


Resistensi Masyarakat Terhadap Dominasi Kekuasaan Dalam *Novel Tanah Tabu* Karya Aninditya S. Thyaf

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ABSTRACT

Social problems within the social reality have become problems that cannot be fully resolved, especially when they are concerned with the domination of power. This research seeks to describe various kinds of resistance of the Papuans against the domination of power which includes domination of patriarchal social power, domination of economic power, and domination of political power in a novel entitled *Tanah Tabu* by Aninditya S. Thyaf. This research implemented a descriptive qualitative method with Norman Fairclough's critical discourse analysis model, including three dimensions of the text, discourse practice, and socio-cultural practice. The research results revealed that: (1) from the perspective of text dimension, the linguistic aspect showed resistance by the local community through the vocabulary used by the author, (2) from the perspective of discourse practice, it voiced injustice and violence due to domination of power, (3) from the perspective of socio-cultural practice, the socio-cultural context influenced the emergence of the text.

1. Introduction

Since it declared independence 76 years ago, Indonesia has faced many problems that must be resolved, especially those related to power inequality occurring in social life, such as the social conflict in Papua. Papua has long experienced social conflict between indigenous Papuans and the central government, or fellow indigenous Papuans. The conflict is usually motivated by an imbalance of power domination, either in patriarchal power domination or political economy domination. The patriarchal domination in Papua is still extreme. Patriarchal culture places men above all else. In patriarchy, men have great control and influence, while women have little influence in Papua society. The existence of patriarchal domination that lasted for quite a long time has made some women in the Papuan population experience resistance and social conflict caused by the dominance of political and economic power. Indigenous Papuans have long experienced resistance in the face of unequal power between the government and the indigenous population. In this research, critical discourse analysis was used to see and describe kinds of community resistance against power inequality through social overview depicted in a novel entitled *Tanah Tabu* by Aninditya S. Thyaf.

The novel entitled *Tanah Tabu* by Aninditya S. Thyaf is interesting to discuss. This novel, which is set in Papua, has a genuine social issue of the community that often experiences injustice due to power inequality. This study uses descriptive qualitative research by making critical discourse analysis of the Norman Fairclough model, namely through the language used as an approach to describe the forms of resistance of the Papuan people due to the dominance of economic, political, and political power. The problem applied in this study cannot see the form of resistance to the dominance of patriarchal economic and political power through three dimensions, namely text discourse practice and sociocultural practice. The research applies critical discourse analysis to the research conducted by M. Bayu Firmansyah on the *Social Dimensions of The Novel Negeri Para Bedebah* by Tere Liye (Critical Discourse Analysis Perspective). In his researcher uses Norman Fairclough's critical discourse analysis model which analyzes discourse into three dimensions. Namely text discourse practice and sociocultural practices.

2. Literature Review

2.1 Discourse Analysis

According to Labov (in Darma 2009), discourse analysis is a rational depiction of sequential relationships in an ordered unit so that it is clear that the relationship between the elements in it, the relationship between elements outside the unit, and their coherence is clearly visible. According to Kartomiharjo (in Wijana & Rohmadi, 2011), discourse analysis is a branch of linguistics to analyze a language unit that is larger than a sentence or clause by using a method that interprets the same utterance and connects it with the context in which the utterances conveyed by the people involved in the interaction, their general knowledge, custom, and culture prevailing in that place.

Discourse analysis in literary works is showing an implication as to the result of linguistic theories existence. In general, this approach provides new insights for the study of language and ideology and the social change that comes with it. This is because, at the analysis, the practical implications of these linguistic theories will come into contact with literary theories as they share the same object of discussion, namely the actual use of language. In literary analysis, discourse is applied in three different concepts. First, discourse is understood as a language used in a particular field, such as politics. Second, discourse user reflects a certain social practice. In this case, discourse analysis aims to reveal the role and practice of discourse to preserve the social world, including social relation involving power inequality. Third, in its most concrete use, discourse is used to convey ideas that give meaning from experience drawn from a certain perspective. Therefore, there are discursive practices in the order of discourse where they are produced and consumed (Fairclough, 1995).

2.2 Critical Discourse Analysis

Fairclough and Wodak (in Eriyanto, 2001) argued that critical discourse analysis sees the use of language in speech and writing as a form of social practice. Discourse is described as a social practice that triggers a dialectical relationship between certain discursive events and the situations, institutions, and social structures that shape them. Critical Discourse Analysis (CDA) helps understand language in its use. In this case, language is used as a means of communication and as an instrument to perform something or as a means of implementing power strategies. Therefore, someone can produce meaning in social life through language (Haryatmoko, 2019).

According to Darma (2009), Critical Discourse Analysis is described as an effort or process (decomposition) to explain a text (social reality) that is going to or being studied by a certain person or dominant group in order to achieve a certain goal. Critical discourse analysis not only relies on language analysis, but focuses on other things such as ideology and socio-culture as a reflection of the author or communicator in his work, which he must be aware of. Pennycook (in Darma, 2009) suggested eight principles of critical discourse analysis, namely (1) Critical Discourse Analysis discusses social problems. (2) Power relation is discursive (discourse), which means that the focus of discourse is the same as how power is discussed. (3) Discourse manifests as society and culture; thus, discourse is a reflection of social relations and part of that relationship and explores reproduction through dialectical relationships. (4) Discourse has an ideology, in which the ideology is meant as a representation and construction of the community, where there must be domination and exploitation produced through discourse. (5) Discourse is historical. In other words, it should be examined in its historical context by analyzing its connection with previous discourses. (6) Critical Discourse Analysis is interpretive and explanatory and uses a systematic methodology to relate the text and its context; and (8) Critical Discourse Analysis refers to a scientific paradigm with a social commitment that is constantly trying to dissolve and change what is happening in a context.

2.3 Norman Fairclough's Critical Discourse Analysis

Fairclough (in Eriyanto, 2001) focuses on language. He uses discourse to refer to language use as a social practice rather than an activity or reflect something. According to him, discourse is a form of action. In this case, someone uses language as an action in the world/reality. His critical discourse analysis categorizes discourse into three dimensions: text, discourse practice, and socio-cultural practice. In the text dimension, the text is analyzed linguistically by looking at vocabulary, semantics, and sentence structure, including coherence and cohesiveness, how words or sentences are combined to form meaning. He sees a text on multiple levels. According to him, a text should be able to display the relationship between defined objects so that it does not only display how an object is described because in a text dimension, text must be analyzed using a linguistic approach and the purpose of the text dimension is to find an overview of how the text is presented. Therefore, in his analysis model, there are three basic elements in text dimension: (1) Representation, which aims to see how events, people, groups, situations, circumstances, or anything are displayed and described in the text. (2) Relationships aim to see how the relationships between journalists, audiences, and participants are displayed and described in the text. (3) Identity which aims to see how the identities of journalists, audiences, and participants are displayed and described in the text.

The discourse practice is related to the process of producing and consuming texts. In the text production process, the focus will be on experience, knowledge, social environment, condition, and circumstance experienced by the author of the text. In contrast,

the text consumption process depends on the reader and how to get the reader to accept the text as an effort by the text creator. Fairclough in (Munfarida, 2014) stated that text and discourse are things that cannot be equated, because discourse is broader. Therefore, the analysis focuses not only on the text but also on text consumption performed by the reader and then looks at its relation to sociocultural conditions. Therefore, discursive practice discusses the individual side of a journalist or author by looking at his background, the profession he does, discussing the news search process, the relationship between authors, editors, and publishers so that they can produce a text or work and reveals how critical the author is in producing a text in order to present informative sentences that have the function of conveying meaning to the readers and creating perspective and awareness of how social practices in his work are in accordance with the currently existing context.

The socio-cultural practice dimension is related to context outside of the text. The context in question includes society, culture, and politics that influence the creation of the text (Saraswati & Sartini, 2017). Although the socio-cultural practice is not directly related to the text, it is a determinant of how the text is produced and understood because its analysis includes socio-cultural practice of when the text production process takes place. In this socio-cultural practice, there is a special approach which looks at the relationship between socio-cultural praxis and texts, because in this dimension the social events and intertextuality has begun to be understood on how the text is formed and created in accordance with social practice (Haryatmoko, 2019). According to Fairclough, how socio-cultural practice determines text is an indirect relationship mediated by discourse practice. If the ideology and beliefs of society are paternalistic, then their relationship with the text will be mediated by how the text is produced in the process and practice of discourse formation (Eriyanto, 2001). Meanwhile, according to Fairclough, the relationship is not direct but is mediated through discourse practice (Jannah, 2019).

2.4 Resistance

According to Barnard and Jonatahan (in Suriadi, 2008), resistance is defined as refusal against changes that occur and are not appropriate. Resistance is basically an action taken by weak people in the lower structure against strong ones in the upper structure or rulers and entrepreneurs. Such a relationship between the weak and the strong is actually described as power inequality, so the weak in the lower structure tries to balance the relationship through resistance, not to be oppressed. Scott (in Alisjahbana, 2005) defined resistance as all actions of members of the lower classes of society to soften or reject the demands imposed on the upper classes or put forward their own demands against the superior classes.

Resistance is diverse and can be seen as a form of disobedience and rejection of conditions that the experiencing party does not like. Scott distinguished resistance into two categories, namely, resistance caused by direct causes and indirect causes. Direct community resistance includes oppression, threat, pressure, coercion, government, capital owner, or other parties. Meanwhile, indirect resistance is carried out through clandestine resistance. Chris Barker (2000) argued that resistance could be understood as a force that meets another force, where both are force and resistance. Therefore, resistance can be understood as an attitude force to show defensive behaviour, attempt to fight back, and oppose other forces exerted by the ruling social class.

3. Methodology

This research implemented a descriptive qualitative method. This research method was used to analyze various kinds of community resistance against domination of power depicted in Tanah Tabu's novel by Anindita S. Thyaf. Here, resistance is seen as an effort to survive and fight against the domination of power, including domination of patriarchal social power, economic power, and political power experienced by the Papuans. This research made use of Norman Fairclough's Critical Discourse Analysis which includes three dimensions, namely text, discourse practice, and socio-cultural practice. The data in this research were primary data sourced from the novel entitled *Tanah Tabu* by Aninditya S. Thyaf, second edition publication by Kepustakaan Popular Gramedia in 2015. In addition, the secondary data were obtained from journals, research reports, and books that have relevance to this research problem. The technique used in this research was content analysis, with the research steps consisted of determining data sources, collecting data, classifying and analyzing data. The data analysis technique consisted of data reduction, data presentation, and conclusion drawing.

4. Results and Discussion

The research results revealed that: (1) from the perspective of text dimension, the linguistic aspect showed resistance by the local community through the vocabulary used by the author, (2) from the perspective of discourse practice, it voiced injustice and violence due to domination of power, (3) from the perspective of socio-cultural practice, the socio-cultural context influenced the emergence of the text.

4.1 Text Dimension

In this particular dimension, some vocabularies are used to display and describe language use depicted in the novel entitled *Tanah Tabu*, which displays various kinds of resistance experienced by the community as victims of domination of power.

(1) "Listen, Leksi. No matter what, you have to **go to school**. There is no other way." Mace pushed my back that I stood up from her lap. Like every other komen woman who had to take care of her family, house, and garden, Mace said, I also had to go to school as a child. (Thyaf, 2015: 17)

In the above quotation, the word **go to school** represents an ideological relationship with women's resistance against the social system that tends to be patriarchal socialism. The word go to school is a form of verb which is interpreted as a way to deal with the domination of patriarchal power, which always places men as the holders of power in the social system. Patriarchy itself is a social system that places men as the main power holders and makes them superior compared to women. Another kind of resistance to the domination of power can be seen as the following:

(2) "Our life is **just fine** already. So, we **don't need** your help." I heard Mabel let out a stern comment. (Thyaf, 2015:25).

In that quotation, the words **just fine** and **don't need** to represent an ideological relationship with the community's economic situation. These two words can be interpreted as a form of resistance, the action of refusing help from the ruling class to fight the immigrants who control the economic system where they live. This resistance shows the ruling class controls the intention of no longer. Another form of resistance against domination of power is as the following.

(3) "I swear that Anabel is innocent. Long before she even said that I have already believed her. Somehow, my heart never doubts that. I heard from people that Anabel was accused of being involved in a **rebellion** movement, hiding them when they ran away. (Thyaf, 2015: 126).

In that particular quotation, the word **rebellion** has an ideological relationship with the social situation of the Papuans. The word **rebellion** can be interpreted as a form of resistance that the Papuans do not agree and are trying to free themselves from the existing power system in Papua.

(4) "I have been telling you since forever, we should just rally a **protest**. Period! There is no need for meetings or talks. The company would never listen to us. Even if they do, they would just pretend not to understand. We use Papuan language, they use Indonesian. We switch to Indonesian. Then they speak a foreign language. The bottom line, they think we are stupid, unequal with them. So, it's better if we just rally a **protest**." (Thyaf, 2005: 137).

In the above quotation, the word **protest** has a relationship with a form of community resistance against foreign companies that are considered to hold power, especially in terms of the economic situation. Another form of resistance to domination of power is as the following.

(5) "Just pick whichever shirt you like, son. If you want, you can take them all. It is okay. Your Mabel **can't be bought** with T-shirts, posters, and stickers. It's not like that with those free and new things our lives would be better, its' not!! It's just another trick". (Thyaf, 2015:144).

In the quotation above, the word **can't be bought** represents an ideological and social relationships in the society. Tight economic situations are sometimes abused by those who have economic and political authority and power to take advantage of the lower classes for their own interests. The word **can't be bought** shows a form of resistance in terms of opposing all domination of power carried out by the rich people who act arbitrarily to the lower classes in order to get votes during the election. The words chosen by the author are still consistent with representing the existence of resistance in the form of an attempt to fight or oppose the control of domination of power in terms of patriarchy, economy, and politics.

4.2 Discourse Practice

In the analysis of discourse practice, the researcher analyzed text production and consumption in the novel. The author point of view serves as the starting point for determining the situational process of producing the novel entitled *Tanah Tabu*. According to the author, Anindita, her soul was called upon to write the novel after she visited Papua which she initially did to do research on the natural beauty of Papua. In reality, instead of finding natural beauty, she actually witnessed various social inequalities in Papua, ranging from the dominance of power to resistance to this domination. Her discovery then influenced the creation of the discourse context in her work.

(1) "So be it, we just eat taro, yam, and sago, instead of eating rice and bread like Gerson does, but forgetting that his hair is curly and his skin black. That kind of person is *de pu tralaku* (Thyaf, 200115:74).

In this quotation, the author presents a sentence that describes the form of resistance through the character of Mabel who makes efforts to stay afloat with the existing economic situation and vehemently opposes the behavior of her neighbour Gerson, a native Papuan who is an accomplice of foreign migrants to extract natural resources of Papua. This is a representation of the

reality of the Papuans who live in poverty in the midst of abundant natural resources. Another form of resistance to the domination of power can be found in the quotation below.

(2) Everyone knew Mabel hated the gold company whose office stood just down the highway. She often made sharp and scathing comments when talking about the company. (Thyaf, 2005: 108).

(3) "Back then, in my vision, Anabel looked more like a wounded hunted animal preparing to die for its freedom. Yeah, right. She was just like that. Anabel struggled vigorously without caring about her clothes being torn apart here and there. She tried to free herself from the stout hands that gripped her flesh and skin while howling in disapproval. She screamed from the top of her lungs why she was being treated like that." (Thyaf, 2015: 124).

In these quotations, it is obvious that the author describes violence in Papua, the treatment from the rulers and the resistance from the indigenous Papuans to reject the domination of power. There is a visible bad perspective on the rulers and the efforts by the community to free themselves from the domination of power.

(4) "But that doesn't mean Anabel becomes a coward. She is actually more courageous if she thinks she is on the right side. Once, she ever told me that she felt so stupid to be afraid of those uniformed and armed men. After all, they are also human, just like her; with only one life and is certain to die when the time comes," said Mama Kori, concluding the conversation last night, while Leksi's body, which had been lulled by a dream, didn't move in Mabel's lap. (Thyaf, 2015:134).

In this quotation, the author describes the attitude and courage of the Papuans towards the people in uniform as a form of resistance against domination of power in Papua. Papua is one of the areas experiencing conflict with the government.

(5) "I have been telling you since forever, we should just rally a protest. Period! There is no need for meetings or talks. The company would never listen to us. Even if they do, they would just pretend not to understand. We use Papuan language, they use Indonesian. We switch to Indonesian, then they speak a foreign language. Bottom line, they think we are stupid, unequal with them. So, it's better if we just rally a protest." (Thyaf, 2005: 137).

In this quotation, the author uses a sentence that provides information about the irregularities and indifference of the company towards the Papuans. It is these irregularities and indifference that triggers resistance against domination of political-economy power by the Papuans against a foreign company. The next form of resistance is related to patriarchal social domination experienced by women in Papua. In this context, Mama Helda left her house and her husband.

(6) "At that time, I recalled your words, Mabel. I had to do something to protect my children. Because if not me, who else? Their *Pace* could have hurt them like he did to me. And I didn't want that to happen! That's why I made this decision, Mabel. I ran away with my children very early in the morning. (Tanah Tabu, 2015:150).

In the quotation, the sentences used by the author seemingly provide information on the existence of violence by men due to the dominance of patriarchal power, thus creating resistance from Papuan women in the form of efforts to fight and stop the practice of domination of patriarchal power. In the context of the situation, discursive practice will also influence and determine how texts are produced and consumed. The text consumption can be observed through the intent or meaning of the utterances in the text, which is able to provide support for the utterance intent related to the situation.

(7) "There are very few sincere good people these days, Lisbeth, let alone rich people and officials. So, whenever they do something nice for you, just be careful and watch your back. The bill will be banging on your door in the night. In that moment, he will be your master, whether you like it or not." (Thyaf, 2015: 146).

In this quotation, the author voices about the form of resistance of the Papuans through their careful efforts towards people who have power as a form of rejection of the domination of power in the future that befalls them.

(8) "Don't these people realize? It is they who make the lower class people even more oppressed. Just bunch of empty promises, bullshit, Tsk! If they really want to help, why should there be a reward? Why do they have to wait until the election is over? Do they really think this stomach can be full by only air?" (146).

In the quotation, the context of the situation is voicing the injustice felt by the Papuans towards their leader, so it impacts the meaning of speech conveyed by the Papuans regarding disappointment and dissatisfaction with officials are controlled by the domination of power.

4.3 Socio-cultural Practice

In sociocultural practice, it is based on the assumption that the context outside the text affects the discourse in the text. This practice is not directly related to text production, but it can determine the way texts are produced and understood. In socio-cultural praxis, there is a complex relationship between texts, discourses, and their social contexts. Here are some quotations.

(1) "That's why Mabel is willing to work hard to pay for Leksi's school fee and school stuffs, and fulfill all her needs. (Thyaf, 2015: 52)

The quotation shows that there is a situation that is against the patriarchal social domination of women in Papua. Education is one of the assumptions or ways that can be done to be free from the social patriarchy there.

(2) "The company would never listen to us. Even if they do, they would just pretend not to understand. We use Papuan language, they use Indonesian. We switch to Indonesian, then they speak a foreign language. The bottom line, they think we are stupid, unequal with them. So, it's better if we just rally a protest." (Thyaf, 2005: 137).

The above quotation shows the situation of the Papuans resistance against domination of economic power. The protest is one way the Papuans fight and oppose foreign companies as holders of economic power, which is considered fraudulent to the indigenous Papuans.

(3) Tsk! It's just another trick. Are we just kids who will easily fall for that? Just more and more promises, but none was kept. It's just like spittle that keeps spewing from their mouths, and it's immediately forgotten that it's their own once it leaves their lips. After all, why do we need schools, hospitals, housing, and free stoves for free if other things are sky high expensive? What is the point?! Don't school children and sick people need to eat? Or don't housings need expensive electricity to turn on the lights? And the stoves, don't they need gas or kerosene that you have to buy yourself? (Thyaf, 2015: 172).

The quotation shows the situation of the Papuans resistance to the domination of political power in Papua or Indonesia. This resistance is in the form of uncaring and untrusting attitude by the Papuans to the candidates for leadership who, when elected, will only make them even more miserable. The phrases conveyed represent the current reality in Indonesia as it approaches the election of a candidate for leader. Many prospective leaders often offer sweet promises to the poor in order to get votes to occupy desired positions.

5. Conclusion

Based on this research results on the novel entitled *Tanah Tabu* by Aninditya, S. Thyaf, through domination of power depicted in the novel, there are forms of resistance carried out by the community which were analyzed based on critical discourse analysis procedures based on three dimensions. First, in the text dimension, the forms of resistance carried out by the Papuans are seen from the selection of vocabulary by the author that has a relationship with forms of resistance by the Papuans against the domination of power in Papua. The forms of resistance presented are based on the selection of vocabulary by the author, including (1) Resistance in the form of efforts to fight against the dominance of patriarchal social-power in Papua. (2) Resistance in the form of efforts to oppose all domination of power practices, both economic power and political power in Papua. Second, in the dimension of discursive praxis, the novel entitled *Tanah Tabu* by Aninditya.S.Thyaf speaks about injustice and violence as a result of the domination of patriarchal social-power and the domination of economic and political power through the context of the situation and the context of the meaning of speech. Third, the socio-cultural dimension, in which the novel entitled *Tanah Tabu* by Aninditya S.thyaf can be used as an illustration of the social conditions of the Papuans as well as their attitudes and efforts to oppose the inequality of power existing there. This research is only limited to the form of resistance and the dominance of patriarchal economic and political power. The researcher hopes that further research can be wider in discussing social problems in Papua for a long time.

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