

Research Article

Domination of Culture in Religious Life: The Study of Critical Discourse Analysis by Novel “Puya Ke Puya” Work: Faisal Oddang

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Abstract: Indonesian society has a diversity of life. Each ethnic group has different cultural characteristics. One of them is the Toraja tribe. The Toraja tribe is still bound by the customs and beliefs of their ancestors. The original belief of the Tana Toraja people is called Aluk Todolo. As per the myth, a person who has died will eventually go to a place called puya; the world of spirits, a gathering place for all spirits. This research is a qualitative research using a critical discourse analysis approach. The concept used is Norman Fairclough's critical discourse analysis model. The steps taken are to analyze the structure of literary discourse texts which consist of micro, meso, and macro structures. Meanwhile, to describe the results of the analysis, this study uses a descriptive analytical method. Descriptive analytical method is done by describing the facts in the form of quotes, then followed by analysis. The data source in this research is the novel "Puya ke Puya" by Faisal Odang.

Keywords: Critical Discourse Analysis, Cultural Domination, Norman Fairclough.

Introduction

Indonesian society is a plural society that has diversity in various aspects of life. The real evidence of pluralism in our society can be seen in the diversity of cultures in Indonesia. Each of these ethnic groups then has different cultural characteristics. One of the tribes in Indonesia is the Toraja tribe. The Toraja tribe is still bound by the customs and beliefs of their ancestors. The original belief of the Tana Toraja people is called Aluk Todolo, the awareness that humans live on this earth is only temporary, so strong. In principle, according to the myth that lives among the followers of the Aluk Todolo faith, someone who has died will eventually go to a place called puya; the world of spirits, a gathering place for all spirits. It's just that not every spirit or spirit of the dead person can automatically enter the puya. To get there, it is necessary to precede the burial ceremony according to the social status during life. If the ceremony performed is not perfect according to aluk, the person concerned cannot attain puya and his soul will be lost. Therefore, Adherents of any religion, the residents of Tana Toraja still carry out the solo sign ceremony, even though it is against their religion, because each religion has its own way of burying the dead. In this article, the author analyzes a novel entitled Cultural Domination in Religious Life: A Study of Critical Discourse Analysis of the Novel “Puya Ke Puya” by Faisal Oddang.

Methodology

This research is a qualitative research through literature study using Norman Fairclough's Critical Discourse Analysis approach. The concept used in Norman Fairclough's Critical Discourse Analysis is to analyze the text structure of literary discourse which consists of micro structure, meso structure, and macro structure. Analysis of the structure of literary discourse is carried out to identify and analyze the religiosity represented in literary works. Meanwhile, to describe the results of the

analysis, this study uses a descriptive analytical method. The analytical descriptive method is carried out by describing the facts in the form of quotations, then followed by analysis. The data source in this research is the novel *Puya to Puya* by Faisal Odang. This novel is published by Popular Literature Gramedia (KPG), published in October 2015, 215 pages thick.

There are several stages that the author does to analyze the data in the novel. Before the writer analyzes the data, the writer first reads the whole novel *Puya to Puya*. Then proceed with listing and classifying some novel quotes into several groups. The classified data are quotes that describe religious/religious representations in the community's perspective. Then the data is grouped into literary discourse structures consisting of micro, meso, and macro structures.

Results and Discussion

Every religion and belief must have a different tradition of death ceremonies. Discussing the death ceremony, not a few Christians are still wrong in viewing death itself. Because often people unconsciously still believe in the beliefs of their ancestors that are contrary to the Bible. We have to understand the relationship of the Christian faith to cultures each of our tribes. About praying for the dead, for example. We cannot pray for their souls to be accepted by God, or for God to forgive their sins. The matter of where they will go, to heaven or hell, can only be determined by looking at their lives while they are alive. Whether while they were alive they believed in Jesus or not. (1 Thessalonians 4:14-17)

Christianity has become the largest religion in Tana Toraja. According to Kobong (2008), there are 75 percent Christian, 15 percent Aluk Todolo, and 10 percent Muslim. The original identity of Toraja, which should be based on Aluk Todolo, is no longer dominant. Even so, Alukta cannot just disappear in the life of the Toraja people who are increasingly modern day by day. Call it Luther Kombong who became a politician in East Kalimantan. The man who was born in Rantepao in 1950 and died in 2017 is a businessman. His death ceremony was only held in 2018. The solo sign for him was not held in Tana Toraja, but in Samarinda and is said to be the largest outside Tana Toraja. Although Luther Kombong's official religion is Christianity, he still holds Toraja's original beliefs firmly, as a tradition. "For us Torajans, if we die, we have to finish we have rituals." Whatever the "official religion" the Toraja people have embraced, Aluk Tadolo cannot be separated. Toraja people who are Muslim only carry out the standard of solo signs themselves, by slaughtering buffalo after 40 days or 100 days of death. Torajans who are Christians of course follow the standard rambu solo in general in Toraja.

Based on the results of the study, it can be seen that there are several quotes that describe religious representations in the novel *Puya to Puya* by Faisal Odang. The quotes are grouped into several text structures consisting of micro structure, macro structure, and meso structure. The quote is described as follows:

Micro Level

At the micro level, the novel *Puya to Puya* contains several figures of speech, including:

1. Association

a) He considered it not like cutting down a tree with bamboo blades.

"Oh yes, son," I continued, "about the cost, is that what you're afraid of? That does have a point when viewed from one side." Again and again I emphasized that he would not judge like chopping a tree with bamboo blades. Even though it's sharp, it's not sharp at the designation." (PKP, p.5)

The sentence above was conveyed by Rante Ralla/ambe (as Allu Ranta's character calls his father), Allu's father often talked about death when gathered. Because Allu's father has a heart disease that God can call at any time. They were involved in talking about death. Allu asked Ambenya's permission when he died, he wanted to be buried in Makassar. The reason apart from being against

the religion adopted, the funeral ceremony in Tana Toraja requires a very large fee for the ceremony to deliver the corpse (rambu solo) to the realm of meeting God (puya). The traditional leader must be celebrated on a large scale, slaughtering tens of buffalo and hundreds of pigs by degree. While in Makassar it is cheaper without any traditional ceremonies that have to spend hundreds of millions of rupiah. His sentence is not like cutting down a tree with a bamboo blade. Even though it is sharp, it is not sharp at the designation. That is, even though taking shortcuts/cheap costs, it's not good and it's not appropriate to leave existing customs, especially his ex-father traditional chief of Kampung Kete' in the land of Toraja.

b) His expression was unsettled like the ripples on the surface of water in a glass.

His facial expression is not calm like the ripples on the surface of the water in a glass. But anyway, he nodded, then walked away leaving me still smiling. I am ready to face death whenever it comes. (PKP, p.5)

After hearing that Ambe did not agree with Allu, Allu's face looked uneasy about the costs he would bear later because even though Ambe was a former traditional leader, he did not have much money to hold the traditional ceremony.

c) Strangers sneak like lice in unwashed hair.

Now, around Rante Ralla's house, Kete' village, you will find crowds almost every day. Strangers sneak like lice in unwashed hair. (PKP, p.6)

The sentence Foreigners sneak like lice in unwashed hair, this means that every time there is a traditional Rambu Solo ceremony, this village is crowded with people from various regions until it is crowded.

d) Relatives will rush back like ants find sugar.

The fog still covered the faces of the Ralla family. Allu looked pensive. In the afternoon, the tongkonan will be crowded, relatives will rush back like ants find sugar. Must be in Makassar! Tradition is ancient! It's not time, it's so stiff! Allu thought many times. Confirm the choice. (PKP, p.15)

The sentence above tells the story of Allu's conflict and anxiety who imagines that the tongkonan (a stilt house belonging to Allu's family) will be visited by many people from various regions like a tourist spot who will witness Ambenya's solo sign ceremony.

e) She keeps it like mothers put money behind a bra.

Maria was silent behind her cubicle. He was struck by the words of the tree mother. Have feelings for Earth been expressed? He never told anyone. He saved it. Like mothers putting money behind a bra. (PKP, p.47)

The story above tells the story of life in Pasiliran, the name of the tomb where the baby's body is buried in the body of the Tarra tree. The baby's spirit which is still holy is cared for by the tree mother until it is time to go to puya. In that life there is a rule that no courtship between the residents of Pasiliran is allowed. But Maria (Allu's sister) put her heart on Earth. For fear that the tree mother was angry, the two of them kept their secrets to each other and were likened to an association figure of speech like mothers putting money behind a bra. This means that the secret is kept tightly.

f) His soul must have been in torment, like cute rats caught in Pak Tani's trap.

The sentence above tells of the disappearance of the corpse (Bumi) stolen from Pasiliran which was stolen by Allu to be sold to the nickel mine management boss in order to meet Allu's wedding expenses and also carry out solo signs for the funeral of his ambenya.

g) The clouds suddenly drifted like a herd of animals being chased by a predator.

Twelve o'clock. The sun is up. The clouds suddenly drifted like a herd of animals being chased by a predator. Suddenly cloudy. All of a sudden. Then drizzle. Then it rained. Even though a few minutes ago the sun was still very bright. This happened even though it was not the rainy season. (PKP, p. 144).

The passage above tells that the occurrence of sudden rains and thunder and thunderstorms continued because of the wrath of their ancestors. The ancestors were angry with Allu's attitude. He had several faults, including: stealing baby corpses, selling ancestral land. As in the snippet that uses the association figure of speech, the clouds suddenly move like a herd of animals being hunted by predators.

2. Metaphor

Since Ambe found out that Allu sold his inherited land, Ambe was no longer happy with the solo sign ceremony, which was only days away from being held. Ambe is no longer the reason why solo signs are held with sundun levels, it's no longer useful, Ambe thinks. Because according to him, Ambe's spirit will arrive with the burden of not being able to lower his responsibilities. Ambe feels he has failed to pass down his responsibility to Allu to look after the only thing he has besides the tongkonan, the land. There it is explained by a sentence with the figure of association.

"What can i do? I will only be a bird with broken wings and a broken beak: unable and speaking nothing. (PKP, p. 137)

3. Personification

a) Death is still kind.

Marten Ralla was mad. Luckily someone caught his hand, the machete didn't cut it. Allu Ralla's head did not come off. Death is still kind. (PKP, p. 9)

The story above tells of Allu's uncle named Marten Ralla who is angry and emotional towards Allu because he is against the custom, namely he is determined to bury his father in Makassar and leaves the rambu solo custom.

b) *"The sound of thunder and lightning licking each other filled the Toraja sky".*

The ancestors were angry with Allu's attitude. He has several faults, including: stealing baby corpses, selling ancestral land. As in the fragment that uses the personification figure of speech "The sound of thunder and lightning licking each other fills the Toraja sky".

B. Meso level

Analysis at the meso level includes an analysis of references in literary works. The reference can be in the form of intertextuality and interdiscursivity.

1. Intertextuality

Intertextuality is a text that is often referred to by the subject, both characters and authors in literary works.

2. Interdiscursivity

Interdiscursivity are words expressed by other people, which are referred to by the subject (character or author) in literary works.

Meso Level

1. Intertextual

a) A large tree gummy the color of milk. Trusted as a surrogate mother. Toraja people call it passiliran tomb.

Seventeen years ago, the Ralla family also mourned, they lost Maria Ralla, a five-month-old toddler who died suddenly....Since then Maria Ralla's body has been buried in the Tarra tree. A large tree gummy the color of milk. Trusted as a surrogate mother. Toraja people call it passiliran tomb. (PKP, p.11)

The passage above tells of seventeen years ago, where a 5-month-old toddler Allu's sister named Maria Ralla died suddenly. Ambenya, Rante Ralla said that their son suffered from stomach pain. Maria died and her body was buried in the tarra tree. A large tree gummy the color of milk. This tree is believed to be a substitute for Mother. Toraja people call it the passiliran tree.

b) The road to heaven can only be reached by buffalo. The striped buffalo is the best buffalo for God as a ride to heaven.

The road to heaven can only be reached by buffalo. The striped buffalo is the best buffalo for God. We Aluk Todolo adherents believe that. (PKK, p.14)

The opinion of the Tana Toraja people who believe that the striped buffalo is a ride to heaven. So people who died must be celebrated with Rambu Solo by preparing dozens of cows and pigs in addition to the party also striped buffalo is believed to ride the corpse to go to puya (heaven).

c) *The tree tomb is called passiliran. A tomb made on the trunk of a tarra tree. It won't be enough if you wrap your arms around the trunk. Inside the tree is the world. There is life. That's how Toraja people believe. (PKP, p.42)*

The excerpt above is a reference from the Toraja people who believe that the big tree has life. The dead baby is buried in a tarra tree. They believe that the tree has a mother tree that nurtures the spirit of a holy baby. The tree mother takes care of the spirits of the babies until they reach adulthood and can continue their journey to puya.

d) *Lately the churches have rejected it, because for them it is the same as worshipping other than God, but custom still justifies it, whatever the church's reasons are, and we agreed to keep doing it. (PKP, p. 123)*

The majority of Tana Toraja residents embrace Christianity. Actually, the Rambu Solo ceremony was rejected by the church because it was not in accordance with the teachings of Christianity, possibly other religions as well. Its teachings are contrary to religion, but adat is stronger. So even though the church does not allow the death ceremony to be carried out with the Rambo Solo custom, the residents will still carry it out for the sake of the tradition that has long been attached to their area.

2. Interdiskurtivity

Not found

C. Macro Level

Analysis at the macro level includes an analysis of the actions taken by characters in fighting for their beliefs. These actions have ideological and power content.

1. Ideology

Ideology is something that a character believes in fighting for his belief.

2. Power

Power is the power that the character uses to carry out something he believes in.

1. Ideology

a) "Later, if Ambe dies, we'll just bury him in Makassar, will we?" His smile was wry to hear Allu. We were talking about my fragile heart at the time. We really like to talk about death. "In Makassar it is easier than in Toraja. Do you want it?" I was still silent, realizing what was going through his head. (PKP, p.4)

The above statement was conveyed by Allu Ranta to his father (Ambe) when the two were involved in discussing the issue of death. His father wanted him to be buried in the traditional rambu solo ceremony, but Allu suggested that he be buried in Makassar, apart from traditional ceremonies that cost hundreds of millions of rupiah as a condition for the traditional ceremony. Allu did not agree with the custom, which he thought was rigid and ancient and against his religion.

b) Even if there are relatives who donate, pigs, or buffalo, or sugar, coffee, rice, and most simply, energy, all of that becomes debt. Not paying it is an ulcer that becomes a disgrace to the owner of the debt. Allu doesn't want that. Therefore, he wanted to bury his ambe in the city. Far from customary. Including the past. (PKP, p.16)

A statement was conveyed by Allu Ranta that although during the traditional ceremony there were many who donated but later they would also return it because it was considered a debt. This is what Allu thinks about not having the money to pay back his debt, if he can't return it is a very embarrassing thing and people will talk about it.

c) "Culture is a product of humans, humans and culture are dynamic according to space and time, and relevance to the times is very important as a reference to maintain a tradition that is part of that culture. References to keep doing it or not, and I think the times are irrelevant to what you guys stand for." (PKP, p.20)

The excerpt above is Allu's view that the traditional customs in his area are ancient and rigid which do not need to be maintained, because times are increasingly modern.

d) And actually, it was my thesis supervisor who forced me to return. He is going to study abroad, and if I don't come back, you can already guess what will happen to my promise to Ambe for this year's undergraduate degree. Of course I broke that promise, and breaking a promise is an act of self-deception, and the most disgusting in my opinion. (PKP, p. 28)

The excerpt above is an idea and steps taken by Allu to fulfill his promise to his ambe that this year he must graduate.

e) Mr. Roso handed me a glass, and of course I grabbed it. Refusing a drink to a man is an act of self-deprecation. Moments later I fell. I just realized the oddity, I was poisoned. (PKP, p. 67)

The excerpt above explains that when Rante Ralla, Allu's father came home from the fields, he was intercepted by the village head and Mr. Roso, a nickel mining employee. Rante Ralla was invited to stop by and was treated to three bottles of ballo, typical Toraja palm wine. Actually Rante Ralla refused, and he just drank water, but the two insisted on being together. After drinking, Rante Ralla was drunk and unconscious and eventually died. It turned out that the drink had been mixed with poison.

2. Power

a) *The crowd started a few years ago. In early 2010, people were first gathered by the village head. There is counseling about natural resources. Everyone has to come! Hearing the word must, you know for sure. How afraid the villagers are to disobey orders. (PKP, p.6)*

The excerpt above is the power of the village head which requires the residents to come to the invitation about the opening of a nickel mine in the area.

b) Marten Ralla kept in touch with Allu. This morning with a forceful tone, he urged Allu to sell his land. After gathering enough courage and courage Allu snapped at his uncle.

The excerpt above is the power conveyed by Marten Ralla, Allu's uncle, that Allu was forced to sell his land to pay for his father's funeral, but Allu refused.

c) Lately the churches have rejected it, because for them it is the same as worshipping other than God, but custom still justifies it, whatever the church's reasons are, and we agreed to keep doing it. (PKP, p. 123)

The above fragment is the authority of the customary leader and residents that the existing customs in the area must be implemented. Even though there is a ban from the church because it is against religious teachings, the traditional leader will still carry it out.

d) "...But the boss from the center has asked for an accountability report from the funds you have received. While we haven't done anything, instead of me being fired, it's better to execute today." The agreement is not like this," I emphasized, "don't just execute it. This is not fair!" This land belongs to the company, you have Allu's signature, so you are free to take it anytime you want." Pak Soso doesn't want to lose. (PKP, p. 173)

The above fragment is Pak Soso's authority as the person who is trusted by the nickel mining boss to carry out the tongkonan ambe investigation, even though today it has only been used for his father's solo sign ceremony.

Conclusions

The Toraja tribe is still bound by the customs and beliefs of their ancestors. The original belief of the Tana Toraja people called Aluk Todolo, the awareness that humans live on this Earth only temporarily, is so strong. Even though Tana Toraja is predominantly Christian, its residents still adhere to existing traditions, especially regarding funerals for the dead. People who died were buried with traditional ceremonies with very expensive requirements, namely the sacrifice of tens of cows, pigs, and cows whose value was hundreds of millions which made it difficult for residents to carry out. Moreover, in Christian teachings, the bereaved family is made to be entertained and not experience a burden that makes it difficult. Then for baby funerals in Christianity there are also the same rules as adults, namely in makeup, given good clothes with the intention to appear before his Lord later in a neat condition. But the existing custom is that a dead baby is buried in a tarra tree without being wrapped in cloth. So whatever the religion, the customs in that area will still be implemented. The burial of the dead is dominated by the Tana Toraja Tradition.

Conflicts of interest

There is no conflict of interest of any kind.

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