CHAPTER II

LITERATURE REVIEW

2.1 Review of Related Theories

The theory that the writer uses in this study is the theory from Norman Fairclough in the field of Critical Discourse Analysis (CDA). The writer will focus on strategies of Indonesian people recontextualize the discourses of Fitna.

2.1.1 Critical Discourse Analysis

According to Fairclough & Wodak (1997), Critical Discourse Analysis (henceforth CDA) is one of the approaches to Discourse Analysis which analyzes discourse or the use of language in social interaction. CDA differs from other Discourse Analysis approaches in one distinctive character, which is its "critical" aim. "Critical" aim which is possessed by CDA denotes that CDA not only describes the power imbalances and ideological loadings which are found in discourse but it also tries to criticize them (Huckin, 1997). The way CDA tries to criticize the practice of power imbalances and hidden ideological loading is by addressing critique toward the oppressor and encouraging those who become the oppressed group to resist in hopes of promoting social change. In addition, CDA focuses on how language is used to exercise or preserve power and privilege in society and to spread particular ideology. Thus, CDA is also known as critical study of language which takes a close

analysis of texts, both written and oral texts, which are considered to be politically or culturally influential to a large number of people (Huckin, 1997).

Considering critical language study, Norman Fairclough in his book Language and Power (1989) divide the characteristics of critical language study in regards to the relation of language and society into two central notions. The first notion is that language is considered a social practice and not a phenomenon separated from society. This characteristic implies that language has a dialectical relationship with society. Dialectical here means that whenever people speak or listen, write or read, they do so in ways that are determined socially and have social effects. Thus, language is part of society and not something which can be separated from it.

The second central notion of the characteristic of critical language study is that language is seen as discourse. This notion denotes that when analyzing language or texts, the analysts should take into account not only the texts but also the conditions of the production and interpretation, which is the context (Fairclough, 1989). In other words, within the processes of meaning-making and communication, language has undergone some processes such as manipulation which sequentially requires the analyst to take into account the conditions of production as well as interpretation of text.

The characteristic of CDA can be framed into five main as follows (Eriyanto, 2006). First, discourse is viewed as an action. This notion assumes that discourse is a form of interaction in which texts are not produced in isolation but texts

are produced with particular intention or values that underlies text. The particular intentions and values here is understood as texts are intentionally produced and are consciously expressed based on several reasons such as to persuades people and to debate or to respond to others texts.

The second characteristic is that CDA takes into account the context where texts occur since it is believed that texts are produced, understood, and analyzed in particular context. However, context viewed here is not just every context but the analyst has to consider the most relevant context such as who is communicating whit whom and why, in what condition of society and situation, through what medium, how different types of communication are involved, and text's producer and consumer relationship to each other. In short, if the study of language is isolated from any context, it will not give any insights into social processes since the interpretation of isolated texts is usually vague and ambiguous (Wodak, 2004).

The following characteristic is the historical aspect of texts. In order to understand text, CDA analyst has to place the texts being analyzed within the most relevant historical context when the texts are produced. For example, when we want to analyze news reports which are published within the New Order, the most relevant social and political conditions at the time have to be taken as the essential consideration in order to interpret the texts. In other words, the historical context is always and integrated into the interpretation of text.

The concern of power is the next characteristics of CDA. The concern of power is important to help the analyst to see the ability of text in controlling the way

people perceive particular phenomenon. It is because CDA believes that the one who has power or the dominance group has the capability to control others through their texts. The last characteristic which is possessed by CDA is that CDA has the intention to uncover the ideological loading that underlies text. Ideology here is understood as concept of ideas which appears to be commonsensical and it is imposed in order to win the consent of people.

Some considerable proponents already gave significant contributions to the development of CDA, but in general, it can be said that they have different approaches in their critical analysis based on their specific interest. Below, the writer tries to give a brief explanation of some approaches which are proposed by some leading figures in CDA.

1. Critical Linguistics

Critical linguistics is focusing discourse analysis to a language and connects the language with ideology. The core idea of Critical Linguistics is to see how language grammar conveys certain position and ideology. In other words, the ideological aspect is studied by examining the dictions and structures of the language used. Language, including dictions and grammatical structures, is considered as a choice which is used to deliver certain ideological meaning. The ideology generally shows how one group attempts to win public substantiation, and how other group is being marginalized through the use of language and certain grammatical structures. Language is a categorization system that is chosen to create certain meaning

(Eriyanto, 2006: 15). Moreover, Fairclough and Wodak say that in so far as the representations implicit in such meaningful grammatical choices contribute to reproducing relations of domination, grammar works ideologically.

2. French Discourse Analysis

According to Pecheux (Eriyanto, 2006: 16), language and ideology meet in a discourse which becomes the place to analyze the language used and its materialization in ideology. The language used and its meaning show one's position in certain class. Language is a battlefield where many kinds of groups and social classes try to plant their principle and ideology. Pecheux studies on the ideological effects of discursive formation which situates someone as a subject in a certain social status. Repeating Althusser, Pecheux states that when someone is imaginary placed in a certain position, discourse provides ideological effects in the form of one's ideological positioning. Moreover, one's discursive formation is placed in the entirety of domination practice in society.

3. Socio Cognitive Approach

Since the 1980s Van Dijk and his colleagues have been studying news in European newspaper to observe how the minorities are featured. Van Dijk focused on the problems of ethnical, racialism, and refugees. The approach done by Van Dijk here is called Social Cognitive because cognitive factor is considered as an important element in the production of discourse. Such discourse is not only seen from its

structure, but also from the way it is produced. The process of discourse production includes a process called social cognitive. From the textual analysis, for instance, it can be inferred that the discourse tends to marginalize the minorities in a public dialogue. However, this kind of discourse only appears in the cognitive atmosphere of the text author if there has already been a point of view which has tendency to marginalize the minorities. Therefore, by doing a comprehensive research about social cognitive, the discourse can then be seen completely (Eriyanto, 2006: 16).

4. Discourse Historical Approaches

This discourse is called as such because, according to Ruth Wodak, discourse analysis must include historical context of how the discourse on some group or community is portrayed. For instance, the poor depiction of some group is constructed through the long process of history. Prejudice, bias, misinterpretation, etc, must be deconstructed by doing historical assessment because prejudice is an old and long tradition (Eriyanto, 2006: 18).

5. Sociocultural Change Approach

This discourse analysis centers its focus on discourse and social changes. Here, the discourse is considered as social practice. By doing this, the dialectical connection between the discursive practice and social relation and identity is evident. Discourse is also cohering with certain situation, institution, and social class (Eriyanto, 2006: 17).

In his early works, Fairclough sets out the social theories underpinning CDA and a variety of textual examples as well as the aims and the method in doing critical study on discourse. In the later development of this works, Fairclough tries to explain and elaborates some advances in CDA which start to show that CDA is also useful to be applied in order to analyze the discursive change in numbers of contemporary discourse which lead into social and cultural change.

The discourse analysis discussed here is in the sense of critical discourse analysis, especially to see how this discourse analysis is used to scrutinize the media. By taking this step, of course what will be discovered is how the text can not be separated from power relations. Power is an intrinsic aspect of the text: that is to define and interpret something, and even to marginalize something (idea, group, a person). Thus, discourse is a tool of representation which there is one dominant group marginalizes the position of a non-dominant group.

In many cases, the news coverage—especially the one about an event that involves dominant and less-dominant group—is always followed by poor illustration about the less-dominant group. This kind of news reporting is the one that becomes the main attention of critical discourse analysis.

In the other section of this chapter, particularly in the theoretical framework, the writer will discuss this approach further since the framework that will be used in this study is taken from one of the works of Norman Fairclough.

2.2 Fairclough Theory of Recontextualization

Recontextualization can simply be defined as an attempt to construct appropriate and effective elements of communication for a given situation or context. It is removing something from its usual context and putting it into another can reveal a whole lot about that thing.

According to Fairclough, recontextualization is the dissemination of discourses across structural boundaries and scalar boundaries (e.g. from 'global' organizations to nation-states and to particular localities, or vice-versa).

For instance, when a discourse is recontextualized, it enters a new field of social relations, and its trajectory within those social relations is decisive in determining whether or not it has (re)constructive effects on the organization, social field etc overall. In contexts of social change, different groups of social actors may develop different and conflicting strategies for change, which have a partially discursive character (narratives of the past, representations of the present, imaginaries for the future).

2.3 Fundamentalism

The term fundamentalism is derived from the word *fundament* and *fundamental*. The meaning of *fundament* is "basic, foundation, principle" while *fundamental* is an adjective mean "the most basic, important, primary matter". Thus, fundamentalism is comprehensible as an idea or a conception which endeavors to struggle and apply what considered as primary matter.

From its development, fundamentalism utters fanatic and uncompromised characteristics. The expression is tended to fight an idea or something principle extremely.

Islam Fundamentalism action often associated as destructive and violent action e.g. bombing on crowded and busy spot and devastation of religious places. This action is known as religious sect or ideology which stress on exertion of violence in the name of Islam. It seems that Islam taught its loyal and fanatic follower to carry out those entire brutal actions as the configuration of faith (Abegebriel, 2004).

Concern to discussing about this religious sect, people always reflect an imagination that there are several people or group who have beliefs, in a wrong way perhaps, that God has command them to do anything for the sake of the religion.

According to Tesa Roger Geraudy (1992), any kind of ideology and concept has a chance to become fundamental, when it is headed to the connotation of exclusivity, absoluteness, and self-righteousness.

There are two types of fundamentalism act, *Radical Fundamentalism* and *Puritan Fundamentalism*. Radical Fundamentalism is an extreme Islamic movement—in a sense that it has crossed the line of acceptance—which resists either obviously or discreetly toward any kind of threat that jeopardizes the existence of their religious beliefs. Puritan Fundamentalism is a concept that refuses critical approach toward the text and its interpretation. Here, the text must be understood literally and entirely as the way it is without any extenuation, reinterpretation, and

repetition. Therefore this concept is a-historical and a-sociological in a way that it refuses any kinds of 'innovation' and 'culturalization' from the structure of 'ideal' society which is seen to elaborate the representation of Islam completely.

2.4 Review of Related Studies

There has been study on recontextualization entitles *Recontextualizing Traumatic Pasts: Croatian Justification of War Crimes in Bosnia-Herzegovina*, written by Karmen Erjavec, an Assistant Professor in the Faculty of Social Sciences, University of Ljubljana, Slovenia and Zala Volcic, a Lecturer of Communication in the School of Journalism and Communication, University of Queensland, Australia. Their study discuss about war crimes which committed in Bosnia Herzegovina. Their intention is focus on how news producers of leading media because Croatian mainstream media have played an important role in spreading nationalistic propaganda and continue to play role in the reproduction of nationalism. Croatian journalists talk about the war crimes in Bosnia-Herzegovina and how they produce nationalisms.

They have focused on journalists because it is generally recognized that they are critical components in the construction of nationalisms as leaders in the shaping of a national discourses about identity, and history. They used Fairclough's theory of *recontextualization* which is understood as the appropriation of discourse. Thus, they try to uncover recontextualization strategies used by the informants to legitimize and justify a specific ideology (the nationalistic ideology of 'Greater Croatia') and

specific practice (war crimes against the Bosniaks). In the research, they found that Croatian journalists borrow and appropriate different global discourses to justify and legitimate Croatian army's war crimes of Bosniak. The research shows how paranoid nationalistic discourses become part of more mainstream discourses – and how they continue to be organized around similar binary oppositions.

Another study on fundamentalism entitles *Killing (for) Politics: Jihad, Martyrdom, and Political Action* written by Roxane L. Euben, an associated of political science at Wellesley College. Her study is pursuit of an understanding the distinction between Islamic fundamentalist and the Western arguments about what Islam "really is" and the rich diversity the meaning of *jihad* in Islamic history and the practices. It was a fact that American and European newspaper are almost daily filled with references to *jihad*, the Arabic word commonly translated as holy war. Jihad is portrayed as a product of reaction against modernity, the reflection of the body politic against rationalization. The holy war associated as bloody holy war which conducts by martyrdom. They usually use suicide bomb to kill their 'enemy'.

Those arguments about *jihad* do not represent "Islam" but rather express one particularly recent and influential reading of its meaning and purposes. In foregrounding the explicitly political dimension of *jihad* and applying it to the relations among Muslims, these Islamist thinkers at once revitalize and radically reinterpret a series of arguments about the proper scope and object of *jihad* in Islamic history.