

# Lingual Expressions Of Coercive Power Portrayed In The Diary Kike Wadatsumi No Koe (A Critical Discourse Analysis Study)

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**Abstract:** *This study examines how the hegemony of coercive power is represented in a discourse text (a diary) entitled Kike Wadatsumi no Koe. The hegemonic representation was studied using Critical Discourse Analysis (CDA) to see how the coercive power was manifested in language. The point of view of the hegemonized party was applied. This study revealed that the language in the story reflects two forms of coercive power: physical and non-physical coercion. In both forms of coercion, the text described the effects of the Japanese military regime's policies, which made the soldiers who were deployed on the front lines in World War II suffer physically and mentally. The diary used non-formal spoken language and used the first persona pronoun "ore," which indicates that the soldiers were still teenagers.*

**Keywords:** *hegemony, coercive power, Japanese regime, soldiers*

## I. INTRODUCTION

In social life, there will always be the ruling groups and the ruled groups. The ruling of one group over another group is commonly known as hegemony. Hegemony is fought not only by violence but also by public acceptance (Gramsci, 1971: 32). Public acceptance here means the approval of the ruling class's idea by the community, which is expressed in language through the mechanism of public opinion. Through language, power is formed and, conversely, power uses language as a means for achieving goals in the discourse of power.

Language and power is a complementary unit. When a person has power, the language he uses will be referred to, both his choice of words and his communication style either verbally or non-verbally. Diary is a part of non-verbal communication, which is a writing form. Diary usually contains a record of events experienced daily. Impressive, joyful, or sad events are often written in a diary.

This study examines how the hegemony of the coercive power was applied by high-ranking officers of the Japanese Royal Army to the soldiers assigned to the Japanese Navy

Fleet. A Critical Discourse Analysis (CDA) was applied to see how coercive power was implemented. The hegemonized party's point of view was used to see the types of coercive power in the diary collection of *Kike Wadatsumi no Koe*.

So far, many researchers have conducted research on hegemony and CDA, but the research were commonly done separately (e.g., Sulisty, 2018; LaMothe, 2011; Krinsky, 2010; Schippers, 2007; Sarles, 2006). When the two were combined, the data source came from those who hegemonize (e.g., Rios, 2017; Noor Cahaya, 2017; M.I.Abadi, 2015; Fanani et al., 2020). This study combines the two themes (hegemony and CDA) with the data source from the hegemonized party's perspective in the form of a diary. Therefore, research on CDA-hegemony is beneficial because the results of the study can provide information about the diction from the semantic and sociolinguistic viewpoint. The research aims to find out the linguistic units, interpret the practice of discourse as a pragmatic act, and then explain the socio-cultural events that underlie it.

II. THEORY

According to Gramsci (2013, p.522), class supremacy is manifested in two ways: domination and intellectual leadership. Hegemony refers to the strong influence of leadership in moral and intellectual forms that shape the class's attitude being led. The consensus that occurs between the two is created through coercion as well as undercover influence – through knowledge disseminated using the instruments of power. Gramsci (2013, p.522) further explains that there are some factors that may encourage hegemony. The first and most important factor is the ideology and politics created by the dominant group to influence, direct, and shape the people's mindset.

Fairclough (1995: 271-280) states that CDA is used to analyze critical discourses, including politics, race, gender, social class, and hegemony. Fairclough (in Titscher, 2000, p.244) develops an analytical framework and relates it to the concept of interdiscursivity and hegemony, namely the political, ideological, and cultural excellence and domination of society. Furthermore, Fairclough denotes a three-dimensional principle to analyze each discursive event (text analysis, processing analysis, and social analysis).

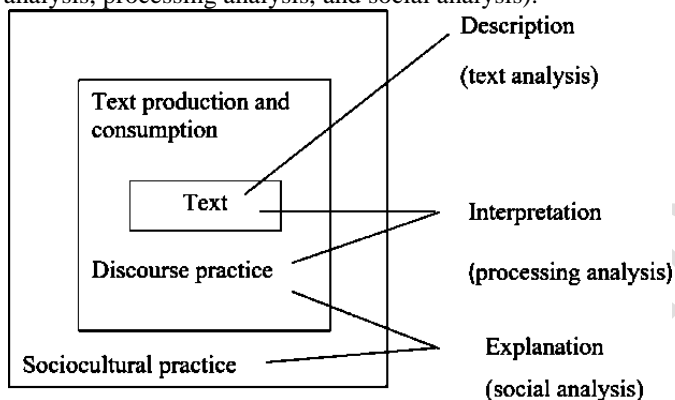


Figure 1: Fairclough's three-dimensional principle of analysis (1995: 271-280)

Therefore, it can be said that CDA is an interdisciplinary approach to discourse, which views discourse as a form of social phenomena and language as a social practice.

There have been several studies that are relevant to this present research. Tanaka (2016), used Historical Analysis of Critical Discourse (DHA-CDA) in his research and found that there was ambivalence in newspaper discourse in Meiji era. This was considered as something commonplace by the reading public at that time. Ishigami (2015) applied CDA to analyze a film series and found that there were many inconsistencies found in the spoken messages of Tora-san, the main character in the film series. Tora-san's inconsistency was triggered by the ambiguous society in her neighborhood. This greatly affected Tora-san's personality, thus revealing an ambiguous side of Tora-san's personality. Another research was conducted by Laila Fariha Zein (2019). In her research, she revealed that there were five kinds of hegemony found in the novel studied: a) ideological hegemony; b) hegemony of power; c) cultural hegemony; d) moral hegemony; and e) economic hegemony. She also revealed that the author's world view seems to be integrated with the story of the characters in the novel.

III. RESEARCH METHOD

The present research used a qualitative-critical approach based on linguistic and socio-cultural practices that appear both explicitly and implicitly in the Japanese student soldiers' diary collection book as the data source. The approach focused more on expressing the power represented in the student soldiers' writings, revealing the representation of the hegemony of power in the form of words, phrases, and sentences.

The present research used a combination of theories, namely, Gramsci's hegemony theory, which focuses on the hegemony of power, and Fairclough's critical discourse analysis theory, which focuses on how language shapes power. This research was based on the idea that the ruler needs language to be used as a means to achieve the expected goal, namely power. Therefore, power is basically reflected through language.

The research data was in the form of text discourse grouped into two sub-foci: physical coercion and non-physical coercion. In total, 33 data corpuses were found, consisting of 10 data corpuses representing physical coercion power discourse and 23 data corpuses representing non-physical coercive power discourse. All data were coded according to the form of coercion: physical and non-physical coercion. The data code for physical coercion was BWK.Paks/Fis (number). For example, BWK.Paks/Fis 01 means (BWK=Discourse Form of Power, Paks=Coercion, Fis=Physical, 01=data number one). The data code for non-physical coercion BWK.Paks/Nfis (number). For example, BWK.Paks/Nfis (number) means (BWK=Discourse Form of Power, Force=Coercion, Nfis=Non-Physical, 01=data number one).

For analysis, Fairclough's CDA model was applied. The method was used because the expected data findings were in the form of text discourse, which is in accordance with the Fairclough's CDA model.

IV. RESULTS

From the data collected, in the *Kike Wadatsumi no Koe* Diary, two types of coercive power are found: Physical Coercion and Non-physical Coercion, as shown in table 1.

Types of Coercive Power	Data
Physical	BWK.Paks/Fis 01, BWK.Paks/Fis 02, BWK.Paks/Fis 03, BWK.Paks/Fis 04, BWK.Paks/Fis 05, BWK.Paks/Fis 06, BWK.Paks/Fis 07, BWK.Paks/Fis 08, BWK.Paks/Fis 09, BWK.Paks/Fis 10
Non Physical	BWK.Paks/Nfis 01, BWK.Paks/Nfis 02, BWK.Paks/Nfis 03, BWK.Paks/Nfis 04, BWK.Paks/Nfis 05, BWK.Paks/Nfis 06, BWK.Paks/Nfis 07, BWK.Paks/Nfis 07, BWK.Paks/Nfis 08, BWK.Paks/Nfis 09, BWK.Paks/Nfis 10, BWK.Paks/Nfis 11, BWK.Paks/Nfis 12, BWK.Paks/Nfis 13, BWK.Paks/Nfis 14, BWK.Paks/Nfis 15,

BWK.Paks/Nfis 16, BWK.Paks/Nfis 17,  
BWK.Paks/Nfis 18, BWK.Paks/Nfis 19,  
BWK.Paks/Nfis 20, BWK.Paks/Nfis 21,  
BWK.Paks/Nfis 22, BWK.Paks/Nfis 23

Table 1: Types of coercive power in Kike Wadatsumi no Koe

Coercive power is a form of power that demands obedience and compliance from the ruled party toward the ruling one. Therefore, in this form of power, there is an element of pressure or coercion. The form of power does not always contain coercive things or verbal violence. The power of coercion in this discourse contains the effect of the Japanese military regime's policies, which made the soldiers who were deployed on the battlefields in World War II suffer. In the data corpus, the form of the discourse on coercion is seen both physically and non-physically/psychologically.

#### A. PHYSICAL COERCIVE POWER

Once someone enlisted in the army to go to war, the Japanese Military Government demanded that they fight to the death for the victory and glory of Japan as the unifier of Asia during World War II. Students had to be physically ready, and they were prepared and trained to die voluntarily for the country. "The task is heavier than the mountain, whereas death is lighter than a feather." The emperor's decree reflects an effort to instill warrior values in each of the troops. This order became the basis of behavior that emphasized discipline, courage, dignity, and absolute loyalty to the emperor to become a victorious country in the imperial world. Like Japanese traditions such as Confucianism and samurai, an Emperor's order inspired soldiers to perform incredible acts of courage, self-sacrifice, and loyalty to duty.

Such a soldier's description is relevant because, during World War II, Japan decided to implement a suicide attack strategy. The Japanese Military Government in mid-June 1944 began to experience defeat and panic because they were overwhelmed by the American attacks on the Mariana Islands and Palau until it ended in the Battle of the Philippine Sea. At that time, the conditions indicated that Japan was close to defeat by the ally troops led by America, which had a much more numerous and more sophisticated means of war.

Physical coercion is not always coercive or verbally abusive. Physical coercion may arise due to the effects of the Japanese military regime's policies or decisions, which made the soldiers who were deployed on the battlefields in World War II suffer physically. The following are quotations in the data corpus that describe physical coercion/pressure on these military soldiers.

- ✓ 俺の心にあるこの宝を持って、俺は死にたい。なぜならば、一番それが俺にとって好ましいことであるからだ。俺は確信する。俺にとって、否俺たちにとって、死は疑いもなく確実な身近の事実である。

*Ore no kokoro ni aru kono takara o motte, ore wa shinitai. Nazenaraba, ichiban sore ga ore ni totte konomashi kotodearukarada. Ore wa kakushin suru. Ore ni totte, hi oretachi ni totte, shi wa utagai mo naku kakujitsuna midjika no jijitsudearu.*

I want to die with this treasure in my heart. Because it is the most desirable thing for me. I believe. To me, to us, death is the most familiar fact without a doubt. (BWK.Paks / Fis 01)

The description of coercive power or physical pressure felt by the author is implied by the phrase "*ichiban sore ga ore ni totte konomashi kotodearukarada*" (death is the most desirable thing for me). The loss of life and the possibility of not returning to life are related to the physical body. The phrase "death is the most desirable thing from me" explicitly implies that the author felt depressed because he thought that the emperor, through the military government, wanted his death, though he realized that death was destiny that could not be denied. The diary excerpt clearly expresses an authoritarian form of coercion.

The reality of war that the soldiers experienced and felt resulted in the emptiness of soul, loss of hope, and loss of their life purpose. Death was the only treasure worth offering to the emperor and the country. The description of such a condition is reinforced by the author's statement, "*Ore no kokoro ni aru kono takara o motte, ore wa shinitai. Nazenaraba, ichiban sore ga ore ni totte konomashi kotodearukarada*" (I want to die with this treasure in my heart. Because the most desirable thing for me). This statement implicitly implies that the author experienced pressure on the one hand and despair on the other. However, the author realized that he must volunteer himself to die for the nation, for the state, and for the emperor.

- ✓ 太平洋戦争の末期、航空兵力が決定的に不足した日本軍が敗勢を挽回し、戦争を継続するために採用した、生還の可能性のない特異な自殺戦法。飛行機の乗員は最大限の爆薬を抱えて搭乗機もろとも敵艦船に体当たりを図った。

*Taiheiyōsensō no makki, kōkū heiryoku ga ketteiteki ni fusoku shita nippongun ga haisei o bankai shi, sensō o keizoku suru tame ni saiyo shita, seikan no kanōsei no nai tokuina jisatsu senpō. Hikōki no jōin wa saidaigen no bakuyaku o kakaete tōjō-ki moro tomo teki kansen ni karada tari o hakatta.*

At the end of the Pacific War, the Japanese army, lacking aviation troops, defeated their defeat and adopted it to continue the war. There was no possibility of returning to life. A unique suicide tactic. The flight crew carried the maximum amount of explosives and tried to hit enemy ships, even by planes. (BWK.Paks / Fis 02).

The description of physical coercion is again seen in the sentence "there is no possibility of returning to life". The quote shows the incredible power of the Japanese military government in convincing its soldiers to fight to the death. When a soldier had decided to dedicate his life to His Majesty the Emperor and went to the battlefield, then whoever the soldier was, he could not promise to return alive. They agreed to die along with the death technology they brought with them "the crew carries the maximum amount of explosives and tried to hit enemy ships, even by plane". The student soldiers, including the writer, felt superior because everything they had was dedicated to the country for Emperor Hirohito.

- ✓ 眼に浮かぶ敬子にもさようならだ。八日市場の兄上はじめ皆様、東金の皆様にも、遥かにさようならだ。葉書にも書いておいたが、たまたま出来た愚作、御笑あれ。さらば

*Me ni ukabu Keiko ni mo sayōnarada. Yōkaichiba no anieue hajime minasama, Tōgane no minasama ni mo, haruka*

*ni sayōnarada. Hagaki ni mo kaite oitaga, tamatama dekita gusaku, o Emi are. Saraba*

Goodbye to the Keiko in my head. This is goodbye to everyone in the Youkai area, starting with elder brother, and everyone in Togane. I wrote it on a postcard, but it just so happened to be a stupid work, hahaha. Goodbye. (BWK.Paks / Fis 05)

Next is the phrase "sayōnarada" (goodbye). The phrase in data (3) above clearly shows the writer's determination as a soldier to die on the battlefield. Soldiers who are committed to guarding and protecting the sovereignty of their country are very much bound by the command of their units. They are obliged to carry out all their seniors/superiors' orders and do not have the right to refuse the orders. The phrase "sayōnarada" (goodbye) above can be interpreted as self-eliminating, dedicating everything to *Ookimi* His Majesty the Emperor, and doing his best to achieve the goal of the struggle. This expression is believed to be a determination seen by *Kamisama*, the Lord, that a soldier who died for a country will be etched in history and will last for thousands of years.

The contradiction between the Japanese military government's desire to win the war by forcing the soldiers to continue fighting to the death and the soldiers' weakening physical condition can be seen in the following expression.

✓ 十日以上も心身の苦痛と戦い、なす術も知らなかった。この二週間余りの俺の生活をクサビを打ち込んだように深く深く引き戻す。

*Tooka ijō mo shinshin no kutsū to tatakai, nasu-jutsu mo shiranakatta. Kono ni-shūkan-amari no ore no seikatsu o kusabi o uchikonda yō ni fukaku fukaku hikimodosu.*

I struggled with a mental and physical pain for more than ten days, and I didn't know how to do it. I will bring myself back to life, which, in the last two weeks, seemed as if it had rusted. (BWK.Paks / Fis 06)

"*Kono ni-shūkan-amari no ore no seikatsu o kusabi o uchikonda yō ni fukaku fukaku hikimodosu*" (I will bring myself back to life, which, in the last two weeks, seemed as if it had rusted.) (BWK.Paks/Fis 06). The writer chose the phrase *kusabi o uchikonda* (had rusted) to describe his physical condition, which can be interpreted explicitly as "getting worse," namely the physical condition that is getting far from healthy. The feeling expression *kusabi o uchikonda* (had rusted) was used because he felt inadequate and helpless. Although helpless due to illness, the soldier encouraged himself to be healthy. This can be seen from the previous sentence; 'I will bring myself back to life...'. The sentence shows the writer's determination to return to normal activities, like a soldier assigned to the battlefield.

Supervision of letters sent to family or relatives in Japan was carried out very strictly by the unit command where he was stationed. The very strict supervision of soldiers that created physical distress can be seen in the following data (BWK.Paks / Fis 07).

✓ 学生兵と読書. . . 学生兵にとって辛かったことの一つは、軍隊内で自由に読書ができないことであり、陸軍では書物をいっさい許されぬ場合が多く、海軍でもある種の本（武士道を説いた「葉隠」）のみ携行がゆるされるという状況であった。

- *Gakusei-hei to dokusho... Gakusei-hei ni totte tsurakatta koto no hitotsu wa, guntai-nai de jiyū ni dokusho ga dekinai kotodeari, rikugunde wa shomotsu o issai yurusa renubaa ga ōku, kaigun demo arushuno hon (takeshidō o toita 'hagakure') nomi keikō ga yurusa reru to iu jōkyōdeatta.*
- Student soldiers and reading. . . One of the difficulties for student soldiers is that they cannot read freely in the army, and in the army there are many cases where books are not permitted at all, and even in the navy only certain types of books ("hagakure which teaches martial arts ") which are allowed to be read. (BWK.Paks / Fis 07)

The clause "...*Gakusei-hei ni totte tsurakatta koto no hitotsu wa, guntai-nai de jiyū ni dokusho ga dekinai kotodeari, rikugunde wa shomotsu o issai yurusarenubaa ga ōku...*" (. . . One of the difficulties for student soldiers is that they cannot read freely in the army, and in the army, there are many cases where books are not permitted at all...) illustrates the helplessness of the writer. In military regulations, soldiers who have been assigned by the state are not allowed to refuse, let alone go against the superiors' orders. The act of rejecting or resisting can be considered an act of desertion, resulting in heavy sanctions. Through such understanding, the clause above illustrates the writer's helplessness that all he can do is accepting the rule.

The form of physical coercive power conveyed by the writer is not entirely explicit. Some parts use subtle language so that the meaning conveyed is not straightforward and does not seem vulgar, such as *kusabi o uchikonda* (had rusted) or *seikan no kanōsei no nai* (There was no possibility of returning to life). In addition, there were hardly any messages that seemed offensive, and the messages conveyed were not explicitly addressed to dominant seniors or the ruling military government.

Coercive power in data (1) to data (5) contained various consequences of Japanese government policies at that time. Even though the soldiers carried out and followed the stipulated policy, the effect of that policy made the soldiers suffer physically.

## B. NON-PHYSICAL COERCIVE POWER

By the end of World War II, Japan formed the Special Assault Corps because they realized that they would not win the war conventionally. Military soldiers who were willing to die for the country on a suicide mission were the most suitable option. A suicide attack was accepted by Japanese society at that time, which was very militaristic. The young student warriors were inspired by Bushido's passion for self-sacrifice. Besides, they were also inspired by the grandeur of Japan's national spirit for more than 2600 years, "Die at the feet of His Majesty the Emperor."

The Japanese government saw the effectiveness of the brave troops when they first attacked and controlled the Philippines in the summer of 1944. With its highly committed troops, Japan was able to occupy the Philippines until the fall of 1944 before being defeated back by the American forces assisted by the Philippine forces.

Soldiers who are on the battlefield certainly experience physical pressure and psychological pressure, which sometimes unwittingly affects all aspects of their lives. Coercive power in a non-physical way, in this analysis, relates to how the military authorities' policies affected the psychology of the soldiers.

Similar to physical coercion, non-physical power does not necessarily refer to verbal abuse. In this case, it is related to the effect of the Japanese military regime's policies, which made the soldiers who were deployed on the front lines in World War II suffer mentally/psychologically. The following are some quotes in the data corpus representing the non-physical coercion experienced by these military soldiers.

✓ 兵隊たちを平素支配しているのは合理精神である。彼らは自己とその家族の生命を守るために帝国の権威に消極的に服従している。

*Heitai-tachi o heiso shihai shite iru no wa gōri seishindearu. Karera wa jiko to sono kazoku no seimei o mamoru tame ni teikoku no ken'i ni shōgyokuteki ni fukujū shite iru.*

It is a rational spirit that dominates the soldiers. They passively obeyed imperial authority to protect their own lives as well as their families'. (BWK.Paks/Nfis 01)

In data (6), the writer stated, "*Karera wa jiko to sono kazoku no seimei o mamoru tame ni teikoku no ken'i ni shōgyokuteki ni fukujū shite iru*" (They passively obeyed imperial authority to protect their own lives as well as their families) (BWK.Paks/Nfis 01). The word *Karera* (They) refers to the student soldiers who went to fight for the defense of their homeland in World War II. The expression *teikoku no ken'i ni shōgyokuteki ni fukujū shite iru* (passively obeyed imperial authority) denotes an inability to resist the ruler who used the imperial authority as a shield to safeguard all authoritarian policies. In order to avoid harming themselves and even their families, the soldiers took steps to comply with all government policies and decisions. The data quotation (6) above clearly describes a form of non-physical coercive power because the soldiers were mentally discouraged and helpless, so they voluntarily obeyed the will of the authorities.

✓ 何ものに向っても何ものに対しても何時いかなるときでもニッコリと微笑む人間にならねばならない。童話の中の天使のような子供らのように、ニッコリと笑って一つの物語の幕を閉じたい。

*Nanimono ni mukatte mo nanimono ni taishite mo nan-ji ikanaru toki demo nikkori to hohoemu ningen ni naraneba naranai. Dōwa no naka no tenshi no yōna kodomo-ra no yō ni, nikkori to waratte hitotsu no monogatari no maku o tojitai.*

You have to become a smiling person with a smile at any time and for anything. Like a child and like an angel in a fairy tale, I want to smile and close the curtain of a story. (BWK.Paks / Nfis 09)

The description of non-physical coercion felt by the soldiers is implied by the phrase *nikkori to waratte hitotsu no monogatari no maku o tojitai* (I want to smile and close the curtain of a story) (BWK.Paks/Nfis 09). Japanese society rarely states something with direct expressions. They will choose subtle diction such as *nikkori to waraitai* (I want to smile) even though they are actually depressed by the situations and conditions faced on the front lines of war, the

writer wants to smile and carry out the task assigned to him. Furthermore, the diction *hitotsu no monogatari no maku o tojitai* (... to close the curtain of a story) is a more appropriate expression than "I want to die".

There was no verbal attack or physical pressure; it was the writer's soul that was persecuted. Therefore, he decided to face his death with sincerity. A sincere soul is like the soul of an innocent child or like the soul of an angel in fairy tales that selflessly sows love to humans, no matter how bad the humans are.

✓ その時どうかして生きたいと願うものが、死亡率が高いと考えられる飛行機に乗るのは、偽善でなければ偽悪でなければならない。戦線に赴くという事は運命として一応問題から除外されるにしても（勿論この運命こそ問題であり重要であるのだが）、自分の選択を許される陸軍か海軍か、飛行機に乗るか否かはあくまでも自己の決意を要するものであって、他人に押しつけられるべきものでもなければ、一時の興奮によって定めるべきものでもない。

*Sonotoki dōka shite ikitai to negau mono ga, shibō-ritsu ga takai to kangae rareru hikōki ni noru no wa, gizendenakereba giakudenakereba naranai. Sensen ni omomuku to iu koto wa unmei to shite ichiō mondai kara jogai sa reru ni shite mo (mochiron kono unmei koso mondaideari jūyōdearu nodaga), jibun no sentaku o yurusa reru rikugun ka kaigun ka, hikōkininoru ka hi ka wa akumademo jiko no ketsui o yōsuru monodeatte, tanin ni oshitsuke-rarubeki monode monakereba, ichiji no kōfun ni yotte sadamerubeki monode mo nai.*

At that time, if you wanted to live somehow, it would have to be a fake crime unless you were a hypocrite to get on a plane that was considered to have a high mortality rate. Even if death is destiny, it is the army or navy that is allowed to make your choice, or whether it is an airplane or not. It is something that requires self-determination and is not something that should be suppressed against others, nor should it be determined by temporary joy. (BWK.Paks / Nfis 21)

Data (8) describe the writer's psychological condition representing soldiers who felt that they had no apparent "hope" and "goal." As soldiers who had the main task of guarding and maintaining the sovereignty of the country, they were bound by the line of command and could only carry out all orders and did not have the power to refuse. The social reality was the reality of war that all soldiers saw and felt, which created emptiness of soul towards hope and a goal. The description of this condition is reinforced by the writer's statement that likened the conditions he faced with destruction and torment. This is emphatically conveyed in the first sentence, *Sonotoki dōka shite ikitai to negau mono ga, shibō-ritsu ga takai to kangae rareru hikōki ni noru no wa, gizendenakereba giakudenakereba naranai.* (At that time, if you wanted to live somehow, it would have to be a fake crime unless you were a hypocrite to get on a plane that was considered to have a high mortality rate). This sentence explicitly implies the meaning of deep torment. This is due to the disrespect for human rights, one of the most personal of all rights, namely to decide to 'die', "*Sensen ni omomuku to iu koto wa unmei to shite ichiō mondai kara jogai sa reru ni shite mo (mochiron kono unmei koso mondaideari jūyōdearu*

*nodaga*), *jibun no sentaku o yurusa reru rikugun ka kaigun ka...*" (Even if death is destiny, it is the army or navy that is allowed to make your choice ...). Furthermore, the author explicitly wrote, "*akumademo jiko no ketsui o yōsuru monodeatte, tanin ni oshitsuke-rarubeki monode monakereba...*" (It is something that requires self-determination and not something that should be suppressed against others) (BWK.Paks/Nfis 21). This quote seems to describe feelings of disappointment, pressure, and despair because of the decision to go to war, or more clearly, the decision to die, not of one's own decision but the corps' decision.

The coercive power in data (6) to data (8) also contains various consequences of the government's policies. Even though they, the soldiers who were deployed on the front lines in the War, obeyed and followed the policies, the impact of these policies made them suffer psychologically.

## V. DISCUSSION

This section discusses the realization of the power that is manifested through language as a means of achieving power. The language that represents power is not directly visible, but the effect of power to influence a person can be seen in the diary compilation of the pilots of Kamikaze *Kike wadatsumi no Koe* (Listen to the Sound of the Ocean). This means that the ruler's influence was reflected in the language used by the soldiers in their diaries.

Frech and Raven (check Hugges et al., 2009; Yukl, 1998; Robbins et al., 1994; Gibson et al., 1996) divide power into five types: coercive power, reward power, legitimate power, expert power, and reference power. Concerning coercive power, the result of the analysis showed that there are two forms of coercive power, namely physical and non-physical coercion. Both physical and non-physical coercion shows that the military authorities used language as a tool to realize their desires, as seen in the diaries of soldiers. One of them was "*Ore no kokoro ni aru kono takara o motte, ore wa shinitai. Nazenaraba, ichiban sore ga ore ni totte konomashī kotodearukarada. Ore wa kakushin suru. Ore ni totte, hi oretachi ni totte, shi wa utagai mo naku kakujitsuna midjika no jijitsudearu*" (I want to die with this treasure in my heart because it is the thing that is most desired for me. I believe. For me, for us, death is the most familiar fact without a doubt). The power of coercion, both physical and non-physical, in this discourse is the effect of the Japanese military regime's policies, which made the soldiers who were deployed on the front lines in World War II suffer physically and mentally.

The decision of the ruler was carried out consciously by the soldiers without any resistance, as seen in the following quote "*Heitai-tachi o heiso shihai shite iru no wa gōri seishindearu. Karera wa jiko to sono kazoku no seimei o mamoru tame ni teikoku no ken'i ni shōgyokuteki ni fukujū shite iru*" (This is a rational spirit that dominates the soldiers. They passively obeyed imperial authority to protect their own life as well as their family). The soldiers' loyal attitude and courage made it easy for them to pass on requests that seemed impossible, like giving up their lives for the emperor. For the Japanese people, death is not the last unpleasant thing

(Inoguchi, Nakajima, Pineau, 2008, p. 26). Therefore, on the battlefield, they would voluntarily struggle to fight until the end.

Coercive power here relates to domination in which obedience is exercised in order to avoid the shame that will be borne by the whole family. In addition, basically, almost all Japanese soldiers had the confidence and determination to endure all the difficulties they were facing in fulfilling their obligations to the emperor and homeland (Inoguchi et al., 2008). They never questioned the responsibility of their commanders and they never thought that they would do something extraordinary (suicide attack). For them, death was a trivial matter because they strongly believed in "life after death". This is one of the attitudes/behaviors that exist in the long tradition and history of the Japanese people.

Linguistically, even though the data source is the written form, all records were written using the non-formal form of spoken language commonly used in everyday conversation. The first persona pronoun "ore" is widely used in a daily diary. This indicates that the soldiers were on average in their teens. *Ore* means "I" and is included in *danseigo* (a variety of male languages), which is used in informal situations by Japanese teenagers in general. The use of the pronoun *ore* is emphatic, aimed at people who are equal or people who are lower in position than the speaker (<https://www.idntimes.com/life/education/anastasia-jaladriana/saya-dalam-bahasa-jepang-c1c2/5>).

## VI. CONCLUSION

The form of the discourse of coercion, both physical and non-physical, in the diary of the Kamikaze troops in *Kike Wadatsumi no Koe* is a reflection of the impact of the military regime's policies that suppressed them. The diary form uses non-formal spoken language and what is striking is the use of the first persona pronoun "ore" which indicates that they are soldiers who are still teenagers. To examine the discourse of coercive power and to get a more comprehensive view, it would be better to see it from the perspective of the hegemonized party than from the side of the hegemonizing actor.

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