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Justice and Colonial Views on the Natives in the Film "Human Earth"

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Abstract

The media has some kind like television, social media, radio, etc. In general, the media aims to convey information either through news, interviews, and films. Movies use a language as a social tool and also create a moving image. This article seeks to examine the social language used in one of the films using Fairclough's Critical Discourse Analysis model in a language manner. This research uses qualitative descriptive methods with the object that is the film "Human Earth". The film analyzes the views of indigenous peoples viewed from the point of view of colonial and indigenous peoples. The findings of this study show that indeed indigenous people are viewed lower than foreigners. In addition, the ideology that the lower natives are also embedded not only in the colonial people, but the indigenous people also resulted in the existence and justice of indigenous peoples are also looked down upon.

Keywords: critical discourse analysis, human earth film, language analysis,

1. Introduction

Novels can express things freely, presenting things in more detail, more detail, and more involving a variety of more complex problems (Nurgiyantoro, 1995). In addition, interesting novels or literary works will be able to penetrate space and time, one of which is the novel "Human Earth" which has been written for decades but until now is still often used as an interesting discussion even the film when screened on the big screen gained more than 1 million viewers. The evidence suggests that the film can be said to be an interesting work.

State that the flow is the relationship between an event or group of events with another event in the novel. Without a causal relationship a series of events cannot be called a flow (Muhardi and Hasanuddin WS, 1992). Any changes in character, action, place, and time on the story can lead to the emergence of new events called story episodes. Each event and plot must really match the existing story in order for the story content of the novel to be connected and logical. As with the novel "Human Earth", the content of the story has an interesting plot so that it gets many awards and until now the novel is still sold in the market and until produced into a film that is shown on the big screen. States that film is the result of collective work or cooperation. Whether or not a film will depend heavily on the harmony of the work of the units in it (producers, screenwriters, directors, photographers, artistic stylists, voice recorders, performers, etc.) (Eneste 1991, 60). In this article the film "Human Earth" is analyzed using a critical discourse analysis (Critical Discourse Analysis) that focuses on justice and colonial views towards indigenous.

2. Research Methods

Norman Fairclough's critical discourse analysis is an analysis that focuses on social and cultural. Assert that critical discourse analysis sees discourse (the use of language in speech and writing) as a form of social practice so as to display ideological effects, producing and reproducing unsanitary power relationships between social classes, men, women, as well as majority and minority groups (Fairclough and Wodak, 1997).

3. Results And Discussions

3.1 Microstructure Analysis

3.1.1 Metaphor

- a. The world is like a garden, colorful, but a tulip still costs more than a cognate rose (Surhoof, 10:20). The metaphorical compound in the sentence lies in the parable of a tulip with a rose serumnate. The meaning of the comparison between a rose cognate with a tulip in the film is that the cognate rose is no more valuable than a tulip (European). So even if there are very many roses, but can not match the tulips that are only a sprig. Cognate roses depict indigenous peoples, while a tulip sprig depicts Europeans. Crazy natives, same as crazy Europeans (Herman Mellema, 47:41) The metaphorical majas that exist are comparisons between crazy natives and crazy Europeans. The expression in the film means basically everyone is the same issue, both indigenous and European. If the natives are crazy no less than crazy Europeans because they are seen on the basis of reason. They have the same position, even if the person is normal the position should be the same.
- b. It has a face, but a gedhek face (woven bamboo). (vegetable seller, 1:55:08) Majas metaphor that exists is a comparison between the face with gedhek (woven bamboo). The expression if in the film means that Nyai Ontosoroh is a person who does not know shame, he is a mistress of the Colony but instead brings another man from outside. But that is not the will of Ontosoroh himself.

3.1.2 Hyperbole

- a. Now there is only the remaining pen, and I will fill it with blood (Mike, 2:24:7) The intent of hyperbole in the context of the film is not to fill the pen ink using blood, the phrase is too excessive because no pen is filled with blood. But what is meant is to spend and fight with all his might by using a pen until he is completely declared defeated even though he has to fight it alone without the company of a lawyer. The phrase has the meaning of courage from Minke.

3.2 Analysis of Meso Structure

3.2.1 Interdiskursivity

- a. Being civilized does not need to be born to a civilized woman anyway, as my mother once advised me. (Minke, 51:51) Based on being exposed from Minke's eyes at that moment, she showed a happy expression that could be seen from her smile. It shows that he is proud to be a native. Just like the expression shown, the intonation when he spoke showed his pride in being an indigenous. He delivered casually in a soft tone.
- b. Europe created the law, Europe also played it, native only the audience. Cheermakers, as well as the patients they make. (Minke, 1:51:00) The dialogue was a sentence uttered by Minke after the completion of the trial in place of colonial law written in the newspaper. From the dialogue it can be interpreted that the laws created by colonial basically do not apply if against the natives, the natives will always be wrong and lose. The law is only a formality and exists only to play with indigenous people because the law made always side with the Colonial, whether it is wrong or right. It was as if the law existed and was shaped for Colonial victory.

3.2.2 Macro Structure Analysis

- a. You speak Malay, Dutch is not for monkeys (restaurant waitress, :07:10) The dialogue explains that Europeans consider natives to be monkeys because they have mature skin that is the same color as monkeys. Indigenous people are considered inappropriate to use the Colonial language and think the Colonial language has a higher degree than Malay. In addition, it is unwritten to indicate that the European caste refused to be in the same place as the natives with one of the restaurants that existed only for Europeans only.
- b. You're the regent's son? Starchy boy? Not a regent and starch child but attending H.B.S? (Nyai Ontosoroh, 19:29) The dialogue unwrahedly explained that justice for indigenous peoples is not the same. Indigenous people are not allowed to attend elite schools if they are not from noble families. But there was one privilege for the brilliant indigenous people, they could attend an elite school even though they were not the children of nobles.
- c. Do you think by wearing European clothes, speaking Dutch, and eating with Europeans and then you become a European? No, no. You are still a monkey (Herman Mellema, 30:27) In the dialogue explained that Herman Mellema considers the natives to be a monkey, just like the dialogue that the waiter of a restaurant had thrown earlier. Although it was as if dressing up or eating together with Europeans, the status as an indigenous could not be eliminated. Wearing European clothing cannot lift indigenous degrees.
- d. Why be Java if it does not get justice (Minke:1:00:32) In the dialogue it is clearly shown that in their own country the Javanese do not get a justice. The dialogue is no longer explicit, but directly implied. The dialogue was when the mother of Minke wanted her son to become regent. But Minke feels that even though he becomes regent, he doesn't get the justice and freedom he wants.
- e. I am grateful that the degree of the natives was lifted because of the arrival of the Europeans (Minke's father 1:05:39) The dialogue was spoken by Minke's father to the invited guests during the inauguration ceremony to become Regent. The invitation consists of indigenous, Indo, and Colonial people. In the dialogue it is illustrated that the views of the natives themselves are already low, inferior to the Colonials, even described the natives are not ashamed to admit their humility as if it is true and acceptable to all circles.
- f. Mrs. Annelise is Indo! Higher than the natives (Hakim, 1:47:56) The dialogue was a sentence uttered by the Judge in the Colonial court of law. In the dialogue was confirmed by the Judge that there is a difference between Indo (people who have European blood) and natives. Indo position is higher because it has the blood of Europeans. The judge also did not hesitate to throw the evil sentence in front of many people, nor did he describe a judge who should be fair.
- g. Why am I (indigenous) in an official forum like this insulted? (Nyai Ontosoroh, 1:48:55) The dialogue was a sentence uttered by Nyai Ontosoroh in the Colonial court of law. It is illustrated here that the humiliation of indigenous people is not merely a common view in

society or a non-formal place, even occurs in official forums that are even places of justice and should be a neutral place. From this it can be seen that the Colonials considered the natives inferior wherever it was.

- h. Of all the people on this earth my ancestors, besides Mother and Mama. De La Croix's assistant and her daughters pointed out there were still civilized people, without showing where she was coming from. What color, what language. (Minke, 2:03:53) The dialogue was a sentence uttered by Minke because he was so irritated with the law and colonial views towards indigenous people. Indeed, when viewed from the explicit meaning of describing there are still Colonial people who are fair and do not look down on indigenous people. But if seen the meaning implicitly it has the meaning that actually many people look down by looking at the color of the skin and the way it speaks. If you speak Javanese, then the person is a lowly person, that's the meaning of the dialogue.

4 Conclusion

Based on the results of the analysis of the film "Human Earth" that has been obtained, it can be concluded that the justice and views of Europeans towards indigenous peoples themselves do not uphold their degree. As well as the justice obtained, indigenous people were not treated fairly by Europeans. In contrast to justice and views on Europeans. No one is blamed or insulted if they do something wrong. Just like when the court to get custody of Annelise. Analysis of the structure of language based on a matter of justice and views on the natives in the film "Human Earth", the language aspects found are micro 2, meso 2, macro 8. In microstructures finding hyperborboral compounds and metaphors, meso finds 2 interdiskursivity. While macro found 8 ideologies of discourse in the film "Human Earth".

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