

PICTURE OF CHILDREN VICTIMS OF COMMUNAL CONFLICT IN AMBON IN FILM “CAHAYA DARI TIMUR: BETA MALUKU” (CRITICAL DISCOURSE ANALYSIS NORMAN FAIRCLOUGH)

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ABSTRACT

Maluku is one of the areas of conflict in Indonesia, a place where there has been the greatest humanitarian tragedy in the history of interfaith relations in Indonesia. the Maluku conflict not only claimed adult males from both sides of the conflict but also destroyed the future of children from both Muslim and Christian groups. In the downturn, communities including children affected by the Maluku conflict are required to have the ability to become resilient, ie the ability to rise from adversity and return to normal circumstances. Talking about children in conflict areas means we are talking about victims. Conflict areas are particularly vulnerable to violence, especially in children and women. This study aims to dismantle discourse and hidden ideology contained in the film Cahaya Dari Timur: Beta Maluku. This film is a drama film that is lifted from a true story of how football can treat the souls of children who were injured due to the communal conflict that occurred in Maluku 18 years ago. This study uses a qualitative approach with the method of Critical Discourse Analysis Norman Fairclough. At the text level this film shows that all the Moluccas both from Islam and Christian parties involved in the communal conflict are victims of religious politicization. Resilience discourse is a discourse shown in the discourse practice, including in this case how children victims of communal conflict Maluku conduct resilience to treat wounds on his soul through soccer. At the Sociocultural Practice Level emphasizes the failure of the Government in conducting social rehabilitation of communities post-communal conflict in Maluku.

Keyword: Resilience, Discourse, Children, Conflict

INTRODUCTION

Indonesia is a multicultural country, where there are various ethnic and also the religion. Based on data from the Central Bureau of Statistics (BPS) of the Republic of Indonesia, there are 1331 (BPS 2015) spread over 34 provinces in Indonesia. This heterogeneity makes Indonesia vulnerable to conflicts, from social conflicts to religious conflicts.

The Moluccas conflict that occurred in 1999 is a horizontal conflict that occurs in Muslim and Christian populations. This is the greatest humanitarian tragedy in the history of religious relations in Indonesia. This conflict is triggered by several factors, such as economic and political factors which are then brought to the realm of racial and religious sentiment. The first conflict occurred in 1999 and caused many casualties and other infrastructure damage.

The socioeconomic discrepancy is one of the causes of the Ambon conflict in 1999. The immigrants of Bugis, Buton and Makassar, who are Muslims are known as hard-working and successful. They enjoy a better standard of living than Ambon's own Christian majority. This situation led to the accumulation of social gaps and jealousies of the Ambonese community against ethnic immigrants (Rahawarin and Ambon 2013).

The Maluku conflict not only brought people from both sides of the war. This riot also destroys the future of children in both Islamic and Christian groups. Talking about children in conflict areas means talking about the victim. Conflict areas are particularly vulnerable to violence, especially violence in children and women. There are hundreds of trained, armed Muslim and Christian children. These child soldiers are in charge of buying bullets, spying, robbing refugees, and assembling bombs (Setiyanto 2018).

After the agreement of the peace agreement in Malino II Agreement in 2002, the social condition and religious life of the people of Maluku seem to be normal and recovered. However, if we explore more deeply in fear, suspicious-suspect it is still a part in living the life of religious communities in Maluku.

In declining conditions, children who are victims of the Maluku conflict are required to maintain optimal survival, so that their ability becomes tough. The questionable resilience here is that conflict-affected children are encouraged to rise from adversity and return to normal. The ability to rise from the difficulties that occur in such situations according to Self Resilience Theory means the ability to recover from a state, returning to its original form which has been bent, suppressed or stretched. When used as a psychological term, endurance is the ability of a human to recover quickly from change, pain, misfortune, or difficulty.

Resilience shows a more than adequate adaptability when faced with adversity. Resilience is the individual's ability to adapt and adapt to the changes, demands, and disappointments that arise in life. Resilience as the ability to effectively deal with internal stress in the form of their weaknesses as well as external stress.

Movies as part of mass media are considered to be very effective tools in presenting information that is both entertaining and educational. The film's ability to spread the message to its audience in the form of audio visual is its own strength in communicating various meanings into social life.

This film can also be said as part of the transformation of life that exist in society, because this film is a portrait of society where film made. Generally the movie will record the reality that grows and develops in a society that is then visualized to the screen in order to be watched by the public.

Cahaya Dari Timur: Beta Maluku is a drama film released in June 2014. The film is lifted from a true story of how soccer can treat the souls of wounded children. the film was installed in Ambon City and Tulehu Village (Central Maluku) amid the bloody conflict of 1999-2000 and several years after the conflict ended.

Sani Tawainella (played by Chicko Jerikho) works as an motorcycle taxis driver in Tulehu, a seaside village outside Ambon City, Maluku. When the conflict broke out, Sani Tawainella's heart was agitated to see the children participate in the victims. Interreligious rituals, as well as looting became spectacle, even "games" for children. Sani previously represented Maluku as a junior football jock, although his career did not continue. He is also determined to "keep" the children in his village from the eddies of conflict by training football every afternoon.

Sani's gait to nurture these children makes him believed to form a team to represent the Moluccas competing in Indonesia Cup 15 years in Jakarta. The team formed by Sani combines the children of the Muslim Tulehu with the Christian Passo children. Reconciliation was indeed intensified at the time, however, the children's inner wounds did not necessarily heal completely.

The film is rich in a powerful emotional struggle. A Tulehu boy named Salembé, for example, has no problem with his Christian teammates, but he is very angry when he knows his teammate is a police boy. Salembé's father was killed by a police bullet during the riots. Here is how the struggle of children victims of the Maluku conflict to carry out the process of resilience post communal conflict Maluku.

This study used a qualitative approach with the method of Critical Discourse Analysis Norman Fairclough. Critical Discourse Analysis tries to dismantle something wrong or wrong in society, such as injustice, equity, restriction of freedom or discrimination (Haryatmoko 2016). Haryatmoko further describes the other objectives to be achieved by CDA is to analyze discourse practices that reflect or construct social problems; second, examines how ideology is frozen in language and finds ways to dilute the binding ideology of language. Based on the above background then the formulation of the problem in this research is how the discourse of resilience of children of conflict victims of Maluku on film *Cahaya Dari Timur: Beta Maluku*?

METHODOLOGY

CRITICAL DISCOURSE ANALYSIS NORMAN FAIRCLOUGH

This study used a qualitative approach with the method of Critical Discourse Analysis Norman Fairclough. Discourse is a meaningful story structure or a serving dish that contains one or more ideas using language (verbal and non verbal) (Hamad 2007). Critical Discourse Analysis tries to dismantle something wrong or wrong in society, such as injustice, equality, restriction of freedom or discrimination (Haryatmoko 2016). According to Bogdan and Taylor, is a research procedure that produces descriptive datum in the form of written or oral words of people and behavior that can be observed (Moleong 2004). This approach is purposed for the background and the individual holistically (as the whole).

Fairclough told there are a three-dimensional method of discourse analysis. Discourse, and any specific instance of discursive practice, is seen as simultaneously (i) a language text, spoken or written, (ii) discourse practice (text production and text interpretation), (iii) sociocultural practice (Fairclough 2010).

In text analysis, the basic thing that needs to be analyzed is the use of vocabulary related to a particular meaning, the use of the term and metaphor for referring to a particular meaning or action.

The vocabulary includes the word: one word can have many meanings, and different meanings depending on the context. So it takes careful to understand it. The text structure is concerned with how the argument logic for justification is organized and systematized (Haryatmoko 2016).

Furthermore, the discursive practice analysis would like to see the strength of the statement in terms of the extent to which it can encourage its affirmative action. The focus is on how the text writers take on existing discourses and genres by looking at how power relationships are played.

Analysis of social praxis. In this dimension has begun to enter into an intertextual understanding, in which case it has been seen how texts form and form social praxis. In Critical Discourse Analysis, researchers analyze discourse on textual and historical levels and discourse contexts. The critical discourse analysis has two models, the Norman Fairclough CDA model that sees the text (script) has the context and the CDA of Ruth Wodak who judges the text (text) has a history. In his book, *Critical Discourse Analysis: The Critical Study of Language* (1997: 98) creates a CDA model, having a context either based on its "process of production" or "text production", "process of interpretation" or "text consumption" socio-cultural practices (Hamad 2007).


In the text dimension, the researcher uses the Social Semiotics analysis M.A.K Halliday. Social Semiotics assumes that the text consists of three main components: the field of discourse (the mode of discourse to deal with an event), tenor of discourse (cited

source or the people involved and their social attributes in a discourse), and the mode of discourse (discourse describes events) (Hamad 2007).

RESULT AND DISCUSSION

TEXT ANALYSIS

Table Discourse 1: All The People of Maluku Are Victims of Both Muslims and Christians

Social Semiotics Aspects	Reference	Meaning
Field of Discourse	<p>“yes, I am alone, my son died in the riot two days ago.”</p> <p>“ ya, saya sendiri, anak laki-laki saya mati dalam kerusuhan dua hari lalu”</p>	All those involved in the Maluku conflict are victims, both Muslims and Christians.
Tenor of Discourse	<p>An elderly man from Passo, Christian settlement and Sani Tawainella the Tulehu, a Muslim village.</p> <p>1.Durasi :00:06:30</p> <p>Sani : “Where do you come from?”</p> <p>The Old Man : “I come from Passo.”</p> <p>The Old Man : “Are you from Tullehu ?”</p> <p>Sani : “ Yes, I come from Tullehu”</p> <p>Sani : “ Are You alone, Sir?</p> <p>The Old Man : “yes, I am alone, my son died in the riot two days ago”</p> <p>Duration : 00:06:51-00:06:55</p> <p>Audio : “The Maluku conflict again took its toll on the children's side. The number of victims identified from the siege this afternoon amounted to thirty-five people, five reportedly killed and the rest injured. One of the victims was a ten-year-old boy”</p> <p>Audio : “One of the dead was a ten-year-old boy, a victim suspected of being trapped in the middle of this clash found dead by a gunshot wound to the chest.”</p>	The lower classes are most affected by horizontal conflicts from both Muslims and Christians.
Mode of Discourse	<p>Figure 1:</p> <p>The Headline "Government Establishes Civil Emergency"</p> 	The saturation of the prolonged conflict that lasted for more than four years raised awareness in the hearts and minds of the people, both at the level of each party's conflicting elite and the very important lower-level society of the conflict. will result in negatives from the conflict



	<p align="center">Figure 2 The Old Man from Passo</p>  <p align="center">Figure 3 Victim of Maluku's Conflk</p> 	
<p>Interpretation</p>	<p>All parties to the Maluku conflict are victims, both Muslims and Christians. The prolonged collapse of the conflict that lasted for more than four years has raised awareness in the hearts and minds of the disputing groups there, both the elite and the underworld to immediately end the dispute. They are united because both are destroyed.</p>	

Table 2
The Discourse of Resilience of communal conflict victims in Maluku

Social Semiotics Aspects	Reference	Meaning
<p>Field of Discourse</p>	<p>Durasi 2:04:27 Sani dan Tim Dialog Sani: Too much pain in our lives, because of war, because of anger, because of lust, for wanting to win on their own. Durasi 2:0506 Sani dengan Tim Dialog Sani: "I train you from youth so you have a good memory, which is not about bombs, shots, tears, dead people. I believe time will not be enough to find out who is right and who is wrong, but I believe one thing we have to live better."</p>	<p>Resilience is a discourse that will be communicated by the communicator in this case the author of the script. Resilience is a continuous ability to experience stress, and healing from trauma.</p>
<p>Tenor of Discourse</p>	<p>Salembe, the son of Tulehu, a Muslim, one of the victims of the dispute in Maluku. His father was killed by a police bullet in the conflict in Maluku. Sani, Muslim, Tuleh Citizen, Football Coach. Jago, Muslim, Residents of Tulehu, one of the victims of the dispute in Maluku. Her mother died in a dispute. Franky, Kristen, son of the Brimob commander in Passo. Dialog Sani with Salembe Durasi 1:35:19-1:35:36 Sani: What's wrong with you? Do not Play Rough, No Hard Tackle! Salembe: I hate them, Brother! Sani: Why? Salembe: Because their father was a policeman, my father died of a police bullet! Their father killed my father. Let the Legs Ruin!</p>	<p>It is not easy for conflict-affected children to cure post-conflict trauma. As experienced by Salembe. Although the conflict has passed, the shadow of past conflict trauma, and the loss of parents due to the conflict that made Salembe difficult to accept children who happened to be the son of the Brimob commander. The script writer tries to use the phrase: "You do not know my feelings My dad is dead, I do not like them because their father Police, my father died of police bullets Their father killed my father!" The Ambon riots have had a</p>

	<p>Sani: "Both of you are a team why is it like an enemy?"</p> <p>Salembe: "I just do not want them, Brother!"</p> <p>Duration 1:56:06</p> <p>Dialog Sani with Salembe and Jago</p> <p>Sani: "You Go to Jakarta just to fight? You want to make your mama proud by playing like that? You think you can?"</p> <p>Salembe: "I do not want to play if there are them, I will not be a ball to them. Brother, you did not know my feelings. My father is dead! After all why in our team there must be Passo people? We Tulehu people are enough, Brother!"</p> <p>Jago: "this is Maluku's Team!"</p> <p>Salembe: "You do not feel what I feel! You never felt like you got shot dead?"</p> <p>Jago: "not just you who feel lost. You also never feel you have a dead mother in riot right?"</p> <p>Duration 2:04:27 Dialog Sani and Team</p> <p>Sani: Too much pain in our lives, because of war, because of anger, because of lust, for wanting to win on their own</p> <p>Duration 2:05:06 Dialog Sani and Team</p> <p>Sani: "I train you from youth so you have a good memory, which is not about bombs, shots, tears, dead people. I believe time will not be enough to find out who is right and who is wrong, but I believe one thing we have to live better."</p> <p>Duration 2:06:13</p> <p>Sani: This word is not just a place name. This word is not just a name on your shirt. This word teaches us where we come from and what we are fighting for. Because I'm Maluku, Not Tulehu, Not Paso, Not Christian, Not Islam.</p>	<p>negative impact on those who are experiencing them direct the event. Harsono (2009) said that the incident that has been going on in 1999 is still giving trauma for children who experience riots in Ambon, especially for adolescents. The events of the riots remained in their minds and remained till now because they caused deep sorrow and loss.</p> <p>They may take a long time to forget the events that occur, but that does not mean they are not able to rise. It takes something that can make them rise and forget the negative or painful events, and this is called resilience.</p> <p>Someone who has a painful or unfortunate event as exciting as the Ambon riots, requires an ability to survive and adapt to events. The ability to survive and adapt to these events is called resilience.</p> <p>On the other hand, the Jago phrase in another dialogue shows a form of resilience, the ability to rise from post-conflict and post-conflict trauma. Jago is a child of conflict victims in Maluku. Her mother died in the riot. "It's not just you who feel lost. You also never feel you have a mother who died in the riot right?" Jago has come to terms with the circumstances and also with himself.</p> <p>Sani's dialogue with the Team reflects resilience, as victims of their conflict struggle to restore post-conflict trauma. "I train you from youth so you have a good memory, which is not about bombs, shots, tears, dead people. I believe time will not be enough to find out who is right and who is wrong, but I believe one thing we have to live better. " Primordialism and religious politicization are a contributing factor in addition to regional segregation and heterogeneity in Maluku.</p>
Mode of Discourse		<p>The script writer uses vulgar words in his sentence, the script writer does not use softened words to convey his</p>

point.

Figure 4 Salembé Playing Rough



Figure 5 Dialog Sani and Salembé

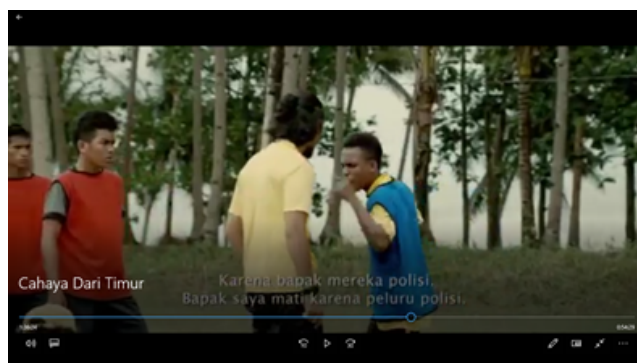


Figure 6 Dialog Jago and Salembé



Figure 7 Dialog Jago and Salemba



Figure 8 dialog Sani and His Team



Interpretation	<p>Whatever the type and character, conflict using weapons brings suffering to them in them. Talking about children in conflict areas means we are talking about victims. They become direct victims of conflict by being shot dead, being disabled by bullets or bombs, losing parents and family members. In declining conditions, children who are victims of the Maluku conflict are required to maintain optimal survival, so that their ability becomes tough. The tough question in question is that conflict-affected children are encouraged to rise from adversity and return to normal. The ability to rise from the difficulties that occur in such situations according to Self Resilience Theory means the ability to recover from a state, returning to its original form which has been bent, suppressed or stretched. How they try to eliminate hatred and hatred for the sake of a peaceful life.</p>
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DISCURSIVE PRACTICE ANALYSIS

The Ambon conflict lasted for about four years (Rahawarin and Ambon 2013). Within that period, countless casualties and property were lost. This situation raises awareness in the hearts and minds of the people of Ambon in particular and Maluku more broadly about the adverse impacts caused during the conflict. *"Something that then makes this group that had been a warring union might well say, in the sense of unity because it was once destroyed, the film is trying to capture .."* (Laksmi Rachmaria 2018). The prolonged saturation of conflicts leads to conflict-affected communities at both the elite and lower-level communities who directly feel the impact of the communal conflict. *"That everything in the conflict is the victim of the intention in this case the conflict of Maluku Islam Christian so because all the victims,"* (Laksmi Rachmaria 2018).

This prolonged conflict not only caused physical damage and casualties, but also psychological trauma, especially for people who lost their homes and family members during the conflict. This mental rehabilitation takes no time. While on the other hand the government's attention is more heavily focused on physical rehabilitation. *"And the saddest in the situation of these conflicts, human beings are the people, well, in this case the State's responsibility is well, the society is forced, the intention is forced to heal itself,"* (Laksmi Rachmaria 2018).

This condition gives rise to stereotypes, traumas, and suspicions among the public. Following the peace agreement agreement in the Malino II Agreement in 2002, the social and religious conditions of the Moluccan community appeared normal and recovered. However, if we dig deeper in fear, suspicious-suspect it is still a part in living the life of the religious community in Maluku (Rahawarin and Ambon 2013). *"At the beginning of the story Sani Taiwainella was looking for something into the city, which means people are in a difficult life, and when the riots happen, that means everyone can die, everyone can be a victim ..."*

everyone can get hurt, and if asked where the State's responsibility at that time was almost non-existent, in the sense that society sought to heal itself, to heal itself, these are the things we want to convey" (Laksmi Rachmaria 2018).

"When they are all victims of the question of who is saving them ... okay there is State aid, there are facilities built from the help of both private and government, but the most fundamental thing that is the most fundamental thing that man ... these people are people this person means he addresses himself their own" (Laksmi Rachmaria 2018).

In the third function of the State as a regulator of order, has failed to carry out this third function, why? because the control function did not work properly, the State and the functional aspects of military defense or aggression also failed to make the community no more confidence in the military in Maluku, because at that time the people have no longer looked at the security.

"The Role of the Military and the Apparatus in Maintaining Post-Conflict Stability. Although post-emergency military establishment by President Abdurrahman Wakhid, military involvement in Ambon has been criticized, coupled with the loss of public confidence in military neutrality and apparatus (Rahawarin and Ambon 2013).

The conflict in Maluku has a very complex dimension of conflict, so that conflict resolution efforts are not only limited to efforts to stop violence and spread only, but also require social reconstruction and strengthening of local identity in both regions.

SOCIAL PRAXIS ANALYSIS

As a multicultural country, Indonesia is rich in diversity. Various religions, tribes, races, and cultures live in them. This heterogeneity makes Indonesia vulnerable to conflict. From social conflicts to religious conflicts. True conflict is something common in society, but conflict will be a serious problem if conflicts happen in the value of Indonesia's prolonged and destructive diversity.

The 1999 Maluku conflict is the greatest humanitarian tragedy in the history of interfaith relations in Indonesia. The conflict is noteworthy as the worst event in the history sheet of social relations in Indonesia and religion in Indonesia. The Maluku conflict has torn the root of humanity. This black event has not only destroyed the social relations, structures and social systems of the people, such as casualties, unimaginable possessions, but also devastated buildings (Rahawarin and Ambon 2013).

Conflict areas are vulnerable to violence, especially violence in children and women. One area of bloody conflict in Indonesia that negatively impacts women both directly and indirectly is the Ambon conflict. The conflict that occurred on January 19, 1999 has had an enormous impact on the social life of the community. This conflict has made many people lost their family members, property and livelihood.

The riot of Ambon has had a negative impact on those who experienced the event. Harsono (2009) said that incidents that have occurred in 1999 are still traumatic for children who experience riots in Ambon, especially for teenagers. Riot events still exist in their minds and remain until now because they cause sadness and profound loss. A person who experiences a painful or unpleasant event like the Ambon riots requires the ability to survive and adapt to the event. The ability to survive and adapt to these events is called endurance. Through resilience, those who experience and become victims of unrest, especially teenagers will have the ability to survive and deal with such unpleasant situations (Affidina Chantal 2012)

CONCLUSION

Open-scale mass conflict with the use of force is not an event that can happen immediately. There must be a stage or phases that pass. Such conflicts can only happen if there are possible and sufficient preconditions for open conflict. The ethnic and religious wars that were allegedly also bugged by interest groups were frustrated by the impact of various cultural values. Therefore, government rehabilitation efforts should not only be emphasized on physical rehabilitation, but also social rehabilitation of the community. Issues such as government crises, security, socioeconomic disparities, socio-economic class disparities, have not been touched by policies and development and peace responses so far.

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