CHAPTER 2

LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Critical Discourse Analysis

In this study, the researcher used Critical Discourse Analysis approach to analyze the data. Roger (2004) stated that CDA is a critical theory which is concerned with the social world, the relationship of language, and discourse in the construction and the representation of this social world. Blommaert (2005) argued that CDA was found on the premises that linguistic analysis could give valuable additional perspectives for existing approaches to social critique and it attempted to combine the Post Second World War development issues.

According to van Dijk (1995), the purpose of CDA is to uncover, reveal, and disclose what is implicit, hidden, or therefore not immediately obvious in relation to dominance power and underlying ideology. In other word, CDA is the theory in discourse analysis to examine the relation of language, power, and ideology related to the social issues. It is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text in the social and political context (van Dijk, 1993). Furthermore, in CDA the "text" has very complicated meaning because it can refer to a speech or spoken discourse, written document, visual images, or some combination of these

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three (Wooffitt, 2005). In conclusion, CDA deals with the analysis of the text regarding the social problems and political issues mainly in the norm of injustice.

CDA sees language not as something neutral. Language is used by people in the society to deliver their idea which tends to be affected by the ideology of the society. In other word, CDA is intended to see the role of language to find the practice of social power and how the language is used for establishing power imbalance that may happen in the society. In addition, van Dijk argued that CDA tries to reveal the hidden values within the discourse and examine how minority group is represented and constructed by analyzing particular language use. Thus, it will help the researcher to dig up more important role of discourse in the reproduction of dominance and inequality.

Van Dijk, Fairclough, and Wodak (in Eriyanto, 2011) stated that there are five characteristics in CDA that are important to be analyzed. First, discourse is viewed as an action. Discourse is associated as the form of interaction. Thus, it is expressed within particular purpose and under control. Second, the discourse cannot avoid the context, such as background, situation, event, and condition in which it is produced. Third, the discourse also ought to be seen from its history. Historical context seems to have important role to gain the understanding of discourse. Fourth, discourse is understood as the power of control. Power is used by people to control the discourse. And the last one, discourse is seen as ideology. Text is believed to be the product of ideology and emerged by the society.

Woffit (2005) stated that generally CDA is associated with the researchers such as Norman Fairclough, Teun van Dijk, and Ruth Wodak. These researchers have different point of view in giving perspective of CDA as follow.

1. Socio-Cultural Approach

   Norman Fairclough (1995, 1998 in Wooffitt, 2005) emphasized on the Marxist perspective of a social conflict through h the importance of the means of production. Fairclough stated that CDA is used to identify how inequalities and conflict which arise from the capitalist mode of production are manifested in discourse (in Wooffitt, 2005). Furthermore, Fairclough also believed that there is correlation between discursive practice and socio-cultural relation.

2. Discourse Historical Approach

   Wodak (2001 in Wooffitt, 2005) argued that CDA seeks to identify the operation of power and dominance in discourse across the contextual level. Moreover, she added that the contextual level is divided into 4 levels: the actual or immediate use of language or text; the relationship between utterances, texts, discourses, and genres; the extra-linguistic sociological and institutional context of discourse; and the sociopolitical and historical context.

3. Socio-Cognitive Approach

Van Dijk emphasized on the role of cognition to understand and interpret the text and discourse. He argued that people are expected to understand the role of social cognition and representation in order to understand how wider inequalities contribute to the particular interpretive acts. (van Dijk, 1993, 1996, 2001 in Wooffitt 2005). Furthermore, he added that CDA wants to know the hidden values within the discourse and examine how the minority group is represented and constructed by analyzing certain language use. These perspectives will help the researcher to find the crucial role of the discourse in the reproduction of dominance and inequality.

Despite the differences in point of view of CDA, all the theorists try to combat the serious problems caused by public text and talk in term of the power abuse, inequality, and illegitimate domination. Thus, the study of CDA will always deal with the social and political inequalities.

2.1.2 Socio-Cognitive Approach

In conducting the research, Critical Discourse Analysis proposed by Teun van Dijk which is called "Socio-Cognitive approach" was chosen as the theoretical framework. Eriyanto (2001) stated that socio-cognitive approach is commonly used

by researchers because it elaborates the elements of discourse, thus it can be used practically. Moreover, van Dijk (cited in Eriyanto 2001) claimed that the research of discourse analysis is not merely on the text, but also on how it is produced. It is because text does not exist anywhere, but it is as the representative of the society. In other word, it can be said that Socio cognition is a dimension to explain how a text is produced by a person or groups of people. Here, van Dijk emphasized on how important it is for people to understand the social cognition in order to understand how language can be mobilized to resist inequalities of dominant group. This approach is appropriate to be applied for this research. The sermon will be influenced by the dominant group where that sermon is produced in the form of ideology.

Van Dijk (1993) proposed that social cognition is shared representation of social arrangement, groups, and relations, as well as mental operations such as interpretation, thinking and arguing, inference, and learning. He stressed the importance of social cognition in discourse analysis framework. He claimed that there is always producer's social cognition in making the text; how the text is being produced related to the background of knowledge, beliefs, and perception of the producer.

Van Dijk (1993) argued that discourse has three dimensions: text, social cognition, and social context. In the dimension of text, the observation is conducted on how the text structures and discourse strategy are used for emphasizing the particular theme of the text. Social cognition dimension is observed on how the text is

produced by involving the text producer. The cognition of the producer represents the social cognition in the society. It is the socially and culturally shared beliefs such as knowledge, attitudes, ideologies, norms, and values (Van Dijk, 2009, p. 24). And in the social context dimension, observation is conducted on how the text structures are developed in the society. The social context deals with certain discourse that develops in the society. Therefore, in this case the social context is discourse of homosexuality that develops in Indonesia.

In dealing with the text, van Dijk suggested to analyze the text through the structure of the text. Van Djik believed that the text has several structures or elements which support one another. He divides the text into 3 elements: macrostructure, superstructure, and microstructure (Eriyanto, 2001). The macrostructure is the global meaning of the text which can be observed by examining the topic/theme used mainly in the text. It is usually called as thematic level. The superstructure is the discourse structure which has correlation with the outline of the text; in this level, a text is viewed from how it is schemed and formed into the full text. It is usually called as schematic level. The last one, the microstructure, is observed regarding the four elements that are used to analyze the text such as semantics, syntaxes, stylistic, and rhetoric. The analysts will view the text in more detail through this level (Eriyanto, 2001).

2.2. The Concept of Homosexuality

The practice of homosexuality becomes different issues to the human life. In one side, some governments allow the practice of homosexuality by legalizing the same sex marriage; while on the other hand, some governments prohibit and even kill the homosexual people because they are considered sinful.

Shagor (2006) stated that various concepts of homosexuality happen in the society. The conservative believes that homosexuality is an aberration; the orientation is a disorder. The homosexuality represents an error nature because people are supposed to have sex with the opposite sex. Correspondingly with this, Boellstorff (2007) stated that homosexuality is regarded as sin and abnormality. At the same way, homosexuality is also considered as prostitution and free sex. In contrary, the progressive view argued that homosexuality is a normal variant in the human condition thus cannot be classified as an illness (Shagor, 2006). Barlow (2004) showed that homosexuality is genetic and homosexual behavior is innate. The different issues also occur among the religions. The Christian conservative discourse believes that the homosexuality is against its religion due to the sodomy as a transgression of the law against the nature. Thus, the doer ought to get the punishment (Cane, 2005 p 4). Moreover he added it is because they perceive that homosexuality is against their norm and religion. This perspective comes from the Old Testament of Genesis and Leviticus. One of the most infamous references to homosexuality is in the story of Sodom and Gomorrah in Genesis 18 and 19 (Genesis

19:4-11 – Sodom and Gomorrah). The passage in the Leviticus which prohibits same-sex intercourse is found in two chapters, dealing primarily with unlawful sexual relations (chapters 17 and 26) (p 4). Another Christian point of view critics that the Old Testament of Genesis and Leviticus do not refer to the homosexual since the concept of homosexual did not exist in that era (Cane, 2005). Christian Liberal perceives that those scriptures refer to the sexual abuse happening among the people, such as raping and free sex. Christian Liberal perceives that the sodomy was natural to occur in that era and the practice was legally done by the King to humiliate the enemy of other Kingdom and also by the master to their slave (ibid).

Christian discourse places sexuality as important part. Comiskey (2011) stated that the basis for initiating the God's will is through sexuality. He added that God command the human to be holy because He is. It is written in the Scripture I Peter 1:16 "because it is written, be ye holy; for I am holy" (King James version). Thus, it becomes the obligation for Christian to keep their holiness as it is the key to go to the Holly Kingdom.

Those arguments lead to the various version of homosexuality. This variety may allow public to place themselves in pro side or con side. Homosexual people in Indonesia are easily affected by the religion. Since homosexual people lack of information of homosexuality, as the consequences they have to negotiate their gayness toward the sin (Boellstorf 2005). Some of them believe that becoming homosexual are sinful, other believe that what makes sinful is the sexual activity of

sodomy, and other perceive that homosexuality is not a big sin, hence God will easily forgive it (Boellstorff 2007: 148-55). In contradictory, other gay and lesbian people argue that homosexuality is a gift from God. It is because they believe that God loves human as what they are (ibid).

2.3. Related Studies

There are several articles related to the construction of homosexuality which become the related studies of this research. First, Balcha (2009) wrote a master graduate thesis entitled *Homosexuality in Ethiopia*. The thesis described the media and the elite which created the homophobia in discourse. By analyzing the media, earlier empirical studies, and primary data from the interviews, the data discussed that there was a discrepancy between the concept of homosexuality as defined in the west and the concept of homosexuality in Ethiopia. Homosexuality was the least understood subject because it was mostly viewed as only disease, which is contagious due to association.

The second study is the journal written by Kuhar (2003). He wrote a book entitled *Media Representation of Homosexuality: An Analysis of the Print Media in Slovenia,1970–2000*. This book discussed that media reporting on homosexuality was generally sympathetic around 1970-2000. Yet, the positive trend given in the media nevertheless contains the ingredient that enables to give the negative stereotype among homosexual people. Media representations of homosexuality are divided into

five basic categories: stereotyping, medicalization, sexuali-zation, secrecy and normalization. The author argued that the five mentioned above are responsible for making media representation and positive and negative public opinion

The two studies above have analyzed the construction of homosexuality. Both of the studies have similarities in coming with issues of homosexuality as disease. Balcha believed that the media boosted the homosexuality as being taboo. Thus, people will marginalize these homosexual people. In contrary with Balca, Media Representation in Slovenia represented the positive trend in the homosexuality. Nevertheless, Kuhar added that the positive trend may contain the ingredient that enables for giving the negative stereotype of homosexuality in public. Therefore, both of these concepts served various discourse through homosexuality.

Nevertheless, those two studies are applied in the media. Balcha analyzed by collecting the newspaper and online magazine toward the issues of homosexuality to construct the homosexual, while Kuhar analyzed the construction of homosexuality by media texts in Slovenia 1970-2000. Thus, the researcher assumed that the religion area, especially construction of homosexuality in the sermons, is unexplored. In addition, this study will support the two findings of previous studies about how the homosexuality is constructed in other aspects. CDA can help the researcher to reveal deeper and more comprehensive analysis. The interesting point lies on the sermons spoken by the preacher in the homosexual community. Religion becomes important role in the life of the people. In addition, this construction is taken in the sermon in

which the audience is the homosexual. Thus, social condition where the sermon is taken may affect the construction of homosexuality discourse.