CHAPTER 2

LITERATURE REVIEW

2.1 Review of Related Theories

The focus of this study is the use of cohesive devices in Indonesian speech. Therefore, this chapter deals with the review of related theory about discourse analysis.

2.1.1 Discourse Analysis

Discourse analysis is a primarily linguistic study examining the use of language by its native population whose major concern is investigating language functions along with its forms, produced both orally and in writing. Moreover, identification of linguistic qualities of various genres, vital for their recognition and interpretation, together with cultural and social aspects which support its comprehension, is the domain of discourse analysis. To put it in another way, the branch of applied linguistics dealing with the examination of discourse attempts to find patterns in communicative products as well as and their correlation with the circumstances in which they occur, which are not explainable at the grammatical level (Carter 1993:23).

A type of discourse might be characterized as a class of either written or spoken text, which is frequently casually specified, recognition of which aids its perception, and consequently production of potential response (Cook 1990:156).

The analysis of oral communicative products was the domain of Steger, who examined features of various situations and in his categorization divided discourse into six types: presentation, message, report, public debate, conversation and interview. The criteria of this division include such factors as presence, or absence of interaction, number of speakers and their relation to each other (their rights, or as Steger names it 'rank'), flexibility of topic along with selection and attitude of interlocutors towards the subject matter.

Speech develops in time in that the speaker says with speed that is suitable for him, even if it may not be appropriate for the listener and though a request for repetition is possible, it is difficult to imagine a conversation in which every sentence is to be rephrased. Moreover, talking might be spontaneous which results in mistakes, repetition, sometimes less coherent sentences where even grunts, stutters or pauses might be meaningful. The speaker usually knows the listener, or listeners, or he is at least aware of the fact that he is being listened to, which enables him to adjust the register. As interlocutors are most often in face-to-face encounters (unless using a phone) they take advantage of extralinguistic signals as grimaces, gesticulation, expressions such as 'here', 'now', or 'this' are used. Employment of nonsense vocabulary, slang and contracted forms (we're, you've) is another feature of oral discourse. Among other significant features of speech there are rhythm, intonation, speed of uttering, and what is more important, inability to conceal mistakes made while speaking (Crystal 1995:291, Dakowska 2001:07).

Although spoken language is less coherent than written language, the text can be understandable if there are seven criteria which have to be fulfilled to qualify either a written or a spoken text as a discourse have been suggested by Beaugrande (1981). These include:

- **Cohesion** - grammatical relationship between parts of a sentence essential for its interpretation;

- **Coherence** - the order of statements relates one another by sense.

- **Intentionality** - the message has to be conveyed deliberately and consciously;

- **Acceptability** - indicates that the communicative product needs to be satisfactory in that the audience approves it;

- **Informativeness** - some new information has to be included in the discourse;

- **Situationality** - circumstances in which the remark is made are important;

- **Intertextuality** - reference to the world outside the text or the interpreters' schemata;

However, not all of the above mentioned criteria are perceived as equally important in discourse studies, therefore some of them are valid only in certain methods of the research (Beaugrande 1981, cited in Renkema 2004:49). Cohesion and coherent is the important part in text.

Five types of cohesive devices:

- **Substitution**: in order to avoid repeating the same word several times in one paragraph it is replaced, most often by *one*, *do* or *so*. *So* and *do* in its all forms might also substitute whole phrases or clauses (e.g. "Tom has created the best web directory. I told you so long time ago".)

- **Ellipsis**: it is very similar to substitution, however, it replaces a phrase by a gap. In other words, it is omission of noun, verb, or a clause on the assumption that it is understood from the linguistic context.

- **Reference**: the use of words which do not have meanings of their own, such as pronouns and articles. To infer their meaning the reader has to refer them to something else that appears in the text (Tom: "How do you like my new Mercedes Vito?" - Marry: **"It** is a nice van, **which** I'm also thinking of buying".).

- **Conjunction**: specifies the relationship between clauses, or sentences. Most frequent relations of sentences are: addition (*and, moreover e.g. "Moreover, the chocolate fountains* are not just regular fountains, they more like rivers full of chocolate and sweets."), temporality (*afterwards*, *next* e.g. "He bought her perfume at a local perfume shop and afterwards moved toward a jewelry store.") and causality (*because*, *since*).

- **Lexical cohesion**: denotes links between words which carry meaning: verbs, nouns, adjectives. Two types of lexical cohesion are differentiated, namely: reiteration and collocation. Reiteration adopts various forms, particularly synonymy, repetition, hyponymy or antonymy (. Collocation

is the way in which certain words occur together, which is why it is easy to make out what will follow the first item.

It is clear from the analysis of written language that when people produce discourse they focus not only on the correctness of a single sentence, but also on the general outcome of their production. That is why the approach to teaching a foreign language which concentrates on creating grammatically correct sentences, yet does not pay sufficient attention to regularities on more global level of discourse, might not be the best one (Cook 1990, McCarthy 1991, Salkie 1995).

2.2 Theoretical Framework

Since Discourse Analysis is considered applicable to discover cohesive devices which are used to maintain coherence, which then showed in speech, the researcher applies it in order to analyze the data. In particular, the researcher also applies discourse coherence in order to offer broader perspective toward the problem.

2.2.1 Discourse Coherence

A first aspect that requires our attention is the fact that discourses usually consist of sequences of sentences that express sequences of propositions (see Beaugrande, 1981; van Dijk, 1985). Sentences follow each other, in both written and oral discourse, in a linear fashion. The underlying semantic structures, that is, the propositions, may accord to many theories have an additional hierarchic

organization. The facts denoted by the discourse, for example, states of affairs, actions, or events, however, have spatial, conditional (e.g., causal), or temporal organization. Hence it is an important cognitive task for a speaker or writer to represent these relations between the facts as relations within or among propositions and to express these again in the linear ordering of words, phrases, and sentences (van Dijk, 1985), whereas the hearer or reader has the task of establishing these relations the other way around (with the additional knowledge about the usual ordering of facts). Hence a discourse is not just a set of sentences but an ordered sequence, with conventional constraints on the possible orderings if it is to be meaningful and if it is to represent certain fact structures, for example, episodes. But not only is the ordering of propositions in a discourse constrained by rules of meaningfulness; their content that is, their conceptual meanings and reference, is also subject to certain principles or rules. In general, then, the proposition sequence underlying an acceptable discourse must satisfy various conditions of what is called coherence. Coherence is the relationship of sentences or words on text. Two sentences that have different facts can be combined together so they seem coherence. Therefore, journalist can combine and connect the unconnected facts in one fact. For example: proposition "student demonstration" and proposition "money rate is declined" are two different facts. These facts can be combined into one sentence by using conjunction of cause-effect.

Coherence is easily analyzed from conjunction which is used to connect facts whether two sentences are seen as the causal relationship, or the conditional, time, and situational relationship.

For example:

"Five students died because they fight with the police"

This sentence can have different interpretation if the structure of the sentence is changed "the students fight with the police and five students died". It shows that the killed students are caused by the failure of police. The conjunctions such as and, because, but, then, cause, and although can make different interpretation. Coherence gives impression to the reader how two facts are connected and abstracted.

Coherence is the element that shows how facts are connected or are seen separately by journalists. For example: the announcement about the statue of Suharto as the suspected and the incident of Ambon. There are two accidents that hold on Jakarta and Ambon. These two facts can be connected by the journalist in order to make it coherence. If the journalist considers them as different fact, those two facts will be differently told. In the other hand, if those two facts are considered having relationship, they will be put usually together in one news item. In general, therefore, it makes sense to distinguish between two large classes of semantic coherence conditions, conditional coherence and functional coherence.

2.2.1.1 Conditional Coherence

Conditional coherence is signed by the use of sub-clause as the clarification. There are two sentences which the second sentence is the clarifier or the explanation of the first preposition that is connected by conjunction such as "which" or "where". The second sentence is functioned as the clarifier, so although there is no sub-clause, the meaning of the sentence does not change. The sub-clause is the opinion of the journalists which can be bad opinion or good opinion.

For example:

A sentence "PSSI which always loses will not be sent to Asian Games.

The meaning of it will not change if the sub-clause "which always loses" is erased. The sub-clause "which always loses" functioned as clarifier and insults PSSI.

2.2.1.2 Functional Coherence

It shows how two facts are differently explained. Two facts can be shown contradicted by using this coherence. For example: The liberty of press in Gus Dur period.

Without contrast coherence → In Habibie period, the liberty of press was widely opened. This liberty was continued by Gus Dur period but, unfortunately, it was broken by Banser incident toward Jawapos which made Jawapos could not publish its newspaper.

Contrast coherence→ Compared with Habibie period, the liberty of press in Gus Dur period got decline. In Gus Dur era, there was an incident of Banser toward Jawapos that made Jawapos not able to publish its newspaper

The effect of this coherence use is many. One of the effects is the interpretation of a text is changed. However, it will make the interpretation of each reader who read this news is different because one fact is compared with other fact.

2.2.2 Negation

Negation is the form of discourse practice that shows how journalist hides implicitly his idea. In general, negation shows that journalist seems agree with something but he does not agree by giving argumentation or fact that is used to deny it. Negation is the discourse strategy which journalists explicitly give opinion or idea to the readers.

For example:

o Without negation → Communism in many countries is not existed.

o Without negation → Communism can arise again someday.

o Negation → Indeed, communism in many countries is not existed dead but it can arise again someday.

Negation is the element to reveal the expression and attitude of the journalists which is implicitly transferred. In general, the negation is used in the

last sentence, which the journalists show general opinion firstly before express their personal opinion.

2.3 The Background of Sukarno

Ir. Sukarno was the President of Indonesia who first served in the period 1945 - 1966. He was born on June 6, 1901 in Blitar , East Java. Sukarno was born with the name Kusno Sosrodihardjo. His father's name is Raden Soekemi Sosrodihardjo, a teacher in Surabaya, East Java. His mother's name is Ida Ayu Nyoman Rai who came from Buleleng, Bali.

The childhood of Sukarno was spent in the Moslem boarding school of Haji Oemar Said Cokroaminoto, one of the Syarikat Islam figures. Besides learning the philosophy of Islam, the young Sukarno also learned the society movement. He then joined Budi Utomo organization. He thought that "Budi Utomo" had been articulating the need for a more Indo-centric focus in relation to matters of economics, and in particular the question of trade.

In 1926, Sukarno wrote an essay entitled 'Nationalism, Islam and Marxism'. Developing the approach that was to remain throughout his writings, Sukarno relied upon political, historical and religious themes and to appeal to what he saw as some of the political and cultural problems facing the 'common struggle'. He appropriated the Marxists and Muslims into the nationalist cause. In reality this meant that nationalism, not Marxism or Islamism, would become the dominant ideology of the 'common struggle'.

The nationalism concept of Sukarno is Socio-nationalism. It is a nationalism which would seek the 'well-being of the whole of society' and would 'act in conformity with social laws'. Its political strategy was to give legitimacy to the non-cooperation policy that was gaining popularity among Indonesian elites. It did so by implying that non-cooperation was in accordance with social law.

Sukarno thought that imperialism was a practice that subjugated and exploited what he referred to as the 'spirit of Asia'. This was an important political distinction for Sukarno, suggesting his later opposition to liberal democracy, but it was also an important distinction in terms of his 'imagined state' project. For Sukarno, with the exploitation of the 'Asian spirit' came an imposed order and a set of political, economic and cultural regulations that he argued were illegitimate. Sukarno argued that because imperialism was essentially a system of 'profit' or 'loss' it would always lack civility and 'moral duty'.

Besides, Sukarno also thought that the role and future of capitalism became one central to the 'common struggle'. For Sukarno, only mass participation could attain this because it was the masses of low paid workers and small plot owners, the Marhaen, who would 'carry out the work of history.' Politically, the masses or the Marhaen, functioned as a nationalist response to the question of class in Indonesia. Marhaenism articulated Sukarno's belief that the masses were the 'backbone of the struggle for independence'. Sukarno thought that Marhaen as the 'messianic equivalent of Marx's proletariat, deprived and powerless now, but destined to change the world. That is, the Marhaen took on the spiritual embodiment of the 'citizen' belonging to the 'imagined state.'

On November 10, 1943 Sukarno was decorated by the Emperor of Japan in Tokyo. He also became head of *Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia* (BPUPKI), the Japanese-organized committee through which Indonesian independence was later gained. On 7 September 1944, with the war going badly for the Japanese, Prime Minister Koiso promised independence for Indonesia, although no date was set. Finally Sukarno and Hatta declared the independence of the Republic of Indonesia on August 17, 1945.

Later, Sukarno was stripped of his presidential title by *Majelis Permusyawaratan Rakyat Sementara* (Provisional Peoples Representative Assembly) on March 12, 1967, led by his former ally, Nasution, and remained under house arrest until his death at age 69 in Jakarta on June 21, 1970. He was buried in Blitar, East Java, Indonesia.

2.4 The Background of the Speech

Indonesia is an archipelagic country of 17,508 islands (6,000 inhabited) stretching along the equator in South East Asia. The country's strategic sea-lane position fostered inter-island and international trade. The area is populated by peoples of various migrations, creating a diversity of cultures, ethnicities, and languages.

From the seventh century CE, Indonesia had already been lived in empire-state before Indonesia colonized by colonial countries such as the Netherlands and Japan. The empire-states such as Kutai, Taruma Negara, Kalingga, Singasari,

Majapahit, Pajajaran, Sriwijaya, Samudera Pasai, Demak, Pajang, and Mataram are the proof. The era of Majapahit and Sriwijaya were known as the national victory era because both of these empires had the whole archipelago of Indonesia.

Beginning in 1602, the Dutch slowly established themselves as rulers of present-day Indonesia, exploiting the weakness of the small kingdoms. The only exception was East Timor, which remained under Portugal until 1975. During 300 years of Dutch rule, the Dutch developed the Netherlands East Indies into one of the world's richest colonial possessions.

The Japanese invasion and subsequent occupation during World War II ended Dutch rule, and encouraged the previously suppressed Indonesian independence movement. In June 1941 Dutch did some negotiations with the Japanese aimed at securing supplies of aviation fuel collapsed, and the Japanese started their conquest of Southeast Asia in December of that year. However, in December 8, 1941, the government of Dutch declared that they fought Japan.

In July 1942, Sukarno accepted Japan's offer to rally the public in support of the Japanese war effort. Sukarno and Mohammad Hatta were decorated by the Emperor of Japan in 1943. However, experience of the Japanese occupation of Indonesia varied considerably, depending upon where one lived and one's social position. Many who lived in areas considered important to the war effort experienced torture, sex slavery, arbitrary arrest and execution, and other war crimes. Thousands taken away from Indonesia as war laborers (romusha) suffered or died as a result of ill-treatment and starvation. People of Dutch and mixed Dutch-Indonesian descent were particular targets of the Japanese occupation.

After persistent demands, the Japanese finally agreed to place the civil administration of the country into Indonesian hands. This was a golden opportunity for nationalist leaders to prepare for the proclamation of Indonesia's independence. The Japan government then built BPUPKI (Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia) in April 29, 1945. This institution was aimed to held basic investigation about important issues such as design and investigation that was related to the effort of Indonesian freedom. The first meeting of BPUPKI held on May 29, 1945 until June 1, 1945. It discussed the ideology of Indonesia and the issues that was related to independence of Indonesia problems. In that period, Sukarno gave a speech in front of the committee.

2.5 The Synopsis of the Speech

The speech of Sukarno is full of significant aspects very relevant to the situation in Indonesia at that time, particularly the nationalism spirit. He was renowned for his fiery speeches and impassioned, inspirational rhetoric. In 1945, facing the need to pull together the diverse archipelago, Sukarno promulgated Pancasila as philosophical foundation of Indonesian state. Sukarno explained the five-principles of Indonesia; they are nationalism, internationalism, democracy, social justice, and monotheism. In giving Pancasila speech, Sukarno provoked the members of PPKI by giving rhetorical questions about the philosophy of Indonesia. The questions then were answered by him and the answer was Pancasila.

Before Sukarno explained the five-principles of Indonesia, in the early part of his speech, he tried to explain to the members of BPUPKI that they were ready to accept freedom. He gave examples such as Germany, Russia, China, Arabian, and other independent countries that had been free although most of their people were not ready to get freedom. He said that to achieve the independence of Indonesia was not difficult since Indonesia has already had place, government, and people. He also explained the ideology of Indonesia.

Then Sukarno explained one by one of the five principles of Indonesia. The first principle is nationalism. He said that Indonesian people should be oriented to nationalism because human beings could not be separated from their place. It was impossible to separate people from the place where they live. He explained the boundaries of nationalism. Therefore, Indonesia consisted of all the people who lived in the Indonesia Islands from Sabang until Merauke.

The second principle is Internationalism. He stated that the ideology of Indonesia is not "Indonesia Uber Alles", or very proud of Indonesia (chauvinism). He said that Indonesia is just a small part of world. In this part, Sukarno quoted Gandhi statement "I am a nationalist, but my nationalism is humanity". Moreover, he stated that nationalism could not grow well if it did not live in the internationalism environment. Therefore, nationalism and internationalism have close relationship.

The third principle is Democracy. Indonesia has been living in *musyawarah* "discussion" and *mufakat* "agreement". Sukarno said that Indonesia

could not become a nation for one group but all for all, all for one, and one for all. Moreover, he said that the parliament is a place for arguing or giving opinions.

The fourth principle is social justice. Sukarno explained briefly about the dominancy of capitalism also he said to Indonesians that next generation of Indonesians always expected social justice in Indonesia. He explained that Indonesian people did not need just the equality in politic but also in economy.

The last principle is monotheism or the belief in one God. He explained that in arranging the independence of Indonesia, the Indonesians should be God-fearing, not only the republic of Indonesia but also its people. He also said that every people should pray based on their religion and they had to respect other religions.

Sukarno believed that all of the principles of the nation could be summarized in the phrase *gotong royong*. The Indonesian parliament, founded on the basis of this original (and subsequently revised) constitution, proved all but ungovernable. This was due to irreconcilable differences between various social, political, religious and ethnic factions.