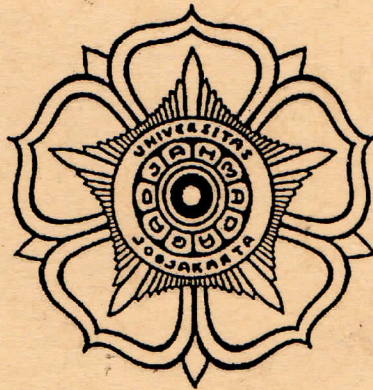


**SURVIVORS OF THE SOLO RIOT
AND THEIR EXPRESSIONS OF FORGIVENESS:
A Critical Discourse Analysis**

Dissertation
Presented as Partial Fulfillment for the Requirement
to Obtain the Doctoral Degree
in Inter-religious Studies



Submitted by

Yoachim Agus Tridiatno

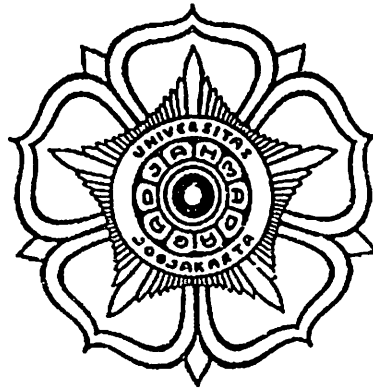
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APPROVAL PAGE


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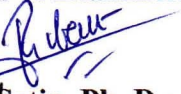
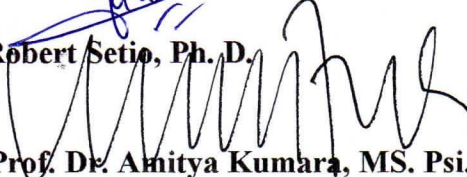
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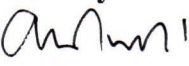

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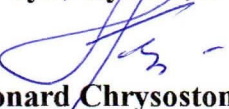

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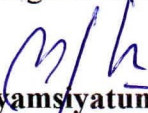

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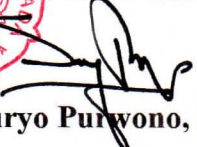
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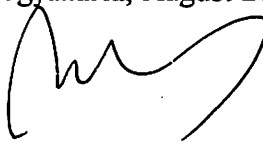
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PERSONAL STATEMENT

I hereby declare that this dissertation has never been submitted to obtain degree at any other university and to my knowledge does not contain the work or opinion ever written or published by others, except the writing is clearly referred to in this manuscript and mentioned in the bibliography.

Yogyakarta, August 2014



Yoachim Agus Tridiatno

MOTTO AND DEDICATION PAGE

*“Go and be reconciled to your brother;
then come and offer your gift”
(Matthew 5:24)*

“Pergilah dahulu berdamai dengan saudaramu;
lalu kembalilah untuk mempersembahkan persembahanmu”
(Matius 5:24)

I dedicate my simple offering for the peace of Solo
Aku haturkan persembahanku yang sederhana ini
untuk kedamaian kota Solo

Yoachim Agus Tridiatno

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To all of you whom I cannot mention individually, may the blessing of God provide you with what you need in your life.

Yogyakarta, August, 2014

Yoachim Agus Tridiatno

ABSTRACT

I make research about forgiveness of the survivors of Solo riot in May 1998 (hereafter Solo Riot). I seek to know the expressions of forgiveness of the survivors, after thirteen years the incident passed. I consider the research is significant, since I convince that forgiveness is the important path to peace and reconciliation. My research questions are "How do survivors forgive those involved as actors in the Solo riot? What factors encourage survivors to prefer forgiveness rather than resentment? How do religious teachings and cultural values influence them in coping with their violent past? On the other hand, for survivors who fail to attain the spirit of forgiveness, what factors block them? Some other questions are: do survivors want to disclose the truth regarding the riot? How are their opinions about the possibility to build harmony? What strategy they do for coping the violent situation?"

The data in my research is the discourse about forgiveness from survivors of the Solo riot. In regards to the sampling of survivors to be interviewed, I did not select against certain criteria; I simply included the CI who were the survivors of the Solo riot, whom I met through my informants or incidentally. For this research, I interviewed 29 survivors, and made a focus group discussion with seven survivors who are students. For supplementary data, I also interviewed three *pribumi* who were the survivors of the Solo riot, and one CI who experienced a similar riot in Kebumen. Then, I analyse the data using Critical Discourse Analysis of Norman Fairclough approach.

With the analysis in the description stage, I identify four responses of the survivors regarding forgiving those involved in the riots: no need forgiving, forgiving, unwilling to forgive but remembering, forgetting. I find as well that the only strategy to survive from the violent experience is surrendering to God. Regarding the need to disclose the truth: the youth strongly urged the government to disclose the truth regarding Solo riot, whereas the eldest said: "It is useless." The youth are also pessimistic regarding harmonious relationship between the CI and the *pribumi* in the future, but the eldest are optimistic.

In the interpretation stage, socio-political and religious discourses are the dominant references beside market, commerce, and education discourses. In the explanation stage, there is clarification about the situational, institutional, and societal levels. In the situational level, the individuals' social background of the survivors determine the discourses they raised and referred to. In the institutional level, religious, education, law and political institutions are determinants of the discourses discussed in the research. In the societal level, socio-historical background of Chinese problem in Indonesia, and Solo in special, determine the discourses which become the objects of the research. On other way, the discourses also bring effects for the social practices of Solo society.

Based on the analysis, I find that cultural strategy suggested by the old survivors is effective for building peace. The old survivors mentioned that disclosing the truth regarding Solo riot is useless, but doing social works, such as *Solo Bersama Selamanya* ('Solo Together Forever', SBS), for the betterment of Solo society is more meaningful. In line to this idea, I propose a project to write new history of Solo which tells Solo Riot in the new light. In this new history, there will be the stories of the survivors' suffering and the recognition of the

rioters regarding what they have done during Solo riot. With the spirit of *Solo Bersama Selamanya*, which encourages all Solo people to take part and leaving behind political and religious sentiments, I consider the project can be realized. With the recognition from the both sides of the survivors and the perpetrators, reconciliation processes will run.

I propose as well that the young survivors are encouraged more to involve in the social activities. With the involvement in social activities, the youth cultivate their senses of belonging of Solo. Hopefully, it will reduce the feeling of discriminated and mocked as Chinese descents. Moreover, it is important to build monuments which remind the whole Solo society that Solo riot should not occur anymore.

Keywords: *Forgiveness, reconciliation, peace, resentment, suffering, survivor, Solo, riot, cultural strategy, new history.*

ABSTRAK

Saya melakukan penelitian tentang pemaafan yang dilakukan para survivor kerusuhan Solo Mei 1998. Saya ingin mengetahui apakah para *survivor* telah memaafkan para pelaku kerusuhan setelah 13 tahun kerusuhan itu berlalu. Menurut saya, penelitian ini berguna sebagai pijakan untuk melakukan langkah-langkah rekonsiliasi, sebab pemaafan merupakan tahap yang penting untuk menuju rekonsiliasi dan perdamaian. Permasalahan yang ingin saya jawab melalui penelitian ini adalah: "Bagaimana para *survivor* kerusuhan Solo telah memaafkan mereka yang terlibat dalam kerusuhan, termasuk pemerintah yang gagal melindungi mereka? Faktor-faktor apa yang mendorong mereka untuk memaafkan atau tidak memaafkan? Bagaimana ajaran agama dan nilai budaya mempengaruhi mereka di dalam menghadapi pengalaman yang traumatis? Sebaliknya, bagi mereka yang tidak bersedia memaafkan, faktor-faktor apa yang menghalangi? Apakah para *survivor* juga menghendaki agar peristiwa kerusuhan Solo diungkap kebenarannya? Bagaimana pendapat mereka tentang membangun kerukunan hidup di Solo? Strategi apa yang mereka lakukan untuk berhasil mengatasi situasi yang sulit itu?"

Data untuk penelitian ini saya peroleh melalui wawancara dan diskusi terarah bersama para *survivor*. Saya tidak menentukan kriteria tertentu para *survivor* yang saya jadikan sampel penelitian, melainkan siapapun yang merupakan *survivor* yang dapat saya temui. Pengenalan dengan para *survivor* terjadi berkat bantuan para informan. Untuk itu penelitian ini, saya mewawancarai 29 *survivor*, dan mengadakan *Focus Group Discussion* dengan tujuh pelajar yang juga merupakan *survivor*. Untuk data pelengkap, saya mewawancarai tiga *survivor* orang Jawa, dan satu *survivor* yang mengalami kerusuhan di Kebumen. Kemudian data yang saya peroleh saya analisis menggunakan metode Analisis Wacana Kritis (*Critical Discourse Analysis*) dari Norman Fairclough.

Dengan analisis dalam tahap deskripsi saya menemukan empat kategori jawaban para survivors, yaitu pemaafan itu tidak relevan, memaafkan, tidak akan memaafkan, dan melupakan. Masing-masing tipe jawaban mempunyai referensi mereka masing-masing. Saya juga menemukan bahwa satu-satunya strategi untuk bertahan di tengah penderitaan adalah berpasrah pada Tuhan. Tentang pentingnya melacak kebenaran kerusuhan Solo, *survivor* muda sangat mendorong pemerintah untuk melacaknya, sedangkan *survivor* tua menyatakan "tidak perlu". *Survivor* muda pesimistik tentang kerukunan antara warga Tionghoa Indonesia dan warga setempat di masa depan, sedangkan *survivor* tua optimis.

Pada tahap interpretasi, wacana sosial politik dan agama banyak menjadi rujukan, di samping wacana pasar dan perdagangan, serta pendidikan. Pada tahap eksplanasi, ada pemilahan antara level situasional, institusional dan societal. Pada level situasional, masing-masing individu memiliki wacana masing-masing yang dipengaruhi oleh pengalaman setiap individu. Pada level institusional, lembaga-lembaga agama, pendidikan, hukum dan politik merupakan penentu. Sedangkan pada level societal (masyarakat Solo) latar belakang dan sejarah panjang "masalah Cina" di Indonesia pada umumnya dan di Solo pada khususnya menjadi penentu lahirnya wacana tentang pemaafan. Sebaliknya wacana pemaafan berpengaruh bagi praktik sosial warga Indonesia Tionghoa di Solo, khususnya di dalam mengembangkan strategi budaya.

Berdasarkan analisis di atas, saya menemukan bahwa strategi budaya yang diwacanakan oleh para survivor tua lebih efektif untuk membangun perdamaian. Para survivor menganggap bahwa menyelidiki kebenaran kerusuhan Solo tidak akan berguna. Tetapi dengan pendekatan budaya justru perdamaian, khususnya antara warga Indonesia Tionghoa dan penduduk setempat, akan tercapai.

Selaras dengan pendekatan budaya tersebut, saya mengusulkan sebuah proyek untuk menulis sejarah baru Solo yang menceritakan kerusuhan Solo. Dengan semangat Solo Bersama Selamanya yang menekankan keterlibatan semua unsur masyarakat Solo tanpa sentimen politik dan keagamaan, proyek ini dapat dijalankan. Di dalam sejarah baru tersebut diharapkan terdapat pengakuan para pelaku kerusuhan dan ungkapan penderitaan dari para survivor. Dengan adanya pengungkapan dari pelaku dan survivor tersebut rekonsiliasi dapat dibangun.

Di samping itu, sangatlah penting untuk mendorong para *survivor* muda melibatkan diri di dalam karya-karya sosial sehingga mereka semakin memiliki kota Solo dan tidak merasakan diskriminasi dan ejekan lagi. Saya juga mengusulkan dibangunnya monumen-monumen baik tugu peringatan, karya-karya seni, maupun slogan-slogan yang mengingatkan agar kerusuhan Solo tidak terjadi lagi di kemudian hari.

Keywords: *Pemaafan, Rekonsiliasi, perdamaian, dendam, penderitaan, survivor, Solo, kerusuhan, strategi budaya, sejarah baru.*

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LIST OF ABBREVIATION

- CDA : Critical Discourse Analysis
- CI : Chinese Indonesians
- CSIS : Centre for Strategic and International Studies
- FGD : Forum Group Discussion
- HFS : *Himpunan Fuqing Surakarta* 'Association of Surakarta Fuqing'
- NGO : Non Government Organization
- PDIP : *Partai Demokrasi Indonesia Perjuangan* 'Indonesian Democratic Party for Struggle'
- PMS : *Perkumpulan Masyarakat Surakarta* 'Association of Surakarta Society'
- PWS : *Paguyuban Wong Solo* 'Association of Solonese'
- SBS : *Solo Bersama Selamanya* 'Solo Together Forever'
- SMK : *Sekolah Menengah Kejuruan* 'Vocation High School'
- TBS : *Taman Budaya Surakarta* 'Surakarta Cultural Center'
- TGPF : *Tim Gabungan Pencari Fakta* 'Joint Fact Finding Team'
- THHK : *Tiong Hoa Hwee Koan* 'Social Organization of the Chinese'
- TruK : *Tim Relawan untuk Kemanusiaan* 'Volunter Team for Humanity'
- VOC : *Vereenigde Oostindische Compagnie* 'Dutch East India Company'

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