ABSTRACT
STATE ACTIONS RELATED to the G-30S EVENT
( Meaning Study of Gadamerian on Survivors)

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This study aims to gain knowledge of a deep understanding of state action related to the G30S event. Theoretically, the benefits re-assess the formation of meaning through Gadamer's hermeneutics, by criticizing views of Foucoult, Althusser and Husserl. In practical, it is useful as a consideration in policy-making related to survivors’ issues, and it also opens a space for dialogue to reconcile history.

The research method used was a qualitative research approach initiated by Gadamer's hermeneutics. Data collection technique used was in-depth or life history interviews. An analytical technique used in this study was a qualitative analysis technique, with a life history analysis technique as a choice to analyze the data in this study.

The results showed that state action against survivors were to arrest, investigate, and arrest and imprison them to the island of Buru (for men survivors) and Plantungan (for women survivors). To check the actual survivors was not to determine whether or not survivors involved in the incident G30S, but to determine the criteria in which they included, respectively in A, B, or C groups.

The G30S event, by survivors, was interpreted as a story of the assassination of the generals by Indonesian Communist Party (PKI), as well as the form of a political conspiracy on Sukarno’s power struggle within ideological background. Investigation and arrest were interpreted by them as an act of unwarranted, political scapegoat, and a form of abuse against them. While prison life, for survivors, was as a form of forced labor, punishment to stigmatize and isolate women and the approach to God by faith in the new faith of Christianity, while for survivors who have a strong foundation of Islam, motivated them to get closer to God. Liberal survivors interpreted it as a political decision to appease the international world, the shape of a new prison in the midst of society and punishment in the form of stigmatization building the country through political sin derivatives.

Research findings that showed the diverse meaning for survivors, confirmed Gadamer's view stating that the basic meanings depending on the interpreter was involved. These findings were in contrast, rejected the view of Foucoult, especially with regard to knowledge not related to the subject individual. This findings, too, criticized and rejected the view that Althusser considering that the subject as an individual was helpless and under the influence of the structure. In addition, these findings at the same time criticized Husserl's phenomenology, hermeneutics, stating that the process of interpretation must be returned in the data, not on thought.
Based on the findings in this study, as well as the researcher’s personal view, it is necessary for all of us to the awareness of the occurrence of the G30S incident. Recognition is not only limited to photographing, looking and kept repeating over and over again as a revenge of the past, but the recognition that there is no equivalent position for survivors and the suffering survivors are as something inevitable. Recognition is bitter, but it is a process of learning to live together that is built not on top of a beautiful dream, but from the ruins of the angry and suffering people and at the same time to build our awareness not to repeat such a horrible event.

Key words: Survivors, Meaning, the G30S event and State Action.