

The Use of Pronouns and Coherence in Papuan Ethnic: Critical Discourse Analysis in the Reporting of *Kedaulatan Rakyat* Newspaper

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Abstract: Media has a crucial role in representing and constructing groups that have been stigmatized, as well as different treatment, as experienced by ethnic Papuan groups. The identity of Papua's ethnic in Yogyakarta is very interesting to study, because Yogyakarta is one of the cities in Indonesia that is most visited by Papuans for various purposes. This paper is aimed to examine how the use of pronouns and coherence in papuan ethnic by using Van Dijk method of Critical Discourse Analysis. The corpus of this research is the *Kedaulatan Rakyat* daily newspaper. This newspaper is the oldest newspaper in Indonesia after Indonesia's independence, and it has the highest circulation in Yogyakarta. When construct the Papuan, KR Not only use the pronoun, But also the coherence. Through the use of pronouns KR legitimize the message that they convey, because pronouns are elements that can be manipulative forms of language. Another that, KR also used coherence as a form of affirmation of the existence of Papua which was so "chaotic"


1 INTRODUCTION


One of the oldest local print media and still has a high circulation is *Kedaulatan Rakyat* (KR) daily newspaper. Standing and developing in Yogyakarta, this newspaper is still the belle of the public to obtain information. In addition, KR also spreads in various regions in Indonesia, such as West Java, East Java, Kalimantan, and Sumatera. This also makes KR one of the newspapers with a large circulation, which is up to 99,831 copies every day, and D.I Yogyakarta is the province with the largest circulation, which is 87,377 copies (Khair, 2017).

When compared with circulation of other local newspapers in Yogyakarta, KR still in the top position. *Harian Jogja* daily newspaper, which was established in 2008, has a circulation of 45,000 copies (Supadiyanto, 2014), while *Tribun Jogja* daily newspaper has 65,000 copies every day with news content that has a lifestyle concept (Khair, 2017). This amount is proof that KR is the most widely consumed local newspaper by Yogyakarta residents, compared to other local newspapers, such as *Harian Jogja* and *Tribun Jogja*. This data also shows that the

print media is still a major concern for the people of Yogyakarta to obtaining information about everything in Indonesia, especially in Yogyakarta.

Having high level of circulation, and has long stood as the oldest local media in Yogyakarta, how does KR represent the contemporary phenomena that take place in Yogyakarta? (Sanjaya (2016) through his research stated that local media tend to have certain sides in a case, and the local people that they serve are not the parties that they always defend. In the issue of hotel construction in Yogyakarta, for example, KR daily newspaper tends to favor hospitality investors. This can be seen through the structure of the text that they display. In a political context, KR also tends to side and support one of the candidate in the regional head election. It can be seen through the tendency of KR news which leads public opinion to choose number 2 (Ida-Munir) during the election in the Bantul Regency head election in 2015 (Khulasoh, 2016). KR news that tend to defend certain parties can also be seen through the findings of Andreas (2016), he revealed that KR tends to defend the KOPASSUS (Komando Pasukan Khusus) action and does not agree with KOMNAS HAM (The

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National Commission on Human Rights) Indonesia, related to the case of assault in the Cebongan penitentiary on March 23, 2013.

Study that uses KR as the unit analysis has been carried out by several previous researchers, but those that use the issue of ethnicity, especially Papua as its material object, have never been carried out. Therefore, through this research, will be seen how KR constructs the issues that related to the Papuan?, especially through the use of syntax level (pronouns and coherence)

2 LITERATURE REVIEW

Research related to the construction of media on the discourse of ethnic Papuan groups has been conducted by Nindias Nur Khalika (2017) and Andriyani (2016). Both of these studies have the same goal, namely how newspapers construct Papuan ethnic groups. The difference lies on if Khalika (2017) focuses on journalistic photographs in Kompas newspaper, Andriyani (2016) sees the construction of dialogue between Jakarta (Government) and Papua in online media, through the whole news report, including text and photos.

There are some interesting things to see in the research of Khalika (2017) and Andriyani (2016). First, From the research findings of Khalika (2017) that on the analysis of photos, and tends to ignore the text as a whole that constructed by the media, because Khalika only makes the photo as primary data analyzed and the text that blends into the photo as secondary data and just limited to the photo headlines and captions. This seems to be problematic because as expressed by Van Dijk (1993), that detailed analysis of media reporting related to ethnic affairs must also focus on the various microstructure of news reports. At this level, we must examine the meaning of words and sentences, like relationship between sentences (propositions), and the formulation of meanings and rhetoric. Second, Khalika's finding ignores aspects of the media (journalists/photographers) as agents that produce photos and texts. If you want to see how the discourse that construct by the media, it should also refer to the entire discourse production process, like social context.

Third, Andriyani's (2016) finding not only focused on photos in analyzing media construction on issues that related to ethnic Papuans, but also uses texts as the unit of analysis, such as titles, word usage, and news sources. Andriyani's research only looked the position of the Selangkah Online magazine in

preaching the Papua-Jakarta dialogue. It can be seen through the conclusion of this research which states the Selangkah online magazine has tried to be neutral in reporting the Papua-Jakarta dialogue, by carrying out a "counter-attack" on national media reports about Papua. From this finding, it is clear that Andriyani has not seen how the text of the news is interpreted and understood about racist practices, discrimination, and stereotypes. This is because the purpose of this research is to look more at the position of the media in reporting the issue of the Papua- Jakarta dialogue.

From the description of these studies, I am not found studies that specifically examine the use of pronoun and coherence against ethnic Papuans has been construct. This research will be examined using the Van Dijk's Critical Discourse Analysis (CDA) approach. In analyzing the problems in this study, the approach that will be used is constructionist. This approach is used to see what meaning that behind in constructing of ethnic Papuan identity in KR. Hall explained that there are three approaches to representation (2013: 10-11). First, a reflective approach, which sees the meaning of human objects, ideas, or events that exist in the real world. Second, the intentional approach, which sees that the meaning of an object comes from the writer or the maker. Third, the constructionist approach. This approach is used to represent certain concepts in society. Readers as the audience can determine their meaning based on their culture and media representation system, which is used to communicate with culture.

3 METHODS

This type of research is interpretive qualitative. This study was to identify, describe, understand, and interpret the data obtained, in this case the media text (Schatzman, in Creswell, 2010). The corpus of this research was the news texts of the KR which discuss ethnic Papuan issues This study uses the method of Teun A van Dijk's (2015) Critical Discourse Analysis (CDA) method, to see how KR constructs ethnic Papuans in every public reporting. This method also helps to see how far KR gives Papuans the space to represent themselves. CDA is a research method that specifically abuses of social power and inequality that practiced, reproduced, legitimized, or opposed by texts that speak in social and political contexts (Dijk 2015: 466).

was carried out through (1) Documenting reports relating to ethnic Papuan groups in the KR. (2) Classifying news about Papua in several sections. (3) Conducting interviews to see social cognition and

social attitudes about Papuan discourse (4) Collaborating on data that has been obtained to be identified and analyzed based on research tools and observation units. (5) Making conclusions about the data that has been analyzed.

4 RESULTS AND DISCUSSION

Active/passive sentences, pronouns, and coherence are syntactic structures in analyzing media discourse. Syntax is a linguistic system that discusses words in relation to other words that unite as an utterance or language (Webber & Prasad, 2009: 173). In syntax, it can be seen how the pattern of using words becomes a complete sentence or text. The use of words in compiling a text into a news report can be seen through the conditional coherence in the news on August 4, 2016. There are at least three conditional coherences that can be seen. First, headlines that clearly display conditional coherence through the sentence "despite many problems".

In this article, KR uses the title "*Meski Banyak Permasalahan, Otonomi Khusus Pendorong Pembangunan Papua*". The use of the phrase "*Meski Banyak Permasalahan*," is a sentence that explains that development or special autonomy in Papua has encountered many problems. This sentence becomes an explanation or explanation of the proposition of the next sentence, namely "*Otonomi Khusus Pendorong Pembangunan Papua*". Negative explanatory coherence can also be seen in this article through the following quote: "*Lukas also asked Papuan students to respect and uphold the culture the people of Yogyakarta. Because they live in Yogya, Papuan students in Yogya should respect the local culture.*"

The quote above shows the repetition of the sentence, which actually means Luke's hope that Papuan students will respect and appreciate the culture and culture that exists in Yogyakarta. However, the use of the word "should be" becomes an affirmation and a link to the repetition of the previous sentence. In this position KR should simply display one of the two sentences/quotations above, which actually have the same intent and purpose. If KR only includes the first sentence or the second sentence in this article, it will not reduce the meaning of the existing sentence, because the reader still understands the meaning of this sentence. This pattern indirectly shows that mutual respect and respect for students from Papua in Indonesia are not maximized. Yogyakarta, so it is necessary to emphasize that students from Papua have more

respect and appreciation for the existing culture. On the other hand, there is positive conditional coherence in this article, namely when KR provides space for Papuans (Lukas Enembe) to express their aspirations: "*Building Papua is not an easy matter, it is because of the geographical structure and culture of the community which consists of more than 250 tribes with various customs*"

The quote above is conditional coherence with the use of the clause "it is because of the geographical structure and culture of the community consisting of more than 250 tribes with various customs" which explains why development in Papua is more difficult. To combine the conditional sentences, KR uses the word "because". Positive conditional coherence can also be seen through KR's news on September 14, 2018 through the following quote: "*This has also been conveyed to the group who took to the streets yesterday to cool the atmosphere,*" he said. He added that during yesterday's action, no public facilities were damaged."

In the quote above, the word "he added" is a conditional link that explains that in the action to take to the streets no one has committed anarchic actions, such as the destruction of public facilities. The quote above can be seen as an attempt to deconstruct the practice of marking (Hall, 1997) which has often been attached to groups (ethnic Papuans) who tend to be known to be violent and prone to anarchic acts. However, what is interesting is the KR's attempt to "eliminate" or borrow Louis Althusser's term (In, Walton: 2008) "absence". In this article, the word "Papua" is not even found, even though those involved and the object of reporting on this incident are ethnic Papuans. It seems that the deconstruction efforts carried out by KR through the conditional coherence above are meaningless because there is no use of the word Papua.

KR's efforts to "eliminate" the Papuan ethnic group can also be seen through the use of the terms "students from outside Java" and "both parties". This term seems to further emphasize KR's position in the semantic context to deconstruct stereotypes that exist in Papuan ethnic groups. On the one hand, there is an attempt to explain that the action of the Papuan group went down and the oration to the street went peacefully without any anarchic actions, such as the destruction of public facilities. But on the other hand, this is increasingly problematic because it is not explicitly supported by KR through the use of words or terms that can support the intent and purpose of the news.

Conditional coherence can also be seen through KR's reporting when reporting on the case of student persecution in the Papuan dormitory in 2016. In the article July 16, 2016, KR inserted a sentence of

conditional coherence that emphasized that people from Papua in the city of Yogyakarta should also respect and respect the existing local community around them. Because local people also do the same thing to people from Papua through an inscription "Kitorang Jogja Loves Papua", which was brought by the Special Secretary of DIY during a peaceful protest in front of the Vredeburg fort, Yogyakarta.

The inscription "Kitorang Jogja loves Papua" using red and white roses means that the people of Yogyakarta always welcome the arrival of their brothers from Papua. To that extent, it is to respect the rights and obligations of other members of the community. The conditional coherence in the quote above can be seen through the word "so far". This word is a link between sentences which is also a prerequisite for the previous sentence (Yogya residents always welcome the arrival of brothers from Papua). In the incident of the persecution of Papuan students, KR seems to have constructed ethnic Papuans as a group that must be proactive in creating a conducive atmosphere. KR's emphasis on Papuan ethnic groups to play an active role in creating a conducive atmosphere in Yogyakarta can also be seen through the news on 20 July 2016: *"All parties, including Papuans living in Yogyakarta, must be proactive and create a conducive atmosphere."*

The use of the phrase "including Papuans" is a conditional coherence that emphasizes Papuans to be proactive in creating a conducive atmosphere. Even the use of the sentence becomes an artifactual form that directly shows a message to the Papuan people in particular. In addition, the use of coherence in constructing reports related to ethnic Papuans is also widely found in the news about the death of Theys Eluay. When reporting on Theys eluay's death, KR used coherence as a form of affirmation of the existence of Papua which was so "chaotic" because of Theys' death. The coherence included in their news articles is conditional coherence which contains two sentences, where the clause (second sentence) is an affirmation of the previous sentence: *"Several buildings were damaged and burned, including the Ratna Hotel, BRI offices and shops. In addition, the community is still destroying a number of buildings around Abepura, as well as closing roads."*

If we look at the sentence structure above, we can see the construction of KR in framing the situation in Papua which is so tense because of anarchic actions. The use of the word "other than that" becomes a liaison to insert a sentence of affirmation or the tense situation. If KR really wants to present factual information regarding the tense situation, or anarchic actions that have occurred in Papua, it is sufficient to present only the first sentence, without reaffirming through the second sentence. Conditional coherence as a form of construction of a tense existence in Papua

can also be seen through the following quote from the KR article dated 18 November 2001: *"Theys supporters are angry after learning their leader is dead. Apart from that, angry mobs also blocked and hurled stones at the highway in Abepura sub-district."*

The word "other than that" is again used by KR to construct and emphasize the massive anarchist actions carried out by the Papuan people. These actions are even stronger when seen through the following article excerpts: *"Papua's struggle based on politeness, courtesy, peace and love has become a door that gets the sympathy of the people and the government so that there is no violence, but the struggle stopped until Sunday, because he was found meningel in Koya"*.

The quote from the article above can be seen as a trigger for Papuan people's frustration over the events of Theys' death. At the beginning of the sentence Theys is described as a Papuan son who is very humanist and loves peace, but this is actually rewarded by his death. If KR wants to reduce the tense situation as they appear in several articles when reporting on the case of Theys' death, KR only needs to present the first sentence, without including the second sentence which is connected using the word "but". Readers must have known that Theys had died, and their death became the main news story for KR, and was placed on the front page. Therefore, the use of this second sentence is actually very risky in triggering anarchic actions of the Papuan people.

KR also uses pronouns to legitimize the message they convey. Pronouns are elements that can be manipulative forms of language. When expressing the attitude or position of a person/media in a discourse, the media can use the pronouns "I" or "we". The use of the pronoun "I" or "we" refers to the attitude of the media or journalists in a clear/specific manner. The use of the pronoun "we" makes this attitude a representation of a shared attitude in an imaginative community (Smith, 1992: 250). The use of these pronouns can be seen through the following article excerpts: *"We want to be really serious, because this concerns Papua, but we don't want to assume, we want to be professional. Whoever does this, we will take action. this is the debt of law enforcement."*

Several times the word "we" is used in the quote above, which represents an effort to foster solidarity and embrace the readers, as well as to muffle the voices of the opposition. In this position the use of the pronoun "we" also becomes legitimacy for the state (police). The use of pronouns can also be seen through the case of the persecution of the Papuan kamasan dormitories: *"We chose roses because roses are synonymous with expressions of love. Why is red and white, we hope that in the future Papuans will remain under the red and white banner"*

The use of the word "we" has various meanings. It could mean "we" as a DIY Special Secretariat community, it could also mean the people of Yogyakarta in general. The use of the word "we" can have very diverse meanings for readers. Meanwhile, the use of pronouns as a representation of the attitude of Bersama can be seen through an article quoted on November 15, 2001: "*We want to be really serious, because this concerns Papua, but we don't want to assume, we want to be professional. Whoever does it, we will take action. this is the debt of law enforcement.*"

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5 CONCLUSIONS

KR constructs the Papuan ethnic group using pronouns and coherence. From this aspect, KR deconstruct stereotypes that exist in Papuan ethnic groups. On the one hand, there is an attempt to explain that the action of the Papuan group went down and the oration to the street went peacefully without any anarchic actions, such as the destruction of public facilities. But on the other hand, this is increasingly problematic because it is not explicitly supported by KR through the use of words or terms that can support the intent and purpose of the news. KR also present factual information regarding the tense situation, or anarchic actions that have been occurred in Papua, it is sufficient to present only the first sentence, without reaffirming through the second sentence. From the use of pronoun and coherence, KR legitimize the message that they convey, because pronouns are elements that can be manipulative forms of language. Another that, KR also used coherence as a form of affirmation of the existence of Papua which was so "chaotic"

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