Indonesia is open and ready to evaluate its misguided beliefs.

APPENDIX 2:

Article published before January 18, 2015

View Point: Death penalty not always the best policy

For the umpteenth time the death penalty **has sparked** controversy in Indonesia. This time around it is President Joko “Jokowi” Widodo who restarted the nationwide debate after he **refused** to grant mercy to five convicts on death row, which means they face imminent execution by firing squad.

Cabinet Secretary Andi Widjajanto said Thursday the President had signed a regulation that stipulates his rejection of the convicts’ plea for clemency.

For the convicts, all Indonesian nationals, Jokowi’s compassion **would have saved** their lives since they were sentenced to death for premeditated murder and drug trafficking. Jokowi **says** he will not pardon almost 60 other drug convicts on death row either.

Jokowi **must have listened** to his aides, legal experts and human rights champions, as well as people’s voices, before taking the tough decision.

However, there are several push factors that might have driven him to set aside considerations of human rights.

First and foremost, it is already an open secret that drugs **are** accessible to everybody, including minors, a situation that Jokowi describes as a state of narcotics emergency facing the nation.

On Thursday the National Narcotics Agency (BNN) found meth and marijuana inside the campus of a university located near to the BNN headquarters in East Jakarta, prompting the agency to conduct more raids in other campuses.

The UN Office on Drugs and Crime (UNODC) says Indonesia is among the largest producers of methamphetamine. Indonesia ranked third in Asia after China and Thailand in terms of the amount of meth seized in 2012: 2.1 tons, which was triple the amount seized in 2008.

Second, narcotics pose a serious threat to Jokowi's much-vaunted mental revolution, which he **envision**s as a national character-building exercise to instill a new way of thinking and to encourage the adoption of positive values in all sectors. The mental **revolution is supposed** to induce healthy lifestyles and clear minds, which are required for national development. Drug addiction will, of course, **sabotage** the goals.

Many governments, including Indonesia, **maintain** death sentences for drug traffickers because of the moral decay they have inflicted on society, which amounts to a serious crime.

Third, drug-related crimes, as well as other crimes, **have continued** unabated in part because of poor law enforcement, which is evident in the involvement of law enforcers in the drug supply chain and the corrupt prison administrations that enable convicted drug lords to operate their businesses from behind bars.

For most Indonesians who are longing for tough law enforcement, Jokowi's merciless policy in the war on drugs **looks** to live up to their expectations.

The President **has also showed** bold enforcement of the law when he ordered the sinking of foreign boats caught poaching fish in Indonesian waters, which has been justified under the law since 2009 but never before carried out.

It is crystal clear that Jokowi **wants** to project an image of firmness in upholding the law. His support for the death sentence **is** just a logical consequence. Experts and policymakers, Jokowi included, **believe** capital punishment serves as an effective deterrence against crime.

Weak, inconsistent law enforcement **has become** a consistent threat to the rule of law in the country, as evident in public distrust for law enforcers and, hence, in widespread disobedience to the law.

Public defiance of the law is commonly visible on the streets, where motorists violate traffic rules at will because the offenses mostly go unpunished.

Jokowi could have been inspired by French philosopher Jean-Jacques Rousseau, an avid proponent of the death sentence.

In Rousseau's mind, wrongdoers were enemies of the state and violators of the social contract and therefore must either be exiled or put to death. A healthy state, he said, has few criminals.

In fact, the death penalty **has remained** in place in many democracies, including the US, which is why Indonesia **has insisted on** maintaining capital punishment as an instrument of deterrence, although that is not always the case.

The death penalty runs counter to Article 28A of the Constitution, which clearly stipulates the right to life and defends life as a fundamental human right that shall not be curtailed under any circumstance.

But this principle has been widely disregarded, including by the Constitutional Court as the defender of the Constitution. In 2009 the Court ruled that the right to life is not absolute and that capital punishment is a justified restriction of that right.

Jokowi, however, has apparently **failed** to learn from the past. The previous administration of president Susilo Bambang Yudhoyono helped at least 110 Indonesians escape the death penalty in China, Iran, Malaysia and Saudi Arabia, thanks in part to the unofficial moratorium on executions his government imposed between 2008 and 2012. Yudhoyono commuted the death sentences of a number of convicts, including foreign drug traffickers.

Yudhoyono's foreign minister Marty Natalegawa admitted Indonesians sentenced to death overseas had benefited from the practice. Marty said Indonesia would have found it difficult to convince the governments of foreign countries to reprieve Indonesian convicts on death row if Jakarta had failed to show mercy, too.

Before resuming executions in 2013, Yudhoyono had granted 19 of the 126 clemency pleas that he received since taking office in 2004.

Now Jokowi, just over two months into his term, has **refused** to grant clemency to five convicts and will also withhold it from nearly 60 others.

In so doing Jokowi has **put** the lives of more than 100 Indonesian nationals currently facing death sentences overseas in danger.

Assuming that Jokowi knows well the risks of his decision, he **must** be ready to face public condemnation for failing to protect his people abroad.

APPENDIX 3:

Article published after January 18, 2015.

End death penalty, even if we're not all that humane

“Take not life, which God has made sacred, except by way of justice and law. Thus does He command you, so that you may learn wisdom.”

This quote from the Koran is among the sources of Muslims' agreement here with Indonesia's capital punishment, despite wide criticism of the Criminal Code inherited from Dutch colonial times – and despite endless lambasting of the judiciary as being among the nation's foremost corrupt institutions.

Support for the death penalty also comes from many, regardless of religion, particularly for the crimes of terrorism and drug abuse, the latter given the real fear of anyone's youngsters being exposed to drug traffickers, from small-town alleys across the vast country, to the middle-class suburbs of the capital.

Families financially and emotionally drained by an addict **are** not the subject of daily headlines, but the sporadic, dramatic police raids and arrest of suspected abusers, producers and traffickers with large numbers of banned drugs invigorate the emotional push for strong government measures. And not many **care** to differentiate the drug user from the traffickers.

It **is** such fears and sentiments that make the concern of human rights activists **ring hollow** in society, even as stated by the UN special rapporteur for Indonesia, with a name unfortunately harking back to the old colonial land, Cornelis Flinterman, who recently visited the country: “Crimes involving narcotics cannot be considered the most serious crime for which the death penalty can be used as a legitimate penalty,” he said.

Indonesian diplomats to ordinary citizens **have dismissed** such protests from the UN, the European Union, home governments of the executed and death-row convicts and global rights organizations. They **have defended** President Joko “Jokowi” Widodo, who has declared there **will be no clemency** for drug abuse convicts. Thus, at least 20 other drug convicts on death row **can expect** louder international solidarity for their fate, though with little empathy here.

However, the appeal of, among others, the National Commission on Human Rights to end the death penalty in related laws apart from the Criminal Code **should be supported**; it **is inevitable** that Indonesia, which has adopted the universal human rights principles, acknowledges that the right to life **is non-derogable**.

True, many of us **are not** as humane as human rights activists – surely terrorists and traffickers deserve to be shot, as like murderers they have no respect for others' lives and continue to wreak damage and destruction from behind prison bars?

But the chronic problem of Indonesia being a destination, production center, apart from a hub, of drug trafficking **shows** law enforcement, including shooting convicts to death, has not **solved** the issue. Similar to reports of new recruits to extremist movements, the death penalty **has not deterred** extreme jihadists.

Support for capital punishment here for drug abusers **is based on** strong religious beliefs and the equally strong conviction that nothing less than killing perpetrators destroying our children and families will help reduce the crime.

Such convictions **remain**, even as reports reveal that the big fish remain untouchable, that small-scale abusers become recruited into smuggling rings in prison, and as cleaning the judiciary from corruption **has not been able** to catch up with daily, large-scale graft across the legal system, from the police to the courts to prison wardens – meaning that those most deserving of the death sentence under our laws **can escape**, as long as they diligently grease the palms of the law enforcers.

Millions of citizens **are satisfied** with the announcement of the executions, rather than giving convicts the comparable comfort of life-long imprisonment – but this **is not** upholding justice.

President Jokowi has successfully **signaled** his intent to uphold the law against drug smugglers. He could **lead** us a step forward in making drug abuse policies more effective and improve credibility in a judiciary that aims to deliver justice, including the heaviest penalties to those deserving them.

This is not to say that those executed on Sunday **were** innocent. But just because we **cannot clean** the judiciary fast enough compared to countries ranking much lower on global corruption index lists, does not mean we **can take** the fast lane and kill some convicts.

As a former trafficker told me, those who get arrested and jailed **are** just stupid. The real kings of the business diligently **consort** with law enforcers and **stay** clean of drug abuse themselves. They will less likely **be caught** shooting up, or perspiring near customs officers like the drug mules.

In current conditions, we **have** little clout in speaking up for over 200 citizens on death row abroad.

At the very least President Jokowi needs to put a hold on death penalties – because the executions’ message is **not** law enforcement and justice.

It is law enforcement, but still selective justice to those who **didn’t manage** to escape the firing squad.

APPENDIX 4:

Article published after January 18, 2015

Time to abolish the death penalty in Indonesia

Last week, we learned that Lindsay Sandiford, a British citizen, was sentenced to death for drug trafficking charges by a Bali court. The prosecution asked for a 15-year sentence, but the judges decided instead to impose the maximum penalty: death.

In recent years, Indonesia had appeared to be shifting away from the death penalty, in line with the global trend toward abolition. No one has been executed here since 2008, and death sentences have dropped to just a handful annually.

This shift is visible in foreign diplomacy as well. For the first time last year, Indonesia changed its vote for a UN Moratorium on the Use of the Death Penalty from opposition to abstention. Indonesia’s delegate stated on the record that the public debate on capital punishment in Indonesia was “ongoing, including concerning a possible moratorium”.

The Denpasar District Court’s action this week stands in stark contrast to Indonesia’s stated and demonstrated policy to move away from the death penalty. This new death sentence should serve as the impetus for the complete abolition of the death penalty in Indonesia. More than two-thirds of the countries in the world have abolished the death penalty. The year 2013 should be the time for Indonesia to follow suit.

We should abolish the death penalty, first of all, because it is the right thing to do and would show the world that Indonesia is committed to the protection of human rights.

We should also abolish the death penalty so that we are no longer compared to other death penalty retainers, like the US, whose criminal justice systems are notoriously problematic and rife with errors.

The controversies surrounding death penalty cases in America are well-documented.

In the US, two out of three death penalty cases are overturned on appeal for mistakes committed by lawyers, judges and investigating officials at the original trial.

Many Americans believe that innocent people have been executed in the US. The case of Carlos DeLuna, a man executed in Texas in 1989, has received a great deal of attention in the US because of a recent investigation that strongly indicated his innocence. A total of 142 prisoners have been exonerated from death row in the US since 1973.

Indonesia is not immune from these same concerns about executing the innocent. The case of Sengkon and Karta, who served six years in prison before they were declared innocent in 1980, is a bitter reminder that the law, as a man-made institution, is fallible.

Nations across the world are beginning to recognize that if they are to make a commitment to human rights, they must also make a commitment to the right to life by abolishing the death penalty.

Countries like the US may be willing to execute people who are innocent or who did not receive a fair trial. But Indonesia can and should do better. Indonesia should lead the way for Association of South East Asian Nations (ASEAN) member states and emerging global powers by abolishing the death penalty once and for all.

Jokowi's stance on death penalty ignores unfairness

The death penalty, and particularly the executions of drug traffickers by the government of President Joko "Jokowi" Widodo, **have recently generated** two vastly differing reactions.

The government's policy **has been widely criticized** internationally but has the near-unanimous support of the Indonesian public and politicians.

Regrettably, the only visible segment of the Indonesian public strongly opposed to the death penalty **are** the human rights activists.

In the sights for the next round of executions are two Australians, Andrew Chan and Myuran Sukumaran, leaders of the Bali Nine drug ring.

The stern and swift executions tell something of Jokowi's Presidency and his leadership. It perhaps came as a shock to the international community, which had euphoric expectations of Jokowi when he won the presidency.

Many distant observers **had** unrealistic expectations that Jokowi as a "new" politician

would strive for all the “good” things: clean government, effective bureaucracy, human rights and so on.

President Jokowi **is indeed untainted** by human rights violations, and seems to genuinely care for the welfare of his people.

However, he **is** a pragmatic politician and bureaucrat, not the idealist with visionary grand concepts that some have made him out to be.

As we have seen in the first three months of his presidency, in terms of policy and actions within his control, he **lived upto** his “packaging”, including the expected tug-of-war against the string-pulling of the old guard.

Disregarding the current mess caused by the oligarchs within his coalition on political appointments and the chief of police debacle, Jokowi **has proven** himself to be an assertive leader true to his words and intentions.

He **is not swayed** by the whims of public opinion as his predecessor was. Scrapping the fuel subsidy was an action the significance of which has been somewhat overlooked.

The fact that it did not create a huge uproar, in spite of its perception as a Pandora’s Box by previous presidents, shows that Jokowi’s leadership and political capital **are** greater than any other president since the beginning of *reformasi*.

That said, his rejection of clemency for death-row inmates and today’s line-up of executions **is not** uncharacteristic of his leadership.

Many of his policies and actions in these past three months, excluding the “big-mother” drama alluding to the influence of his patron, **speak** of a leader who is not easily pressured by either domestic public opinion or international pressure.

Jokowi **has shown** that to some extent he has tunnel vision, concrete and measurable goals that fit his rather narrowly defined goals and vision.

He saw the need to reallocate money to support his infrastructure build-up and health and security protection programs.

Hence, he **was prepared** to risk a tidal wave of public uproar.

The same thing can be said of his leadership of Indonesia vis-a-vis other countries and the international community. Jokowi **is** not a hyper-nationalist leader who would

ferment nationalism against other countries to garner public support or show himself as a “man of the people”.

But nor will he cave in to international pressure if, in his calculation, it **is not beneficial** for his measurable goals to do so. He **is** not a friend to a million strangers like his predecessor, as clear from the recent executions of foreigners and sinking of illegal fishing ships.

The saving of any of the lives in the second execution roll-call, in particular the lives of the much-publicized two Australians **is** now a forlorn hope.

The fact that the first batch of executions included foreign citizens, exempting just the two Australians **would be perceived** as a double standard and as peculiar subservience to Australia.

In light of rows between the two nations over issues including Australia's obstinacy on boat people and the lack of apology for the wire-tapping incident, it **is** particularly tricky for the Australian government to lobby for the lives of Chan and Sukumaran.

It **is** lamentable that the Indonesian government, backed by overwhelming public opinion, looks likely to continue with the executions.

It **is** particularly sad to see that of the convicts in the next batch, Martin Anderson from Ghana, waiting to be executed for possession of a mere 50 grams of heroin.

It seems probably that President Jokowi's stubborn stance on executions, in spite of the international outcry and the constitutional provision for the right to life, **is** down to the advice he is getting.

He is likely **being supplied** with data and statistics on the drug problem plaguing Indonesian society. It is thus only logical in his mind to go ahead with the executions.

Advocates against the death penalty will need to **be able** to connect their arguments to concrete and measurable goals within Jokowi's programs.

They will also need to be able to show a clearer picture how the death penalty, as well as being prone to error, **is** also very unfair and can create a mess of the Indonesian justice system.

One clear contrast is the execution of Anderson with the perfunctory sentences of between three and six months in prison for the killers of three Ahmadi villagers in Cikeusik, Banten, in 2011 – an outrageous disparity.

The conclusion: abolish the death penalty to allow time to rethink and review the fairness of the sentences.

Foreign countries understandably need to lobby for the lives of their citizens, but this will prove futile if it means Jokowi having to show preferential treatment to certain countries, which he will probably not do.

Foreign diplomats will need to help human rights activists frame the issue in the larger context and articulate how an end to the death penalty is in Indonesia's interests.



DECONSTRUCTING FALSE IDENTITY: EXPLORING GENDER DISCRIMINATION AND ROLE-PLAYING IN *THE GIRL WHO TOUCHED THE STARS*

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Abstract: Mahesh Dattani, is an avant-garde Indian English dramatist known for his radical and unconventional dramatic themes. His plays are characterized by an extremely sensitive temperament that delves into the intricacies of the human nature and strives to expose the hypocrisy of the urban life and society. This paper discusses his play *The Girl Who Touched the Stars* as a quest for a lost identity. In doing so, the paper sheds light upon the underlying themes of gender discrimination, misogyny and role-playing that the playwright uses in this play to show how much these evils are rampant even amongst the educated classes of the society. Specifically, the paper explores the ‘deconstruction’ of identity of the protagonist as employed by the playwright and examines the implications this technique has on the narrative of the play. The interconnection between the role-playing and the inherent theme of gender discrimination is also analyzed in order to see how these elements complement each other. Also, the paper comments on the efficacy of radio drama as a medium for handling a sensitive theme like this.

Key words: quest for identity, gender discrimination, misogyny, identity crisis

Abstrak: Mahesh Dattani, adalah dramawan India Inggris avant-garde yang dikenal dengan tema dramatis radikal dan non-konvensional. Dramanya ditandai dengan temperamen yang sangat sensitif yang menggali seluk-beluk sifat manusia dalam usahanya untuk mengekspos kemunafikan kehidupan pada masyarakat terdidik di

perkotaan. Makalah ini membahas dramanya *The Girl Who Touched the Stars* sebagai pencarian identitas yang hilang. Makalah ini membuka pengertian terhadap tema yang mendasari diskriminasi gender, kebencian terhadap wanita dan role-playing yang dramawan gunakan untuk menunjukkan berapa banyak kejahatannya merajalela di antara masyarakat kelas terdidik. Secara khusus, makalah ini mengeksplorasi 'dekonstruksi' identitas protagonis yang diciptakan oleh dramawan, selain mengkaji implikasi teknik yang dipakai pada narasi dramanya. Interkoneksi antara peran para pemain dan tema yang membahas tentang diskriminasi gender juga dianalisis untuk melihat bagaimana unsur-unsur ini saling melengkapi. Selain itu, makalah ini juga komentar tentang khasiat drama radio sebagai media untuk menangani tema sensitif seperti ini.

Kata kunci: pencarian identitas, diskriminasi gender, kebencian terhadap wanita, krisis identitas

INTRODUCTION

The Girl Who Touched the Stars is a radio play inspired by the life of Kalpana Chawla, the first Indian woman in outer space. Radio drama, also called the audio drama, audio play, radio play or Radio Theatre is a form of theatre based entirely on acoustic performance and is played on radio or published on audio media. Since this form of drama lacks visual elements, it has also been defined as a "theatre for the blind" (Brandt, 2002, p. 630). George Brandt (Radio Drama, 2002) writes about Radio Theatre as follows:

But the listener's 'blindness' is not just a handicap. It is often said that radio drama paradoxically gives us the best pictures. It appeals to the imagination, conjures up different images in each listener's head and thus enjoys the advantages of multivalence and fluidity. It has the greatest freedom in the handling of time and space. A purely aural medium, it gives enormous value to the actor's vocal expressiveness, which has to convey character, intention and feeling without any facial or gestural signals. Radio drama is particularly well suited to rendering inner processes: it easily accommodates the monologue. (p. 631)

Unfortunately, Kalpana could never make it back to Earth as her space craft exploded on its way back. Mahesh Dattani, "described as one of India's best and most serious contemporary playwrights writing in English by

Alexander Viets in the International Herald Tribune” (Chakraborty, 2014, p. 17), has used this tragic incident to create a rather disturbing and unnerving play that primarily focuses on exposing the social evil of gender-discrimination, misogyny and female oppression. Quoting Bijay Kumar Das from *Form and Meaning in Mahesh Dattani's Plays*:

Mahesh Dattani ... deals with the theme of social exclusion in his plays not on the basis of caste but gender. How gender relationship based on sexuality causes social exclusion becomes a prime concern for him in some of his plays. (Das, 2008, p. 83)

This paper attempts to discuss the play as a quest for lost identity for Bhavna; a victim of gender discrimination and misogyny, who has to pay a heavy price for being born a girl by losing her very identity. The entire play revolves around an exploration of her lost identity, which continues to haunt Bhavna even after she loses her life, and in the process, exposes the ugliness and diseased state of the patriarchal society. Identity as such is a complicated term which has myriads of interpretations and implications. According to Hogg and Abrams, the term identity refers to the “people’s concepts of who they are, of what sort of people they are, and how they relate to others” (1988, p. 2) while Jenkins defines identity as “... the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities” (1996, p. 4). According to another definition:

Identity is a socially and historically constructed concept... [comprising] of ideas, ideologies, and ways of seeing the world around us... [that are] learned and internalized ... over the course of our lives from family, peers, role models, organizations, government, etc... Our gender, race and ethnicity, sexual orientation and class can... shape our life experience, how we’re treated, whom we meet and become friends with, what kind of education and jobs we get, where we live, what opportunities we’re afforded, and what kind of inequities we may face. ("Social construction, ideology, and identity")

Dattani in this play takes up the issue of identity as a social construct in relation to gender/sexual orientation as he depicts its implications on the psychology of the protagonist Bhavna and how she copes with the reality by assuming a different identity. Dattani uses memory as a tool to transcend the boundaries of time and space in order to reveal many secrets of the past that play an instrumental role in solving the conundrum of her present life and bringing about the denouement. The play is a tribute to all such women who

are victims of gender discrimination and who in spite of realizing their potential in a misogynistic patriarchal world still fail to find acceptance, respect and love. Dattani has introduced a twist in the tale thereby deconstructing the story to expose what might have lain hidden behind the façade of a seemingly successful story of realizing one's dreams. In his apparent endeavour to deconstruct the story, he has creatively added a supernatural element in his play by making Bhavna's soul communicate with her childhood-self after she dies in the space explosion to create a dramatic conflict skilfully exposing the themes of gender discrimination, misogyny and identity crisis. *The Girl Who Touched the Stars* is an ample proof of Dattani's ingenuity and artistry in handling a sensitive theme and his choice of medium for presenting the same is impeccable. The aural medium seems apt for the play as Dattani exploits it to the best to depict the psychological turmoil and tension of the protagonist as she transcends the boundaries of physical space and time. Commenting on the efficacy of the aural medium that the radio drama uses, McWhinnie (1959) says that the radio performance works on the mind in the same way as poetry does; it liberates and evokes. It does not act as stimulus to direct scenic representation; that would be narrow and fruitless. It makes possible a universe of shape, detail, emotion and idea, which is bound by no inhibiting limitations of space and capacity.

Equally interesting is the way in which Dattani has handled the theme of gender trouble and identity crisis in the play. The Oxford Dictionary defines identity crisis as "a period of uncertainty and confusion in which a person's sense of identity becomes insecure, typically due to a change in their expected aims or role in society" ("Identity crisis"). Further expounding the term, Lerner and Ashman state:

An identity crisis may be elicited by the emotional upheaval provoked by ... strong societal and personal mandate for role adoption, if it occurs at a time in the person's life when he or she cannot find a role that fits. To resolve this crisis and achieve a sense of identity ... [the person] must find an orientation to life that not only fulfils the changing biological and psychological attributes of the self but one that is also consistent with what society expects of a person. (2006, p. 42)

This is exactly what the protagonist Bhavna does in the play. In order to cope up with shattered identity, she assumes a new identity that of a boy in order to be accepted by her father. Dattani uses a simple plot in a single act

using a handful of characters that comprise of Bhavna, her younger self, father, mother, two fellow astronauts, three journalists and a reporter. What starts as a voyage to Mars for space exploration soon turns into a psycho-exploration into Bhavna's past life. As her space shuttle explodes moments after the take off, she finds herself transcending the boundaries of time and space as she confronts her childhood self and begins exploring her past life to find the cause for this voyage. Somewhere in her mind, she is not sure if it was her own dream to travel in outer space or was it imposed upon her by someone else in her childhood. So in order to find out the truth about her dreams, she begins a voyage into her past life using her childhood self as a medium as she is heard instructing her childhood self in these lines; "Deeper into your thoughts. That is the only real space for us right now. So that is where I will have to look for answers" (Dattani, 2010, p. 64). These deep burrowings into the layers of her memories and digging up the shards of her childhood life become for Bhavna the space to explore the real source of her dreams. It is at this point that Dattani skilfully brings in the patriarchal perspective into the plot. Since the plot is based on the theme of gender bias, the father as the representative of patriarchy is introduced into the plot as the figure responsible for sowing seeds of dreams that Bhavna grows up nurturing and dies realizing. According to Dr. Chittaranjan Misra (2006, pp. 187-188):

Gender is a representation and Dattani's theatre is a representation of representation. Gender is not a product of different properties of bodies but is a product of social behaviour and practices. The media, the schools, the families, the courts, literature and art – all construct the notion of gender and Dattani seems to unearth the excesses and repressive forces behind such constructions.

Further quoting Judith Butler from her book titled *Gender Trouble: Feminism and the Subversion of Identity*:

Gender is a complexity whose totality is permanently deferred, never fully what it is at any given juncture in time. An open coalition, then, will affirm identities that are alternately instituted and relinquished according to the purposes at hand; it will be an open assemblage that permits of multiple convergences and divergences without obedience to a normative telos of definitional closure. (Butler, 1990, p. 22)

Trying to vie for the love and acceptance only reserved for a male child has a devastating effect on Bhavna's psychology as she puts on an identity of the preferred male sex thus losing her own self in the process. This subsequently has a detrimental effect on her psychology and complicates her sense of identity as she grows up into an adult. Commenting on the effect that identity formation has on an individual, Erikson as cited in *Identity in Adolescence: The Balance between Self and Other* by Jane Kroger says, "Identity depends upon the past and determines the future: rooted in childhood, it serves as a base from which to meet later life tasks" (2004, p. 19). This constant striving to be the 'gender' that she is not splits her personality forcing her into an identity crisis wherein she is not even sure as to whose dream she is trying to realize; her own or that of her 'wannabe' self.

However, Dattani's real artistry lies in the subtle manner he weaves the tale to implicate Bhavna's father. He does not do so directly. Perhaps that would have made the plot much too obvious and dull. So he creates a deliberate confusion about the father's role which is only revealed towards the end of the play creating an interesting climax as exemplified in this conversation between Bhavna and her younger self:

Young Bhavna: Are you suggesting that it is my father who wants me to go to the moon?

Bhavna: I don't know-

Young Bhavna: I can tell you right away that's not true. Don't you remember? Or maybe I shouldn't ask that question ever. Father never wanted me to study further. He wanted me to marry his best friend's son when I was twenty-two and live in Bhuj for the rest of my life! How can you even think that this was his dream? Do you see that image? You know it doesn't lie. That's me dreaming of touching the stars. (Dattani, 2010, p. 65)

Bhavna seems confused about the whole affair. So she explores her memories further. Slowly, she creeps into the mind of her childhood-self to get more insight into her past life. Probably there is a missing link somewhere to be found. Therefore, Dattani intricately builds the conflict that is taking place purely on the level of thoughts transcending the boundaries of time and space at the same time.

Young Bhavna: So if I think of my father, you feel we will get somewhere?

Bhavna: Yes. Somewhere. If we get a fix on space we will get a fix on time as well. We have spent enough time speculating whose time we are in. Now we can spend some space on that question. Whose space are we in? Tell me the space, don't tell me the time. Tell me the space. Tell me the space. Tell me the space... (Dattani, 2010, p. 65)

The journey into the mind exploration continues and bit by bit, truth is revealed as Bhavna through her childhood-self burrows deeper and deeper into the reality of her past. Her father and mother keep appearing and reappearing sometimes simultaneously, other times taking turns. This kind of technique seems apt for a radio play wherein the audience only gets to hear the voices that are nothing more than the thoughts generating in the mind of the only character, who is actually dead. In addition to transcending time and space, Dattani thus manages to blur the boundaries of *reality* and *unreality* as he effortlessly takes his audience across different dimensions of time and space constantly mixing the earthly with the spiritual realms thus lending a mystical element to the play. Initially, Bhavna, or her soul, supposes having a brother who was favoured over her by her father but soon realizes after probing into the mind of her childhood-self reflecting on a memory involving her father that that was not the case. Yet she continues to feel unwanted and discarded, and this feeling of restlessness forces her to probe further. Now it is the mother's turn. Her mother hums a lullaby meant for a little boy. This brings the play to one of the important episodes, the tree-climbing episode. Bhavna grows up as a tomboy and enjoys adventurous and seemingly tough activities such as climbing trees. She does this to counter what she calls "ugliness", probably of being a girl. Climbing a tree makes her feel like a boy and gives her an escape from being the unwanted creature she is as a girl.

Young Bhavna: That's the day, all right. I had a stomachache the whole day. I thought I would get away from class and get away from the punishment of not having done my homework.

Bhavna: I felt different from the rest.

Young Bhavna: I climbed the tree.

Bhavna: It was my escape from ugliness. (Dattani, 2010, p. 71)

Coincidentally, as Bhavna climbs the highest branch on the tree, she begins menstruating, a sure sign of her turning into a 'woman'. This causes her immense shame and embarrassment and soon she wants to hide herself from the world. She detests being the weak and timid woman that she has just become and feels utterly unwanted and ugly. This incident confirms to her miserable mind her suspicions about being spurned by her family and the world. Bhavna regresses further into her past to the time when her mother was yet expecting her. Once again, the haunting lullaby about a baby boy continues in the backdrop. The young Bhavna resists this regression for a while saying that it is the future that she'd rather see. Here, we notice once again a transcending of time; the past and the future aren't regarded as different times but rather simultaneous and parallel as Young Bhavna says, "I asked you to show me the future! Not the past. Please! Take him away", to which Bhavna replies, "It doesn't work that way. Future. Past. It's all the same now. As random as our thoughts." (Dattani, 2010, p. 71)

This reluctance about going into her past reflects the kind of discomfort and pain she relates with her past. It is where the root of her fear lies; the fear of denial and rejection, perhaps the moment of rupture in her identity, which has ultimately led to this exploration into her own psyche, and perhaps the memories of her parents. As the past is unraveled layer after layer, one begins to understand the cause of her fear and the truth about her dreams. This probably explains her habit of climbing trees and being a tomboy: a veneer she puts on only to escape her gender and be the other which is more valued and preferred by her father. This also leads her to dreaming about reaching to the moon. She grows up with this burden of proving herself constantly striving to achieve all that her father had desired a son for. Though her father cares for her and provides her all she needs to realize her dreams, yet he fails to accept her for who she is: a daughter. He fails to give her the identity that she is born with; that of a woman's. Here in lies the tragedy of her life and the root cause of her identity crisis.

Regressing further, the play reaches its climax as Bhavna realizes that she has died in the shuttle explosion and her mother is gone too. Finally, her father enters into a dialogue with Bhavna realizing at the same time that she is dead and that he is only having an imaginary conversation with her in his mind. Equally strange is the fact that her father not only fails to recognize the young Bhavna but also denies knowing her at all.

Father: Who is she?

Young Bhavna: Don't you remember me?

Father: Do I know you?

Young Bhavna: No...You don't

Father: Bhavna, what is this girl talking about?

Young Bhavna: I am your daughter.

Father: That's not true. (Dattani, 2010, p. 75)

This intriguing piece of conversation gives us an insight into the minds of the characters. However, there surely is a certain amount of ambiguity involved here. Since this dialogue takes place in the mind of a person who has just ceased to be alive, one cannot be sure about whether it is Bhavna's perspective or her father's actual thoughts. Dattani keeps this stylistic confusion alive to deal with Bhavna's confusion about her gender identity and her father's initial reluctance to accept a girl child. One cannot deny the possibility of Bhavna imagining her father denying her childhood self as he wanted a son, and never a daughter. One wonders where this conversation is taking place and who's talking to whom. Dattani, it seems, deliberately creates this confusion by blurring the boundaries of time, space and reality in order to get to the bottom of the whole affair.

As the drama progresses towards its end and Bhavna regresses in her memories to her infancy, the mystery is finally unravelled. Bhavna's mother had played the trickster by lying to her husband about having conceived a girl child since she was threatened by her father-in-law to be thrown out of the house if she failed to produce a grandson for him. Therefore, she lied and carried this trickery on for five long years in order to keep her place in the household. Dattani here doesn't explicitly blame the father for her plight but does implicate him by exposing his gender bias for the girl child. The very fact that Bhavna's mother hid the truth about giving birth to a girl child from her husband and kept it hidden for five long years is sufficient a proof of how prejudiced he was against a girl child. She certainly could not trust him with the truth; therefore, she chose to lie. Thus, the mother undoubtedly plays a saviour for the girl child.

First, she lies about the doctor's report that confirmed her being pregnant with a healthy girl child, and then she is often heard singing lullabies addressing her as a baby 'boy'. Besides, the father is so blinded by his desire to have a male child that he can't see through the pretension of his wife treating her own girl as a boy.

Father: I didn't know. She tricked me. For five years.

Bhavna: That is not true. You knew. You pretended you had a son. Of course you knew all along!

Mother: But I loved you. I was scared.

Father: It didn't matter. When I found out.

Father: That is my son! (the little girl laughs. The father and mother join in.)

Mother: Look at the stars! He wants to touch the stars!

Father: When Bhuvan grows up, he will become a pilot and fly near the moon!

Young Bhavna: And when I wore a skirt for the first time, you never told me that I will go to the moon.

Father: I did educate you, I did encourage you to study, didn't I?

Young Bhavna: Tell me father. If you had known...If mother had told you the truth, that the doctors said that she will have a healthy girl... you would have...

Father: No!

Young Bhavna: -- killed me. (Dattani, 2010, p. 76)

Through this dialogue, Dattani exposes the father's hypocrisy by stripping all the covers of pretension under which he is hiding his gender prejudice as it turns out to be that the very creator of Bhavna's life would have destroyed her had he come to know of her true identity. Yet he makes claims of being a good father, of providing his only daughter with all she needed to grow up and realize her dreams or rather his dreams. It is for the first five years of her life when she is treated like a boy called Bhuvan and given all attention

by her father reserved only for a male child that she starts dreaming like one. However, as she is 'discovered' later to be an unwanted gender, all the attention and privileges that were once bestowed upon her are taken away. Consequently, unable to comprehend this loss of special status, she grows up to be the shadow of a male child. That probably explains why she loves climbing trees and wants to be a pilot and fly to the moon! Bhavna's mind as a child is weighed down by the almost unbearable craving to be the 'Bhuvan' that she could never become. This desire to be accepted, to escape the ugliness of her real self- the girl/woman self, and to prove herself against herself poisons her entire being as she never can be free again. Therefore, she grows up being skeptical of herself, her dreams and feeling utterly unwanted.

Bhavna: I walked on it, Mummy. The moon. Not what I imagined it to be, but then... It sort of takes away a part of you. The part that believes in Chanda Mama. Uncle Moon.

Bhavna: It takes away all that, but... it puts in something else. You look at things, in a special way. You look at yourself... It wasn't the moon, really, that made me think in that special way. It was the earth. (Dattani, 2010, p. 76)

Here, Bhavna talks about disillusionment, about chasing a dream the whole life only to realize its sheer futility in the end. She definitely learns a few more things towards the end of her dialogues with her memories. She finally accepts her own identity in the end when she says, "You look at things, in a special way. You look at yourself..." Such understanding makes her look at herself in a new light, through a vision that is no longer blinded and limited by her dreams and cravings or prejudices of her father and selfish machinations of her mother. She realizes the true cause of her pain that lay in trying to realize someone else's dreams, in trying to live someone else's life, trying to be what she was not. This realization heals her soul and frees herself from the bondage of her father's dream that was imposed on her since she was a child.

Bhavna: Out there. Somewhere no Indian woman has ever been. Getting to the moon was no longer a dream. But then I was dreaming again, about being a part of the Earth. The same magic that I believed in about the moon, I began to see it in my own world! How lucky I was to belong to that magical planet.

Young Bhavna: Where nothing weighed you down. Not even the weight of your own pain. (Dattani, 2010, p. 77)

CONCLUSION

Bhavna is thus able to exorcize herself of the guilt and pain that she experienced being a girl. She realizes that the root of this pain lay in her neglect and denial as a girl child for which the discriminatory attitudes of the society are to be blamed. The greed for the male child has crippled the society by threatening the survival of female children. Many become victims of female foeticide before they can even breathe their first breaths, and the fortunate or rather the unfortunate few who survive, like Bhavna, have to strive hard to live up to the most unreasonable expectations of an insensitive and cruel male dominated world. What's sad and disheartening is the fact that Bhavna can find her salvation only in her death. As long as she is alive, she is continuously tormented by the burden of living someone else's dreams, dreams dreamt for the boy child that she can only fail to achieve after attempting to become one. Her tragedy and annihilation are almost certain. She is suffocated as the world closes in upon her, with insatiable demands and expectations. Yet she remains unwanted in the end; denied, refused, and rejected. *The Girl Who Touched the Stars* succeeds in asking questions that are disturbing and painful, yet most urgent at the same time. It attempts to unmask the cruel face of mankind or rather the 'unkind-man'. A woman has to pay a heavy cost for acquiring her little space and freedom in the society; often she has to pay with her life. From the womb to the grave, it is a never-ending battle for her; a battle she is bound to eventually lose. Thus by exploring gender discrimination, misogyny and rupture of identity and by deconstructing the memories through transcending space and time, the playwright has created a unique psychological drama that penetrates deep into the labyrinths of the protagonist's mind, thereby completing her quest for lost identity.

Bhavna: Thank you for talking to me, Bhavna. At this moment, when I thought of you. My last thought. I am burning; but it is no longer hell. My body is torn apart; but I no longer feel pain. My blood once again spills on the Earth. The Earth is one big mango tree and I am on top of it. I never have to come down again. (Dattani, 2010, p. 77)

Bhavna is thus able to regain her whole identity that finally redeems her conscience, freeing it from the aspirations of her father and his likes.

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LINKING METAPHORS AND ARGUMENTS TO SEMANTIC PROSODIES: A CASE STUDY OF VICTORY VERBS IN INDONESIAN ONLINE FOOTBALL NEWS

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Abstract: The use of hyperbolic victory verbs such as *menghancurkan* 'to destroy', *menekuk* 'to fold', *menggunduli* 'to shave bald' characterizes football news report in Indonesia. These verbs are used in the specific domain; therefore, suggesting that they need further examination. The objectives of this research are 1) to map metaphor classes and the arguments of these verbs and 2) to confirm whether the metaphor classes and the arguments are determinant to the semantic prosody of these verbs. Texts under football domain that contain victory verbs were collected from different online news portals. The examination of victory verbs resulted on 10 affix formations and 10 different metaphor classes. Of these victory verbs, the frequent semantic roles are <agent> (the victors), <patient> (the defeated teams) and <theme> (the victories). The identification of the semantic prosody has shown that affix formation is fairly distributed and not significantly correlate to prosody. However, there is a strong tendency that metaphor class with negative nuance (like +DESTRUCTION, +WAR, +FIGHT) and the presence of an argument that takes <patient> semantic role suggests negative semantic prosody. They might be major cues to prosody in this data, but reexamination on a terminal level is still required to formalize this description, as some exceptions and irregularities are also present.

Key words: Indonesian football news, victory verbs, metaphor classes, semantic prosodies, semantic roles

Abstrak: Penggunaan verba-verba hiperbolik yang menunjukkan kemenangan seperti ‘menghancurkan’, ‘menekuk’ atau ‘menggunduli’ adalah salah satu karakteristik berita sepakbola di Indonesia. Kata-kata yang sifatnya spesifik ini patut untuk diteliti lebih lanjut dalam penelitian ini. Tujuan dari penelitian ini adalah 1) memetakan kategori metafora beserta argument pada verba kemenangan dalam domain sepakbola, 2) mengkonformasi apakah kategori metafora dan argument merupakan penentu prosodi semantic verba-verba ini. Teks dikumpulkan dari beberapa portal berita online. Hasil pengamatan verba kemenangan menunjukkan ada 10 formasi afiks dan 10 kategori metafora. Argumen yang sering muncul pada verba-verba ini adalah <agen> pemenang, <penderita> pecundang, dan <tema> kemenangan. Hasil dari identifikasi semantic prosodi menunjukkan bahwa formasi afiks bukanlah penentu prosodi karena terdistribusi secara rata. Namun demikian, ada korelasi yang kuat antara jenis metafora, prosodi negative (seperti +PENGHANCURAN, +PERANG, +PERTIKAIAN). Kehadiran argument dengan tipe <penderita> memperkuat prosodi semantic negatif. Aspek-aspek tadi merupakan determinan yang sangat berpengaruh dalam pencirian prosodi semantic negatif. Meski demikian, pengujian dan formalisasi pada level akhir, yaitu lexis, karena ada potensi iregularitas dan pengecualian.

Kata kunci: berita sepakbola Indonesia, verba kemenangan, kategori metafora, prosodi semantic, peran semantik

INTRODUCTION

Victory verbs are defined as a set of verb that is used to indicate that a team is victorious. Sport is the domain where these verbs are frequently in use. In English, words like ‘to defeat’, ‘to win’ or ‘to champion’ fall to the category of these verbs. The goal of this paper is mapping the victory verbs to different metaphor classes and identifying the semantic prosody that each verb carries. By understanding the semantic prosody, we will later be able to understand whether victory verbs in football news have the tendency to lean towards positive or negative semantic prosody. In this paper, the affix formation and semantic roles of the verbs argument are described. Whether they are related to the verbs’ prosody is also investigated.

Before further reading, it is important to realize that this study is performed under metaphoric framework. Hence, some of the data might be translated literally to understand how target words are used metaphorically.

In football news columns, hyperbolic words are often used. Bergh & Ohlander (2012) as well as Lewandowski (2012) believe that this is one of the features of language used in football domain. The words seem to violate selectional restriction, readers, however, seem to accept this very well and have no difficulty in identifying the reference(s). Consider (1) and (2):

- (1) *Juara La Liga musim lalu Atletico Madrid mendapatkan amunisi baru di lini pertahanan*

La Liga champion last season, Atletico Madrid will get a news defensive amunitions

- (2) *Sturridge belum 100 persen fit jadi akan bagus jika menyimpannya sebagai senjata pamungkas*

Sturridge is not 100 percent ready so it would be good to keep him as an ultimate weapon

In the sample above, (1) it is reported that Atletico Madrid has managed to buy a new defensive player. The player here is presented as *amunisi* 'amunitions'. In (2), one of the team members, Daniel Sturridge, is reported to be unprepared and it would be useful to keep him on reserve. She is referred here as *senjata pamungkas* 'an ultimate weapon'. "amunitions" and "ultimate weapon" are +WAR terms used in +FOOTBALL domain and are, thus, acceptable in this domain because they are frequent metaphors. The [+UPPERCASE] symbol is used to mark conceptual domain. It will be used throughout the paper. As for arguments/roles, they are marked by these brackets <>.

LITERATURE REVIEW

Kovesces (2010) believes that metaphor can be defined as understanding one conceptual domain in terms of another conceptual domain. Here +FOOTBALL is the source domain, while the target domain is +WAR. The use of +WAR metaphors in football news domain is not something new. For this reason, the violation of selectional restriction seems acceptable as the semantic feature of the target domain is transferred to the source domain. This allows readers to tolerate the use of inanimate features such as munitions, weapons, or other war terms, to refer to football players that have the feature of animate.

Back in 2004, Charteris-Black published the result of a metaphor study by a corpus approach. In the book, he investigated metaphors in different domains, and in sports, +WAR metaphor is noted as one of the most frequently used metaphors in sports (Charteris-Black, 2004, p. 122). Bergh (2011) conducted a more specific study with a more provocative title: *Football is War*.

Physical aggression in football (mostly from fans, but also from team members) is a common phenomena as observed by Russel (2008), but whether this is determinant in the use of +WAR metaphor in football needs further investigation. Although some studies show that +WAR metaphors are a common phenomena, Lewandowski (2009) has shown that at least in Polish, non-violent metaphors are also used in football articles. At this point, Lewandowski work *Football is not Only War* (2012) seems to complement Bergh's *Football is War* (2011). On the other hand, Spandler, *et al.* (2014) studied metaphors from the applied science perspective, and commented on how football metaphors are used to assist therapy. But this is beyond the scope of this research.

There have been some studies about metaphors in Indonesian football news. Khairina (2012) listed some metaphors that are unique to Indonesian and German via a comparative study. Metaphor of +WAR was also listed here. Later we will see how the categorization may differ or complement this study. Prayogi (2013) claimed to describe conceptual, structure and ontological metaphors as related to this topic, but the data is quite scarce. Lestari (2013) investigated football articles under dysphemism framework. From the framework, we understand that she focused on negative prosody words. This study will reveal whether positive prosody is also present. Wardani (2014) focused her metaphor study on nouns. As for this study, it is focused on verbs. However, as verb arguments take crucial roles, they are also included in the analysis.

As for semantic prosody, it is a term that refers to the positive or negative nuance projected by a word. There has been some intense discussion on this topic. To my knowledge, Hunston (2007) was the most recent work that revisited this topic. This phenomenon has been known by many names, such as polarity analysis or sentiment analysis in computer science. I, here, prefer to use semantic prosody as this term is widely used in works following corpus linguistics tradition. On the application level, Prihantoro (2015) recently worked on the semantic prosody of Indonesian words of effect (conjunctions),

and the data is obtained from BPPT corpus (Adriani & Hamam, 2009), a corpus with four different domains. This research is different, as it will focus on victory verbs under one specialized sub-domain: football news, which is under sport domain.

METHODOLOGY

In this research, I employed Metaphor Identification Procedure (MIP) to recognize victory verbs. The procedure begins by full text reading, and proceeds to determine the lexical unit(s) to investigate. Left and right context are analyzed and basic contemporary meaning is defined (e.g +VISION, +BODY PARTS etc). If the contextual meaning is understood non-literally, then the unit is marked as metaphorical. Please see Gerard, Aletta, Herrmann, Kaal, Krennmayr, & Pasma (2010) for further details.

As verbs take crucial roles here, data driven examination, particularly the affix formation, is required before the metaphor classification begins. It is also important to understand what metaphor classes and semantic prosodies are present for the victory verbs in Indonesian.

Besides the metaphor class, I also investigate whether the prosody is affected by the semantic role of the argument. The classification of the roles here follows Saeed (2009) who distinguished between <theme> and <patient>. In this study, this distinction is useful to investigate whether certain verbs have the tendency to license certain arguments. The procedures of data collection and analysis are described as follow:

- (1) Football news articles from different news portal repositories (<http://sport.detik.com/>, <http://bola.okezone.com/>, <http://tabloid-bola.com>, <http://www.juara.net/>, <http://www.goal.com/id-ID>) were retrieved, but only articles with victorious verbs were selected; the texts were built as a text corpus (1507 tokens in total)
- (2) Victory verbs used in these texts were identified along with their affix formation.
- (3) The verbs were categorized based on their metaphor classes (see Metaphor Identification Procedure that has been commented on previously).
- (4) Prosodies and semantic roles were assigned to each verb

- (5) Whether the semantic role of the argument correlates to the prosody was investigated

FINDINGS AND DISCUSSION

A. Affix formation

Affix formation in the data is divided as follows: {meN-}, {meN-i}, {meN-kan}, {meN-peR} and {meN-peR-kan}. There are five patterns in total and table 1 summarizes them:

Table 1:
Affix Formation

Prefix		STEM	Suffix
({meN-})			
			{-i}
	{peR}		{-kan}
			{-kan}

Prefix meN- seems to be obligatory, but not when they are in the form of headline. Contrasting examples are in (3) and (4):

- (3) *Cetak Kemenangan ke-Tiga, Madrid naik ke Puncak Klasemen Sementara*

‘Print the third winnings; Madrid goes on top of the league’

- (4) *Juventus mencetak kemenangan perdana di laga pembuka Lega Calcio*

‘Juventus printed the first victory in the opening match of Lega Calcio’

Example (3) is a headline, while example (5) is taken from an article in the body text. Prefix {meN-} is not present in (1) but present in (2). These two sentences are totally acceptable in Indonesian. As attested in Alwi, Dardjowidjojo, Lapoliwa, & Moeliono (1998), prefix {meN-} is not obligatory in Indonesian, but it functions as formal domain marker. In this football text collection, it becomes a distinctive feature of headlines. When this fact is taken into consideration, the number of the patterns can multiply from 5 to 10 and {meN-} is considered optional. There are several functions of suffix {-i} and {-kan}, but in the data they are used to mark transitive verbs. Prefix {per-} is a verbalizer that derive verbs from adjectives.

Not all stems can be attached to any affix(es). Suffix {-i} attaches to *menang* ‘to win’, *sudah* ‘to finish’, *unggul* ‘to advance’, *genap* ‘to be even (as in even number)’, *gundul* ‘to be bald’ and *pecundang* ‘a loser’. Without the presence of the suffix, or the attachment to the wrong suffix, these words might sound odd, unnatural (?), or wrong (*).

- (5) Brazil meng-gunduli Polandia 4-0
‘Brazil shaved bald Poland 4-0’
- (6) Brazil gunduli Polandia 4-0
- (7) Brazil menggundul-kan? Polandia 4-0
- (8) Brazil gundul-kan? Polandia 4--
- (9) Brazil meng-gundul-ø* Polandia 4-0
- (10) Brazil gundul-ø* Polandia 4-0

The stem *gundul* means to shave bald. Example (5) to (10) shows both licensed and unlicensed affix formation. This valence is unique to *gundul* and does not necessary apply to other verbs. Each verb has a unique valence that license some prefixes (un) attachable to it.

Now, consider some stems that must take suffix {-kan}: *singkir* ‘to get rid’, *tunduk* ‘to make someone nod down’, *hancur* ‘to destroy’, *takluk* ‘to subjugate’, *jinak* ‘to domesticate’. There is one stem, *malu* ‘to be embarrassed’ which has to take simulfix {peR-kan}. Example (11) to (12) show licensed and unlicensed affixes for *malu*, ‘to embarrass’:

- Napoli mempermalu-ø* Inter di kandang sendiri
‘Napoli embarrassed Inter on their home stadium’
- (11) Napoli malu-kan* Inter di kandang sendiri
- (12) Napoli mem-per-malu-kan Inter di kandang sendiri

However, stems taking obligatory simulfix are not many. Another verb that licenses simulfix is *tahan* ‘to hold’, which takes {peR-kan} simulfix, resulting in *pertahankan*. The configuration of this stem is just like *malu*, where the absence of one of the affixes makes the word unacceptable in Indonesian.

(13) *Persipura berhasil pertahan-ø * piala liga Indonesia*

'Persipura has managed to maintain the Indonesian league cup'

(14) *Persipura berhasil tahan-kan * piala liga Indonesia*

(15) *Persipura berhasil mem-per-tahan-kan piala liga Indonesia*

Prefix {peR-} is obligatory only to one adjective stem, which is *panjang* 'to be long'. Unlike *gundul*, this stem cannot take {-i} suffixes. Consider (16) to (18);

(16) *Barcelona per-panjang rekor kemenangan di kandang lawan*

Barcelona extended the winning record in the enemy's field.

(17) *Barcelona panjang-kan rekor kemenangan di kandang lawan*

(18) *Barcelona panjang-i * rekor kemenangan di kandang lawan*

B. Semantic roles: <agent>, <benefactor>, <theme> and <patient>

The team, which wins a match or a championship, is referred as the victor, while the loser will be referred as the defeated (team). The semantic role of the victor here is as an <agent>, responsible for the victory to happen. Frequently, the <agent> slot is filled with the name of the winning team like Barcelona/Barca, Real Madrid/Madrid, Manchester United/MU and etc. However, besides its official team name, a team is sometimes addressed by different referring expressions. See (19) where Argentina Team is referred as *Tim Tango* 'Tango Team', and (20) where Manchester United is referred as *Setan Merah* 'red devil':

(19) *Tango Menggilas Bolivia Dengan Skor Telak 5-0*

Tango grinded down Bolivia with a large score gap of 5-0

(20) *Setan Merah berhasil mengalahkan rival abadinya The Gunners*

The Red Devil has managed to defeat The Gunners, their eternal rival

Victory can be defined in terms of a match, or a series of matches in a championship. On (21) we can see that the victor is Real Madrid in a match against Deportivo. In (22) however, the defeated team is not mentioned, but it clearly suggests that Borussia Dortmund has just finished the race of the league

championship by being in the first position, which is a winner of a series of matches (a competition).

(21) *Real Madrid mengalahkan Deportivo 2-0*

Real Madrid defeated Deportivo 2-0

(22) *Borussia Dortmund kembali merengkuh titel Bundesliga Jerman musim ini*

Borussia Dortmund grabbed the Bundesliga title again this season

A victor can not only be represented by the name of the team or country (e.g. Juventus, Parma, Brazil, Japan) or by one of the members of the team. See (23) where Arjen Robben defeated Hungaria. The reference of Arjen Robben is part-of-a-whole relation. This means the one who defeated Hungaria is not Arjen Robben himself, but along with all the team members of the Dutch team. In this case, the use of the player's name, coach, manager or someone related to the victor is to highlight his/her significant role to the victory. The same applies to (24):

(23) *Arjen Robben Sukses Menggunduli Hungaria Dengan Skor 8-1*

'Arjen Robben successfully shaved bald Hungaria 8-1'

(24) *Gol Van Persie ke gawang klub asal Yunani itu membawa Fenerbahce menang 1-0*

Van Persie's goal to the Greece origin club has brought Fenerbahce victory 1-0

The optional slot to fill either the team or one of its members allows the restriction of the noun to both animate (human) and inanimate (team) noun. Besides the team member, the team is sometimes addressed to the relation to their homebase: *tim tamu* 'away team' or *tim kandang* 'home team'.

Consider (25), where it was actually a match between Persibo Bojonegoro and Bontang FC that ended in Persibo's victory. In (26), the defeated team is not referred as Bontang FC, but by *tim tamu* as they were the away team. Note also the last discussed pattern, where a member of the team may represent the team as a whole. We see Syamsul Arif in (26) takes the slot of <agent> instead of his team Persibo Bojonegoro.

(25) *Syamsul Arif berhasil mempesundangi tim tamu dengan skor 4-2*

'Syamsul Arif has managed to make the away team lose with 4-2'

(26) *Yossi Benayoun memberikan kemenangan untuk Liverpool*

'Yossi Benayoun gave winnings for Liverpool'

The winning team is not explicitly mentioned in (25), therefore the presence of anaphoric resolution in the text, or the background knowledge that a player is a member of a team is necessary. Example (26) is different as the winning team, Liverpool, is mentioned. In this case, the winning team might take the slot of the <benefactor>.

While the role of the argument in subject position is already clear as the <agent>, the role of the object must be discussed further. Nouns in the object position are usually the defeated team, or the victory itself (of a match, title, champion, record etc). Hence, the arguments in object position can be divided into two categories based on the predicate-argument framework. The first category is the argument that undergoes a change of state. The second one is the argument that does not undergo a change of state, but the verb indicates that there is a possession transfer.

(27) *Manchester City akhirnya meraih gelar juara Liga Inggris*

Manchester City has finally reached the title of the League

(28) *Timnya bakal mampu mencuri kemenangan*

The team will be able to steal a victory

(29) *Jakarta merebut gelar juara Liga Futsal Perindo*

Jakarta took over the title of Perindo Futsal League by force

(30) *Tim Tango Menggilas Bolivia Dengan Skor Telak 5-0*

Tango Team grinded down Bolivia 5-0

(31) *Real Madrid menghancurkan Granada*

Real Madrid destroyed Granada

(32) *Persib U-21 akhirnya menekuk juara bertahan Pelita Jaya 2-0*

Persib U-21 has finally folded the previous champion, Pelita Jaya 2-0

There is no state of change identified for the object position argument in (27) to (29). What happened is the transfer of champion title *gelar juara* (27 and 29) and victory *kemenangan* (28) to the direction of the winning team as specified by the verb *meraih* 'to obtain', *mencuri* 'to steal' and *merebut* 'to take over' respectively. As for (30) to (32), the nouns undergo a change of state as specified by the verb *menggilas* 'to grind', *menghancurkan* 'to destroy', and *menekuk* 'to fold'. The arguments are all for the defeated teams. In literal non-associative meaning, arguments specified by these verbs (*menggilas*, *menghancurkan*) are usually solid inanimate entities or two dimensional entities when specified by *menekuk*. When used in football domains, the semantic features of the inanimacy or the 2-dimensions are transferred to the defeated teams, making the violation of selectional restriction acceptable.

It can be summarized that the victor may take the role as either an <agent> or a <benefactor>, while a member of the team always takes the role as an <agent>. Both the victor and a member of the winning team take the subject position.

C. Metaphor Classes and Semantic Prosody

+AMOUNT

Victory verbs +AMOUNT deal with verbs indicating an increase or decrease in amount. It might be the number of the winnings, or the number of goals. At this point, VICTORY is MATH, where the concept of subtractions and additions are adopted. See table 2:

Table 2:
+AMOUNT CLASS

Sub Class	lemma	affix	word	Gloss
Increase	<i>panjang</i>	<i>meN-per-</i>	<i>memperpanjang</i>	to extend
Increase	<i>genap</i>	<i>meN-i</i>	<i>menggenapi</i>	to make even
Increase	<i>kumpul</i>	<i>meN-kan</i>	<i>mengumpulkan</i>	to accumulate
Increase	<i>lanjut</i>	<i>meN-kan</i>	<i>melanjutkan</i>	to continue
Increase	<i>ganda</i>	<i>meN-kan</i>	<i>menggandakan</i>	to double
Decrease	<i>sisih</i>	<i>meN-kan</i>	<i>menyisihkan</i>	to subtract
Decrease	<i>singkir</i>	<i>meN-kan</i>	<i>menyingkirkan</i>	to get rid

The term increase deals with how the winning teams add victory/ies to their records, as reflected by *memperpanjang* ‘to extend’ and *melanjutkan* ‘to continue’. As for the word *mengumpulkan* ‘to accumulate’, it might describe victories as a group. The word *menggenapi* ‘to make even’ is a little bit different, because it does not directly refer to the victory or the number of the goal. It describes a victory, where the last goal scored by a player is highlighted. For this reason, although *genap* literally means odd (as opposed to ‘even’ number), odd and even scores are both acceptable. See example (33) and (34) where the same team, Arsenal (or the Gunner) won the match 3-0 and 4-1. As for *menggandakan* ‘to double’ the score is always 2 for the victor. This is interesting as it does not apply to the other two-folds. See (35):

(33) *ia mampu menceploskan bola untuk menggenapi kemenangan The Gunners malam itu 3-0*

‘he managed to score, completing the Gunner’s victory 3-0’

(34) *Dan akhirnya Giroud menggenapi kemenangan Arsenal menjadi 4-1*

And finally, Giroud completed Arsenal’s victory 4-1

(35) *Mantan bintang Liverpool, Luis Suarez, menggandakan kemenangan Barcelona menjadi 2-0*

‘ex-Liverpool star, Luis Suarez, doubled Barcelona’s Victory 2-0

The term decrease deals with how the victors take the chance of winning from the defeated team. It is shown by words *menyisihkan* ‘to subtract’ and *menyingkirkan* ‘to get rid’, which collocate with the name of the defeated team as in (36) and (37).

(36) *klub Jerman yang menyisihkan Inter Milan di perempatfinal*

‘the German club that substracted Inter Milan in quarter final’

(37) *Keberhasilan Barcelona menyingkirkan AC Milan*

‘Barcelona success in getting rid of AC Milan’

+BODY PARTS

Among the classes of metaphorical expressions, +BODY PARTS substantially dominates. The fact that +BODY PARTS are often used in metaphors is

attested in Deignan (2006), Lingzhi (2007) and Yu (2008). This class is divided into four sub-classes: hand, head, foot and mouth. Among these, hand mostly vary with 10 different types. The rest are represented by one word each:

Table 3:
+BODY PARTS CLASS

Sub Class	Lemma	Affix	Word	Gloss
Hand	<i>rengkuh</i>	<i>meN-</i>	<i>Merengkuh</i>	to embrace sth
Hand	<i>gondol</i>	<i>meN-</i>	<i>menggondol</i>	to steal
Hand	<i>bawa</i>	<i>meN-</i>	<i>Membawa</i>	to carry
Hand	<i>genggam</i>	<i>meN-</i>	<i>menggenggam</i>	to hold
Hand	<i>raih</i>	<i>meN-</i>	<i>Meraih</i>	to reach
Hand	<i>rebut</i>	<i>meN-</i>	<i>Merebut</i>	to take over with force
Hand	<i>tekuk</i>	<i>meN-</i>	<i>Menekuk</i>	to fold
Hand	<i>angkat</i>	<i>meN-</i>	<i>mengangkat</i>	to lift
Hand	<i>cukur</i>	<i>meN-</i>	<i>Mencukur</i>	to shave
Hand	<i>gundul</i>	<i>meN-i</i>	<i>menggunduli</i>	to shave bald
Foot	<i>jegal</i>	<i>meN-</i>	<i>Menjegal</i>	to use your foot to stumble block other's foot so that s/he will fall
Mouth	<i>bungkam</i>	<i>meN-</i>	<i>membungkam</i>	to not talk
Head	<i>tunduk</i>	<i>meN-kan</i>	<i>menundukkan</i>	to make someone/sth nod

Foot and mouth are represented by only one word each, *menjegal* and *membungkam*. These two words are negative in polarity. *Menjegal* means to make someone stumble, and *membungkam* means to shut one's mouth. Head is also represented by *menundukkan*. This word means to make someone's head nod down, where the victor successfully subjugates the defeated.

The next sub-classes are *mencukur* and *menggunduli* where both of them are related to shaving activities. This sub-class is interesting as hand (self) interacts with head (another). I include these words under the column "Subclass as 'hand'" as the role of hand is more active and dominant here, while head is the object.

While *mencukur* 'to trim' still leaves some of the existing hair, *menggunduli* 'to shave bald' is an activity of shaving head that leaves no hair. The baldness here at first seems to reflect zero-goals scored by the defeated team. However, this may apply to non-zero score from the defeated teams as well. Therefore, whether or not the defeated team was able to score there is a score gap present between the victor and the defeated. See (38) - (41):

(38) *Argentina mempermalukan paraguay dengan mencukurnya dengan skor 6-1*

'Argentina embarrassed Paraguay by trimming it 6-1'

(39) *Bayern Muenchen mencukur Hamburg 8-0*

'Bayern Muenchen trimmed Hamburg 8-0'

(40) *Arjen Robben Sukses Menggunduli Hungaria dengan Skor 8-1*

'Arjen Robben successfully shaved bald Hungaria 8-1'

(41) *Thailand menggunduli tim Indonesia 7-0*

'Thailand shaved bald Indonesian team 7-0'

Other body parts are also used, such as foot *menjegal*, mouth *membungkam*, and *menundukkan*. However, they are more or less dominant than hand, which is only has one lemma for each sub-class.

(42) *Persipura Jayapura ingin membungkam Persiram Raja Ampat*

'Persipura Jayapura wanted to shut-the mouth of Persiram Raja Ampat -down'

(43) *Barca sukses menjegal Madrid*

'Barcelona successfully stumbled down Madrid'

+EMOTION

Some verbs have the effect on the emotional state of the experiencer, which is the emotional reaction that the experiencer has (Langacker, 2011). In the data, I identified *mempermalukan* 'to humiliate', a verb requiring an object, where in this data, the defeated team experiences humiliation from the victor.

The verb *mempermalukan* ‘to embarrass’, is placed under the +EMOTION class. Focus on (44) and (45):

Table 4:
+EMOTION Class

Sub Class	Stem	Affix	Word	Gloss
COGNITION	<i>malu</i>	<i>meN-per-kan</i>	<i>mempermalukan</i>	to embarrass someone

(44) *Palermo sukses mempermalukan Roma dihadapan publik sendiri*

Palermo successfully embarrassed Roma on their home turf

(45) *Lazio mempermalukan Filippo Inzaghi dengan skor tipis 0-1 di San Siro*

Lazio embarrassed Filippo Inzaghi with thin score 0-0 in San Siro

Example (45) is interesting as it is uncommon for Filippo Inzaghi (AC Milan’s coach, a member of the team, to represent the defeated team, AC Milan here. A member of the team might usually replace the team when it takes the role of an <agent> (as it has been commented previously).

+COMPETITION

Verbs that fall under the category of +COMPETITION are very productive in frequency although it only comprises of four words: *mengalahkan* ‘to defeat’, *memenangi* ‘to win’, *mempecundangi* ‘to defeat’, and *mengungguli* ‘to advance’. Among these, *mengalahkan* and *memenangi* are the most productive.

Table 5:
+COMPETITION Class

Class	Stem	Affix	Word	Gloss
		<i>meN-</i>		to make someone/sth
competition	<i>kalah</i>	<i>kan</i>	<i>Mengalahkan</i>	lost
competition	<i>menang</i>	<i>meN-i</i>	<i>Memenangi</i>	to win over

				someone/sth
competition	<i>Pecun-</i> <i>dang</i>	<i>meN-i</i>	<i>Mempecun-</i> <i>dangi</i>	to make someone/sth a loser
competition	<i>unggul</i>	<i>meN-i</i>	<i>Mengungguli</i>	to advance over sth

(46) *Real Madrid mengalahkan Deportivo 2-0*

‘Real Madrid made Deportivo lose 2-0’

(47) *Barcelona memenangi pertandingan itu dengan skor 2-1*

‘Barcelona won the game 2-1’

(48) *Perseba Super mempecundangi Purwanto dkk 1-0*

Perseba Super made Purwanto and friends lose 1-0

(49) *namun Arema akhirnya sukses mengungguli tim tamu*

but Arema finally succeeded in advancing the away team

+CREATION and +DESTRUCTION

The metaphor class of +CREATION and +DESTRUCTION suggests the change of state of the argument. +CREATION is represented by only one verb *membungkus* ‘to wrap’, while the +DESTRUCTION is represented by *menggilas* ‘to grind sth down’, *menghancurkan* ‘to destroy sth’ and *meruntuhkan* ‘to collapse down’. <Patient>s of the verbs are usually solid inanimate entities, but specific to a tree for *menumbangkan*.

Table 6:
+CREATION and +DESTRUCTION Classes

CLASS	Stem	Affix	Word	Gloss
Destruction	<i>gilas</i>	<i>meN-</i>	<i>menggilas</i>	to crush over sth
Destruction	<i>hancur</i>	<i>meN-kan</i>	<i>menghancurkan</i>	to destroy sth
Destruction	<i>runtuh</i>	<i>meN-kan</i>	<i>meruntuhkan</i>	to collapse sth down
Destruction	<i>tumbang</i>	<i>meN-kan</i>	<i>menumbangkan</i>	to cut (a tree) down
Creation	<i>bungkus</i>	<i>meN-</i>	<i>membungkus</i>	to wrap sth

The verb *membungkus* however, does not suggest that the entity's basic shape has changed. It implies that the entity is covered by something so that the original shape is hidden. As for the words under +DESTRUCTION class, the basic shape of the entity has undergone changes.

(50) *Tim Tango Menggilas Bolivia Dengan Skor Telak 5-0*

'Tango team crushed down Bilibia 5-0'

(51) *Real Madrid menghancurkan Granada*

'Real Madrid destroyed Granada'

(52) *Akankah AS Roma dan AC Milan mampu meruntuhkan dominasi Juventus?*

Will AS Roma and AC Milan can collapse down Juventus domination?'

(53) *Arema menumbangkan PSM Makassar 2-0*

Arema cutdown PSM Makassar 2-0

(54) *Madrid membungkus hasil sempurna dari tiga kali berlaga*

Madrid wrapped perfect results of three matches

+CONFLICT: +CRIME, +WAR and +FIGHT

As described by some previous studies, Bergh (2011) and Charteris-Black (2004), the use of +WAR metaphors are a common phenomenon in sports especially in the football domain. This is attested also by the data, with other two similar sub-classes, +CRIME and +WAR. Together, they are placed under +CONFLICT class, where they share one common feature: aggression.

The verbs that belong to the category of +WAR, +FIGHT and +CRIME, are actually not used very frequently. However, the pattern of metaphors is unique as victory is something good but the way it is obtained, as reflected by the verbs, is described as something negative.

This goes to all verbs, except *mempertahankan* 'to maintain', which is positive in meaning. See table 7:

Table 7:
+CRIME, +WAR and +FIGHT Classes

Sub-Class	Stem	Affix	Word	Gloss
Crime	<i>Curi</i>	<i>meN-</i>	<i>Mencuri</i>	to steal
Crime	<i>bobol</i>	<i>meN-</i>	<i>Membobol</i>	to break through
Crime	<i>bekuk</i>	<i>meN-</i>	<i>membekuk</i>	to arrest (a criminal)
War	<i>ganyang</i>	<i>meN-</i>	<i>mengganyang</i>	to destroy with excessive force
War	<i>takluk</i>	<i>meN-kan</i>	<i>menaklukkan</i>	to conquer
War	<i>tahan</i>	<i>meN-per-kan</i>	<i>mempertahankan</i>	to maintain
War	<i>bumihangus</i>	<i>meN-kan</i>	<i>membumihanguskan</i>	to destroy sth totally
Fight	<i>hajar</i>	<i>meN-</i>	<i>menghajar</i>	to physically hurt someone
Fight	<i>gebuk</i>	<i>meN-</i>	<i>menggebuk</i>	to smack

Mencuri ‘to steal’ and *membobol* ‘to break’ (as in breaking and entering) are verbs where the inherent lexical features already suggest a crime. The verb *membekuk* ‘to arrests’ also specifies a criminal. The +WAR verbs *mengganyang* and *menaklukkan*, are all simple verbs used specifically to describe the destruction in a war. Of the verb stems presented on table 7, one is a compound, which is *bumi hangus*. The compound *bumi* ‘Earth’ and *hangus* ‘overburn’ is an expression used in war to indicate an action of total attack leaving not even a single enemy alive or single building standing. That means every enemy must be killed, and every buildings must be burned down. The <patient>s of the verbs under the category of +FIGHT are usually human such as *menghajar* ‘to hurt’ and *menggebuk* ‘to smack’. In this football domain, however, these verbs are used specifically for the defeated teams.

+SCRIPT

Another metaphorical verb class to express victory is +SCRIPT. This verb includes *membukukan* ‘to bundle (papers into a book), *mencatat* ‘to write down’, *mencetak* ‘to print’, and *menorehkan* ‘to strike (a brush on a paper).

What these verbs do is create a victory record parallel to the record in a form of written manuscript.

Table 8:
+SCRIPT

CLASS	Stem	Affix	Word	Gloss
script	<i>buku</i>	<i>meN-kan</i>	<i>Membukukan</i>	to bundle
script	<i>catat</i>	<i>meN-</i>	<i>Mencatat</i>	to write down
script	<i>cetak</i>	<i>meN-</i>	<i>Mencetak</i>	to print
script	<i>toreh</i>	<i>meN-kan</i>	<i>Menorehkan</i>	to strike (a brush)

The collocation of +SCRIPT verbs are all with *kemenangan* 'victory'. Please consider (55) to (58):

- (55) *Barcelona membukukan kemenangan besar 8-0 atas Cordoba*
'Barcelona bundledown a big victory against Cordoba 8-0'
- (56) *Inter mencatat 25 kemenangan, sembilan hasil imbang*
'Inter noted 25 victories, nine draws'
- (57) *...Setelah mencetak kemenangan 1-0, Advocaat masih...*
'...after printing 1-0 win, Advocaat is still' ...
- (58) *Persipura berhasil menorehkan kemenangan perdananya*
'Persipura managed to stroke down their first winning'

+TIME

There are two sub classes of +TIME, initial and end. The verb *mengawali* 'to begin' falls to the initial sub type, while *menyudahi* and *menghentikan* 'to finish' falls to end sub type. The first suggests that a victory has just begun. This does not seem to make sense at first as we cannot predict what is going to happen until the match ends. However, as the news reports past events, the use of this verb already indicates the victor of the game.

Table 9:
+TIME

CLASS	Stem	Affix	Word	Gloss
end	<i>sudah</i>	<i>meN-i</i>	<i>Menyudahi</i>	to finish
end	<i>henti</i>	<i>meN-kan</i>	<i>menghentikan</i>	to finish
Intial	<i>Awal</i>	<i>meN-i</i>	<i>mengawali</i>	To begin

(59) ...kesempatan bagus bagi Liverpool dalam menghentikan perlawanan The Gunners

‘...a good chance for Liverpool to finish the gunner’s resistance’

(60) ...Setelah menyudahi perlawanan Adelaide 1-0, mereka...

‘...after finishing Adelaide’s resistance 1-0, they...’

(61) Carlos Tevez mengawali kemenangan Juventus

‘Carlos Tevez began the Juventus victory’

+ELEVATION

The verb *menenggelamkan* ‘to sink down’ might be one of the verbs that is infrequently used to indicate victory. It however is used although the verb is also used in war domains. When used to indicate something neutral, other words with equal meanings are usually used such as *selam*, *celup*, *masukkan ke dalam air* etc. When used in football domain, the victor is illustrated as stay afloat, while the defeated sinks down.

Table 10:
+ELEVATION Class

Class	Stem	Affix	Word	Gloss
Elevation	<i>tenggelam</i>	<i>meN-kan</i>	<i>menenggelamkan</i>	to sink

(62) Didepan publiknya, Cina menenggelamkan Indonesia lima gol

‘In front of their public, China sank down Indonesia five goals’

+DOMESTICATION

The use of the verb *menjinakkan* ‘to tame’ is specific to wild animal, therefore is a violation to selectional restriction. As it has been discussed by Molinaro, Carreiras, & Duñabeitia (2012) and Friederici & Weissenborn (2007), this is anomalous clause. One that can domesticate must have the feature of a human, and the object tamed must have the feature of an animal. The defeated team here, the <patient>, is illustrated as a wild animal, and has to be domesticated. When the wild animal is defeated then the <agent> taming the animal is the victor.

Table 11:
+DOMESTICATION Class

Class	Stem	Affix	Word	Gloss
Domestication	<i>jinak</i>	<i>meN-kan</i>	<i>menjinakkan</i>	to tame (an animal)

(63) *The Blues menjinakkan tuan rumah West Brom 3-2*

‘the Blues tamed the home team West Brown 3-2’

+TRANSFER

As it has been discussed by Saeed (2009), transfer verbs, like “give”, indicate a transfer from one entity to another. Unlike other verbs discussed for metaphorical verbs, the agent transfer verb *memberi* ‘to give’ is always a person, usually the player. A victory is given by a person to his/her team. The person can be the player, the referee, the coach, or even the player from the opponent team. See (65) where an own goal from the opponent team gave a victory to Manchester United. The position of <theme> and <benefactor> can be swapped. See (65 and 66) where the <benefactor>, Manchester United, and the <theme>, *Kemenangan*, can be swapped. It therefore justifies the transfer verb *beri* as two arguments verb.

Table 12:
+TRANSFER Class

Class	Stem	Affix	Word	Gloss
transfer	<i>beri</i>	<i>meN-</i>	<i>memberi</i>	to give

(64) *Yossi Benayoun yang memberikan kemenangan untuk Liverpool*

‘Yossi Benayoun gave a victory for Liverpool’

(65) *Gol Bunuh Diri Dari Kyle Walker Memberi Manchester United Kemenangan*

‘Kyle Walker’s own goal gave Manchester United a victory’

(66) *Gol Bunuh Diri Dari Kyle Walker Memberi Kemenangan pada Manchester United*

‘Kyle Walker’s own goal gave a victory to Manchester United’

D. Semantic prosody

The semantic prosody of the verbs here is divided into three: negative, neutral, and positive. Verbs carrying negative semantic prosody are observed at the number of 22, while there are 24 verbs carrying neutral semantic prosody. Verbs carrying positive semantic prosody are the least, which are only four verbs.

Most of the verbs carrying negative semantic prosodies come from +CONFLICT metaphor classes, such as +WAR *membumihanguskan* ‘to totally destruct something’, *mengganyang* ‘to destroy with excessive force’, and *menggebuk* ‘to smack’ etc. However, there are some verbs from other classes as well such as +DOMESTICATION *menjinakkan* ‘to tame/domesticate’, +EMOTION *mempermalukan* ‘to embarrass’, or the class which at the surface seems to be neutral like +BODYPARTS. Consider *menjegal* ‘to use your foot to block another's foot so that s/he will fall’, and *membungkam* ‘to shut one’s mouth’:

Table 13:
Negative Semantic Prosody Verbs

Verb	Gloss	Verb	Gloss
<i>menenggelamkan</i>	to sink	<i>Mempecundangi</i>	to win over sth
<i>meruntuhkan</i>	to ruin down	<i>Menjegal</i>	to use your foot to block other's foot so that s/he will fall

<i>membumihanguskan</i>	to destroy sth totally	<i>Mencuri</i>	to steal
<i>menghajar</i>	to physically hurt someone	<i>Membobol</i>	to break through
<i>membungkam</i>	to not talk	<i>Menggilas</i>	to crush over
<i>menumbangkan</i>	to fall	<i>Menghancurkan</i>	to destroy
<i>menggebuk</i>	to smack	<i>Menggondol</i>	to steal
		<i>Mengganyang</i>	to destroy with excessive force
<i>memukul</i>	to hit	<i>Menaklukan</i>	to conquer
<i>menundukan</i>	to make someone/sth nod	<i>Merebut</i>	to take over with force
<i>memermalukan</i>	to embarrass	<i>Menjinakkan</i>	to tame

In contrast to negative semantic prosody verbs, there are only four types of positive polarity verbs. Most of the verbs are +COMPETITION class, but there is one positive semantic prosody verb from +WAR sub class, which is *mempertahankan*.

Table 14:
Positive Semantic Prosody Words

Verb	Gloss
<i>Memenangi</i>	to win over sth
<i>Mengalahkan</i>	To defeat
<i>Mengungguli</i>	to advance over sth
<i>Mempertahankan</i>	to maintain

Although it is not absolute, negatively associated classes might lead to negative semantic prosody. The unparallel distribution between class and prosody might be driven by the fact that some verbs might take the feature of more than one class. Consider *menggondol* which is classified as +BODYPART. It refers to the activity of carrying stolen goods (by hand). This meaning also suggests that it can actually also be classified into +CRIME class. See (67), where the prosody is positive, as contrasted to (68), where the prosody is negative. If we consider the collocate of the <agent> of *menggondol* can also be

an animal. One that is frequently used is a cat as in (69), where the prosody is negative:

(67) Madrid kembali menggondol piala liga champion

Again, Madrid carriedthe stolen champion league cup

(68) Maling itu menggondol sebuah TV LED dan satu unit PC

The thief carried an LED TV and a PC

(69) Jangan biarkan kucing itu menggondol ikan kita lagi

Do not let the cat steal and carry our fish away again.

There are two structures of semantic roles. The first one is V (<agent>, <theme> <benefactor>) and the second one is V (<agent>, <patient>). The role of <agent> is usually assigned for the victor or its member. As for <patient>, the defeated teams dominate this role. The role of <theme> on the other hand is filled with the victor's achievement like title, championship, cup and etc.

When we link semantic prosody to semantic role, there is a tendency for arguments that take the slot of a <patient> to collocate with negative prosody verbs. Consider the statistic for <theme> (Pos=1/Neu=11/Neg=4) and patient (Pos=3, Neu=13/Neg=16). The proportion of negative prosody verbs for <patient> is more than that of a <theme>. As it has been commented previously, a <patient> is different from a <theme> as it undergoes a change of state. One reason why the <theme> has less tendency to collocate to negative semantic prosody is because, only transfer of possession takes place. The state of the argument remains intact.

CONCLUSION

Although not absolute, in this study, I have discovered that metaphor type and argument type is influential toward negative/positive prosody. I here have managed to identify 10 metaphor classes of football victory verbs used in Indonesian news portals, which are +AMOUNT, +BODY PARTS, +COGNITION, +COMPETITION, +CREATION & DESTRUCTION, +CONFLICT, +SCRIPT, +TIME, +DOMESTICATION, and +TRANSFER. There is a tendency for some classes to have negative prosody verbs, such as +DESTRUCTION or +CONFLICT. However, negative semantic prosody is

also discovered from metaphor classes which seemed neutral (e.g. menjegal 'to use your foot to stumble block other's foot so that s/he will fall' which is under the category of +BODY PARTS).

Several roles are identified from analyzing arguments in the data in this study. The victors, most of the time, are <agent>s. It may take the role of <benefactor>, but the number is not significant and only applies when the referring expression is a team member instead of the team. On object position, the arguments are either <theme> (victory, title, record) or <patient> (the defeated team). When arguments take the role of <patient>s, the semantic prosody of the verb is mostly negative as shown by the statistics.

Although there is a strong tendency for metaphor class and argument type to positively correlate to prosody assigning, exceptions and irregularities in this data show us that we need to reexamine the data on the terminal level for the reason that each word (verb in this study) has a unique valence. The valence does not only license affixes and syntactic structure, but also the argument's semantic and prosody.

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METAPHORS AND ARGUMENTS TO SEMANTIC POLITICAL METAPHORS IN INDONESIAN MASS MEDIA AND ITS PERSUASIVE EFFECT TOWARD READERS

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Abstract: The research is aimed to describe kinds of political metaphors and their metaphorical meanings. Furthermore, the persuasive effect of political metaphors in mass media toward the readers is also analyzed based on certain parameters. The pragmatic equivalent method and the referential equivalent method are applied to analyze the data. The kinds of political metaphors include metaphors with nature as a parable, metaphors with plants as a parable, metaphors with terms from various fields, metaphors with common things as a parable, metaphors with particular verbs, and metaphors with particular adjectives. The readers could comprehend political metaphors well although their interest in political news is low. Apparently, the persuasive effect of political metaphors on the public is high. It becomes a trigger for people to take action to create a better political atmosphere.

Key words: political metaphor, mass media, persuasive effect

Abstrak: Penelitian ini bertujuan menggambarkan jenis-jenis metafora politik dan makna metaforisnya. Lebih jauh, efek persuasif metafora politik dalam media massa terhadap pembaca juga dianalisis berdasarkan parameter tertentu. Metode padan pragmatik dan metode padan referensial diterapkan untuk menganalisis data. Jenis-jenis metafora politik meliputi metafora dengan perumpamaan alam, metafora dengan perumpamaan tumbuhan, metafora dengan istilah dari berbagai bidang, metafora dengan perumpamaan benda umum, metafora dengan kata kerja tertentu, dan metafora dengan kata sifat. Pembaca memahami metafora

politik dengan baik meskipun ketertarikan mereka pada berita politik rendah. Pada kenyataannya, efek persuasif metafora politik terhadap masyarakat untuk mengambil tindakan adalah dalam rangka memperbaiki atmosfer politik yang lebih baik.

Kata kunci: *metafora politik, media massa, efek persuasif*

INTRODUCTION

Meaning in a pragmatic point of view, and it is one of the important discussions in the field of linguistics. The research of pragmatic meaning is related to various aspects of external linguistics such as culture and tradition that could give huge influence in the process of interpreting meaning. It is this case that becomes the basic consideration to classify meaning with different approaches.

One of the interesting discussions in pragmatics is metaphors. Metaphors are not only found in literary works but also in political news and in mass media. One of the examples is the headline taken from the political news, *Hubungan Diplomatik Indonesia–Australia Memanas*. The example shows that the diplomatic relationship between the two countries is compared to fire because there is a political conflict between both countries. Fire is the best description for anger, describing that the diplomatic relationship between Indonesia-Australia is illustrated by the metaphor *memanas* 'inflamed'. The use of metaphor in mass media is aimed to attract more readers to read the news.

Politics always involves various activities to influence the public, specifically in political campaigns. At this moment, people tend to use sentences which contain metaphors to influence the public in an efficient way. Therefore, metaphors in political campaigns or political news are used to make the campaign or news more interesting so that it will be more effective to influence the public to follow certain political ideas. The power of words is believed to be a huge power to spread political ideas, inspire people, and attract them to support political ideas which are campaigned.

The research of metaphors in politics has already conducted before by Andrew J. Gallagher (2012). In his research, Gallagher discusses political metaphors in USA by using some data from political speeches of some American presidents. Besides that, Domínguez (2015) who also conducted the

research on metaphors stated that when there is a strong media impact on a population, different metaphoric images about the event are quickly created and popularized. Furthermore, Domínguez (2015) also stated that different metaphors compete and the fittest occupy a place in the collective imagination, gradually forcing others aside. Therefore, a new communication frame boosts the emergence of new metaphors, which then start evolving and competing with each other (Domínguez, 2015, p. 247).

The research about metaphors in political news in Indonesian mass media is conducted as further research which is aimed to describe the kinds and meanings of metaphors with the Indonesian cultural background. The research measures the persuasive effect of the use of metaphors in political news in influencing the readers to do such actions in order to create a better political atmosphere. Consequently, this research could enrich the research in the field of pragmatics, especially about metaphors in order to give valuable contribution to journalism in relation to political matters.

LITERATURE REVIEW

Based on its characteristics, metaphors are one of the figurative languages. Metaphors have particular features which make them different from any other figurative languages like idioms, personifications, analogies, and similes. Lakoff and Johnson introduced structural metaphors, cases where one concept is metaphorically structured in terms of another (1980, p. 14). In line with the previous theory, Mooij stated that metaphors are to be looked upon as a bridge or implicit comparison (1976, p. 29). However, the things which are compared must have similar categories in certain ways. Whereas, O'Grady defined metaphors as understanding of one concept in terms of another (2005, p. 211).

Generally, metaphors are created by using the comparison of two different things which is not related at all but both have certain features which may describe similar characteristics in meaning. One of the examples of metaphors is *time is money*. In this case, *time* is compared to *money* as both of them are very important in life so that we are not supposed to waste them. However, *time* and *money* are two different things since *time* is abstract and *money* is real. Apparently, identifying metaphors sometimes is not an easy task. However, there is a particular aspect that we could take into consideration to determine whether such an expression is metaphors or not. Mooij (1976,

p.18) explains that strangeness or surprisingness of a metaphorical expression in its context may be the aspect to identify metaphors.

Metaphors could be classified in various categories as the concept in such a language may be related to various interpretations and associations. One of the concepts which are used to determine the kinds of metaphors is spatial metaphors, a kind of metaphors which involves the use of words that are primarily associated with spatial orientation to talk about physical and psychological states (O'Grady, 2005, p.212). The example of *spatial metaphors* in relation to psychological condition or emotion is *I'm feeling down* (O'Grady et al, 2005, p. 212). The concept of spatial metaphors shows a close relationship between psychological emotion and spatial condition or expression of up and down. In this case, the expression of *feeling down* is related to sadness and disappointment.

The similar concept of metaphors is what is called orientational metaphors. This also includes the concept of spatial metaphors. Furthermore, Lakoff and Johnson explain that such metaphorical orientations are not arbitrary. They have a basis in our physical and cultural experience. Though the polar oppositions *up-down*, *in-out*, etc., are physical in nature, the orientational metaphors can vary from culture to culture (1980, p.14).

Metaphors could also be analyzed based on their structure. Concerning to this matter, metaphors consist of: *vehicle* as the item(s) used metaphorically, *tenor* as the metaphorical meaning of the vehicle, and *ground* as the basis for the metaphorical extension, essentially the common elements of meaning, which license the metaphor (Cruse, 2000, p.203). For example, *the leg of the table*, in this case, *leg* is the vehicle. Meanwhile, the tenor refers to something in the lower position which is related to the vehicle as *leg* is always in a lower position. The classification of metaphors and its meaning interpretation must consider various aspects as metaphors are closely related to context, field, and culture which build those metaphors. Hence, the meaning of metaphors in one language might be different in other languages.

METHOD

The research uses the data in written form which are taken from *Kompas*, a national newspaper which is published in Indonesia. Hence, the technique of collecting data is library research. The *Kompas* newspaper is

chosen as the source of data in this research because the newspaper publishes the current political news daily. There are many political metaphors found in the column of political news in this newspaper. Because this national newspaper has many readers all around Indonesia, *Kompas* newspaper could be a valid source of data in the research of political metaphors.

Since the number of data is not too large, only 49 sentences, all of the data are analyzed by using Total Sampling techniques. The unit of analysis in this research is all sentences which contain political metaphors. Next, a questionnaire method is applied to collect the data from the respondents concerning their interest to read political news, their comprehension on political metaphors, and how far the readers want to take action to make the condition of politics better. The result of the questionnaire shows the degree of persuasive effect which is built by political metaphors used in mass media.

The method of data analysis in this research is equivalent method. The technique of data analysis which is applied in this research is the pragmatic equivalent method which analyzes data based on external factors of language like context, background, and speaker (Djajasudarma, 1993, p. 58). This technique is applied to analyze the meanings of political metaphors which are found in *Kompas* newspaper based on certain variables. In the research, the unit of analysis is observed as relationships among characteristics. The varying characteristics of units that take on different values, categories, or attributes for different observations are called variables (Singleton, Jr. & Straits, 1999, p. 70). Thus, variables may be various depending on the design of the research. The variables in this research are the external aspects of linguistics that may build political metaphors such as things surrounding us and events. Those variables are taken into consideration to determine the kinds of political metaphors found in the data. Furthermore, the variables are also used to explain the meaning of political metaphors.

In the research, pragmatic equivalent method is also applied to analyze and measure the persuasive effect of the use of political metaphors towards the readers. Next, the referential equivalent method is also used in this research to determine the kinds of metaphors which are found in political news. This method is applied to classify the kinds of metaphors based on their characteristics and meanings.

FINDINGS

The kinds of political metaphors which are used in *Kompas* newspaper consist of political metaphors with nature as a parable, political metaphors with plants as a parable, political metaphors with the terms from various fields, political metaphors with common things as a parable, political metaphors with particular verbs, and political metaphors with particular adjectives. Parables of nature and plants are often found in Indonesian political metaphors since Indonesia is an agricultural country. Meanwhile, specific terms from different fields are also used as parables in Indonesian political metaphors. The terms taken various fields contain metaphorical meanings which still show similarities in characteristics with their literal meanings. Next, verbs and adjectives which are used as parables in political metaphors reflect personified meanings which are related to some actions done by people or animals and the characteristics of living creatures.

In this research, the persuasive effect of the use of political metaphors in mass media towards readers is measured by using some parameters based on the questionnaire distributed to respondents. There are 100 respondents which are taken from the two governmental institutions. They are from the Department of Information and Communication of East Java Province and the Health Department of the City of Cimahi West Java Province. The respondents for this research must fulfil certain criteria such as the age is between 20 to more than 49 years old; male and female; the educational background is high school graduates, Diploma graduates, Bachelor degree, and master degree; the period of work is between less than two years and more than seven years with the employment status of civil servant and contract employees. The parameter to measure the persuasive effect of political metaphors is based on some components such as the level of interest on political news, the level of comprehending political metaphor, and the level of interest to take some positive actions as a result of persuasive effect caused by political metaphors used in mass media.

Based on the questionnaire, the respondents are not really interested in reading political news. However, it does not influence the level of their comprehension on political metaphors. In other words, the readers could understand political metaphors well although they are not really fond of reading political news. Furthermore, political metaphors used in political news in Indonesian mass media contribute a great persuasive effect towards the reader that perpetuate the positive actions to fix the weaknesses in

Indonesian politics in order to build a better political atmosphere that would contribute welfare for the society.

A. Kinds of political metaphors

The kinds of political metaphors found in mass media are classified based on the kinds of parables which are used as metaphors. The data analysis to classify the political metaphor is conducted by applying referential equivalent method. The occurrence of various political metaphors in Indonesian mass media supports the opinion of Domínguez (2015) about a strong media impact on a population which could create and popularize different metaphoric images.

A detailed discussion about the classification of political metaphors in Indonesian mass media is provided in the following part including the relevant examples.

B. Political metaphors with nature as a parable

Nature is often used as a parable in metaphors. Things in nature like wind, lightning, and fire may function as a *vehicle* of political metaphors. Thus, the *vehicle* shows a particular meaning which is called *tenor*. Basically, *tenor* is formed based on *ground* as a basic of metaphorical extension (Lakoff and Johnson, 1980). The following example makes the statement clear:

- (1) *Politisi di Negara manapun pasti menebar “angin surga” saat kampanye.*

Political metaphor *angin surga* means breaking vows. The metaphor occurs as there are many politicians who often make promises in political campaigns but when they are elected in certain governmental or political positions, they never fulfil their promise to build the societies welfare. In this example, *angin* or wind is used as a parable as it has the characteristics of easily disappearing. It fits to describe how easy the politicians forget and break their vows. Meanwhile, *surga* or heaven which contains the meaning of comfortable and wonderful is used as a parable to describe how great the vows made by the politicians are.

A similar political metaphor is as follows:

- (2) *Akhir cerita Partai Golkar tinggal menunggu waktu. Membiarkan akarnya **terbakar** bara api, atau sebaliknya, ialah tercipta bersendikan kebesaran hati pemimpinnya.*

The parables *petir* (lightning) and *akar* (root) describe a conflict which causes anger and disappointment. Next, the thing like *api* or fire is used to build a parable which shows anger and conflict as fire contains heat.

C. Political metaphors with plants as a parable

Parables by using plants are frequently found in political metaphors in Indonesian mass media. Basically, plants have a close relationship with Indonesian culture because of its agricultural state. The following example is the political metaphor with the subject of plants as a parable:

- (3) *Bara api perlahan tapi pasti bakal terus merambat di akar "Pohon Beringin". Antara pemimpin baru hasil munas di pesisir Pantai Nusa Dua (Bali) dan di Pantai Ancol (Jakarta) sama-sama bersikeras membawa kasus sengketa ke pemimpinan kembar ke pengadilan.*

The parable *pohon beringin* (banyan tree) refers to the symbol of one of political parties in Indonesia. A banyan tree is a common tree that could be found in Indonesia. Its thick leaves could be a shelter for everything under it. It symbolizes a guardianship of a leader towards their subordinates. Moreover, the banyan tree is also used as a symbol of political party since this tree is a strong tree which can live long so that it symbolizes a big political party which has strong influence in Indonesian politics for a long time.

D. Political metaphors with terms from various fields

The terms from various fields are often used as political metaphors. The terms refer to certain metaphorical meanings which are related to politics. However, the basic characteristics of the literal meanings are still seen in their metaphorical meaning.

One of the terms which are used in political metaphors is exemplified in the following datum:

- (4) *Kiai menjadi sentral dalam pergerakan NU bersama dunia pesantren yang merupakan pusat pendidikan dan **cagar budaya** NU.*

The term *cagar budaya* (cultural conservation) means the conservation of all cultural assets. In this case, *cagar budaya* refers to the protection and conservation of the culture of Islamic organization of Nahdlatul Ulama which has a huge role in Indonesian politics.

Some political metaphors use human beings as parables which refer to particular metaphorical meanings. The following datum is the related example:

- (5) *Direktur Eksekutif Indikator Politik Indonesia Burhanuddin Muhtadi mengatakan, KIH, pendukung pemerintah, akhir-akhir ini tampil sebagai pemeran antagonis dalam drama konflik KPK-Polri.*

The term *pemeran antagonis* (antagonist role) contains metaphorical meaning about the opposition group. The term is commonly used in the field of cinematography. Both antagonist role and opposition group have similar characteristics and are against each other. The forestry term is also used metaphorically in the political metaphor as follows:

- (6) *Pelaporan didasari dugaan Zulkarnain melakukan **tebang pilih** atas penetapan 186 tersangka yang merupakan pengguna dan penerima anggaran P2SEM.*

Political metaphor in this example uses a parable *tebang pilih* which is originally a term in science field of forestry. The metaphorical meaning in the term is the determination of the accused without any proper proof. The term from science is also used in the following political metaphor:

- (7) *Namun, kita saat itu juga sadar bahwa politik bukanlah **hitungan matematika 2+2=4.***

Mathematics is an exact science. In the example, politics is illustrated as something which is not exact so that it is different from mathematics. Next, the term from the transportation field is also used in the following data:

- (8) *Namun, semua merasakan **jarak pandang** terlalu pendek. Arahannya belum terlalu jelas karena ada realitas politik berlapis-lapis," ujarnya.*

The term *jarak pandang* (visibility) is used metaphorically which means limited political view causes political vision and mission to become unclear. The other specific term which is used in political metaphors is taken from medical register as it is exemplified in the following datum:

- (9) *Sejumlah ketentuan masih belum disepakati DPR, seperti persyaratan **ambang batas** kemenangan.*

The term *ambang batas* (threshold) in medical terms is used to measure someone's threshold of pain. In political metaphors, *ambang batas* is used to measure the victory in the general election. Furthermore, political metaphors also borrow terms from psychology as parables. One of them occurs in the following datum:

- (10) *Kalimat di laman Facebook-nya itu, patut diduga gambaran dari upaya Jokowi untuk menahan **ego kelembagaan** seperti yang tengah terjadi antara Polri dan KPK.*

The meaning of *ego* in psychology refers to the personality of someone who is selfish. The term *ego kelembagaan* has a metaphorical meaning of someone possessing the characteristics who tends to pay attention more to the importance of organization than society. The term taken from governmental register is used in the following political metaphors:

- (11) *Dibawah manuskrip berjudul "**Revolusi Mental**", masyarakat diinisiasi lewat sejumlah sekuel dramatik yang hadir ke hadapannya.*

Revolusi Mental (mental revolution) is the idea which is campaigned by Indonesian President Joko Widodo. It refers to the massive mental and characteristic revolution of the nation that needs to occur in order for Indonesia to become a better nation.

E. Political metaphors with common things as a parable

The things which are used in daily activities could also be used as parables in political metaphors. They would have specific metaphorical meanings based on the context. One of the examples is provided in the following datum:

- (12) *Mulai dari sebuah tulisan di blog Kompasiana hingga persoalan tugas masa lalu jadi **senjata** untuk melaporkan tiga unsur pimpinan KPK tersisa ke polisi.*

Basically, *senjata* (weapon) is the thing which is used to shoot and attack the target. In the example, weapon is used metaphorically to describe a piece of evidence that could be used to attack someone if brought to court. Therefore, the characteristic of weapon which is used to attack the target is used both in literal meaning and in metaphorical meaning. Next, the other common thing which is used in political metaphors could be seen in the datum as follows:

- (13) Kebijakan Basuki tersebut bakal menjadi *magnet* eksodus PNS instansi lain ke Pemprov DKI Jakarta.

Based on the context, *magnet* is a parable of attractiveness to make civil servants interested in moving and working in the Jakarta Province. The characteristic of magnets, to pull the things toward it, is best used metaphorically to describe the attractiveness to work in the governmental institutions of Jakarta Province. Furthermore, the terms which have positive meanings may have negative meanings when they are used metaphorically. The following example is best used to explain this matter:

- (14) “Publik bisa menilai ada ‘*permainan*’ di antara panitia seleksi,” ujarnya.

To gain victory in the game, certain strategies are needed. This characteristic is seen in the use of the term *permainan* or game in political metaphor provided in the example. In this case, *permainan* or game means the trick which is done to win the election of certain position in government. Furthermore, parts of the body may have the metaphorical meaning as illustrated in the following context:

- (15) Singkat kata, *wajah* NU yang kuat dengan karakter Tawasut (moderat), Tasamuh (toleran), Tawazun (proporsional), dan I’tidal (adil) kini hadir lebih sering di dunianya.

The term *wajah* (face) is used as political metaphor to give the image of such an organization. Apparently, it fits with the characteristic of face as part of the body that could give a clear image of someone. Moreover, the culinary term is also used in political metaphors as a parable as it is provided in the following datum:

- (16) Sebab, tak sedikit RUU yang tumpang tindih dalam artian judul RUU berbeda, tetapi semangat atau temanya sama. “Kalau *iris-an-iris-an* itu dihapus, dirapikan, jumlahnya tak sebanyak itu,” tuturnya.

In culinary terms, *iris-an* (sliced) is a thin piece of food with almost similar size. To illustrate small rules which have nearly similar content, the term *iris-an*, is used to make readers easier to get a clear picture to comprehend the metaphor. Apparently, political metaphors often borrow terms from various fields which are even not related to politics at all. One of the examples is the term *akrobat*, or acrobat, which is usually used in a circus setting. The use of this term is best exemplified as follows:

(17) “Rakyat lelah menyaksikan *acrobat* mereka,” ujarnya.

In politics, *acrobat* may have the meaning of extreme negative actions to fulfil certain political purpose which are clearly shown to public. It fits with the literal meaning of *acrobat* which refers to extreme performance which is shown to an audience. The other common term which contains metaphorical meaning is shown in the following context:

(18) “Kalau (praperadilan) dikabulkan, dapat jadi *lonceng kematian* bagi KPK. Kalau dikabulkan satu demi satu (permohonan praperadilan tersebut), KPK bisa rontok,” kata Refly.

The metaphor *lonceng kematian* (death knell) is often used in politics to describe the failure of such a political organization. It is related to the function of knell as an alarm to identify a certain event. The other example is provided as follows:

(19) Ia menambahkan, PKB harus menang di semua Pilkada *daerah tapal kuda*, termasuk Kabupaten Jember.

Daerah tapal kuda which is used as a political metaphor in the example refers to certain region which becomes the main target to gain victory in a general election. It fits with the function of horse shoes which are very important tools for horses to protect their feet so that it may be able to walk well and run fast. Metaphors in politics may also use the traditional terms taken from regional dialect as it could be seen as follows:

(20) Masa Pak Karno sangat menyenangkan. Tidak pernah ada perkara *beselan* (‘suap’).

The term *beselan* which is taken from Javanese dialect is frequently used in political news with the topic of bribery. In politics, *beselan* means everything in relation to bribery for political purposes.

F. Political metaphors with particular verbs

Political metaphors may use some particular verbs to illustrate certain things. One of the examples is as follows:

(21) Mereka akan *memburu* teroris pimpinan Santoso yang diduga masih berkeliaran di wilayah pegunungan Poso Pesisir Selatan dan Poso Pesisir.

In daily life, *memburu* (to hunt) refers to catching prey which is usually an animal. In the next development, this verb also means catching prey which is not an animal. In this case, the preys are terrorists. Hunting terrorists is compared to hunting animals as it tends to be difficult as animals are easy to runaway and hide. The next example of political metaphors with particular verbs is as follows:

(22) *Kondisi ini membuat fraksi-fraksi anggota KIH **meradang** dan menolak mengisi AKD.*

Meradang (inflamed) is usually used to picturize certain disease which may cause infection in body. It could be identified by the raising of body temperature. In the example, *meradang* describes the flammable political condition which is caused by the protest of the members of factions. The verb which is related to the characteristics of animal is also found in political metaphor in the following context:

(23) *Publik **mengendus** kepentingan politik menyandera kedua lembaga itu.*

The word *mengendus* (sniff) commonly describes the behavior of a dog which has the capability to detect something by its smelling sense. In the context, *mengendus* means the public suspects the political matter which becomes the cause of the conflict between both organizations.

G. Political metaphors with particular adjectives

The characteristics of human beings are often used as parables in politics. The following datum is one of the examples:

(24) *Menteri Sekretaris Negara Pratikno sebelumnya menepis lembaga kepresidenan terlalu **gemuk**.*

The adjective *gemuk* (fat) is best used as a description of body figure to illustrate certain political conditions. In this case, a fat political organization means it has too many components which may reduce the performance of the organization.

H. The persuasive effect of political metaphors in mass media toward readers

The persuasive effect of the use of political metaphors in mass media toward readers is measured by using certain parameters. The parameters are

determined based on the answer of 100 respondents in the questionnaire. The parameters which become the criteria to measure the persuasive effect of political metaphors are mainly based on some components such as the level of interest to read political news, the level of comprehending political metaphors, and the level of interest to perform positive actions as the cause of persuasive effect built by political metaphors in mass media.

The detailed discussion of each component of the parameters to measure the persuasive effect of political metaphors is provided in the following parts.

I. The level of interest on political news

Based on the answers of the respondents in the questionnaire, the level of interest to read political news is described in the following table:

Table 1:
Percentage of Level of Interest

The Level of Interest	Percentage
Interesting	39%
Neutral	50%
Not interesting	11%

Table 1 shows that readers are not really interested in reading political news. Only 39% of the respondents are really interested in political news. The rest, 50%, is neutral in their opinion on political news and 11% of respondents consider that political news is not interesting at all.

J. The level of comprehending political metaphors

The level of comprehension concerning political metaphors may be influenced by various factors such as language mastery, reader's personal perception, and political knowledge of readers. The result based on the questionnaire concerning this matter is provided in table 2:

Table 2:
Percentage of Level of Comprehension

Criteria of Comprehension	Percentage
Able to comprehend	70%
Difficult to comprehend	24%
Unable to comprehend	9%

The results support Gallagher (2003) who stated that based on the amount of political metaphors, the rapid development of metaphors tends to describe political neutralization. Consequently, most of the metaphors are part of people's daily conversation in discussing political matters just like discussing any other matters. Therefore, political metaphors are no longer something strange because society have easily comprehended them. Table 2 obviously describes that most of the readers could comprehend political metaphors well. It is proven by the answers of the respondents in which 70% of them state that they could understand political metaphors in mass media very well. Only 24% of the respondents find difficulty in understanding political metaphors. The rest, 9% of the respondents, do not comprehend political metaphors at all. This suggests that the level of comprehending political metaphors is high. Besides that, the results suggest that the low level of interest on political news does not affect the level of comprehending political metaphors. The result also supports the theory of conceptual metaphors by Lakoff and Johnson (1980). The conceptual metaphors which blends in daily life not only influences language but also thought and action. It answers the question of why the level of comprehension of political metaphors is high although the level of the interest on political news is low.

K. Persuasive effect of political metaphors toward readers

Political metaphors which are used in political news are aimed to influence public to perform some actions to create a better political condition. The persuasive effect of political metaphors in this case is described in the following table:

Table 3:
Persuasive Effect of Political Metaphors

Persuasive Effect	Percentage
High	67%
Medium	12%
Low	21%

The result of the questionnaire supports the opinion of Gallagher (2013). He stated that for the question of whether or not metaphor usage has an impact on the political process, logically, there are three possible effects - they may be harmful, beneficial or have no effect at all (Gallagher, 2013, p.1) Hence, the use of political metaphors in political news in Indonesian mass media contributes high persuasive effect towards the readers to conduct some actions

to repair the weaknesses in political condition. It perpetuates the creation of better political atmosphere in Indonesia. Therefore, the political condition in Indonesia is hoped to be cleaner and healthier in order to support the continuous development of the nation that would contribute to the welfare of the society.

CONCLUSION

The kinds of political metaphors in Indonesian mass media include political metaphors with nature as a parable, political metaphors with plants as a parable, political metaphors with terms from various fields, political metaphors with common things as a parable, political metaphors with particular verbs, and political metaphors with particular adjectives. Basically, the interpretation of meaning in political metaphors still implies the similar characteristics of its literal meaning. Furthermore, although political news is not really interesting for most of the readers, it does not affect the level of comprehending political metaphors as readers are able to understand political metaphors well. The result of the research shows that persuasive effect caused by the use of political metaphors in political news in Indonesian mass media is high. It may be a trigger for people to conduct positive actions in order to fix the weaknesses in political condition in Indonesia. Thus, the function of media to influence public is fulfilled. It strongly suggests that the power of words would be a huge motivator for people to conduct some actions to create a better life in every way.

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ACKNOWLEDGEMENT

The research which discusses political metaphors in mass media and its persuasive effect towards readers is supported by some institutions. The appreciation is dedicated to the Rector, the Dean of the Faculty of Letters, and the Research and Social Services Department of Widya Mandala Catholic University, Madiun that support the process of conducting the research. Next, the huge gratitude is also dedicated to the Ministry of Research, Technology and Higher Education of Republic of Indonesia which had already given the research grant via the scheme of research for beginner (*Penelitian Dosen Pemula*) in the period of 2015. The gratitude is also given to the Department of Communication and Information of East Java Province and the Health Department of the City of Cimahi of West Java Province for the permission to collect the data by using questionnaire for the respondents to complete the data of the research. The research about political metaphors in Indonesian mass media is hoped to give valuable scientific contribution for the research in linguistics and pragmatics. It is also aimed to contribute social benefit for society especially for the script writing of political news in Indonesian journalism.

WOMEN RESISTANCE TOWARD DISCRIMINATIONS: A MODERN LITERARY WORK ANALYSIS ON FEMINISM REVIEW IN BEKISAR MERAH

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Abstract: This study was conducted to discover the discriminations against women in the *Bekisar Merah* novel and how they formulate resistance to those discriminations. To address the above objective, this study used descriptive qualitative research design with a feminism approach. Source of the data in this study was the second edition of *Bekisar Merah* novel written by Ahmad Tohari. The data included were words, phrases, sentences, and paragraphs on *Bekisar Merah* which portray women's discrimination toward Lasi, the women figure in the novel, and power types formulated by her who resisted the discrimination. To analyze the data, content analysis was applied. Triangulation was used to ensure the trustworthiness of the data. The result of the study showed eight forms of discriminations and three resistances. The discriminations were domestic abuse, molestation, gender harassment, seduction behavior, imposition, coercion, bribery, and subordination. The resistances were physically, mentally, and verbally.

Key words: resistance, feminism, and discrimination

Abstrak: Penelitian ini dilakukan untuk mendeskripsikan diskriminasi terhadap perempuan pada novel *Bekisar Merah* dan mendeskripsikan bagaimana mereka merumuskan perlawanan terhadap diskriminasi tersebut. Untuk mencapai tujuan di atas, penelitian ini menggunakan rancangan penelitian diskriptif kualitatif dan pendekatan feminisme. Sumber data dalam penelitian ini adalah novel *Bekisar Merah* edisi kedua yang ditulis oleh Ahmad Tohari. Datanya berupa kata, frase,

kalimat dan paragraf pada novel Bekisar Merah yang menggambarkan diskriminasi terhadap Lasi sebagai figur perempuan pada novel tersebut dan bentuk kekuasaan yang dirumuskan oleh dia yang menolak diskriminasi. Analisis isi dilakukan untuk menganalisis data. Triangulasi digunakan untuk mendapatkan keabsahan data. Hasil penelitian menunjukkan delapan bentuk diskriminasi dan tiga resistansi perempuan. Diskriminasi yang berupa kekerasan dalam rumah tangga, pemaksaan, penganiayaan, pelecehan, perilaku rayuan, paksaan, penyupaan, dan perendahan martabat wanita. Resistensi wanita berupa fisik, mental, dan lisan.

Kata-kunci: resistensi, feminism, dan diskriminasi

INTRODUCTION

Literary work is the way to extend the idea of the writer about the dynamic activities of human life. Literary work is a human creation which is reflected from real life (Luken, 2003). The idea of writing a literary work starts by perceiving human life which led to restlessness. The restlessness usually brings a writer to think and create a new world in form of literary works. In Windiyati's opinion literary work has its own existence which shows a reality using a beautiful language (2008).

In line with the above statements, literary work is, therefore, not in social alienation, but it represents a phenomenon that occurred in a society. Many problems usually emerge in human life that it becomes interesting to be represented by literary works. One of them is what is known as gender bias. It is the understanding of men and women's different roles based on sex. Women are isolated in domestic works while men are in some productive ones. This understanding finally creates what we know as patriarchy culture which puts man as a superior being and brings women not only to be subordinated but also to be treated in incorrect ways, such as violence.

One of the novelists who present this issue in his work is Ahmad Tohari, through his novel, *Bekisar Merah* (2013). The novel portrays the practice of patriarchy culture which legitimizes man's domination over women. It also presents violence against women which are practiced in different ways. Lasi, the women figure in the novel, got unfair treatments since she was young until she became the wife of Mr. Bambang, a millionaire and authority holder in her country.

Underlying the above statements, studies in feminism have been investigated by a great number of scholars from a wide range of disciplines. Windiyati (2008) revealed that there is (1) an injustice against women manifested in the class system in the society of Bali, which became the setting of the novel, (2) various forms of gender injustice or inequity that was reflected in the family, and (3) the study was about women radicalism. Radicalism was shown by the main character in the novel that is trying to obtain equality by getting married with a man from a Brahman caste. Unfortunately radicalism tends to benefit the main character only. In fact, this benefit to the main character happened during the existing oppressive system.

Other scholars such as Ambarwati, (2009), and Kuncoro (2010) have investigated feminism from the point of view where feminism was associated with feminism perspectives. The findings revealed that women exist as independent human beings, irrespective of all forms of gender oppression and are able to demonstrate status and dignity as human beings. Existence was realized in the form of freedom to choose and decide what they thought was right, without their thoughts being determined by men. Meanwhile, Kurnia et. al (2013) had studied about feminism in the novel of *Secuil Hati Wanita di Teluk Eden* written by Vanni Chrisma. Kurnia et. al's analysis finds that (1) gender inequity experienced by the main character is manifested in the form of stereotypes, (2) violence experienced was in the form of domestic: either as physical or emotional, and (3) the struggle of women drawn from the results of these studies was limited only to the awareness and freedom of speech. That is why modern literary work analysis on feminism review, which explore ideas of the writer and about the dynamics of human life specifically on women resistance toward discriminations is an interesting topic to conduct.

LITERATURE REVIEW

A. Gender as perspectives

Gender is not something people are born with, and not something owned, but something that is done or performed (West & Zimmerman, 1987; Butler, 1990). Rudman and Glick (2008) argue that gender relations involve intimate heterosexual interdependence, which often shows the genuine feelings of love and affection between the sexes. In its lexicon meaning, gender represents the genitalia of man and women. According to Sugihastuti and Sastriyani (2007) gender is categorized into two specific definitions. The first

relates to what is understood as genital organs like understood by Rudman and Glick above. The second, however, is the social construction of gender. The social construction defines women as weak, having soft characteristic, being fussy, participating motherhood, and are infamously emotional, while men are strong and rationale. Meanwhile, Money (1988) has introduced the terminological distinction of the genital organ as biological sex and the social construction as gender.

Oakley, as cited by Freedman (2001), argues that sex is a word that refers to the biological differences between male and female. It is the visible difference in genitalia, the related difference in procreative function. Gender, however, is a matter of culture. It refers to the social classification into masculine and feminine but gender is not only about the genital differences between man and women revealed by God. With regards to two previous statements, Fakhri (2012) distinguishes between sex and gender As follows. Sex is something which is permanent while gender is termed after behavioral differences between men and women and is socially constructed. Related to the above arguments, Money (1998) puts a deep difference between gender as a role of human and sex as part of our body. He says that gender as role is a set of societal norms which dictates what sort of behavior is commonly acceptable for a person based on their actual experiences.

Another scholar, Umar (2005) gives a specific explanation to understand the concept of both terms. He divides the concept of gender into four parts. They are gender attribute, gender identity, gender assignment, and gender role. Gender attribute is what have been explained above as genital organs while gender identity is a set of symbols which is associated with men and women based on their gender attributes. Gender assignment and gender role in Umar's explanation are similar. Both are socially constructed and indicates what men and women must do. Society categorizes what they must do based on the genital limitation of their body. Gender is a set of behavior that is learned and performed. It is something we do, not what we are, and it can change from culture to culture and even in individual attitudes over the course of a lifetime.

B. Gender inequalities

According to Fakhri (2012), gender can be manifested in form of (1) women marginalization, (2) women subordination, (3) creating a stereotype to women, and (4) women violence and work burden. The first, in women marginalization, gender inequality has a great impact especially on women and

poverty. In poverty stricken countries, it is more likely that men have more opportunities to have an income and have more political and social rights than women. Some strategic positions in the industry, politic institution, office, and organization put women subordinate to men. In career, women usually perform only as a secretary or treasurer, thus, women most likely experience more poverty than men (Fakih, 2012).

Based on Sultana (2010), the term women's subordination refers to the inferior position of women, their lack of access to resources and decision making. Women's subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self-esteem and self-confidence jointly contribute to the subordination of women. In support of this, Herlambang (2013) argues that subordination is the cultural violence faced by women. It can be legitimated from ideology, language, religion, art, and knowledge. The reality which is commonly found in the society shows that religion has a great position in legitimating the gender inequalities. Religion interprets gender as something given and should be kept for it is God's rule. The effect of religious interpretation makes the society keep the violence expressive without feeling guilty. It is more ironic when women do not think they become the victim of the subordination. Women see what is done by men to them, in the form of domination, as something normal.

The third is women stereotype. This can be seen when the women beautify themselves. When there is a rape, the society most likely blames the women for they are thought as always inviting the man to do so. This is one of the examples which commonly happens and believed in a patriarchical society.

Fourth, violence is the common implication of gender bias. It is an assault to women's physical body or their psychology. One of the causes of violence is the gender bias of men who believe that they have more power than women which make them feel superior and think of women as not brave enough to fight back. Fakih (2012) states that it is because of power which is not balanced between men and women in society that this occurrence happens.

Further, Fakih, (2012) explains that the gender inequalities explained above can be classified into two broad classes which are physical and non-physical violence. Gender inequalities like marginalization, women poverty, subordination, violence, stereotype, and work burden are manifested in many social systems. It can be in the state institution, local and world organizations

such as United Nation (UN), state policy, and constitutions. However, the gender inequalities are also happening in public space, families, educational settings, religious settings, and many other settings (Jones, 2010; Fakh, 2012).

C. The notion of feminism

Gay (2012), states that the term of feminism has become misconstrued and negatively associated in the twenty-first century. Further, he explains that feminism is a movement whose primary purpose is to achieve equality in all realms between men and women. Freedman (2001) explains that feminism concerns themselves with women's inferior position in society and with discrimination encountered by women because of their sex. According to Bhasin and Khan (1995), feminism is an awareness of women who are under man's domination in many aspects and have an established set of actions to resist it. Gender inequality is the foundation of feminism movement. They believe that it is constructed time by time and from generation to generation culturally, so, the movement created is a form of struggle to get back the rights of women.

D. Gender reform feminisms

The term of feminism began from the gender reform of western feminism because feminism, the reaction of women discrimination, is its successor. According to Freedman (2001), gender reform feminism is categorized into three series of waves. Each wave dealt with different aspects of the same feminist issues. The first wave comprised women's suffrage movements of late-nineteenth-century and early-twentieth-century feminist movements that were concerned with gaining equal rights for women. Its focus was on the promotion of equal contract, marriage, parenting, and property rights for women. By the end of the nineteenth century, activism focused primarily on gaining political power, particularly the right of women's suffrage, although some feminists were active in campaigning for women's sexual, reproductive, and economic rights as well. The second wave was associated with the ideas and actions of the women's liberation movement beginning in the 1960s. The second wave campaigned for legal and social equality for women.

The third wave according to Krolokke (2005) was a continuation of, and a reaction to, the perceived failures of second-wave feminism. In the early 1990s in the USA, third-wave feminism began as a response to perceived failures of the second wave and to the backlash against initiatives and

movements created by the second wave (Krolokke (2005). Third-wave feminism distinguished itself from the second wave around issues of sexuality, challenging female heterosexuality and celebrating sexuality as a means of female empowerment (Cameron, 2010). Further, he explains that third-wave feminism also seeks to challenge or avoid what it deems the second wave's essentialist definitions of femininity, which they argue, over-emphasize the experiences of upper middle-class white women. By the 20th century covertures had been abolished in the UK and the US, in many continental European countries married women still had very few rights. For instance in France, married women received the right to work without their husband's permission in 1965. Feminists also worked to abolish the marital exemption in rape laws which precluded the prosecution of husbands for the rape of their wives.

The birth of feminism in Europe finally inspired literary critics to apply the spirit of feminism on literary analysis. In the beginning, feminism was a social theory which was adapted to literature. There are no differences between feminism as social theory and the theory of literary work analysis because both focus on gender equality. The birth of feminism analysis on literature is the contribution of genetic structuralism. Taine cited by Endraswara (2008) states that literary work is not only an imaginative fact but also a recording of culture and social situation when it is written.

Explicitly, genetic structuralism emphasizes the necessity of literary work which is seen as a copy of the situation and the condition of society when the work was written. This means that the researchers get an inspiration from the dynamics of community life and it is not pure imagination. So the genetic structuralism seeks to provide more to the external analysis of the literary works. Dealing with this view, genetic structuralism criticizes and gives new offer to literary review theory that was born earlier. It is pure structuralism which only emphasizes the intrinsic side.

Thus, the birth of feminism that tries to look at and examine the literature from the perspective of women's oppression is part of the development of the analysis of genetic structuralism. Feminists believe that literature was not born in a social void.

E. The theories of feminism

There are four main types of feminist theory that attempt to explain the societal differences between men and women. First is gender difference. Gender difference perspective examines how women's location in, and

experience of, social situations differ from men's. Feminist theorists believe that the different roles assigned to women and men within institutions better explain gender difference, including the sexual division of labor in the household. Existential and phenomenological feminists focus on how women have been marginalized and denied the opportunity for self-realization (Freedman, 2001).

Second is gender-inequality. This theory recognizes that women have been isolated to the private sphere of the household and, thus, left without a voice in the public sphere (Freedman, 2001). Bouchier as cited by Jones (2010) states that family is a basic institution which exploits women. Further, Fakhri (2012) argues that women are still expected to manage the private sphere and take care of household duties and child rearing making new discrimination to women for it increase women's work burden.

Third is gender oppression. According to Barker (2003) oppression is the social act of placing severe restrictions on an individual, group or institution. While Deutsch (2006) explains that oppression is the experience of repeated, widespread, systemic injustice. With regards to the two above concepts, the theory of gender oppression argues that not only are women different from or unequal to men, but they are actively oppressed, subordinated, and even abused by men. To comprehend the above theory of gender oppression, psychoanalytic feminism such as the psychology Freud's view of feminism (Ahmed, 2012) and radical feminism are discussed. Psychoanalytic feminists attempt to explain power relations between men and women by reformulating Freud's theories of the subconscious and unconscious, human emotions, and childhood development. While radical feminists argue that being a woman is a positive thing in and of itself but that this is not acknowledged in patriarchal societies where women are oppressed. They identify physical violence as being at the base of patriarchy, but they think that patriarchy can be defeated if women recognize their own value and strength, establish a sisterhood of trust with other women, confront oppression critically, and form female separatist networks in the private and public spheres. Radical feminism is the breeding ground for many of the ideas arising from feminism. Radical feminism attempts to draw lines between biologically determined behavior and culturally-determined behavior in order to be free both men and women as much as possible from their previous narrow gender roles.

Fourth is structural oppression. This theory posits that women's oppression and inequality are a result of capitalism, patriarchy, and racism. It

seeks to explain oppression and inequality across a variety of variables, including class, gender, race, ethnicity, and age. It may be said that not all women experience oppression in the same way. They face different forms of discrimination in the workplace.

METHODOLOGY

This study used descriptive qualitative research method. To describe women resistance toward discriminations, feminism approach was applied. The source of the data was the second edition of *Bekisar Merah* novel written by Ahmad Tohari. The novel was published by PT Gramedia Pustaka Utama in January of 2013. The data were in the form of words, phrases, sentences, and paragraphs on *Bekisar Merah* which portray women's discrimination toward Lasi, the women figure in the novel, and power types formulated by her when resisting discrimination. The data collected was based on some steps; (a) formulating key words or phrases pertinent to the problem or question of interest, (b) searching the general references for relevant primary sources, (c) obtaining and reading relevant primary sources, and noting and summarizing key (Onwuegbuzi, Leech, & Collins, 2012). This is then followed by (d) the researcher reading *Bekisar Merah* novel written by Ahmad Tohari, (e) marking the data which by the researcher as corpus, and (f) categorizing the data based on the problem focus of the study. In analyzing the data in this study, content analysis was applied. It was used to determine the presence of certain words or concepts within texts or sets of texts. Content analysis was applied in this study to find out the content and meaning of the text. To comprehend the sense of the text, an analytical construct was applied. Researchers quantified and analyzed the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts. Content analysis which was applied in this study was through inductive approach. Elo and Kyngas (2007) divided the steps of inductive approach into open coding, creating categories, and abstraction. Thus, in this research, open coding was done by writing notes and headings in the text while reading, then listing categories that are grouped under higher order headings. The aim of grouping the data was to reduce the number of categories by collapsing those that are similar or dissimilar into broader higher order categories. The last is abstraction. It means formulating a general description of the research topic through generating categories. To get trustworthiness of the data, three triangulations were conducted: (1) theoretical triangulation was used to

confirm more than one theoretical position in interpreting data, (2) methodological triangulation was used to apply more than one method for gathering data, meanwhile (3) investigator triangulation was conducted to compare between researchers in the field and interpret compiled data.

RESULTS AND DISCUSSION

The discriminations against women which were manifested in the *Bekisar Merah* novel can be seen as the following data. There were eight women discriminations and three kinds of women resistance toward discriminations.

A. Woman discriminations

(1) Domestic abuse

Domestic abuse, also known as spousal abuse, occurs when a man in an intimate relationship or marriage tries to dominate and control their wife. Domestic abuse that includes physical violence is called domestic violence. Domestic violence and abuse are used for one purpose: to gain and maintain total control over the victims. Domestic abuse toward Lasi in *Bekisar Merah* novel can be seen as follows:

Malah perangai Darsa sekarang berubah. Ia jadi suka marah, sepanjang hari uring-uringan. Kemarin Darsa membanting piring hanya karena Lasi agak lama pergi ke warung. Aku kasihan kepada Lasi. Suami seperti kambing lumpuh, pakaiannya yang sengak harus dicuci tiap hari, tapi saban kali Lasi malah kena marah ('Darsa's character has a lot of changes. He is easy to be angry now. Yesterday, he broke the plate because Lasi took a long time to go to a food stall. I pity her. Her husband was like a lame goat whose dirty clothes should be washed every day, but she was always to be an object of her husband's temperament) (Tohari, 2013, p. 44).

The above quotation demonstrates how Darsa treated his wife in a very rude way whereas the instigation was really simple. Lasi was taking too much time going to the food stall. It showed that Darsa who felt himself superior tried to dominate his wife, and he used his being angry to order his wife around. He wants Lasi to obey him quickly without considering any of his wife's condition. Lasi, as his wife, must accept that unpleasant treatment although she gives fair treatment toward her husband every day while doing some domestic work. As

explained by Freire (2013), the relation between child and parents commonly indicates the rule of culture practiced in society. With regards to his opinion, the above data illustrated how patriarchal culture was practiced in Lasi's family. The fundamental understanding gave Lasi the understanding that men have control to all parts of life including within the family. Thus, as a woman, Lasi, had to follow what was instructed by her husband. The right to create a decision in the household was totally held by man.

(2) Molestation

Molestation is a sexual abuse which is in the form of holding or touching the female's body without their acceptance (Fakih, 2012). This form can be observed from the quotation of data below.

Lasi hampir tertidur. Namun terkejut karena tiba-tiba lampu padam dan ada bioskop di tembok depan sana. Lasi kembali terjaga. Apalagi kemudian Handarbeni kembali duduk disampingnya sambil melingkarkan tangan ke pundaknya (Lasi almost slept, but she was shocked because the lamp suddenly went out and there was a motion picture in wall. She was not sleepy anymore due to the fact that Handarbeni sat close to her as he put his hand on her shoulders) (Tohari, 2013, p. 161).

In the situation above, it must be noted that, when a woman, like Lasi, does not resist an unwanted sexual advance, it does not mean that she gives her consent. Sometimes physically resisting can put a victim at a bigger risk for further physical or sexual violence. The point of this is truly related to Handarbeni's form of sexual abuse towards Lasi. Without asking Lasi, he puts his hand on her shoulders. Lasi who cannot do anything just let herself to be touched by him.

(3) Gender Harassment

Gender harassment means statements and behaviour that is degrading someone (women) based on her sex. Gender harassment in the novel was manifested in the data citations below.

Lasi menahan napas. Tetapi di sebelahnya Handarbeni malah tertawa ngikik. Handarbeni sudah belasan kali melihat film cabul yang sedang diputarnya itu dan kini sengaja menyajikannya kepada Lasi demi sebuah tujuan. Dan lasi kembali menahan napas ketika melihat si lelaki purba mulai memaksa perempuan pasangannya. Brutal seperti kambing jantan

(Lasi held her breath, but Handarbeni who was beside her laughed loudly. Handarbeni had seen that obscene movie a dozen times which was being played and he deliberately presented it to Lasi for a certain purpose. Lasi held her breath for the second time when she saw the ancient man began enforcing woman partner. Brutal is as a goat) (Tohari, 2013, p. 162).

In the above quotation, both Handarbeni and Lasi were in a private room where Handarbeni tried to invite Lasi to be in an intimate situation. The way to persuade Lasi was not verbally, but by showing an obscene video. Handarbeni had a purpose to raise Lasi's desire. In contrary with his purpose, Lasi felt uncomnvertable. In this case, there was a gender harassment done by Handarbeni. As explained before, showing obscene picture or video for the certain purpose was categorized as part of woman discrimination.

(4) Seduction Behavior

Seduction behavior was indicated by the presence of requests that were obscene or derogatory behavior based on sexual nature without the existence of a threat. Notice the following data.

Bambung hanya tersenyum dengan sedikit mengangkat alis. Dengan cara itu sesungguhnya Bambang ingin mengatakan. Biasa, apalah yang dikehendaki lelaki ketika sedang berdua dengan perempuan di sebuah ruangan yang sangat pribadi (Bambung just smiled with slightly raised eye brows. In that way, Bambang actually wanted to say if there was no other thing that he wished from a woman which was in a very private room unless an intimate service). Tohari, 2013 p. 267).

The above citation showed that Mr. Bambang attempted to seduce Lasi to have intercourse with him. Indeed, it was not done verbally, but by showing his behavior or body language to convey his desire to Lasi.

(5) Imposition

The imposition as illustrated in that novel was sexual intimidation which was done roughly or overtly. This kind was manifested in the quotation below.

Bambung yang merasa dirinya Rusman, bangkit. Dia siap mulai gerakan tari Gatot kaca Gandrung. Gerakannya boleh juga. Dan sepenggal nyanyian asmara mulai terdengar dalam nada takkaruan: Wisma

nutadhuh wong ayu... Dengan gerakan bagai Rusman yang sebenarnya Bambang merengkuh dan membopong Lasi. Bekisar merah itu tak sempat menolak. Maka tubuhnya terangkat dan terayun-ayun dalam dekapan Bambang. (Bambang who feels himself as Rusman rises. He was ready to start a dance of "Ghatotkaca". He danced well enough and a piece of romance began to besung: Please pretty girl just follow what I want... With a movement which was like Rusman, Bambang embraced and carried Lasi. She cannot refuse then her body was lifted and swung in his embrace) (Tohari, -2013, p. 271).

The above data showed the harsh and brash treatment of Mr. Bambang toward Lasi. He tried to force Lasi to engage in something which she did not want. Even when Mr. Bambang did not get a response, he immediately held Lasi who was powerless against a man who was so respected in the elite level politicians of the country.

(6) Coercion

The coercion is typified by the action such as invitation to have intercourse with threat from the abuser. The example of data can be seen as follows.

Ayo, Las. Kamu telah membuat Pak Bambang benar-benar marah. Sekarang kamu harus ikut kami pulang ke Jakarta. Kalau kamu menurut, kami berjanji akan memperlakukan kamu seperti biasa. Namun bila kamu banyak tingkah, tak tahulah. Yang jelas Pak Brangas pasti sudah menyiapkan borgol buat kamu. (Come on Las. You had made Mr. Bambang really angry. Now, you must come with us to return to Jakarta. If you cooperate, we promise to treat you as usual. But if you don't, I do not know what will happen. Indeed, Mr. Brangas must have prepared handcuffs for you) (Tohari, 2013, p.316).

From the above quotation, we can see how the threat was given to Lasi. In the first time, Lasi did not want to go back to Mr. Bambang's house. Finally, Mrs. Lanting, a woman who sent her to Mr. Bambang, said to her if she stand with her decision she will be just like a law breaker who should be taken to prison with a handcuff on her hand. Treating Lasi just like a law breaker is classified by the researchers as a threat for her.

(7) Bribery

The bribery is an invitation to do things pertaining to sexual attention accompanied with a promise to get certain benefits such as gifts, salary increases, or job title.

Bila menurut nanti kamu bisa minta apa saja atau ingin jadi apa saja. Apa kamu ingin jadi... komisaris bank? Atau anggota parlement? Ya, mengapa tidak? Kalau mau, nanti saya yang akan ngatur, maka semuanya pasti beres (If you follow what I want you ask for anything or to be anything. Do you want to be the commissioner of banks or member of a parliament? Why not? If you want to, I can organize everything, and everything will be like you want it to be). (Tohari, 2013, p. 272).

The data revealed how Mr. Bambang who had great power in the government offered to Lasi to have a respectable career in a bank or to be a member of parliament. It was done in order to persuade Lasi to have a close relation with him. As explained in the previous paragraph, the promise was not only in the form of money but also in everything which can make the woman to make a deal with a man. In this context, Mr. Bambang used his high position such as explained above, to get what he wants.

(8) Subordination

The term 'women's subordination' refers to the inferior position of women, their lack of access to resources and decision making, and to the patriarchal domination that women are subjected to in most societies (Sultana, 2010). The data can be seen below.

Oalah, Las, dasar kamu perempuan dusun. Kamu tidak tahu bahwa kamu punya sesuatu yang disukai setiap lelaki: wajah cantik dan tubuh yang bagus. Kamu juga mungkin tidak tahu bahwa sesungguhnya lelaki kurang tertarik, atau malah segan terhadap perempuan yang terlalu cerdas apalagi perpendidikan terlalu tinggi. Bagi lelaki, perempuan yang kurang pendidikan dan miskin tidak jadi soal asal dia cantik. Apa lagi bila si cantik itu penurut. (my goodness, Las, you were truly still a hick. You did not know that you had something which were interested every man: a pretty face and nice body. You also might not know that men were less interested or even reluctant to women who were too smart especially having high level of education. For men, women

were lack of education and poor were not matter as long as she was gorgeous. (Tohari, 2013, p. 144).

The above data was a dialogue between Lasi and Mrs. Lanting who made Lasi as a merchandise. She tried to indoctrinate Lasi with the idea that a woman's value lies in their physical beauty and not the quality or capacity of the individual as a human being. Moreover, she should behave much less tractable that obviously legitimized women to be under the control of men.

The understanding of patriarchy culture that women have a faint nature and irrational are deemed inappropriate to serve as a leader. So far, the feminism movement that emerges to oppose the notion arguably successful because we see a lot of women who already take part in the political world. But unfortunately it is still symbolically and not substantively. That means if the spirit of feminism is not understood and applied correctly.

As illustrated in the above data, it showed that although female had chance to be such kind of a member of parliament, it did not mean that if they had the same opportunities as men to vote the idea. It proved that the discrimination of women did not go away with the seating of a woman in a political institution.

(9) **Women resistance toward discriminations**

In disclosing the resistance formulated by women figure in *Bekisar Merah* novel, the researchers observed the way of thinking, attitudes, and actions of the main character against discriminatory treatment that she received as a consequence of men's domination. Some forms of the resistance are physically, mentally, and verbally.

(a) Physical resistance

Physical resistance was Lasi's action to fight all forms of discriminatory treatment which she received. This form was contained in the excerpt below.

Lasi mencabut kayu penggaris dari ketiaknya, lari menyebrang titian dan siap melampiaskan kemarahan kepada para penggoda. (Lasi revoked the ruler from her armpit, run cross the footbridge, and ready to vent her anger to the tease') (Tohari, 2013, p. 26).

The above data was a piece of events in the *Bekisar Merah* novel. It described the situation when she and some friends were on the way home from school.

In that quote, Tohari did not use figure of speech. He directly showed the physical resistance was made by Lasi. It was reflected from a ruler used by Lasi to fight her male friends who continued to mock her as a child of rape. Regardless of the physical nature as a woman, she ventured to oppose the mistreatment against her.

(b) Mental resistance

Mental resistance was Lasi's way of thinking. It often occurred because women were not strong enough to against it physically due to the domination and control exercised by men so strong and sometimes physical resistance even more threatening women. Some excerpts from the novel that described this model are as follows.

Kedua tangan Lasi mengepal. Lasi terlempar kembali ke dalam dunia hayal, menjadi kepiting batu raksasa dengan capit dari gunting baja. Lasi siap pertama-tama memangkas putus leher Bunek, kemudian leher Darsa, kemudian leher semua orang. (Lasi's hands clenched. She was in an imagination of being a giant stone crab with claws of steel scissors. Lasi was ready to cut Bunek's neck, Darsa's neck, and then everyone else) (Tohari, 2013, p. 55).

The above data was a condition after Darsa, Lasi's husband, was dishonest to have a special relation with another woman. Different from what was previous mentioned before; the above quote reflected the use of figure of speech which was in form of a simile. Tohari supposed Lasi with a giant stonecrab with claws of steel scissors to discard all forms of unfair treatment that she received from her husband and all the people around her. Because it is presented an internal conflict, it was classified into the mental struggle of the character.

(c) Verbal Resistance

What the researchers meant by this model was a statement of Lasi to resist, oppose against all the unfair treatment that she received. Although merely verbal, the researchers found a commitment and effort of the main character not to continue to let her being subjected by male. The form can be found in the quote below.

"Tidak!" Lasi bereaksi cepat. Namun sanggahannya itu diucapkan secara tenang dan dengan penuh rasa percaya diri. Bambang agak terkejut karena Lasi berani memotong ucapannya. ('No! Lasi reacted quickly, but that objection was spoken calmly and with full confidence.

Bambung was surprised because Lasi dared to break him off. (Tohari, 2013, p. 330).

The above quotation was a fragment of an event when Bambang got Lasi to abort. The content was the result of her marriage to Kanjat. Lasi rejected the desire of Bambang by saying “no” firmly. Here, we saw that Lasi no longer allowed was under Bambang’s superiority. However, she fought for the rights of herself by cutting the words of Bambang. The text used by Tohari was unadorned or directly to the point without any deviation of meaning.

CONCLUSION

The result of the study showed eight forms of discriminations and three forms of women resistances. The discriminations were domestic abuse, molestation, gender harassment, seduction behavior, imposition, coercion, bribery, and subordination. The resistances were physically, mentally, and verbally. The researchers found the discrimination for women with not having a chance to voice their idea which becomes the substantive of the political change. The gender inequalities caused by patriarchy culture becomes worst for they are harassed while being subordinated. From the result of the analysis, the researcher also discovered certain ways for women to resist those discriminations.

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