

# CHAPTER 1

## INTRODUCTION

### 1.1. Background of the Study

The Proposed Law against Pornography or the Bill of pornography (RUU APP) has been legalized into a Law of Pornography (UU Pornografi) by the National House of Representative (DPR) in 2008. The discussion of the Bill started in 1997 in DPR but the first draft of RUU APP, which consists of 11 chapters and 93 articles, was discussed on 14 February 2006 (Patung, 2006). The state of the Bill had not been a controversy in its early discussion because it was not consumed by the public. But later in 2006, DPR discussed the draft again and it is being public consumption since the media reported it very quickly and very often. Since then, there have been many reactions, whether supporting or opposing to the bill.

The public received the information about the progress of the Bill from the media that reported the news from 2006 to 2007. By that time the news reports were given very often. The media give much information about this law; the public can read much news about it in many media, such as newspapers. They are processing it in mind and have different understanding about the news. Thus, all issues that media construct are likely to have a great impact in affecting people's evaluation and assumption toward certain idea. According to Fairclough and Wodak (1997), the most frequent topics in the press correspond to prevailing ethnic prejudice expressed in everyday talk; immigration as invasion, immigrants and refugees as spongers,

crime, violence, and problematic cultural differences. It means that the media take an important role; the media always come up in every part of our everyday lives.

Considering the newspaper, basically, newspaper industry has two purposes: giving information to the public and making profit from the circulation of the product. In giving information, newspaper has an ability to impose ideas on people. Newspaper also could give “positive”, or”negative” influence for people to trust the news they make. Newspaper creates the way people think in order to generate the same ideas, as the journalists are (Sobur, 2004). Furthermore, how they can get many profits is by reporting interesting news toward certain phenomenon. The media orientation can be seen from the way they circulate reality that receives a great attention from the newspaper. The realities are expressed through words, sentences, and pictures (Eriyanto, 2001).

In an association with power, the media can be assumed as an instrument of legitimating public. Sobur (2004) stated that mass media is a part of the power which works ideologically in order to make publics obedient to the powerful group. Here media is used as a tool to encourage culture and dominant ideology of the dominant group. Media can be used as a tool to spread ideology from what they write and language they used.

Ideology is built from the dominant society in order to reproduce and to legitimate non-dominant society. One of the strategies used is persuading and communicating the society the production of power and their domination and make sure that the domination is received by the society as taken for granted. (Eriyanto,

2001). Accordingly, ideologies are very often produced through discourse. Their production includes ways of representing and constructing society such as relations of power, relations of domination and explanation, and relations based on gender and ethnicity (Fairclough & Wodak, 1997).

Related to the media, in 2006-2007 there was a big issue about the importance of Indonesia to have a regulation on the pornography and the porno action. At that time, the discussion of the law of pornography raised for a second time after deadlock for about 9 years. The first draft of RUU APP proposed in 14 February 2006. Then it was revised in 2007 and legalized in 30 October 2008. (Patung, 2006).

In the process of legalization, there are many demonstrations refusing the bill, beside that, there are also many protest actions and/or public debates in the media which agree or disagree into this bill. The controversy of this bill rose because it contains many words that were ambiguous and it is concerned in two things. The first was how this Bill is very discriminative to women, its organizing the body and behavior of women. The second was this Bill is discriminative to the culture, the values and the norm of non-Islam. However, based on the several articles in this bill, some of the cultural practices are categorized as porn.

The discussion of the Bill never finished nor had a conclusion because this bill consists of several words and sentences which ambiguous, unclear, or cannot be conclude. For example, *pornografi*, *eksploitasi seksual*, *erotis*, *kecabulan*, *ketelanjangan*, *aurat*, etc. (Patung, 2006).

This unclear definition has made people debate over the bill and they wanted the DPR to finish the bill and give the very clear definition for those several words. Beside that, the discussion is very hard to do and the bill has to revise for several times. In early 2007, the most important revision was on the title, from “RUU Anti-Pornografi dan Pornoaksi” to “RUU Pornografi”. The focus of this revision also changed, in its early discussion, the focus of this bill was exploitation on women’s body and morality, and then the final discussion the focus was on the distribution of pornography materials. This revision was also important to make a clear understanding about the bill.

Within the news of RUU APP in the media, the process of meaning construction of the concept of pornography became a massive issue because media have a significant role in constructing public perception toward the phenomenon of RUU APP. From the news in the media, public opinions were created. There were two opposing opinions representing those who are agreeing with the bill and those who are disagreeing. Those who are agreeing to this bill include *Majelis Ulama Indonesia* (MUI), *Ikatan Cendekiawan Muslim Indonesia* (ICMI), Hizbut Tahrir Indonesia (HTI) and PKS Party (Patung, 2006). They said, when pornography appears on the magazines, books, and films, it should be refused. The traditional clothes that show the body (*aurat*) should be kept in the museum.

Those who are disagreeing to the bill are the women activists, feminists, artists, and academicians. They argued that to save the next generation from pornography, Indonesia needs another law, not RUU APP, which regulates the norm

of Indonesian people. The spread of the pornography materials such porn magazines, film and books should be arranged better. It is for saving the young generations from the form of pornography, not to regulate the norms or ethics of Indonesian people. (Patung, 2006).

The process of making the law has generated many controversies and arguments from those opposite groups. These controversies and arguments were even intensely reported in the media. The arguments are still about debating their point of view toward the bill and their different concept of pornography. In the RUU APP, the concept of pornography was understood differently from time to time and it had supporting and opposing reactions. In other words, the concept of pornography was constantly debated in the media.

Seeing the concept of pornography in the media, we can see that there is a process of understanding to the word pornography. In its early revision, pornography was understood as a sexuality material in a form of picture, sketch, illustration, photo, conversation, sounds, or any other form of public communication which can raise sexual desire in society. This makes the definition of pornography perceived differently by the society and the concept of “pornography” became controversial because of its unclear definition. The revision process of the Bill to become the Law of Pornography makes the interpretation toward “pornography” changed. This different understanding refers to what-so-called meaning construction process.

On the subject of meaning construction which becomes the central topic of this study, basically, the theory meaning construction is a meaning that construct

from the misconception of certain phenomena in society (Shore, 1991). Additionally, Shore (1991) writes that meaning construction involves the perpetual encounter of a meaning-making subject and a culturally conventionalized object-world. From this explanation, the writer draws an evaluation that people will look for truth based on what they believe. When people can not find a word to express what they think, they will make a new concept based on their belief.

Regarding the significant role of the media in affecting their readers' perception, the writer conducted a study that examines how the media construct the ideology of certain concept. In conducting the study, the writer considers Critical Discourse Analysis (CDA) as the tool because it analyzes beyond description and is both interpretative and explanatory. It is a form of social action that attempts to intervene and bring about change in communicative and socio-political information (Fairclough & Wodak, 1997).

The application of Critical Discourse Analysis within this study focuses on the analysis of the vocabulary, grammar, and textual structures, which are adopted from Norman Fairclough's socio-cultural change approach. Fairclough (2001) developed ten questions and each has sub-questions to interpret the features of a text. He explained that the ten questions and the sub-questions categories into three stages; vocabulary, grammar, and the textual analysis which have several values; experiential, relational, and expressive values.

The analysis of the research is intended to see the construction of the concept of pornography in *Kompas* along 2006-2007. The duration of the news was taken

because at that time the news reports about RUU APP were debatable among public. The writer took six articles from *Kompas* as the main corpus. *Kompas* was chosen because it is a national newspaper which read by many people in all of Indonesia because of its news and publication. Beside that, *Kompas* was also tending to be take position in the people's side. It drawn from its tagline *Amanat Hati Nurani Rakyat*, by doing this the writer assumes that *Kompas* will look after people's need. From their point of view, we will see the way *Kompas* constructs the concept of pornography.

## 1.2. Statement of the Problem

The idea that the media have a significant role in affecting one's perception toward a certain phenomenon generates an implication for public reactions. Some media texts preserve different point of view from other media. It is because every media has its own perspective when making news reports. *Kompas*, with its tagline *Amanat Hati Nurani Rakyat* has its own perspective when reporting the news, in this matter the news about RUU APP. *Kompas'* perspective is reporting the news based on people's side. Concerning the phenomenon, the writer intends to answer the following question.

1. How is the concept of pornography constructed in the news articles in *Kompas* in 2006-2007?

### 1.3. Objective of the Study

The meaning construction of certain concept develops differently in people's minds, the way they receive the news from the newspaper depends on the knowledge of the reader. Therefore, a concept of certain phenomenon is constructed differently. Thus, the objective of this study is to identify how *Kompas* constructs the concept of pornography through its news articles in 2006-2007.

### 1.4. Significance of the study

This study is expected to give significance contribution to the people who have interests in the study of critical discourse analysis, especially an approach presented by Norman Fairclough. The results of this study may become a reference for further studies about meaning construction in the media and also the study of language and media. This study is also expected to give awareness toward hidden values in the language used in any kind of discourses, especially in the newspaper. In addition, this study is also expected to give benefit to the media readers, viewers, or listeners, in a way that the result of this study will give them clearer the point of view on the development of RUU APP in Indonesia through linguistic field to make better Indonesian.



### 1.5. Definitions of key terms

- Meaning construction : the process of meaning creating to construct a new concept of something. (Radden, 2007)
- Critical Discourse Analysis : the analysis of discourse practice involves attention to processes of text production, distribution, and consumption. (Fairclough, 1995)
- RUU APP : a bill proposed by the National House of Representative (DPR) which entitled Rancangan Undang-Undang Anti Pornografi dan Pornoaksi.
- Experiential values : a trace and a cue for the way in which the text producer's experience of the natural or social world is represented. (Fairclough, 2001)
- Expressive values : a trace of and a cue to the producer's evaluation of the bit of the reality it relates to. (Fairclough, 2001)
- Relational values : a trace and a cue to the social relationships which are enacted via the text in the discourse. (Fairclough, 2001)