

THE ANALYSIS OF THE SOCIO-POLITICAL FICTION NOVELS UNDER BINARY OPPOSITION AND DECONSTRUCTIVE READING METHOD (CASE STUDY OF INDONESIAN NOVEL ENTITLED “ORANG-ORANG PROYEK” BY AHMAD TOHARI)

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Abstract

The socio-political fiction novel is generally realistic and gives an implicit picture of the social environment of a place. This type of reading is less popular because it is difficult to interpret and is also of less interest to readers than other literature. One of the works that can reflect this literary type is the novel entitled “Orang-Orang Proyek” by Ahmad Tohari, which represents the real condition of the Indonesian community under their politic and social circumstances. This paper tries to break down the literary work using the deconstructive-reading method to read a text with multi-interpretation understanding where the version contains many probabilities of meaning. This study will be able to provide insight into the correct reading method according to the purpose and type of literacy used in literary works.

Novel fiksi sosial-politik umumnya realistis dan memberikan gambaran implisit tentang lingkungan sosial suatu tempat. Jenis bacaan ini kurang populer karena sulit untuk ditafsirkan dan juga kurang menarik bagi pembaca daripada literatur lainnya. Salah satu karya yang dapat mencerminkan jenis sastra ini adalah novel berjudul “Orang-Orang Proyek” oleh Ahmad Tohari, yang mewakili kondisi nyata masyarakat Indonesia di bawah kondisi sosial dan politik mereka. Makalah ini mencoba untuk memecah karya sastra menggunakan metode membaca dekonstruktif untuk membaca teks dengan pemahaman multi-interpretasi di mana representasi mengandung banyak kemungkinan makna. Penelitian ini akan dapat memberikan wawasan tentang metode membaca yang benar sesuai dengan tujuan dan jenis literasi yang digunakan dalam karya sastra.

Keywords: *Community; Deconstructive Reading Method; Fiction Novel; Irony; Socio-Political.*

INTRODUCTION

Understanding a literary text is a complex activity. Literary works sometimes contain figurative meanings that are not easily defined. This definition will vary significantly according to the scope of knowledge that the author has. Conversely, readers also often have difficulty understanding the intent contained in literacy. However, the text of literary works gives the freedom to interpret the meaning contained therein to the reader. The meaning of a text is not single, varied, and varies according to the reader viewpoint. The technique of understanding and reading text in this way is called deconstructive reading techniques (Kershner, 2014). Deconstructive texts reading means reading a text with multi-interpretation understanding, where the text contains many probabilities of meaning. When we think about the meaning and draw conclusions, the text carries another meaning that is different from the meaning we take at that time (Andersson, 2018). Thus, the text can store potential new interpretations that we never imagined. By its primary purpose, understanding deconstructive reading methods seek to dismantle the establishment that has become perception, and even superstition become entrusted against new findings that conflict and contradict the previous reliance (Day, 2011). In general, the method of reading deconstruction realizes as an effort to empower logic under reading that tends to be forgotten or thought out because of specific highlight in a text (Andersson, 2018). Reading the text with this method gives a concept that the text does not reflect reality but build one (Bennett & Royle, 2016).

One of the works that can reflect this phenomenon is the novel "Orang-Orang Proyek" (People Around Project) by Ahmad Tohari (2015). In addition to the use of the deconstructive reading method, this novel describes the complicated social and political life of Indonesia as one of the developing countries which have many exciting parts of exploring and learning. Based on this description, the irony that arises in this paper will discuss under binary opposition (a part of the deconstructive reading method)

to understand the purpose of the novel "Orang-Orang Proyek" implicitly written by the author.

Reading defines as a skill or activity of getting information from the book and understand a written text which means extracting the required information from it as efficient as possible. Reading is a cognitive process of interacting with text and monitoring comprehension to establish meaning. The reading method (also known as reading approach) aims to help readers who have no time to master each word in detailed, but merely recognize the slice of the meaning o fit. This method requires the necessary skill since it is a standard and fix procedure. The reading method does not demand high skill and knowledge of the language, which purposes to shorten the time required (West, 2006). Successful text reading comprehension involves the reader to discover the meaning needed to achieve a particular purpose which may be finding a particular piece of information, solving a problem through reading, working to understand the idea, or following a set of direction, and needed to fluent reading (Dyson & Haselgrove, 2000). Dyson & Haselgrove (2000) also stated that the problem of reading method and comprehension complicated by the fact that an efficient reader will vary their rate of comprehension according to the type and difficulty of the reading material. It is clear that in general, allowing for the flexibility of approach, the better readers are also faster readers.

METHODS

Deconstructive-Reading Method

Deconstructive-reading is the in-detail text-reading method results in the conceptual differentiation of the author's purpose, which forms the inconsistent and paradoxical basis to overall use in the text (Avenier, 2011). This definition implies that this method seeks to find the absence of text or contradiction between the intent of the author and the various meanings according to the reader interpretation. Under this approach, the

text is considered to have extraordinary autonomy, and all the probability of defining significance makes the possibility in contains (Hardie & Moore, 2010). This theory states that each text has evasion points (equivocation) and the undecidability that betrays any stability of mean that might be intended by the authors in the book they wrote (Sim, 2011). In connection with this statement, the text may not have a single meaning but varies according to the aspect of the reader desire. Hardie & Moore (2010) states that the deconstructionism theory is defined as follows:

1. The text has many possible meanings so the version may be very complicated. The reader's ability varies according to their effort to find various possible meanings. There are those who can get to know more, but there are also those whose curiosity is minimal. It drives by knowledge factors and the breadth of the reader's insight.
2. A reader will allow all possible meanings to appear. The fact rises naturally from the free text, so it remains ambiguous.
3. Although it cannot be said to ignore the entire text, the reader does tend to focus more on the elements in a book, especially scientific ones. It said that they depart from small linguistic elements then arrive at an overall view of one text. They are more likely to see the ambiguity caused by the aspect of language.

Binary Opposition

Thistlethwaite, Jackson, & Moran (2013) mentions that all reflex systems base themselves on the basic principle called "*metaphysical thought*." The basic principle is often defined based on what rejected with a kind of "binary opposition" to other concepts. This principle and binary opposition, which he stated, could always deconstruct (Avenier, 2011). Binary opposition is a way of looking, rather like ideology. We know that doctrine draws a clear boundary line between conceptual debate such as truth and error, meaning and not meaningful, central and peripheral (Avenier, 2011). According

to Thistlethwaite, Jackson, & Moran (2013), metaphysical binary opposition includes markers or signs, which can be sensed or punctuated, utterances or writing, conversation (*parole*) or language, diachrony or synchrony, space or time, and passivity or activity (Avenier, 2011). The systematic implementation of deconstructive-reading in a text follows the following steps:

1. Identifying the opposition hierarchy in the text where the terminology systematically favored and not;
2. The oppositions reversed by showing the existence of interdependence between the opposing or reversed side;
3. Introducing a new term or idea that apparently cannot include in the old opposition category. (Norris, 2010).

By following these steps, deconstructive reading is different from ordinary reading. Ordinary reading is always looking for the true definition of the text or even trying to find the meaning that might never contain (Blythe, 2014). On the other hand, deconstructive readings only want to look for unrest or failure of every attempt to cover themselves with a single meaning or truth. It just wants to subvert hierarchical structures that construct text (Norris, 2010).

Irony Storyline

The irony initially comes from the Greek word *eironeía* and came to mean "dissimulation" or "purposely affected ignorance." The word then entered Latin as *ironia* and eventually became familiar as a figure of speech in English in the 16th century. The irony is a statement under the words and sentences which meant contrary to the intended reality (Lund, 2014). The irony defines as a refutation or commendation that seems to be pleasing in a particular context and has blasphemous intention (Justman, 2010). The irony also defines as an implicit discrepancy between verbal and significance, a situation that ends up in quite a different way than what is generally anticipated. The meaning of irony is the difference between appearance and reality.

Practically, there are three kinds of irony, namely verbal irony, dramatic irony, and situational irony. The verbal irony is a trope, the opposite figurative meaning of the apparent purpose (Wilson, 2013). Verbal irony can also consist of “ironic similes,” which are comparisons in which the two things are not alike at all. For example, “as warm as ice.” These similes mean that the thing in question is not warm at all. Dramatic irony occurs when the audience has more information than one or more characters in a work of literature. Therefore, it takes on a different—often contradictory—meaning for the audience than they have for the work’s characters (Ma, 2011). There are three stages of dramatic irony: installation, exploitation, and resolution. In the case of Othello, the installation is when Iago persuades Othello to suspect that Desdemona is having an affair with a man named Cassio. Iago then exploits the situation by planting Desdemona’s handkerchief, a gift from Othello, in Cassio’s room. The only resolution is after Othello has murdered Desdemona when her friend Emilia reveals Iago’s scheme. Situational Irony occurs when actions or events have the opposite result from what expects or what intends (Lund, 2014). Situational irony consists of a situation in which the outcome is very different from what expected.

There are contradictions and contrasts present in cases of situational irony. For example, in *The Wonderful Wizard of Oz*, the citizens of the Emerald City assume that Oz is great and all-powerful, yet the man behind the curtain is revealed to be an older man with no special powers. Like all other figures of speech, irony brings about some added meanings to a situation. Ironic statements and cases in literature develop readers’ interest. It makes a work of literature more intriguing and forces the readers to use their imaginations to comprehend the underlying meanings of the texts. Moreover, real life is full of ironical expressions and situations. Therefore, the use of irony brings literature to life.

RESULTS AND DISCUSSION

Binary Opposition of Pro-Party-Government Projects

Novel “Orang-Orang Proyek” (People Around Project) (Tohary, 2015) tells about the national bridge project in Indonesia’s territory. The project constructs under political and social influence. The construction of the Cibawor bridge as one of the national bridge project has a shortage of regarding time. Therefore, the project requires much money. The project constructs during the rainy season and prone to flooding. If it rains, the Cibawor River must flood. With the existence of floods, the cost will be high. The construction should postpone until the dry season, so the cost is cheaper and done effectively. The projection completion demands come from the interests of certain parties (the politic-ruler parties). The construction is forced to carry out during the rainy season. The aim is to inaugurate the bridge under the campaign of Golongan Lestari Menang (GLM) Party. The priority of Cibawor bridge construction is the political aspect of the ruling party. When the development is genuinely pro-people, the implementation will wait for the dry season with the logic that cheaper, efficient, and of better quality. This implementation is very detrimental to the community because the development funds are substantial, while the funds come from community taxes. It illustrates in the following quote:

“Oh, begitu? Rupaya sampeyan pusing karena banjir telah merusak pekerjaan sampeyan?”

“Dan kerusakan itu membuat kerugian yang cukup besar. Serta memerikan beban batin karena hasil kerja beberapa hari dengan biaya jutaan lenyap seketika.”

“Tapi, Mas Kabul, banjir adalah urusan alam. Jadi buat apa disesali dan dibuat sedih?”

“Karena kerugian itu sesungguhnya bisa dihindarkan bila awal pelaksanaan pembangunan jembatan itu ditunda sampai musim kemarau tiba beberapa bln lagi. Itulah rekomendasi para

perancang. Namun rekomendasi diabaikan, konon demi mengejar waktu.”

“Maksudnya?”

“Penguasa yang punya proyek dan para pemimpin politik lokal menghendaki jembatan itu selesai sebelum pemilu 1992. Karena saya kira peresmian akan dimanfaatkan sebagai ajang kampanye partai golongan penguasa. Menyebalkan. Dan inilah akibatnya bila perhitungan teknis-ilmiah dikalahkan oleh perhitungan politik.” (Tohari, 2015, pp 10)

“Oh, I see? You are pissed because the flood has damaged your work?”

“And the damage made a considerable loss and gave an inner burden because the results of a few days’ works cost millions have disappeared instantly.”

“But, Kabul my Brother, flooding is a natural matter. So why do you regret it?”

“This loss can be avoided if the initial implementation of the bridge construction delayed until the dry season arrives in a few months. That is the recommendation of the designers. However, they ignore the recommendation; they said to pursue the time.”

“What do you mean?”

“The authorities, which this project belongs to and the local politician and leaders who want the complete the bridge before the 1992 presidential election. They think to use the inauguration as a campaign for their ruling party. Annoying. This is the result if the technical-scientific calculation defeats by political calculations.” (Tohari, 2015, pp 10)

The quote above shows that the construction of the Cibawor Bridge is intended for political purposes, not in the name of the interests of the people. By using political elements, there will be one party who benefits. The construction should be based on scientific concepts by the experts. It should wait until the dry season arrives, while it is defeated their political interests.

The deconstructive-reading method is useful to analyze the quotes above. The

main opposition describes in the quote “The authorities, which this project belongs to and the local politician and leaders who want the complete the bridge before the 1992 presidential election. They think to use the inauguration as a campaign for their ruling party”. While the binary opposition describes the contrary purpose of the previous quote “This loss can be avoided if the initial implementation of the bridge construction delayed until the dry season arrives in a few months. That is the recommendation of the designers”. These quotes describe the feeling of dislike experienced by the main character towards the decisions taken on the execution of the project that is his responsibility because the decisions taken are widely adverse political decisions. However, this inconvenience neatly covered with the statement “This loss can be avoided if the initial implementation of the bridge construction delayed until the dry season arrives in a few months. That is the recommendation of the designers. However, they ignore the recommendation; they said to pursue the time.”

Binary Opposition of Honesty or Fraudulence

Honesty in this story represented by Kabul the Engineer, the chief executive of this project. The character describes as an honest person. His honesty proved by his ignorance for the fraudulent acts committed by the project workers, such as construction management and labors. As an idealist academic, Kabul considered other people the same as him. He is honest, innocent, and avoids cheating. Otherwise, the others are greedy and fraud. The following quote describes it all.

“Mudah saja. Mengapa beberapa penduduk di sekitar sini suka menyuap kuli-kuli untuk mendapat, atau tepatnya, dicurikan semen?”

Mendapat pertanyaan yang tak terduga Pak Tarya mengerutkan dahi. “Begitu?”

“Pura-pura tidak tahu.”

“Saya benar-benar tidak tahu.”

“Nah, sekarang sudah tahu kan?”

“Ya..! Hup!” (Tohari, 2015, pp 18)

“Easy. Why do some residents around here like to bribe construction workers to get, or instead, steal cement? “ Having an unexpected question, Mr. Tarya frowned. “Is that true?” “Pretend to know nothing?” “I do not know.” “Well, now you know, right?” “Yes..! Bloody Hell! “ (Tohari, 2015, pp18)

The text above is the real form of free-text which needed the deconstructive-reading method. There are possible meaning appears to wit, first Kabul is honest for being unknown about the fraudulence act happened, and the second Kabul already know about that act, but he pretends to know nothing to make sure about the fraudulent activity occurs in the project field. The second option probably the most sense because as an advance public engineer, this act is easy to find among public project (it represents by Mr. Tarya’s question about Kabul’s ignorance). However, as the progress going on, the possible meanings should stay open.

Furthermore, Kabul’s honesty illustrated when he faced Dalkijo the Engineer, his boss. Kabul knows very well the consequences of material reduction to the quality of the building. If such practices continue to be carried out, the bridge will not be durable and last long. Reducing the amount of building material (fraud) discards the idealist concept of the engineers. Pay attention to the following quote:

Sebagai seorang insinyur, Kabul tahu betul dampak semua permainan ini. Mutu bangunan menjadi taruhan. Padahal bilamana mutu bangunan dipertainkan, masyarakatlah yang pasti akan menanggung akibat buruknya. Dan bagi Kabul, hal ini adalah penghianatan terhadap gelar keinsinyurannya. (Tohari, 2015, pp 28)
As an engineer, Kabul knows the real impact of all these games. The quality of the building is at stake. If this game continued, it is the people who will inevitably suffer severe consequences. For Kabul, this is a betrayal of the engineering title. (Tohari, 2015, pp 28)
Kejujuran Kabul dalam berpegang

pada prinsipnya ditertawakan oleh orang-orang yang tidak setuju dengan nidealismenya. Dia mengatakan bahwa dengan idealisme Kabul, dia tidak akan mampu menjawab persoalan kemiskinan yang ada di sekitarnya. Walaupun demikian, dia tetap berpegang pada prinsipnya dalam hal kejujuran tanpa terpengaruh oleh bujukan kecurangan dari orang lain. Pada suatu waktu Dalkijo memprotes kejujurannya dengan mengatakan, “Apa kejujuranmu cukup berarti untuk mengurangi korupsi di negeri ini?” (Tohari, 2015, pp53).
Kabul’s honesty as his tenets was scorned by people who did not agree on him. He said that Kabul’s idealism would not be able to answer the peripheral poverty problems. Even so, he still adheres to his tenets for honesty without being influenced by others persuasion. At one time, Dalkijo guff his honesty by saying, “Is your honesty meaningful enough to reduce corruption in this country?” (Tohari, 2015, pp 53).

The binary opposition in the quotes above represents Kabul’s vacillation whether he must stick with his tenet or following the game. This problem arises when Dalkijo starts to persuade him by questioning his belief. Dalkijo’s word seems to bother him and makes him question his tenant, which describes in forwarding quotes. Commonly, the reader found this binary as an emotional upheaval inside Kabul’s mind. This can make the reader questioning Kabul’s determination to defend his tenet.

This quotes below are the manifestation of Kabul’s honesty, which portrays his doubt and fear of illicit goods (goods defined as the result of a crime). When Wati, his girlfriend, treated him, he wondered if the money is illegal, since Wati’s father is a Senate in the area. The previous binary’s answer reflects in the following quote:

Dan Kabul merasa pahit ketika membayangkan jangan-jangan sebagian uang rakyat itu kini ada di dompet Wati dan siap membayar makan siang Kabul kali ini.

“Ah, mungkin aku terlalu puritan,” kata Kabul untuk dirinya sendiri.

Tapi rasa ini nyata adanya. Yakni rasa enggan ditraktir bila uang Wati berasal dari gaji ayahnya. (Tohari, 2015, pp56)

Kabul felt bitter when imagining that some of the public’s money was now in Wati’s wallet and ready to pay Kabul’s lunch this time.

“Ah, maybe I am just too stodgy,” Kabul said to himself.

However, the feeling is real. Reluctance feeling when Wati’s money comes from her father’s salary. (Tohari, 2015, pp56)

His persistence to keep his tenet tested with Wati’s, his girlfriend, appearance. Wati portrays, as a powerful senate’s daughter which, in Kabul’s mind, is corrupt. This assumption arises because the fraud that occurred against the Kabul’s honesty happened in almost all fronts and congregations in his project. Porters, drivers, assistants, vehicle conductors, supervisors, and others (including low-class to the upper-class employees) committed the fraud. The upper-class employees cheat with the primary person that in charge (Dalkijo the Engineer), government, politicians, and the policymakers who involved, systematically. This fact builds assumptions that Wati’s father is one of the involved actors in this fraudulence.

As a real example of fraudulent activities carried out by all lines, it begins at the policymakers. They are engaged in the sale and purchase of the procurement auction (the public project procurement in Indonesia commonly known in people by public auction). With this system, there will be a payment percentage to winning the auction given by the person who determines the project as explained in the following excerpt, fraudulent behavior reflects in the form of project collusion.

“Yah, berapa kali harus saya katakan, seperti proyek yang kita kerjakan sebelum ini, semuanya selalu bermula dari permainan. Di tingkat lelang pekerjaan, kita harus bermain. Kalau tidak, kita tidak bakalan dapat proyek. Dan anggaran yang turunnya diatur per

termin, baru kita peroleh bila kita tahu cara bermain. Kalau tidak, kita pun tak akan dapat uang meski sudah menang lelang.” (Tohari, 2015, pp27)

“Well, how many times should I say, like the project we worked on before, everything starts from this game, always. At the auction level, we have to play. Otherwise, we will not get a project.

Moreover, the budget is set down per term; we will get it if we know how to play. If we know nothing, we will not get the profit even though we have won the auction.” (Tohari, 2015, pp27)

The binary opposition in the quotes above represents Kabul’s knowledge about fraudulent acts happens in his project. He knows what happened because he passed through the same problem before. This fact makes the reader questioning why Kabul’s shows his ignorance while past through the same condition before. The reader’s reasonable assumptions are Kabul’s ignorance represents his shock about how regular this fraudulent act seems to happen in every public project, or even represents his insecurity as subordinate (which also happened to another subordinate) in this project, which will be discussed in the next sub-chapter.

Binary Opposition of Ruler or Subordinate

This novel represents the substance of the ruler and subordinates explicitly. The ruler (which represents in this story as GLM party and their cronies) and the subordinate (addressed to project staffs and Mr. Basar, a headman in Cibawor village) illustrated as “high-pressure” relationship. The GLM party asked Basar to provide all the campaign needs as well as the inauguration of the Cibawor bridge later. The bridge inauguration plans under GLM party campaign. The local leader of the GLM party requested that all party campaign opulently facilitated by the headman. It makes Basar, who is considered as a subordinate in this story, unable to reject it. In the government system under the GLM party, all village officials, civil servants, and

army were subordinate to the party. The subordinates get the compulsion to fulfill their ruler requirements. This statement describes in the following quote:

“Sebagai kepala desa dan kader golongan, Anda sudah tahu apa kewajiban Anda. Sejak saat ini Anda masuk kelompok kami, panitia tingkat kabupaten.”

“Kami tahu, Anda mampu menggalang dan mengerahkan semua potensi massa, dan ini sangat penting – terutama potensi dana.”

Basar mengangguk. Senyumnya dangkal. (Tohari, 2015, pp80)

“As a headman and party cadre, you already know what your obligations are. You are the part of us now, the district committee.”

“We know, you can mobilize all the potential of the masses, and this is very important - especially the potential of funds.”

Basar nodded. He gives a slight smile. (Tohari, 2015, pp80)

As a subordinate, Basar can only approve the wishes of the GLM party. He did not dare say no to the wishes of the party. It has become a consequence that the headman is responsible for the success of the GLM party activities in his area because this party rules all the government's ministry from the lowest to the highest level. This quotes also illustrated the insecurity of Kabul's and another subordinate under the compulsion of GLM party as the country ruler. If they are contrary to them, they will get intimidated. If they agree to fulfill them, their conscience will be hurt. This act makes their ignorance, and silence means their helplessness against the fraudulent actions of the ruler.

Binary Opposition of Myth

One exciting part of this story is the public high-trust in irrational superstitions, which means low-grade of people's education in the country, described in the novel. Otherwise, this part also represents how people bound with the tradition, and sometimes being irrational because of it. In the story, the bridge construction was

speeded up to pursue the time determined by the GLM party. Therefore, Kabul told project workers to work overtime. They work all day for the same amount of salary, to achieve the target. Some strange things happen, which make them link it with irrational folks and superstitions. This illustration describes in the following quote:

Jadi Selasa lalu adalah Kliwon. Selasa Kliwon. Pada malam itu berlangsung kesibukan yang luar biasa di proyek dari sore hingga pagi hari. (Tohari, 2015, pp124).

So last Tuesday was Kliwon. Tuesday Kliwon. On that night, there was unusual activity on the project from dusk until dawn. (Tohari, 2015, pp124).

Kliwon is a Javanese calendar based on Lunar activities, originally comes from ancient Hindu beliefs. There are five days present in Javanese calendar, and Kliwon is a haunted day, based on the folks and myths trusted by people there. Many mythical events took place in Kliwon days. The myth that arises in this story, as people's beliefs, that big and public project always take the life of human victims to fulfill the ghosts or poltergeists requirements that beliefs to guard the project area. Night work shift is placed to cover the sacrificial so that will unexposed in public. This superstition clearly describes in the following sentence:

“Seekor jengger harus dijadikan tumbal. Pak Martasatang mengartikan jengger sama dengan perjaka atau lelaki muda.” (Tohari, 2015, pp120)

“A chicken comb must be a sacrifice. MrMartasatang interpreted the comb as a virgin or a young man.” (Tohari, 2015, pp120)

In this story, the myth happened to Sawin, unmarried young man worker, son of Mr. Martasang, the project supervisor. He considered his son as a sacrificial victim since his sudden loss, no clue. Sawin left to drop Miss Sonah, the waiter in MrsSumeh's stall, home to her village. This myth is denied when Sawin's return.

This story part presents the public

high-trust in irrational superstitions, which means low-grade of people's education in the country, described in the novel. That part also defines why the fraudulence acts are ordinary in this project. It is because the public high-trust in irrational superstitions, which means low-grade of people's education, which make them easy to persuade. The people easily recoil under the irrational superstitions and makes them easy to maintain. The conclusion is that their helplessness sourced from the low-grade of people's education, as it is not easy to be fixed. This conditions can make an educated, rational person feels cornered and does not have any options but follow the others in the name of traditions.

From this discussion, the people insecurities and fear for the ruler party comes from their lack of education, which leads them to gullible. This perspective seems hard to change because they also have strong faith for traditions, which makes their insecurities and fear increase. This part of information gives us a clue about what happens in the story background country.

The Power of Honesty or Takings, Who is The Winner?

When we are done with the fraud acts, which seems reasonable in the story background country, the discussion move to the honesty reflects in the story, which seems hard to find in that place. In this story, the idealism reflects in the behavior and attitude of Kabul who adheres to the principle of honesty of conscience. Kabul does not want to pursue wealth even though there is a possibility that he can get it quickly. He still clings to his commitment. Pay attention to the following quote:

"Apa dengan mempertahankan idealisme, orang-orang miskin di sekeliling kita menjadi lebih baik?" seloroh Dalkijo suatu saat. (Orang-Orang Proyek, Page 53)

"What is to maintain idealism, the poor people around us will live better?" Dalkijo joked to Kabul one day." (Orang-Orang Proyek, Page 53)

The materialistic attitude represents

by Dalkijo is a common thing to find in this story. He was very pragmatic because he was afraid of experiencing poverty as he had before. As told before in this story, Dalkijo's parents were sellers of herbs. Both of them so poor, they sell their products by foot, door-to-door. After he became a famous engineer, he did not want to go back to experiencing poverty as he had experienced. Pay attention to the following quote:

"Jadi, Kabul, bagi saya hanya sikap pragmatis yang bisa menghentikan sejarah panjang kemiskinan keluarga saya." (Orang-Orang Proyek, Page 30)

"So, Kabul, for me, it is only a pragmatic attitude that can stop the long history of my family's poverty." (Orang-Orang Proyek, Page 30)

The skepticism among honesty results in the fraudulent act, which they think as usual and reasonable attitude to save them from poverty. However, they seem to forget that frauds can change them into a greedy and selfish person, which tend to be ambitious. This ambition can make them willing to do anything to achieve their purpose, even with destroying other people live.

The Irony of "Orang-Orang Proyek"

The idealism and honesty brought by Kabul ended dramatically and ironic in the end. All of his efforts failed. He is the only one that strict to his honesty, despite adhering his strong idealism. This failure marks by several events. First, the discharge of Kabul from the project shows that he failed to carry out an idealistic mission in real practice. Second, there is no support for his concept and ideology. Even though he left the project, the Cibawor bridge construction succeeds under the note that the success was, indeed, not by the appropriate and ideal construction which resulted in the bridge collapse in the end. Third, Kabul the idealist finally followed the bridge inauguration procession. At the end of the story, Kabul's idealism and good intentions only yielded disappointment and vain.

CONCLUSION

Reading deconstructive texts of literary works means reading a text with multi-interpretation understanding, where the text contains many probabilities of meaning (Polletta, Chen, Gardner, & Motes, 2011). Deconstructive-reading methods seek to dismantle the establishment, in the sense that understanding a text that has become perception and even general trust can be broken with new findings that may conflict and contradict a definition that widely understood or believed (Osborne, Simon, & Collins, 2003). In conclusion, reading the text with this method gives a concept that the text does not reflect reality, but the text can build a reality (Davis, Fletcher, Brooker, Everatt, Gillon, Mackey, & Morrow, 2010). Because literary works can build reality, one of the works that can reflect this phenomenon is the novel "Orang-Orang Proyek" by Indonesian author, Ahmad Tohari (2015). This novel describes the complicated social and political life of developing countries and has many interesting sides to explore and learn. It is related to the socio-political life of Indonesia, a developing country that is the background of the writing of the novel. This paper discusses the problem of a binary opposition, which is one aspect of deconstructive reading and the meaning of irony that arises in understanding the meaning of the novel "Orang-Orang Proyek."

Novel "Orang-Orang Proyek," tells about one national project in the territory of Indonesia. The project in this novel is said to have many aspects that are influenced by the political and social aspects applied in the country. In the binary opposition of pro-society projects or pro-Party-Government projects, Kabul, the main character, told his unrest to one of his colleagues. The unrest caused by one of the national projects which became one of the responsibilities for him to be carried out not by the standard project development procedures. Political factors are the main problem with his situation. Great political desire is a problem in Indonesia, where this desire defeats common sense, science, and logic (Burhan, 2011). Kabul's

conscience does not approve of this, which, in his opinion, contradicts the interests of society. On the other hand, the interests of the monopoly ruling party are indeed things that cannot be rejected and ignored. This problem triggers the binary contradiction in the story.

The hesitation that Kabul felt made him faced with a choice where he has to maintained his honesty or chose to follow the cheating of those around him. As an idealistic academic, Kabul considered other people as honest as him. His honesty brings him a nightmare and paranoia. It results in a skeptical mind to others, even his lover. In contrary, his environment attempts him to commit cheat. The corruption culture starts with the low-class worker to the high-rank worker. Kabul willingness to maintain his honesty results in his unrest and doubt. This problem strengthened with Kabul's occupation. In the project field, he is the ruler who has the responsibilities for every single thing that happens in the project. He supposed to know every single infringement happens in the project. He knows nothing. This problem was compounded by the upper-class management instrument, which also committed fraud and openly stated this to Kabul. As Kabul's superior, he certainly could not argue and only worsen his worries.

As a large project under direct government supervision, exciting things emerge when myths also develop and become one of the new discussions — the culture and beliefs of the Indonesian people strongly connected with myths and beliefs that cannot accept with common sense. This phenomenon brings novelty in this book. The folklore which adapts in this story makes people lose their mind. It impacts the works of the project. People tend to be scare to works on-site in the midnight because of their insecurities about the myth, which results in the decrease of project completion for several days. The panic overcome because it turns out that the real incident is not as imagined by people. Sawin's return is evidence that breaks this myth. At last, the materialistic side of the workers reflects clearly in this story. Workers

make use of the project to get the maximum profit for themselves.

From the description and explanation above it can be concluded that the novel "Orang-Orang Proyek" has some binary opposition and irony when an effective approach use. The binary opposition reflects in the central figures, namely Kabul and Dalkijo. Furthermore, supporting figures also experienced this situation, such as Martasatang and Basar. The irony reflected in this novel includes in the irony of the situation, where the hopes that Kabul wants are not suited the reality. This novel represents the real condition of the Indonesian community in their daily life. In other perception, it is an allusion to Indonesia's political conditions, which often oppress the lower-class community. In their political environment, honesty is a rare item that is often lost and forgotten. Honesty will lose compared to power. The use of national projects as parables represents as an allusion to the performance of politicians in Indonesia. The winning regime in power tends to act arbitrarily regardless of the existence of the law and the interests of society. Therefore, the progress of the country tends to run slow because the pattern of the mindset and actions adopted by the people reflect the overall deterioration of the Indonesian government system.

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