Counter Discourse of Power in Indonesian narrative texts

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ABSTRACT

This study aims to examine and develop an investigation method for language data from a discourse found in a previous study. The object of research is in the form of Indonesian narrative text dated early 20th century. First of all, the method of obtaining discourse language data focusing on "power" Nodal Point (NP) was examined. When the results revealed some similarities and a few differences, several questions investigating language data were developed by focusing on slightly different NP, that is "counter discourse of power". After discussing the context and describes what is contained in the Indonesian narrative texts, the results reveal that power discourse in Indonesian narrative texts was still a continuity of power discourse in colonial texts, with a little difference in emphasis. Furthermore, language data investigated from "counter discourse of power" show that the Indonesian narrative texts contained criticism toward tradition and people who followed the western way of life.

Keywords: *investigation method, counter discourse of power, context, criticism on custom*

INTRODUCTION

This article aims to explain the results of the discourse analysis of Indonesian early twentieth century narrative texts. Previous research has been conducted on the Dutch text, the texts of stories that have occurred in the Dutch East Indies. The study identifies the language data obtained from the analysis of the discourse of power in colonial texts, the method used to obtain the data is the method of Laclau and Mouffe on Nodal Point which has been expanded (see Latjuba, 2013a: 42-50). Why Indonesian narrative texts of the early twentieth century was chosen to be the object of current research? That's because these texts are assumed to be voiced "counter-discourse of power".

In these texts was found the relation among the Indonesian people which containing shades of "power" which seems a little different than the relationship that has been found in the Dutch colonial texts. In colonial texts, the relation between the "ruler" and "ruled" tend to explicitly show the inequality, and this controls the entire colonial texts. While in the Indonesian narrative texts, foreigners (Dutch and Indo) just a bit described directly, but indirectly they are in the minds of those particular Indonesian.

The presence of foreigners who only a minority in Indonesian narrative texts, the same as the native people who also constitute a minority in the Dutch colonial texts. Both of these,, Indonesian narrative texts and the texts of the Dutch colonial narrative equally indicate "power". The "power" shown in Indonesian narrative texts in the hands of certain individuals and not on the particular nation. Therefore the use of language in the discourse of "power" presents a difference of vocabulary, although inevitable there is also some similarities.

Since there is little dimension in difference, which to some extent can be argued that the discourse of 'power' which voiced by these texts is a "counter-discourse of power". Such assumptions may be justified, when it was realized that the context behind the idea was conveying the situation in Indonesia that is not yet stable, where the movement to achieve the intact identity of Indonesia still occur in secret. Western thought and culture began to infiltrate

here and there the well-educated Indonesian individual. They become agents of change and want to change views and thoughts that do not fit with the times.

On the other hand, individuals who hold the power of the local customs, getting harsh criticism from their followers, primarily in their attitudes, behaviours, opinions, and thoughts, which they believed.

Interpret the use of language in a discourse cannot be done directly, such as the literal meaning. But we must have the sensitivity to connect it to other expressions or words which "suspected" had a relationship with the discourse to be conveyed. And to be able to interpret it in full, then the context, place or situation in which the expression is placed, must be understood by people who want to make sense of the discourse. So it can be concluded, interpret discourse is an activity to uncover the meaning behind the words or sentences presented. Due to the same reason, this study concerned primarily on the use of language in a discourse that assumed as "counter-discourse of power"

CONTEXT IN DISCOURSE

Van Dijk (2009) introduced the theory of context that explains how text and talk are produced, adapted to the social environment. This is an indirect relationship defined between discourse and society. Adjustments are made by the user's own language, how they define the communication situation. Models of Van Dijk's context control all language production and understanding and explain how discourse is made suitable for every situation.

Context is generally understood more broadly even beyond the boundaries of language, so that it is seen to be non-linguistic. Context is a place or state of the environment behind an idea that can be used as a reference for understanding the language of expression. The expression language does not always have to be a whole sentence, because the specific words or phrases can also be seen as an expression language and may indicate a certain meaning or purpose so long as it is within a certain context anyway.

Experts such as Van Dijk (2009) and Halliday (1978), inspired by research conducted Malinowski and Firth, explain the context based on oral discourse. According to them, context is all non-verbal properties that present in situations that can affect the communication of participants, in this case the speaker and the listener, in producing and understanding discourse. The non-verbal properties surrounding the communication refer to the setting of the situation, in which there are participants (speakers and listeners) with all attributes attached to them as well as the background of the place, time, and social circumstances surrounding communication. Attributes attached to the participants are their social identities that appear or not. Social aspects on their identity   are age, gender, ethnicity, and race, while their social status are occupation, education, offspring. This social aspect seem not able to be seen directly such as knowledge, values and norms.

Context of the social situation in a social interaction with a specific setting, involves participants who are dealing one on one, while the 'cultural context' is defined more global, involving members of the entire community, as well as some of their properties, such as knowledge, norms, and values (Van Dijk, 2009: 154). The Theory about context is claimed as an interface that related both theoretical and empirical, which is a bridge between social actors and social structures.

The definition of context for written discourse or text, in addition to receiving the definition as understood in oral discourse, it can also mean a social situation that is written by the authors in the text. This occurs because the text, especially for texts narrative have been considered as an image of the world its own, apart from the real world that are outside the actual text. As a world unto itself, the social situations which portrayed in the text are a reflection of the real

situation that is outside the text. However, because the text is a product of the individual, then the pictures of the social situation in it are just fragments of social situations that exist in the reality, and this is the result of the perception of each individual (Latjuba, 2013b:165).

Description about context in Indonesian narrative texts

Discourse of Power in the Indonesian narrative texts is the background or context behind the real idea of who wants to be expressed, i.e. counter-discourse of power. Cons discourse of power is an anti-thesis of the discourse of power that were found in the colonial texts. As we know the colonial and imperial Western powers in the Nineteenth Century have penetrated all over the world, including in Indonesia and reached its peak in the first half of the twentieth century. It is therefore not surprising whenever the Indonesian narrative texts at that time also describes the social situation when the society faced those colonial and imperial powers.

In early of that century, or more precisely at the end of the Nineteenth Century, the power of resistance against the colonial power is still sporadic, meaning that opponents of the colonial powers are in the indigenous kingdoms that spread across the archipelago. The king and his royal army, which consisted of children brave country, fought against the forces of the Company who received assistance from the royal or governments of Indigenous whose formed by the colonial government. The Indigenous kingdoms are actually quarrelled each other because they indulged in struggle for power. However the triggers can vary, such as dazzled by the wealth of the earth, gold for example, there is also a desire to expand its territory. Small weak kingdoms will ask from the Company for help to fight the enemy, while the Company with its own interests exploited the situation for their own profit. While a large and powerful empire, such as Aceh, reluctant to ask for help to anyone let alone to the Company. Likewise, the Company see Aceh as a great enemy to be conquered, because a lot of interest of the colonial government there cannot be executed.

In the context of such a situation arises opponents of power derived from the indigenous people. Those who do not think that is the same as the ruling government is regarded as an enemy and their action are seen as rebellion. The leader of the Company will send a troop to capture the rebels, dead or alive, because if it cannot be obliterated from the face of the earth the address of the Company rule across the country (in this case in the West Coast of Sumatra) will be lost (St. Iskandar, 1934: 109). In a great battle, when the rebels were pressed for the troop which besiege, then the rebels fled to the wilderness, there they feel safe because of the troop of the Company are not so familiar with the wild nature. Living in the middle of wilderness, they then become rogues, which intercept the convoy of merchants were benighted in the middle of the forest. They robbed and looted merchandise of merchants. These thieves have even been rampant, in the river, in the middle of the road, in the jungles, they waiting for gold merchants, then robe abuzz - sometimes they are composed of up to 100 people, and not just gold and goods are seized, soul is also not saved (St. Iskandar, 1934: 111).

In Indonesia, early 20th century was a turbulent century, "revolution" in all areas of life. Activities related to ideas grow rapidly everywhere, even intellectual discourse into a heated discussion in Indonesian society that at that time it starts to show the existence of a new group of people, namely the group of intellectuals. This group is actually a product of the policy of the colonial government, which was originally intended for the fulfilment of the need for personnel trained employees, to help implement the wheels of government smoothly. Modern education or Western education then introduced in the colonies by the colonial government, and in the early 20th century has given birth to nationalist leaders who are able to be a driving force that brings together peoples against colonial power.

The identification of the person in favour of the counter-discourse of power in these narrative texts, lies in the hands of individuals, which can be included in the category of rebels and

rogues, intellectual aristocrat, intellectual youth of the city, and the nationalist movement figure. Persons with these categories resisted to the power either directly, by direct physical contact or indirectly, made change through the speeches and writings of their critical thinking.

Therefore, the factors supporting the existence of a counter-discourse of power in the text are identified in several categories, such as political and security situation, increasing public knowledge, the awareness of the need for equality - in this case not only equality between women and men, but also social equality, are no longer distinguish between nobles and commoners.

Thus the inherent strength of the counter-discourse of power can be summed up as nationalism or the emergence of nationalism in the individuals himself as ordinary people, in addition to increased intellect or the more Western-educated people in general, and thus has opened the horizons of knowledge and ideas with a view another world and compare with the world and its own culture.

Activities related to the reasoning reflected in their writings in specialized magazines, in newspapers, speeches at gatherings are regularly held. Not only men who are active in the discussion on the problems faced by society, but women are also no less excited. They criticize, protest all matters relating to customs, religion, relationships between women and men, which in the view and thinking they were out of sync with the times, as well as the colonial government policies perceived to burden the economy. Moreover, education has opened their horizons in thinking and looking at the problems that exist in the community, plus reading science from the West have extended their insights in assessing the customs and culture of the nation itself.

In assessing the traditions and cultures are occurred hereditary in this society, the holders of counter-discourse of power are divided into two groups. There are assessing all related to traditions was quaint, do not have a positive value. They would only accept the customs and Western civilization that is identified with modernity, which means progress, without going to see if it matches or not with the customary or tradition of the East. While other groups more can sort out which one is better from the Western tradition was adopted and then combined with their own customs that are considered good to be maintained. The opponents of power who want to change Indonesia totally with customs and traditions of Western culture will face problems at the end of the story, this attempt will never succeed. Traditions and customs that still survive, it's the nation's identity. It is impossible eradicated, because it is a form of self-existence.

Interpretation of discourse markers around the Nodal Point

Nodal Point or privileged discourse marker   is defined earlier, can be considered as the big ideas be voiced in a discourse. Ideas in written discourse can actually be divided into two: the idea that is macro and specific idea that appear as the idea of belonging to an individual that is micro and emerge real or hidden as a topic or theme of discourse. Global notion of a written discourse derived from a combination of micro ideas of individuals. It is an abstraction of the whole micro idea of discourse embodied in individual texts.

While the micro idea embedded in the form of topics in the written discourse, and scattered in the form of motifs. These motifs are present in the form of concrete as a discourse marker in the form of words, phrases, sentences, and socio-cultural context of his time. Social and cultural context existing in texts belonging to this individual is tangible, can be read directly because the speaker (narrator) narrate it to the listener (reader). Simply by taking into account the properties of the context of the discourse made explicit in the text, then motifs of the topic of a written discourse can be presented.

EXPLANATION OF THE TOPICS IN THE COUNTER DISCOURSE OF POWER

The topics that emerged from the observations of discourse markers located around the Nodal Point counter discourse of power, actually the individual ideas that spread in each text. Protest and criticism is the embodiment of the ideas which spread within individual texts. Dissatisfaction to the existing social order is   one of the topics of discourse that can be interpreted from discourse markers that are present in the text, either explicitly or implicitly. Below are presented some criticism categories along with the explanation

Critics of the local customs: Marriage Problems

Cons discourse of power emerged as a reaction to the former power long dominated the lives of the people who are feudalistic and colonialist. Feudalism is a system that is formed in a slow dynamics agrarian society. In feudal culture, society is divided into grade levels based on land ownership. Someone whose possessed more extensive soil and rich,   was getting higher social class. People with high social class tend to look down upon the people of lower social classes beneath it. While people with a low social status, finally unconsciously make the distance with the social status of the person on it. Their relationship tends to employer-employee relationship. This pattern makes the relationship in the feudal system into a formal and rigid.

The pattern of employer-employee relationships are prevalent in feudal society, it's not just exist in a patriarchal social system, but also the inevitable growing in the matriarchal community, as in Minangkabau, West Sumatra. Patterns feudalistic dominated almost the entire archipelago, and not least in the Minangkabau Padang, which may be said to be in a situation egalitarian society with the presence of consensus among the system of tribal. Here, everyone is free to express his thoughts, yet is inevitable pattern of relationships that look down on people who do not have the "nation", meaning that no degree of nobility. In a marriage, if the relationship that exists between the nobility of men with women from among the common people, then such relationships are usually looked down upon. Because the men of the "good, the child of the country head, the prince of the honourable, the offspring of the great Sultan" would be in violation of customary when he is not married to a woman affluent, even though they were from the same tribe (St. Iskandar, 1928). Similarly, if the marriage occurred among women of high degree, with a man "does not have tribes, an outcast child and is not considered valid in the tradition of Minangkabau" all the more so if he is not affluent (Hamka, 1939), their marriage will be looked down upon and despised.

Other marital problems was became so severe criticism in the counter discourse of power is the problem of forced marriage. Here is said directly how dangerous the forced marriage, which is not along with the love of two beings. Therefore, it becomes obligatory for anyone who knows it, to throw or not to use the customs and habits that bring accidents to humans. Moreover, a hasty marriage usually destroy women. She was married by her parents to the man who did not her like. Such marriage often ends horrors (Siregar, 1936: 70).

Critics of the local customs: Inheritance Issues

In Minangkabau, the land still controlled jointly by a large family called "the right of the tribal land"; Inheritance rights of tribal arranged matrilineal. The institutions of tribes still play a role in determining the distribution and use of the land or tribal land. And the tradition of mutual assistance are the basis of everyday life in the villages or nagari, such as customary words "the tribe was seutang sepembayaran and sepiutang sepenerimaan". (St. Iskandar, 1928: 234). This custom proverb was heavily criticized because they no longer fit with the times, in which the number of people of the Minangkabau tribe has grown a lot, so it is no longer possible debt borne by someone else although they are still in the same tribe.

Not only debt regulated by custom, which has been criticized in the counter-discourse of power, but also the system of polygamy in marriage. Because people still recognize the inheritance right of the tribe who is arranged a matrilineal, then the system of polygamy in marriage get a fertile growing place in Minangkabau. Men can marry and divorced please himself for a lifetime. Generally feudal lord had married and divorced with dozens of women. They do not need spend for that great cost. Landlords and rich nobles in general can perform a marriage many times, not only because it does not need to spend huge costs but also because they were given a "money pick-up" by the family of woman whose would he married. It is a habit that is embarrassing, but for some people   a proud. Meanwhile on the part of women, to earn much money they have to pawn fields. Not an oddity in Minangkabau society when the feudal lords or nobles famous have wife up to four people at once, especially because it does not conflict with Islamic Sharia's law.

Critics refer also to the custom justify a father does not need to give the inheritance to his children, on the grounds that the children of the marriage has been entered into the tribe or clan of the maternal lineage. If the father has the land of inheritance rights of his tribe, then when he died inheritance rights were returned to his tribe. Ever even occurred an event in which the bestowing of father to his son during his life, sued and prosecuted by the nephew in the court. They even saw it as a good things and not censured (Hamka, 1939: 68). Nephew who according to custom obtain a supporting of his maternal uncle, objected when the property that became his part was given to someone else, namely the child's own uncle. It is inheritance custom confusing, as well as need to obtain an evaluation to the effectiveness of its application in social life.

Criticism toward Western way of life

In addition to criticism of the local customs were considered outdated and old-fashioned, which is no longer in line with the progress of time and human progress, also was revealed some of the progress made by a human, which clearly shows the culture and civilization of foreign involvement in its formation.

The association between men and women who looked too closely and freely in public would cause a scandal if it occurred in the community in a small area. Unlike the case when it occurs in urban areas. Urban communities, with a population that is composed of various ethnic groups, are able to receive and understand how such promiscuity. Not so with the people in a small area that is homogeneous, and is still strongly bound to the local customs. Even more so when it shows the relationships between indigenous youth with a foreign girl, who was, in the early of the twentieth century, is still regarded as part of the colonizers.

Criticism was also levelled against the attitude of the modern woman who accept the Western views about the emancipation of women. Women want the same rights as men, while men at that time cannot fully accept. When applied in domestic life, ultimately cause a lot of problems, because the man of that era are still many who want to be served as the pattern of domestic life in times past. Educated men may have already advanced a few steps, but the mind and his views on women, especially with regard to domestic work which is attached to the female, is still running in place. "The rights of women are taking care of her children, taking care of the household. (...) When her husband came home from work, (...), invite him to sit, took off his shoes. "(Pane, 1938: 16). Many of the men who still yearn for the female figure of 'traditional' that can serve with a gentle, caring and patient.

However, with the advancement of women's education many things known in the West was fought well here. Modern women expected to be born in Indonesia are modern women who

know their rights and obligations. Thus the idealistic criteria of modern Indonesian women are expected to attend are (1) educated(2) put thoughts over feelings (3) active role in social change (4) do not forget nature as women (5) becomes an equal partner with her husband and (6) can express ideas orally and in writing (Denny Prabowo in Alisjahbana 1937: xii).

CONCLUSION

After examining the investigation method of linguistic data of a discourse of power that allegedly contained in Indonesian narrative texts early twentieth century, it can be concluded that this method empirically is successfully functioned. With the result that it can be shown not so much different from what is generated from previous studies of the colonial text, with only slight shades of difference. But essentially, the method of "investigation" to linguistic data was successfully applied to other objects studies that also voiced discourse of power.

Having regard to the description of the context of the discourse of power presented in these texts, we can identify the real idea hidden in the form of "counter-discourse of power." Furthermore, through the interpretation of the language data in the form of words, phrases, and sentences obtained through investigation method which tested against the cons of the discourse, obtained the meaning that Indonesian narrative texts voiced criticism toward the local customs, such as marriage and inheritance issues, as well as criticism to the behaviour of westernized.

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