

CULTURAL VALUES STRUGGLE IN “PERJUMPAAN MALAM” SHORT STORY BY H. USMAN HERMAWAN, M. PD.

Lilik Wahyuni

IKIP Budi Utomo Malang
lilik.wahyuni@gmail.com

Abstract

Cultural transition is a necessity. The form of the transition can be seen as social practice, one of it through narrative discourse. Narrative discourse is the result of active interaction between objective social classes with linguistic habitus by social agent. In the context of social practice, narrative discourse and “interest” is inseparable. When an author describe a concept, the author do not simply choose the word but, consciously or not, the author select the dictions with assumptions, values, and ideology that was attached in the word. The purpose of these study are to get an objective description of doxa, the arena of cultural values struggle, and habitual practice in “Perjumpaan Malam” short story. The method used in these study is the qualitative method through critical discourse analysis approach. The data resource is the text of “Perjumpaan Malam” short story by H. Usman Hermawan, M.Pd. published in Horison Online on February 4th 2014. The data collection done by intensive reading method, while data analysis done by social function paradigm. The result of the study are as follows. The doxa in “Perjumpaan Malam” short story is the necessity of globalization. However, the society need to preserve the local values because globalization does not always correspond with Indonesian culture. The arena of cultural values struggle are the global, local, religion, and gender equality arena. The habitual practice was done by punishing people who violate local values, punishing people who violate religious values, as well as lifting the values of gender equality.

Keywords: *Culture Values, Struggle, Short Story*

I. Introduction

Changes are inevitable. Various factors occurring in the community trigger the change. Some of them are (1) the cultural contacts, (2) the desire to move forward, (3) respect for the work of others, (4) tolerance, (5) an open system (open stratification), (6) multicultural, (7) orientation to the future, and (8) attempts to improve life. Social change represented in various social events. One of them through narrative discourse.

Narrative discourse comes from the discourse and narrative. Discourse is defined as a unit of language above sentence and the most complete grammatical units in the hierarchy of grammatical. As a complete unit of language, discourse has concepts, ideas, thoughts, or ideas that can be understood by the reader and listener. As the highest grammatical units, the discourse formed by sentences that meet the requirements of grammatical and other discourse requirements. Story or narrative is a discourse or article recounting an incident or events that the reader feels as if

experiencing the events described by themselves. From the definition above, it can be concluded that narrative discourse is a complete language unit above sentence that tells an incident or events that the reader feels as if experiencing the event described by themselves.

One form of narrative discourse are short stories. As said by Sumarlam (2008) that discourse is a unit of most complete language expressed orally such as speech, lecture, sermon, and dialogue, or written such as short stories, novels, books, letters and documents written views by other structures (in terms of form) as coherent, unified.

In the perspective of Bourdieu (1994), narrative discourse is the result of active interaction between objective social classes with linguistic habitus owned by social agents. In the context of social practice, discourse is inseparable from the "interest" of the story. When the author describes a concept and selecting a word, the authors do not simply choose the words but, consciously or not, the author chose words with assumptions, values, even farther ideology attached to the word and concept.

For a writer, language is a cultural capital (Bourdieu, 1994). Said to be cultural capital because language develop typical human competencies derived from empirical experience for dealing with other human beings. With language, speakers perform meanings-symbolic meanings. Advanced mastery over language, allows one to have a high bargaining power in social struggles.

In social interaction, language used by speakers to represent practice of struggle and domination. As the powers, the speaker is the subject of power struggle. In Bourdieu view, the struggle doesn't interpreted as a struggle Hobbesian or Darwinist lead to action to survive in order to survive. Moreover, a power struggle is intended as a human attempt to gain an advantage, not only material profit but also symbolic profit. The expected outcome of this fight is the symbolic power that reached the symbolic capital in the form of honor and recognition of its position in the social hierarchy. With those capital, the speaker will have to determine the legitimacy of discourse so that he can determine the rules of the game itself.

In the narrative discourse, the author determine discourse and rules of the game itself. The author creates its own social world. The social world of the writer

used to convey ideology. In other words, the authors conducted a symbolic struggle in order to control others. One of the symbolic fight can be seen on the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd.

This research examines practice of cultural values struggle by the author. The focus of this research is doxa, arena of cultural values, and habitual practice in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd.

The general objective of this article is to obtain explanations about the practices of cultural value struggle in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd. While the specific purpose of this article is to obtain explanations about (1) doxa, (2) the arena of cultural values, and (3) habitual practice in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd.

II. Research Methode

This study started from the view of practice theory which states that individuals interact using symbols that contains signs, gestures, and words. In this perspective, the discourse is not stable and the language never fixed permanently.

Aspects examined in this study is doxa that seen as cultural norms that considered true, internalization of culture arena, and cultural habituation practice in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd. Cultural values struggle practice is a process of establishing a social classes made by individuals and groups. Based on the study focus, this research is not only addressing the language of the linguistic aspect but also the social and cultural context around them. Therefore, this study used the critical analysis discourse metode.

The object of the study in this research is the script of short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd. published in Horison Online on Tuesday, February 4, 2014, at 11:20. The story used as a short story written by an educator, so these stories can be used as learning materials at schools. It is also a short story published by Horison and Horison is a special magazine that discusses literature in Indonesia that have been published since 1966.

To examine the cultural values struggle practice we use symbolic interactionism designs. This design used as symbolic struggle is something

dynamic. In the perspective of symbolic interactionism, individuals interact using symbols that contains signs, gestures, and words.

The data collecting technique used is extensive reading technique. Collected data analyzed using structural functional paradigm. This paradigm being used for this research seeks to understand the aspects meaning of certain words phenomenon.

III. Result and Discussion

Doxa in the Short Story "Pertemuan Malam" By H. Usman Hermawan, M.Pd.

Doxa is a common order in social life, namely custom or culture. Doxa seen as a truth taken for granted and never questioned their causes, let alone the truth. As a social reality, doxa is an order that always wanted to be destroyed by marginalized order, in this case the heterodoxa group. Doxa usually supported by the dominant and powerful social groups who enjoyed the status quo. Therefore, they usually will defend by all means, because they got benefit from the doxa.

In Indonesia, globalization is an order which is seen as truth and unquestioned truth. Therefore, the author of the short story "Pertemuan Malam" sees globalization as a representation of fairness as can be seen in the following data.

- (1) The woman he just known over the phone on the recommendation Ki Dasuki.
- (2) Some of Sarkun messages did not receive a proper reply.
- (3) A moment later receive a phone call from Imas.
- (4) "The doctor said she was suffering from AIDS, since long time ago," the old woman replied ruefully, "infected by her late husband."

From the above data it can be seen that the author sees globalization as a new life that must be accepted as true. As seen in data (1), (2) and (3), the authors show that the technology has made human beings can relate to other human beings. They do not have to do a direct meeting. There is no distance and time separating communication between people.

On the data (1), the author uses the word telephone to indicate that the global culture requires technology that limits the distance and time. By using the telephone people can communicate with other in a quick time despite the distance apart. Human relationships are more practical because it can be done directly or indirectly. On the

data (2), the author uses the word SMS which is a service that is carried out with a cell phone to send or receive short messages. By using the SMS (short message service) the speaker tries to show the public that we don't have to talk directly verbally to communicate with others through writing. In this way, human relationships can be personal without being heard by others. On the data (3), the author uses "A moment later receive a phone call from Imas" to construct a public mindset that technology is needed in the era of globalization.

From the data above, it can be concluded that through short stories, the author sees global technology is needed in public life. Technology has become a part that can not be separated from the global community. However, in another section, the authors also show that the ease of communication doesn't always have a positive impact, as can be seen in the data (4).

However, the lack of direct communication also has negative impact. The lack of direct contact causes each person can hide their identity. As can be seen in the data (4), the authors show that the lack of direct communication leads to lack of real information about their communication partner. For example, a wife does not know the truth about her husband. In fact, a speaker can be seen by the expression on his face. By using speech "she was suffering from AIDS, since long time ago," the authors showed that a global culture affects a person. One of them is a free relationship causes a person may have AIDS. Because less intensive direct communication lead someone just believe the words their partners said so that a negative impact on his life, as can be seen in the speech "infected by her late husband".

Based on the above analysis it can be concluded that through a short story he wrote, author attempts to show a doxa that globalization is a necessity. However, people should try to preserve local values because globalization does not always correspond with the people of Indonesia and could impact negatively.

Through what he said, author practice identification and re-identification the meaning of globalization. By using the sentence settings, the authors use specific ways so that globalization as a social fact nuanced power perceived by society as a very natural thing that barely recognizable their original object of domination.

For the sake of learning, teachers can use the short story "Pertemuan Malam" to construct students character in order to become more self-selective in following the development of a global culture. Globalization should not be accepted as a raw but should still be selected. Global culture does not always correspond with local culture. By having an understanding of the workings of dominant group, students will be more careful and just take the positive values of globalization.

Cultural Values Arena in the Short Story "Pertemuan Malam" by H. Usman Hermawan, M.Pd.

As a social and cultural phenomenon, the short story is a form of social practices that make up the social world and compiled by another social practices surround the writer. However, the role of short stories can't be separated from the interests of capital accumulation so that the author present discourse tends to be limited only to issues that have a selling value and does not conflict with public interests concerned the reader of short stories. Language used by the author is the media that carry certain meanings and represents specific meaning to be conveyed to and by the speakers. Through these signs, the authors conducted a retention practices and assault doxa.

Doxa Retention Arena

As the ideological effects of global culture, the authors do doxa retention practices through short stories. The author seeks to restore global culture "the symbolic legitimacy". In order to establish the practice of ideology does not seen as a form of violence, author do the doxa retention practice through global cultural discourse. Global culture stereotyped with technology, freedom, and equality. Through short stories, the author legitimize global culture to remain adhered to public, as can be seen in the following data.

(5) There are two incoming messages that could not be opened during the trip.

"I thought we've arrived," said Sarkun.

"Oh, I don't think so. Now it's too late, almost sunset. Just wait in the Masjid Al Waliyyin, "said Imas a moment later.

"Where is it?"

"Two hundred meters to the east of the market gate, on the left side. After sunset I'll be there. "

(6) Both entered Padang restaurant across the street. Imas flexibly choose the menu for Sarkun. Imas does as a faithful wife to Sarkun. Sarkun obey because basically there was no menu he didn't like. Familiarity has developed well. Sarkun managed to compensate. Sarkun couldn't hide his admiration. Although they just met, they seems had known each other such a long time. Joy radiated on their faces.

Data (5) represents the retention practices of domination in the short story through presenting global cultural excellence. By using speech "There are two incoming messages that couldn't be opened during the trip.", The authors demonstrated the superiority of mobile technology that could cope with the situation when a man is busy. Speech during the journey shows that someone is doing a job that doesn't allow one to do other work. The situation can be resolved with a mobile phone technology that can store messages. Through speech, authors establish the role of global culture that can overcome traditional culture.

Global conservation ideology practice also done by author through presenting ideology of equality. In a global culture, women can run a similar role with men. By using speech "Oh, I don't think so. Now it's too late, almost sunset. Just wait in the Masjid Al Waliyyin ", the author shows the role that women able to make decisions and govern men. The speech now it's too late, almost sunset, showing firmness of women. After the speech "after sunset I'll be there, "shows that women themselves can make decisions.

Legitimacy of globalization also done through reduction of critical attitude toward religion. This short story present global society stereotypes that free to communicate despite violating religious rules. As can be seen in the data (6), the author uses the speech, "Imas flexibly choose the menu for Sarkun. Imas does as a faithful wife to Sarkun ", to show the global human characters that can be mutually intimate and loving one another. Through discriminating speech and presenting the violation of religious values fact, author preserving global culture that frees people to relate to each other as long as not violating social norms. In fact, the man is said to be good if he is able to establish a good kinship relationship, as can be seen in the speech "familiarity has developed well".

From the findings above, it can be seen that global cultural legitimacy practice done by author who construct codes of liberty, equality, and technological forces that identical with the global culture. The growing strength of the cultural capital, social, economic, and female symbolic lead all people to have the opportunity to take part in the public arena without limited by space and time. In order not to be regarded as a form of violence, expansion strategies and global cultural preservation done through presenting technological excellence, independence, and gender equality.

Struggle of Doxa Arena

As the social arena, the author writes short stories to shape public space. With a capital of knowledge and experience that internalized from the social environment, author uses the short story as production tools and reproduction of knowledge, identity, and social relationships to assault doxa discourse. Through stories, authors conducted a struggle to get the public recognition of global culture weakness, as can be seen in the following data.

(7) Sarkun hope this woman later destined to become the filler of his dry and deserted soul, almost without love. Except that, Sarkun also hope this last hunt after failures he suffered. Because of that he was almost desperate. It's said that he was 'hung heirs' after failing in relationship with a young widow with three children. Sarkun had lost the taste of other women. Now Imas, women who have not seen her form has powerful attraction. Hence renewable Sarkun's spirit. Sarkun also aware that love indeed must be fought.

(8) Kiyai Mudhofar mention Imas address and show the route. Without wasting time Sarkun ask for leave and step on the gas immediately. Sarkun wanted to see Imas, want to get straight answers and clear reasons concerning the refusal on Imas good faith. Sarkun think, talk in Imas' residence will be more flexible than in Kiyai Mudhofar's place. Regardless of the outcome Sakun will be ready.

From the above data can be seen doxa discourse assault practice through presenting the fact that global social structure has not plural. As seen in the data (7), the author assaulting the local culture by presenting the fact that global social structural hasn't been plural. Despite following the global culture, people can't be separated from local culture. People are still afraid of the punishment of local culture, as can be

seen in her speech said 'hung heirs' after failing in a relationship with a young widow with three children. Through his saying, authors conducted to strengthen local cultural values by using the word 'hung heirs'. To be unknown his discourse doxa assault practice, authors reinforce local culture by using speech using the speech "Sarkun had lost the taste of other woman."

Doxa assault practice also done through discourse to realize the importance of local culture. As seen in data (8), with the speech "Sarkun wanted to see Imas, want to get straight answers and clear reasons", the author presents the fact that direct communication is better than communication using media technology.

From the analysis it can be seen doxa assault practice done by the author through convince public that pluralism will bring good. But on the contrary, global culture can ruin nation. With respect to the local culture authors delegitimize global culture to sensitize the local culture superiority.

Habituation Practices in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd.

Communities habituation represented in the short story is the result of author inner process toward information obtained from the social arena which then internalized into the attitude and mindset of individuals and groups in a short story.

Attitude and mindset that are presented in the short story constructed by knowledge and experience of the authors while facing the global and local culture. Author knowledge and experience of being in the local culture becomes internalized attitude and mindset to preserve the local norm. Author knowledge of globalization movement internalized into the attitudes and mindset that construct global ideology. The impact, attitude and mindset of the author develop according to their role in society. Attitude and mindset of these authors can be seen in the data (1), (2), and (7).

On data (1), author construct habitus themselves respectable by not following globalization that violates religious values. The habituation practices carried out by Imas with lethal AIDS and die with the suicide. In this way, the author values honor within society.

On data (2), author construct people self habitus who have the opportunity to determine their public role. They have the same right to live in society. No party is in a dominant position, and no one is in the position of the oppressed. They are placed in a similar position, as can be seen in the speech "Some of Sarkun messages did not receive a proper reply".

On data (7) can be seen author habitus construction practices to lift local culture. For the author, the free culture that became one of the characteristics of global culture will harm society. Through speech 'hung heir', the authors construct themselves responsible society because if they do as their will, they can get the punishment in the form of loss of feeling against women.

IV. Conclusion

Based on the above discussion can be summarized as follows.

- 1) Doxa internalized in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd is globalization is a necessity. However, people should try to preserve local values because globalization does not always correspond to Indonesian people and could have a negative impact.
- 2) Arena cultural value in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd. is the retention and assault of doxa arena through preservation of local values, religion, and gender equality.
- 3) Culture habituation practice in the short story "Pertemuan Malam" by H. Usman Hermawan, M.Pd. done by lifting the values of gender equality by allowing Imas take decision to answer Sarkum request, punishing people who violate local values with distanced Sarkum of her match, and punish people who violate religious values by turning off imas with AIDS and die by way of suicide.

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