

**DOMINATION OF THE INCLUSION OF THEO VAN LEUWEEN IN
TRIBUN JABAR NEWSPAPER “SEKARANG RUMAH SAYA HARUM
TAK BAU PESING LAGI”**

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Abstract

Theo Van Leeuwen's critical discourse analysis focuses on two things, namely exclusion and inclusion. The discourse raised in this study is in the Tribun Jabar Newspaper, with the title Sekarang Rumah Saya Harum Tak Bau Pesing Lagi. This study aims to: 1) frame the analysis of the discourse of Sekarang Rumah Saya Harum Tak Bau Pesing Lagi, and 2) describe the results of the discourse analysis with Theo Van Leeuwen's critical discourse analysis model which focuses on exclusion and inclusion. The method used to collect the data is descriptive qualitative method. The results of this study indicate that the exclusion model carried by Van Leeuwen is not very obvious both passivation, nominalization, and clauses. However, the two figures that were actually the subject of the title were not discussed in detail. Meanwhile, in inclusion, there are sentences that show differentiation, differentiation, and assimilation.

Keywords: discourse, analysis

INTRODUCTION

Each discourse is a representation that forms a particular strategy or subject. The language used in a discourse is not formed without force when produced. That is how critical discourse analysis works, as explained by Eriyanto (2001: 7) that critical discourse analysis means connecting languages with a context, or in other words the language is used for certain purposes and practices, including in it, the practice of power.

Critical discourse analysis was pioneered by several figures with different models, as explained by Andheshka (2015: 55) that these figures included Roger Fowler, Robert Hodge, Gunther Kress, Tony Trew, Theo Van Leeuwen, Sara Mills, Teun A Van Dijk, and Norman Fairclough. One of these figures, as revealed by

Sobari & Faridah (2012: 93), namely Sara Milis, focuses on the discourse of feminism, so that it is referred to as a feminist perspective. Meanwhile, figures such as Theo Van Leeuwen explained in Andheshka (2015: 55) the marginalization of certain social groups can be seen based on the presence of the group in a discourse.

The discourse raised in this study is in the *Tribun Jabar* Newspaper, with the title *Sekarang Rumah Saya Harum Tak Bau Pesing Lagi..*. The discourse has nothing to do with the feminist perspective. Therefore, the theory used to analyze the discourse is Van Leeuwen's theory.

Van Leeuwen's critical discourse analysis focuses on two things, namely exclusion and inclusion. Exclusion means dealing with the way a group is excluded from the conversation (Eriyanto, 2001: 173), it will relate to passivation, nominalization, and substitution of clauses. Conversely, inclusion means how a group is displayed in the text (Eriyanto, 2001: 178), it is related to differentiation, objectivity, nominations, nominations, identification, determination, assimilation-individualization, association-dissociation.

Basically, according to Andheshka (2015: 56) Theo Van Leeuwen revealed that language is a reflection of ideology so that by learning the language reflected in the text, ideology can be dismantled. Another opinion was expressed by Eriyanto (2001: 171) that Theo Van Leeuwen introduced a model of discourse analysis to detect and examine how a group or a person is marginalized in a discourse.

Theo Van Leeuwen makes two points of interest in a discourse by exclusion and inclusion. In exclusion theory, a certain group or person can be eliminated or not involved in a discourse. Exclusion or disappearance is described in various ways, it could be passivation, nomination, or substitution of clauses.

Pasivasi, is the first method of exclusion in exclusion. Eriyanto (2001: 174) explains that one way to find one of the actors that is eliminated is to make a passive sentence, so that the actor may not be in a passive sentence.

As an example:

Active	Seorang oknum aparat menganiaya penjaga parkir hingga mengalami luka-luka.
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Passive	Seorang penjaga parkir dianiaya hingga mengalami luka-luka.
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The above example is an active and passive sentence using the syntax rules of Indonesian. Unlike the active sentence, the passive sentence above removes the culprit, namely an individual officer. That way, the reader will focus on the victim, while the person in charge is actually something that must be known by the public.

The next method of removal is nominalization. Unlike the removal of actors by passivation, the nominalization explained by Eriyanto (2001: 175) relates to changing the verb to a noun.

As an example:

Verb	Seorang oknum aparat menganiaya terhadap penjaga parkir hingga mengalami luka-luka.
Noun	Seorang penjaga parkir mengalami luka-luka karena penganiayaan.

Subsequent disappearances are by substitution of clauses. Eriyanto (2001: 178) explains that the use of clauses is done to replace the subject or actor.

As an example:

Without clauses	Seorang oknum aparat melakukan penganiayaan terhadap penjaga parkir hingga mengalami luka-luka.
Clause	Diduga sedang dalam kondisi mabuk, penganiayaan dilakukan sehingga seorang penjaga parkir dianiaya. Akibatnya, penjaga parkir tersebut mengalami luka-luka.

Besides exclusion, there is also a pattern of inclusion in Theo Van Leeuwen's theory. The first thing known in inclusion is differentiation. The presence of inclusion in the form of events or other actors other than those reported in the text,

can be a good marker of how a group or event is represented in the text (Eriyanto, 2001: 179). Eriyanto (2001: 180) provides an example as follows.

Indifferentiation	Tentara Interfet yang baru datang di Timtim kemarin langsung melakukan operasi penahanan, penodongan, dan penggeledahan terhadap orang yang dicurigai sebagai milisi.
Differentiation	Tentara Interfet yang baru datang di Timtim kemarin langsung melakukan operasi penahanan, penodongan, dan penggeledahan terhadap orang yang dicurigai sebagai milisi. Hal ini agak berbeda dengan yang biasa dilakukan oleh militer Indonesia yang lebih mengutamakan dialog dan operasi teritorial dengan mengajak berunding semua pihak yang bertikai.

The next pattern of inclusion is objection. Eriyanto (2001: 181) suggests that abstraction is usually carried out by journalists not because he does not know the exact number of things raised as news, but is trying to give an impression to the audience, whether the impression is good or the opposite. Nomination-categorization is another pattern in inclusion. Nomination-categorization, as revealed by Eriyanto (2001: 182), actually does not affect the meaning to be conveyed. However, adding certain categories can create a distinct impression on the audience. Another pattern of inclusion is called nominalization. Almost the same as the nominations, the difference is, Eriyanto (2001: 184) explains that this time the process of defining is done by giving clauses.

Determination, is another inclusion pattern, done by writing actors anonymously. This can be done because journalists have not received sufficient evidence to write, making it safer to write anonymously (Eriyanto, 2001: 186). Another reason was stated by Eriyanto (2001: 186) because of structural fears if the

actor was called directly in the text. Individualization assimilation is also known as inclusion. Assimilation-individualization means by mentioning a particular group or community of actors presented in the text. Eriyanto (2001: 187) provides an explanation that assimilation that occurs in reporting is not a specific category of social actors called in the news, but the community or social group where the person is located. The last pattern in inclusion is known as Association-Dissociation. This discourse strategy relates to the question, whether the actor or a party is presented alone or is he connected with another larger group.

METHOD

The method used in this study is descriptive qualitative. Descriptive qualitative methods mean research methods that only describe or describe what they are, not to find or explain between variables (Sanjaya, 2015: 59). In addition, Sanjaya (2015: 47) also explained that descriptive research seeks to obtain a complete and detailed description of certain events and phenomena.

Thus, the first step taken is to make an analytical framework. The framework is of course in line with the analysis model built by Van Leeuwen. The researcher made a framework for exclusion and inclusion of the things he wanted to see. After that, the results of the analysis are fully described both in terms of exclusion and inclusion. Finally, the researcher draws a conclusion on the results of the analysis in the form of the description.

RESULT AND DISCUSSION

The results of this study indicate that the exclusion model carried by Van Leeuwen is not very obvious either passivation, nominalization, or clauses. However, the two figures that were actually the subject of the title were not discussed in detail. Meanwhile, in inclusion, there are sentences that show

differentiation- indifferention, objectivation-abstraction, assimilation-individualization, and association-dissociation.

Discussion

SEKARANG RUMAH SAYA HARUM TAK BAU PESING LAGI Pejabat Ramai-ramai Kerja Bakti Bersihkan Rumah Mak Ejoh

Rumah Mak Ejoh (75) di RT 01/ 01, Kelurahan Mengger, Kecamatan Bandung Kidul, Bandung, Jumat (23/11), mendadak ramai dipenuhi para tetangga, pasukan gorong-gorong (gober), pengurus RT/ RW, hingga lurah, camat dan Kepala Dinas Sosial Kota Bandung.

Mereka mendatangi rumah nenek renta yang tinggal bersama anaknya yang lumpuh, Entis Sutisna (47), tersebut untuk bekerja bakti membersihkan rumah. Mak Ejoh sendiri tak bisa melihat karena katarak.

Rumah berukuran 26 meter persegi tersebut berada di paling ujung gang buntu. Hanya dalam waktu tiga jam, rumah Mak Ejoh yang semula sumpek, bau, dan kotor, disulap menjadi kinclong. Lantai yang semula tak terlihat warnanya, setelah digosok berulang-ulang mulai menampilkan lagi keramik putihnya.

“Alhamdulillah walau saya tidak bisa melihat kondisi rumah sebelum dan sesudah dibersihkan, tetapi bisa merasakan perbedaannya”, Ujar Mak Ejoh.

Menurutnya, semula rumahnya bau pesing dan bau ampek, kini tak tercium lagi bahkan berganti harum dengan cat baru. *“Saya tak bisa berkata-kata, saking senangnya. Terima kasih Pak Camat,”* Timpal Entis.

Ejoh dan Entis pun mendapat bantuan dari Dinas Sosial dan Dinas Pangan Pertanian Kota Bandung. Kepala Dinsos Kota Bandung, Tono Rusdiantono, menyerahkan selimut kasur, dan sembako. Tono juga berjanji akan membersihkan kursi roda agar Entis tidak merangkak seperti yang dilakukannya selama ini.

Tono mengatakan, Ejoh dan Entis sudah menjadi binaan Dinas Sosial dengan memberikan berbagai bantuan, termasuk perbaikan rumah. Menurut Tono, kondisi yang memprihatinkan yang dialami Mak Ejoh dan Entis jangan sampai terulang lagi.

Tono minta jika ada kasus serupa dimana ada warga miskin yang terlupakan agar dilaporkan ke lurah dan camat setempat. Jika lurah dan camat tidak mampu mengatasi, baru Dinas Sosial terjun langsung.

Kasi ketersediaan dan cadangan Pangan pada Bidang Ketahanan Pangan Dispangtan Kota Bandung, Lilis Rosidah, ikut menyumbangkan sekarung beras. Menurutnya, Dispangtan memiliki cadangan pangan berupa beras untuk membantu warga Kota Bandung yang tertimpa bencana atau warga miskin yang tidak mampu memberi beras.

“Jangan sampai ada warga Kota Bandung yang kelaparan. Kami ada cadangan beras 30 ribu kilogram di tahun 2018 kualitas premium. Bahkan cadangan pangan tahun sebelumnya masih banyak tersimpan”, Katanya.

Camat Bandung Kidul, Evi Hendarin, yang turut mengepel lantai, ikut menyumbang bantuan kloset jongkok. Setelah rumah kinclong, Evi minta kepada kedua anak Mak Ejoh selain Entis, agar memperhatikan kebersihan rumah.

“Ini sudah bersih. Saya kaan tengok sebulan sekali. Harus tetap bersih demi kesehatan”, Kata Evi kepada Rukmini, anak kedua Ejoh.

(Source : *Tribun Jabar*, Sabtu 24 November 2018, oleh SM).

As stated earlier, the analysis carried out by Theo Van Leeuwen detects which groups are marginalized, and the others are control holders, or the dominant group. The discourse titled *Sekarang Rumah Saya Harum Tak Bau Pesing Lagi* from the *Tribun Jabar* daily above contains exclusion and inclusion.

Before further analysis, the analytical framework below is first described:

Level	You Want to See
Exclusion	Discourse titled <i>Sekarang Rumah Saya Harum Tak Bau Pesing Lagi</i> , there is no inclusion. However, Mak Ejoh and Entis are not so displayed in the discourse. Why can't they take care of the house? How was their house abandoned? However, there are sentences that marginalize Ejoh and Entis as those who are indeed marginalized.
Inclusion	Many figures were appointed in the discourse. This figure can be said as a figure in the middle of the control group.

In general, Ejoh and Entis who became the main titles of the discourse were actually excluded from the discourse. The exclusion model carried out by Van Leeuwen is indeed not too obvious whether it is passivation, nominalization, or clause. However, the two figures that were actually the subject of the title were not discussed in detail.

“Alhamdulillah walau saya tidak bisa melihat kondisi rumah sebelum dan sesudah dibersihkan, tetapi bisa merasakan perbedaannya”, Ujar Mak Ejoh.

This is what Mak Ejoh said in the discourse. No more and no less. Mak Ejoh did not confirm why he had not been able to take care of his own house so far that it produced an unpleasant odor. As with Ejoh, Entis also did not state the reason why his house was neglected.

**“*Saya tak bisa berkata-kata, saking senangnya. Terima kasih Pak Camat,*”
Timpal Entis.**

There was no clarification at all in the Entis statement, besides his gratitude.

On the contrary, many actors are included in the discourse. The actors included are the control group.

1. Differentiation – Indifferentiation	
Differentiation	<p><i>Mereka mendatangi rumah nenek renta yang tinggal bersama anaknya yang lumpuh, Entis Sutisna (47), tersebut untuk bekerja bakti membersihkan rumah. Mak Ejoh sendiri tak bisa melihat karena katarak.</i></p> <p><i>Rumah berukuran 26 meter persegi tersebut berada di paling ujung gang buntu. Hanya dalam waktu tiga jam, rumah Mak Ejoh yang semula sumpek, bau, dan kotor, disulap menjadi kinlong. Lantai yang semula tak terlihat warnanya, setelah digosok berulang-ulang mulai menampakkan lagi keramik putihnya.</i></p> <p><i>“Alhamdulillah walau saya tidak bisa melihat kondisi rumah sebelum dan sesudah dibersihkan, tetapi bisa merasakan perbedaannya”, Ujar Mak Ejoh.</i></p> <p><i>Menurutnya, semula rumahnya bau pesing dan bau ampek, kini tak tercium lagi bahkan berganti harum</i></p>

	<i>dengan cat baru. “Saya tak bisa berkata-kata, saking senangnya. Terima kasih Pak Camat,” Timpal Entis.</i>
Indifferentiation	<i>Rumah berukuran 26 meter persegi tersebut berada di paling ujung gang buntu.</i>

The text does not give Ejoh or Entis any room at all to clarify why they let their home become stuffy, smelly, and dirty, while at the beginning of the discourse it was mentioned that Ejoh had cataracts. Same with Ejoh, Entis also has limitations due to paralysis. Their position is marginalized because they are not given the opportunity to speak or express their reasons. They certainly have a reason why their houses are crowded, smelly, and dirty, especially with limited physical conditions.

However, the position of the holders of power became the center of the news, so it became dominant with all generosity and hard work. Their portrayal in the discourse is strengthened again by the statement of Entis who is speechless because of his delight.

Differentiation	<i>“Ini sudah bersih. Saya akan tengok sebulan sekali. Harus tetap bersih demi kesehatan”, Kata Evi kepada Rukmini, anak kedua Ejoh.</i>
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Cleanliness is indeed repeated in the discourse. Little by little the dominant figures emerge in society which increasingly drown their homeowners themselves. Evi, in this case as the Head of Bandung Kidul Sub-District gave an order to keep the house clean. There is no explanation at all about Evi's concerns about homeowners who have limitations. What he revealed was only in the form of self-activity as a government official, as well as giving orders to homeowners.

2. Objectivation – Abstraction	
Abstraction	<i>Tono mengatakan, Ejoh dan Entis sudah menjadi binaan Dinas Sosial dengan memberikan berbagai bantuan, termasuk perbaikan rumah.</i>
Objectivation	<i>Tono mengatakan, Ejoh dan Entis sudah menjadi binaan Dinas Sosial dengan memberikan bantuan dalam bidang pangan, juga perbaikan rumah.</i>
<p>The discourse emphasized Ejoh and Entis as assisted by the Social Service, but with abstract assistance. This is because there is no food or other things there, but with a “<i>berbagai bantuan</i>” diction.</p> <p>That way, it is unclear what the various assistance means in the form of anything or in any case. Thus, as stated by Van Leeuwen (Eriyanto, 2001: 182), this form of abstraction is not caused by journalists' ignorance of certain information, but often more as a journalist's discourse strategy to display something. What was revealed by Tono as Head of the Bandung City Social Service became a matter of drawing many things that had been given as assistance to Ejoh and Entis, and unfortunately many of them were abstract to the reader.</p>	
3. Assimilation- Individualization	
Assimilation	<i>Kepala Dinsos Kota Bandung, menyerahkan selimut kasur, dan sembako. Tono juga berjanji akan membersihkan kursi roda agar Entis tidak merangkak seperti yang dilakukannya selama ini.</i> <i>Kasi ketersediaan dan cadangan Pangan pada Bidang Ketahanan Pangan (Dispangtan) Kota Bandung memiliki cadangan pangan berupa beras untuk membantu warga Kota Bandung yang tertimpa bencana atau warga miskin yang tidak mampu memberi beras. Oleh karenanya,</i>

	<p><i>dalam kesempatan yang sama, Dispangtan ikut menyumbangkan sekarung beras pada Ejoh dan Entis.</i></p> <p><i>Camat Bandung Kidul pun ikut menyumbang bantuan kloset jongkok. Setelah rumah kinclong, Evi minta kepada kedua anak Mak Ejoh selain Entis, agar memperhatikan kebersihan rumah.</i></p>
Individualization	<p><i>Kepala Dinsos Kota Bandung, Tono Rusdiantono, menyerahkan selimut kasur, dan sembako. Tono juga berjanji akan membersihkan kursi roda agar Entis tidak merangkak seperti yang dilakukannya selama ini.</i></p> <p><i>Kasi ketersediaan dan cadangan Pangan pada Bidang Ketahanan Pangan Dispangtan Kota Bandung, Lilis Rosidah, ikut menyumbangkan sekarung beras. Menurutnya, Dispangtan memiliki cadangan pangan berupa beras untuk membantu warga Kota Bandung yang tertimpa bencana atau warga miskin yang tidak mampu memberi beras.</i></p> <p><i>Camat Bandung Kidul, Evi Hendarin, yang turut mngepel lantai, ikut menyumbang bantuan kloset jongkok. Setelah rumah kinclong, Evi minta kepada kedua anak Mak Ejoh selain Entis, agar memperhatikan kebersihan rumah.</i></p>
<p>Individualization in order to assure who is meant in a discourse is of course fine. with this individualization, the audience who did not know also became aware of who the figure was. Will be tetatpi, in the discourse being discussed, the individualization that is captured is increasingly giving rise to the actors holding dominant groups. That way, the actors are increasingly appearing, Ejoh and Entis are increasingly sinking in the middle of the discourse about his own home.</p>	

The effects of these individualizations also gave a good impression regarding the stakeholders. The text creates good performance for regional leaders, especially with regard to marginalized people like Ejoh and Entis. Unfortunately, the name Ejoh and Entis on individualization are not even touched at all. If the individualization is changed to asilmilasi, then the dominant character can be minimized a little. Ejoh and Entis can also be raised even if only by name.

It is clear that a critical discourse analysis based on Theo Van Leeuwen's model on the discourse discussed above focuses on the inclusion process. The actors who dominate in the middle of government dominate the discourse. Differentiation-differentiation, objectivities, and individualization assimilations make the dominant figures increasingly visible, while Ejoh and Entis as figures who are actually topics in rubric are increasingly marginalized.

CONCLUSION

The model of the critical discourse analysis carried out by Theo Van Leeuwen centers on two main discussions, namely exclusion and inclusion. However, in the discourse entitled *Sekarang Rumah Saya Harum Tak Bau Pesing Lagi*, the process of inclusion almost eliminates the existence of actors written on the topic. These figures, namely Ejoh and Entis, are people who live with all physical and economic limitations. However, they were categorized as people who could not maintain the cleanliness of their own homes, so that all relevant government officials intervened to clean their homes.

There is no clarification from the owner of the house why their residence is not maintained. However, it was the position leaders who actually displayed a lot in the discourse. That way, their real work will be more visible especially in the process of inclusion in the form of individualization. Although what these leaders did became clearer, in contrast to the type of assistance expressed by one of these

officials, it was abstracted. That way, the reader does not know the objectivity of the assistance actually given to Ejoh and Entis.

This is the analysis of the discourse entitled *Sekarang Rumah Saya Harum Tak Bau Pesing Lagi*. The exclusion model is not very obvious either passivation, nominalization, or clauses. However, the two characters who were actually the subject of the title were not discussed in detail. Meanwhile, in inclusion, there are sentences that show differentiation-indifferentiation, objectivation- abstraction, and assimilation-individualization.

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