# CONTESTATION OF NEWSPAPER DISCOURSES IN THE NOVEL PEROESOEHAN DI KOEDOES: A CRITICAL DISCOURSE ANALYSIS

PERSAINGAN WACANA AKHBAR DALAM NOVEL PEROESOEHAN DI KOEDOES: SATU ANALISIS WACANA KRITIS

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Rosalita<sup>2</sup>

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# ABSTRACT

Newspapers are the primary medium of moulding discourse on significant events, including the anti-Chinese riots in Koedoes, also known as Kudus, Central Java in 1918. Some publications even created conversations to further their goals of broadcasting news to the public. Hence, this study aims to examine discourse conflicts featured in newspapers highlighted by the novel Peroesoehan di Koedoes by Tan Boen Kim (TBK). A qualitative descriptive approach was utilised in this study, with an emphasis on the identification of news cuttings featured in the novel. Data was processed using Teun A. Van Dijk's critical discourse analysis theory, focusing on social context, text structure and social cognition. Findings indicated that the contestation of discourse in the newspaper cuttings was an attempt to influence public opinion. Sin Po, a Chinese newspaper, focused on protecting Chinese victims, whereas De Locomotief, a Dutch periodical, focused on the hazardous propaganda by indigenous groups. Conversely, Sinar Hindia, a Bumiputera newspaper, focused on the protection of residents and the Islamic Union (SI). The outlet also wrote a clarification to relieve the *Bumiputera* of responsibility. In addition, specific newspapers could have potentially displayed ulterior motives. TBK's choice of stories might also indicate his aim to denounce the rioters' crimes against ethnic Chinese. Future research can explore other TBK works through critical discourse analysis as well to map his tendencies during the production of discourse.

Keywords: contestation of discourse; newspaper; Peroesoehan di Koedoes; indigenous; Chinese

# ABSTRAK

Surat khabar menjadi medan utama membentuk wacana semasa berlakunya pelbagai kejadian, misalnya rusuhan anti-orang Cina di Koedoes, kini dikenali sebagai Kudus, Jawa Tengah pada tahun 1918. Sejumlah akhbar tersebut turut menggalakkan perbincangan lanjut demi menyebarkan berita kepada orang ramai. Oleh itu, kajian ini bertujuan meneliti persaingan wacana dalam keratan akhbar yang diketengahkan dalam novel Peroesoehan di Koedoes tulisan Tan Boen Kim (TBK). Pendekatan deskriptif kualitatif digunakan untuk mengenal pasti keratan laporan yang dipilih. Data selanjutnya diproses menggunakan teori analisis wacana kritis olahan Teun A. Van Dijk sambil menekankan unsur konteks sosial, struktur teks dan kognisi sosial. Hasil kajian menunjukkan bahawa persaingan wacana dalam keratan akhbar yang dipaparkan bermatlamat mempengaruhi pendapat awam. Akhbar berbahasa Cina Sin Po bertujuan melindungi mangsa berbangsa Cina, manakala penerbitan berkala Belanda De Locomotief menampilkan propaganda berbahaya daripada golongan Bumiputera. Sebaliknya, akhbar Bumiputera, Sinar Hindia, bertindak melindungi penduduk tempatan dan Sarekat Islam (SI). Akhbar berkenaan turut menjelaskan bahawa golongan Bumiputera tidak bertanggungjawab atas kejadian itu. Sejumlah akhbar pun boleh dianggap sebagai memiliki niat tersembunyi. Pemilihan laporan berita oleh TBK mencerminkan juga matlamatnya hendak mengkritik kesalahan perusuh ke atas orang berbangsa Cina. Cadangan kajian lanjutan ialah analisis wacana kritis ke atas karya lain tulisan TBK perlu dijalankan untuk memahami arah kecenderungannya semasa berwacana.

Kata kunci : persaingan wacana; akhbar; Peroesoehan di Koedoes; bumiputera; Cina

### Introduction

The media is essential in the production and distribution of discourse, which could alter people's perspectives, attitudes and perceptions towards numerous issues. Discourse is a social praxis in which assertions about certain themes in specific historical times are made through language (Haryatmoko, 2016). It not only reflects social reality but serves to generate interest that might influence social policy and behaviour. In other words, everything debated in the media is essentially a type of ideological construction comprising a variety of interests of many parties (Halwati, 2013). Another viewpoint holds that discourse is the process by which things or ideas are publicly debated, giving rise to generally held beliefs (Sobur, 2006).

In Indonesian history, the media, particularly newspapers, have been the primary method of creating discourse on numerous events. These newspapers were involved in shaping the country's history. Fachrurozi (2018) showed that newspapers published in the early 20<sup>th</sup> century, such as *Bintang Hindia* and *Medan Prijaji*, were the chosen media to disseminate the discourse of nationalism. Such media played a discursive role in growing the embryo of postcolonialism. The newspaper also became the progressive and critical medium to articulate sensitive issues on women, such as polygamy and the urgent call for their education (Arivia & Subono, 2017). Such studies imply, at least since the early 20<sup>th</sup> century, that the media have expressed many ideological issues. Therefore, this paper attempts to demonstrate that same phenomenon through the coverage of the anti-Chinese riots in Kudus, Central Java in 1918. The turmoil involved indigenous and Chinese ethnic groups. The resulting discourse was a result of intricate interaction between the media, society, and political and social interests-each with their respective concerns.

The Kudus riots of 1918 were portrayed in a novel titled *Peroesoehan di Koedoes*. It tells about the dispute that arose due to the jealousy of the native Hajj merchants towards the progress made by Chinese merchants from 1912 to 1918. The rivalry culminated at the moment when the Chinese conducted rituals to deal with the Spanish flu epidemic, and the indigenous group mocked them, leading to violent conflict. The novel was written by a Peranakan Chinese writer, Tan Boen Kim (TBK), and released in 1920, two years after the riot. TBK was also a journalist for several periodicals. TBK constructed the riot story in his writing based on media reports. TBK also claimed in the novel that he had been physically present at the site several days after the riot began (Kim, 1920). He cited numerous newspapers that covered the riots, which were presented in a discourse with different publications supporting different factions. *Sin Po*, a Chinese nationalist daily, was the first to be mentioned, and TBK was one of its journalists. In addition, Dutch periodical *De Locomotief, De Nieuwe Courant* and *Het Nieuws Van Den Daag* were quoted. TBK referred to the four publications as "neutral" parties.

Other periodicals cited were *Bumiputera* newspapers *Oetoesan Hindia* and *Sinar Hindia*, which he referred to as "organs" of the Islamic Union (*Sarekat Islam*, abbreviated SI). TBK was irritated by these two periodicals because he considered them excessively protective of the *Bumiputera* and SI groupings. Based on this, TBK could have made his novel the field for contesting the discourse with specific interests by including the mass media reports. As a result, these platforms could be purported as sites of contestation of discourse in this research because the content has not been produced with neutrality. The quoted reports were found to be full of specific interests, meanings and ideologies fought for by the author or the producer of the discourse through language.

Critical discourse analysis is crucial because it allows a deeper understanding of mass media, authors, and the sociopolitical context. Therefore, the question proposed here is how the mass media's contestation of discourse is formed in TBK's novel. It will be answered using the discourse

analysis model by Van Dijk, elucidated by Darma (2009) as a concept that involves the text structure, social cognition and social environment as primary dimensions. Dialectically, this research can reveal the relationship between the discourse structure and the social dimension, which are the issues portrayed in the mass media and the author's interest. Therefore, the analysis is operated in the field of language and social contexts.

The main benefit in the production of this knowledge is a historical understanding of mass media and discourse in Indonesian history. Mass media as *locus publicus* or public sphere is a contested sphere for various interests, such as politics, business, and religion (Nugroho et al., 2012). In contemporary Indonesia, Syarief (2022) shows that within the media landscape, some media outlets are owned by key players linked to the political arena. As such, they would utilise these platforms to highlight issues and policies and influence the public. Throughout its development, mass media has been in line with the Internet and social media, which have transformed social and political arenas (Nugroho & Syarief, 2012). Hence, this research is relevant as it provides a critical way for readers to understand the hidden interests in Indonesian mass media so that they do not accept the information unquestioningly.

The 1918 Kudus riots depicted in the novel *Peroesoehan di Koedoes* have been discussed historically in past research. The book *Bakar Pecinan! Konflik Pribumi vs Cina di Kudus Tahun 1918,* written by Masyhuri (2006) focused on history and could be considered complete because the sources utilised Dutch colonial documents, with several oral accounts from numerous persons connected to the events that transpired during the riots. Based on this review, it may be concluded that no research has focused on literary work, namely *Peroesoehan di Koedoes*, until today. TBK's work has been utilised as a reference in some research and publications about the Kudus riots, but not as a primary source. Hence, this novel research could provide a new perspective towards the incident through literature and explore how it could generate discourse and vice versa, besides shaping public opinion. This research is crucial for two reasons.

First, literature and the media are not neutral entities; the writer uses them to disseminate their interests and ideologies, individually or collectively, and their group representatively. This paper could model the techniques to read a piece of text in a critical manner so that people would be made aware and not trapped on different sides of a phenomenon highlighted. Second, especially in the context of riots as discourse (Agusta, 2001). Points out that ethnic and religious bases could have caused some riots in Indonesia. This argument is aligned with the story in TBK's selected novel. Understanding the discourse of riots in the text could allow researchers to be aware of the discursive power that tries to control opinion. Subsequently, awareness becomes a personal and collective capital to avoid and prevent the violence that may occur. Furthermore, Indonesia is a multicultural country in Asia and built on cultural heterogeneity (Hartanti & Sundrijo, 2022). Therefore, this research could provide an academic contribution in terms of raising awareness towards violence and implicitly emphasises the norm of multiculturalism of ethnicity, religion, and other aspects in research on discourse.

# Critical Discourse Analysis by Teun A. Van Dijk

Critical discourse analysis is a branch of research that examines how language (text) is not only considered a linguistic aspect but also connects to the context, namely certain practices and intentions, including power practice (Eriyanto, 2001). Hence, the Van Dijk model of critical discourse analysis theory was applied to this study. According to Van Dijk, a study on discourse cannot be focused merely on text analysis because the text is a production practice that must also be observed. Thus, research should also examine how the text is generated to understand why that text is the way it is (Darma, 2009). Discourse analysis by Van Dijk has three dimensions based on the description by Eriyanto (2001) from the writing of Van Dijk (1998).

- 1. Text structure: Text structure examines how text as a discourse strategy stresses a particular theme or topic. According to Van Dijk, text structure is further organised into three categories macrostructure, superstructure and microstructure. However, this study will explore only two text structures, the macro and superstructure, because the main focus is on the elementary structure of the text (its general meaning, topic and framework). Eriyanto (2001) explained that the global meaning of a topic is supported by the text's framework. It means that the lingual aspect of microstructure can be ignored without reducing the validity of the findings. This research also focuses on the riots, not its linguistic aspects. These are the justifications for the two choices:
  - a) The macrostructure tries to perceive the global or general meaning that the author wishes to transmit, and this is accomplished by comprehending the topic or theme since the significant concept the text writer advocates may be determined from this topic (Van Dijk, 1985).
  - b) The superstructure is often known as the text's framework or flow. The text framework was created with a particular plan or flow in mind. This system is separated into two categories: A summary that includes the headline and major body of the news and the entire substance of the news. There are two types of news content: Scenarios that explain the progression of events and comments reflected in the text (Eriyanto, 2001).
- 2. Social cognition refers to how the text induction process involves individual cognition (Darma, 2009). According to Van Dijk, discourse influences a person's social cognition or mental awareness of their surroundings and the degree to which they engage with the knowledge, ideology or views of specific social groupings (Van Dijk, 2009). A schema, or what Van Dijk refers to as a model, governs how events are viewed and comprehended by the text author. Schemas demonstrate how humans utilise mental structures to pick and analyse information from our surroundings (Eriyanto, 2001). Several schemas or models that may appear in a text based on its cognitive structure are person schema, self-schema, role schema and event schema.
- 3. Social context is how a problem develops in society (Darma, 2009). Social context may aid in the analysis of the underlying goal or meaning behind an ideological discourse that the text writer wishes to transmit, a speech driven by a social environment. According to Van Dijk, there are two critical factors in this social context analysis: Power and access (Eriyanto, 2001). Van Dijk defines power as a group's ownership of the ability to dominate other groups, while access increases a group's ability to influence public consciousness.

Based on the explanation above, critical discourse analysis is operated by analysing the two main areas, the textual and social contexts, in a dialogical manner. The first context focuses on how text is produced structurally, and knowing this structure will bring to the key findings to unpack the social cognition of the reader. Social context is the second context that influences the first one and conceals the ideology. Therefore, this analysis model could guide researchers to gain deep textual, sociopolitical and sociocultural understanding.

# **Methodologies**

The descriptive qualitative research method was utilised to describe and analyse data from the study object, TBK's novel *Peroesoehan di Koedoes*. The primary emphasis was on the examination of news texts or newspapers utilised as novel attachments, namely *Kariboetan Besar!* in *De Locomotief, Kariboetan di Koedoes* in *Sin Po, Perang Ketjil di Koedoes: Saban-Saban Dikata S.I. Jang Berdosa* in *Sinar Hindia, De Nieuwe Courant, Het Nieuws Van Den Daag* and *Oetoesan Hindia*. Secondary sources included books, journals, and other research-related data.

This study used the literary sociology method, which stresses the importance of literary writings about the numerous social, economic, and political factors that surround them. The data was analysed using Teun A. Van Dijk's critical discourse analysis theory on text structure, social cognition, and social context. This technique will then be used to investigate the meaning of the novel's news texts to illustrate how the social environment of the period shaped the presentation of newspapers to society. This investigation aims to uncover and determine the author's objective in displaying certain newspapers in his novel.

## **Results and Discussion**

# The Macrostructure of the Text

In his work *Peroesoehan di Kodoes*, TBK introduces six newspapers with opposing viewpoints. The opposite point of view is blaming the natives as the perpetrators of violence, whereas the defence of the natives was the second. However, it should be underlined that this oppositional relation is not pure because it occurred due to the author's construction. For example, the author omitted a particular part of a newspaper cutting (this will be discussed in the following section).

The first group includes the newspapers *Sin Po* and *De Locomotief*, which are shown as an attachment with fairly complete news content published on 1<sup>st</sup> November 1918, while *De Nieuwe Courant* and *Het Nieuws Van Den Dag* show the story of the correspondent's journey in gathering information about the riot. TBK regarded these four publications as unbiased, honest and fair in their riot coverage. The second group consists of the *Bumiputera* publications *Sinar Hindia* and *Oetoesan Hindia*, which were only presented through a few paragraphs rather than the whole story published on 9<sup>th</sup> November 1918 compared to the *Sin Po* and *De Locomotief* stories.

**Figure 1a: Attachment of** *Sin Po* **article on 1**<sup>st</sup> **November 1918 in** *Peroesoehan di Koedoes Source: Peroesoehan di Koedoes* (William Bradley Horton Collection, n.d., p. 130-133)

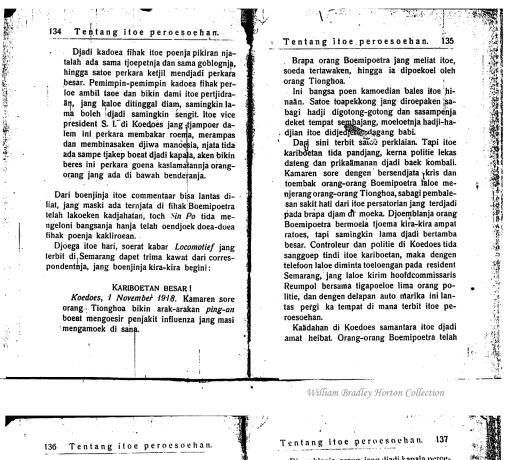
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William Bradley Horton Collection

# **Figure 1b: Original** *Sin Po* **newspaper page on 1**<sup>st</sup> **November 1918** *Source:* National Library of the Republic of Indonesia Collection

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echn. bur, Sornda 205 210	jang mendjadi lid Sarikot Islam, Di	telah angoss lantaran dibakar. Segrat kabar Lassutief dapat kabar, hasat pastikan sospaja pri keamanan bisa djadi tetep ini lohor telah berang-	Turkyo.
cht fabrieken - 153 165	wakton malem telah dateng orang mi-		Den Hong \$1 Oct. Dengen officieel
arakan 140 140 135 145 oerworedjo 87%, 02% oetilt Lawang 90 95	litair, jang dapat bikin hask kombali keamanan, tapi sekarang kaliatan di	ka Koedoss. Nossa compagnie nanti pergi ka mna hosat bikin baris bebrapa	Contract perdiandilan antara Taskas
serwordjo – – 87% 92% octiviteljo – 90 95 setiliteljam – 150 155	dalemnja masi menjala itos api perce-	hari.	dan Negri Sariket dalere nerkara toen-
letiam 150 155 Remilianso 190 Jedies 159 159 150 100	soeban, (Dari kabar di atan jara kita talara	(Laen correspondent). Ini malem di Koedoes telah terbit percesoeban, Lan-	da paprangan telah diteeken pada hari Rebo malem, jang mana berlakos besok
Vithelmina 100 120	(Dari kabar di atas, jang kita trima dari filask orang Europa, ada njata,	Koedoes telah terbit perossoshan, Lan- taran peratakan jang dibikin oleh	tengaharinja. Delem itos emtract per- djandjian sda diatoer hal paseekan kapal prang Negri Sariket baleh bela
lagalen 100 120	baboews itoe orang-orang Boemipoetra	taran peratakan jang dibikin oleh orang-orang Tionghoa telah dibikin riboet oleh leden dari S. I. Sebagian	lar likal di selat Romerna ha Lann-
scierdia 200 225 doctia 110 118	jang azeda osail doeloean. Biar begi mana djoega orang moesti tjela itos	besar dari kampoeng Tjina telah di- bakar, Karosgia. dikita ada anem	
Subrdja	kspertjajsän tachsjoel jang maai ada	bakar, Karosgias dikita ada anem ratoes ribos roggia, Politis Europa	pelabosan, sedeng orang-orang papra- ngan Negri Sarikat jang tertawan sonda
Pr. Thes 50 50 45% 50	di aniam bangas Tionghos jang pi-	ratoes ribos rogpia, Politis Europa dari Semarang jang dikepalaken oleh Hoofdommissaris telah serang itos	dilepas dan aken halik poelang ka uegrinja,
11 monteh - 270	kirannja masi glap, tooh tiada patoet bosat marika pomja kaperijajaliu itos	Hoofdcommissaris telah serang itos kosmpelasi leden S. I. dan buskarken marika, Vice-President S. I. soeda di	(Blakungua). Turkys telah menjerah
Maswate 240 240 23/1/244/1	moesti ditertawaken dongen berdepan,	marika. Vice-Freedent S. 1 soeda di tahan, tapi preddentoja belon dapet ditargkep, tapi ia poenja istri meda	dengen sonder perdjandjan apseps, Pada hari Kemis pagi pasokan kapal prang Negri Bariket telah liwat di se-
Oundj. Temce 105 115 Negerija 113 1171/2 Negerija - 100 110	satjara mendjengekin. Itoe orang jang occil tentos diyega dengen gampang	ditargkep, lapi ia posnja istri socia ditahan.	prang Negri Bariket telah liwat di se- iat Dardanellen.
Pandlang W	bina djadi korban dari raza sengit jang	Persdelict.	Oostenryk-Hongarye.
	timboel dalem orang jang digoda am-	Saradaja I Nor. Tosan Darsono ini hari souda dipanggil mengadap oleh Jus-	De Harris de Da Davis Malad
Packettrin         Land	poenja pikiran, Tapi itos perhinajin mijara pembalesan dari fihak bangsa	Sarakaja I Nor. Tosan Darsono ini hari soeda dipanggil mengalep oleh Jus- titis Iantaran is posojs toslisan jang keras dan dipandang menghina	dari Weenen ada membrita : Oostenriya telah anbel poctoesan aken tarik poclang semosa tontara dari tara darrah Italia jadg telah-didos-
5 pCr. obi. Ind. Leen. 1916 100 5 pCt. obi. Ind. Leen. 1917 100 Mondetabank 222 224	Tionghos pada agama Islam, jaitos	pada politis-opriener Toprvoorts dalem	aken tarik poelang summa tontara dari tana darrah Italia jada telah dida-
Handelshank 222 224 Kol. Bank 124	dengan arak saioe bonoks jaog di-	aparat kabar Sierra Rajat di Soerahoja. Djoega towan Baars telah dipanggil	UUCACU,
Not. Institute 283 Unic 283 Olici, Insulinde 240 Olidies 150 Olidies 205 Osi Mil, 205 Bodjong Datar 150 Namelik 116	oepamaken satoe hadji dan kamoe- dian didjedjelin dagiog babl di moe-	Dioega towan Baars telah dipanggil mengadep oleh Jaars telah dipanggil mengadep oleh Jastite, brangkali lan taran estoe toeltean di soerat kabar terseboei.	Duitschland. Des Hang I Nov. Kwizer Duitsch
Gadres 203 Gas Mij. 203	Instnia kosika sampe di depan mesigit	tersebnet.	telah trima koon-lipengannja kacem cetoesan lid-lid Rÿradag, pada siapa
Bodjong Datar 150 Negerija 116	poen moesti ditjela seperti saoetse per- boestan dari orang jang berpikiran		is menjalaken, hahoewa in ada sedia
it is wained	tjoepet, jang tiada merana poewas bila	orang Bosmipoetra meninggal doella,	aken meletaken djabatannja, tjoema mdja is anggep sebarang masi blon
Kabar Kawat.	tiada bikin pembalenan pada laen fihak	Convenier oran	sampe waktoenja akon berboeat begitoe.
(Dari Correspondent Sin Poj	ampoenja perbostan tiada patoet. Djadi kadous fikak ampoenja pikiran	sedisko bras di Bandoeng Koelon telah	Kabar dari Berlyn membrita ; Generaal Foch ampoenja-stoeran-per-
KARIBOETAN DI KOEDOES. Semutrang J Nov. Samalem liwal se	njata ada sama tjoopet dan sama go-	oleh bestuur, Ternjata pada soedagar-	djandjian boeat toenda paprangan pada tanggal 20 October malem telah dapet
dikit diam 7 di Koodoes telah terbit	bloknja, hingga satos perkara ketjil beroha mendjadi perkara besar. Pe-	scedagar bear banges tiongnos mast ada 7031 pikosl.	ditrima ofen pamerenta Dutsen,
mano helbal antara orang orang Tiong-	mimpin pemimpin dari kadoes fihak		Agent dari fabriek Krupp di Den
hus dan Bosmipoetra. Bapandjang wartanja kabar-kabar jang	perloe ambil taos dan bikin dami ini	meningeal dostia resident pensioen	Hasg telah dapet trima telegram pen- ting jang menitahken soepaja is brenti
man naling doeloe telah berkoempoel	pertjidralio, jang kaloe ditinggal diam mingkin lama bisa djadi semingkin	dari Zuider en Oosterafdeeling van Bornen van Weert lettaran mkit di	ken perkara trima koeli-koeli masoek bekerdia, sabab pertemporan pada
tori orang Bosmipoetra di kampoeng	magrit. Itee vice-president 8, I, d.	hampedal. Ia diobatin di kliuisk van	bekerdja, sebab pertempoeran pada mosece talah dibrentiken.
Tionghoa dan marika laloe bakar roema-roema orang. Itoe waki se lantas	Knednes jang tjampoar dalem ini per		
dimints pertoaloengan politie dan Be-	kara membakar rooma, merampas dar membinasakan djiwa mancesia tlada		Den Hang 25 Oct. Deli Batavia Ta- bala Maatsehappy bagi voorloopig di-
marang jang telah dateng di Koedons	sampe tjakep boest djedi kapala aker	teiah dihoekoem tiga boelan pendjara	ridend 15 procent. Bras Rangoon.
bersama towan Ruempol, hoofdcommis- saris politis.	bikin beres perkars boeat kaslamalannja		
Kampadian Rasideni berangkai ka	orang-orang jang ada di bawa bendera nja, Red.)	instaran ia tjoha goenaken kakwasan mediri aken perkosa orang berborat apa apa mencercet kamaceannja.	booat kirim kalosar 9000 ton beras Rangoon ka Hindia Nederland jang
Koodoes dengen membawa orang mili- tair dan telah sampa disana pada diam		Influenza di Cheribon.	sken dimorat di kapal di dalem boelan
3 deket fadjar, tapi samaniars itoe	(Blahongen). Tentang hal itoe ka ribortan di Kosdom soerat kabar Lo	" Cheriles / Nerember, Di sini influenza	October diblkin batal, maskipoen inl licentie-licentie telah dibrikan peda
nri-kusa listralin soeda dapet diotein			aubionnja dikaloearken larangan bient kirim kaloear bras.
hask komball oleb toean Rusmpol. Berneals tjoems ads berkoempoel	sias, tjoema ada bebrapa hal jan diterangken lebi teges, jaitoe ; bermiel bestik dibbin anakan olah gran	dari segala bangas terverang itos po njakit, apapoela orang Bocmipoetra. Poslocan mait dikosboer saban hari	Boeat dapetken permissie aken moeat bras lebi djuce ada soena sekall dida-
down summe tigs raloss orang Boems-	KOOLIEA GIDIALI	Penjakit cholers.	pet, lantaran Hindis Inggris minta di-
montra, tani ini dioambla sigra dioega	tertameters biogen in dincekael da	n Malang 1 Nov. Kemaren ponjskil	
djadi batanba besar hingga ribosan. Inorang bikin romak orang-orang Tiong	disdi terbit perkisian. Hoe tempo po	cholers teida dibura datenyo leb noto ii matroo marine, jang hanka dipinakan Ii matroo matenya dati Sowahaja dati amangperja di Makang ia moningga doonin. Pada djam 3 matripa diboo hoor dangus monke operizera militai g oleh 6 orang peratasa. Wago dima ia jino matroo teida monoampan dari Hornhaja telah dibikti, bersi. Kandia pripawarano compendidadi.	Singapore SI Oct. Goola sakarang
has some is haven a prahot rooms tangers.	keamanan. Aematen aute sengen een	rilice matroos datang dati Sperabaja dat maampenja di Malang ia meningga	tida ada jang maos bli. Pendjoea tahan harganja 9.50 sampe 10 dollari
labrak orang-orang Tionghoa, hingga politis di Kosdoss tiada sanggosp bikin	sendjata kris dan toemoak orang oran	a doenia. Pada djam 3 maltnja dikoe	tanah harrara 6.00 mmpe 10 contan sapikol. Persediah bear ada teria hun di Bannisy, Calcutta dan Madra mayonggos tempat di krand. La da itum 32 dollara, angkol. Pan tetep, tanj tinda terdial perkan dipenabili. Contan tulina benesa ing karin
heres ini perkara sendiri, maka lalos		g oleh 6 orang peranteso. Wagon dima	nin dis Bonney, Calcutta dan Madras miy ornggos tempat di kapal.
dengen telefona diminta perioeloengan	Boemipoetra bermoela ada 400 dan ole	h na itoe matroos telah mencempan	Lada item 32 dellars, lada post
pada politis di Semarang, Tosan Rusm-		Kendaän pri-kawarsaan oemoem tiad	tetep, tapi tiada terdjadi perkan
pol telah bawa 35 orang politie dengen doedoek 8 auto pergi ka Koeloes.	ti da sanggosp tindi itos karitostar maka dangan telefoon lalos dimini periosi wugan pada rasident Semarang jang lalos kirina hoofionumisar	Kaadala pri-tawaraan comoorn liida hoak. Ampat mang Kuropa telah me- ninggui domia, antara mana ada salo officier, jang berani dari Soerabaja Maitaja telah dikawa halik ta Soerabaja	dioral bli. Conra pallar baroes lang kerin
doedosk 8 auto pergi ka Koeloes. Ternjula koadallo disana ada helbai,	jang lalos kirim hoof tenminisar	a officier, jang berami dari Soerabaja Maitain telah dihawa halik ka Soera	di matahari 9 dollars, jang seder
karns resident Sunarang telah tjoba hitjara dengen telefoon ka Koedom,	Reempol bersama 25 orsing politic a	hais, Banjak orang jang telah dilang	
tapi slasja salja sebab tiada him dapet	di Koedoes samantara itoe soeda met	abili terretame di antara pendesdoe	Karet. Pasar telep. Fine pal
samboengan kawat telefoon. Kamoe	telah bakar roema-roema orang Tion	Bandir lantaran sedjan.	58/63 dollarcent per pond inggina,
dias regant Kordon preter telefona pada regident Semarang dan minta pertos	hos, bikin rossak dan rampas barar	Bandjir iantaran sedjan. F Medan J Nor, Ondjan jaog toeroe	DED INCOCHAN INCOM
rmident Semarang dan minta pertoe loangan mepaja dikirim orang milijair.	orang Tionghos. Itos orang oran	e dengen tinis brentinjs telah memblki	Pada malem SELASA, 4-5 NOVEMS
Begitosiah resident bersama 60 orang militair telah dosdosk dalem 7 anto berangkat ka Kosdoss dan sampe di-	djadi beihat. Orang-orang noomiyoon telah bakwa rooma-tomak orang Toomiyoon hoo, bikin rooma-tangga seria labrak oran garaboi rooma-tangga seria labrak orang orang -maogihon. Ito orang-orang Bosmipoetra jang bikin roome tinga orang-orang jang jang maos padankan in bakaran.	Molos 1 Nor. Ordjan jang torroo dengen tinda breatings talah nambiki ha ser di samgel scoragei di Dali dan Losy jet jang moda scorasoi mendjaid nas kombali sampo begitoe tinggi mengim a jang hion perce kadjadian, hinga al magala finaz djadi kabandifran.	GROOTE OPENB
	bakaran,	kombali sampe begitos tinggi sebagim	di getong tunnell I a Jeng angkui bitjars: D D den SOER Hal: BANGSA JANG AKAN DI DJAG Entrei wij dan bolah mendahat.
berangkat ka Kosdom dan sampe di-	Di makina tance malam malant		
berangkat ka Kosdom dan mmps di- same pada djam 3 pagi, tapi itos wak- tos prikeamanan sosda djadi bask kom- hall iantaran dibikin beres olah orang-	Di waktoo tenga malem resident d pei kabur, politie baroe sampe da kasdalla telah djadi magei helba Controleur dan patih tiada sanggo	n di segala fihak djadi kabandjiran, Turkahar terostama soengui di De di sebla Iliz ada dilanggar kras ole	Hal : BANGSA JANG A mendebat.

# **Figure 2a:** *De Locomotief* **Newspaper (translated to Malay) in** *Peroesoehan di Koedoes Source: Peroesoehan di Koedoes* (William Bradley Horton Collection, n.d., p. 134-137)



bakar roema-roemanja orang Tionghoa dengen sakalian lakoeken peranpokan, pembasmian dan pemboenoehan atas djiwanja itoe bangsa. Bebrapa orang jang maoe dateng toeloeng pademken api telah ditjega oleh kaoem peroesoe.

Di waktoe tengamalem resident Semarang dapet lagi kabar jang membrita, bahoea politie jang dikirim baroe sampe dan kaädahan djadi terlebi heibat. Controleur dan patih tida sanggoep bikin beres itoe kariboetan, maka diminta kirim orang militair.

ka diminta kirim orang militair. Itoe waktoe djoega resident |aloe prenta sediaken anam auto dan bawa sadjoembla orang militair jang dipimpin oleh satoe kapitein, berangkat ka Koedoes. Di tenga djalan band auto dapet karoësakan, hingga ampir pagi baroe sanipe di itoe tempat.

Dari papreksaän ada ternjata, beriboe-riboe orang Boemipoetra ada toeroet ambil bagian dalem itoe kariboetan.

Toean Reumpol sasampenja di Koedoes soeda prenta djalanken penerdjangan dengen pedang daa roejoeng karet, hingga itoe orangorang jang bikin roesoe djadi terpentjar. Sasoeda itoe laloe api dipademken, dan di depan dari satoe roema jang angoes ada terdapet doea maitnja orang Boemipoetra. Djoemblanja orang jang djadi kapala percesochan telah ditangkep, antara mana ada vice president S. I. di Kastoes. Katerangan pasti soeda didapet, bahoe pemimpin dan lid-lid S. I. Koedoes jang soeda atoer boeat terbitken itoe kariboetan.

Papreksaän masi didjalanken dan prikaämanan soeda moelai baek kombali.

Djoemblanja orang jang mati belon kataoean brapa banjak. Karoegian belon bisa ditaksir dan banjak roema orang Tionghoa telah mendjadi korbannja api.

Ini lohor doea sectie orang militair telah berangkat ka itoe tempat, boeat djaga soepaja kaämanan tida terganggoe lagi.

Laen-laen courant poen ada trima kabar kawat tentang itoe peroesoehan, jang boenjinja lebi koerang ada: seperti itoe doea telegram jang diwartaken oleh *in Po* dan *Locomotief*, dan oleh kerna maksoednja ada saroepa, maka koerang perloe boeat diseboetken sasoeatoe perkataännja.

Boeat tjari katerangan lebi djaoe, kamoedjan Nieuwe Courant jang terbit di Semarang kirim wakilnja ka Koedoes, dan apa jang didapetken di sana, ia tjeritaken dengen terang, dan katanja:

"Tempo hendak naek dalem auto, akoe harep jang itoe kariboetan masi teroes sabagi bermoela,

William Bradley Horton Collection

2.

# Figure 2b: *De Locomotief* newspaper pages on 1<sup>st</sup> November 1918 *Source:* National Library of the Republic of Indonesia Collection

	En de vice-admiraal, rond-zeeman, lachte gel – een lach, die geed doet en zeldzaam is in de sferen der boogere
at at	zeldzaam is in de sferen der hoogere politiek. L.
D-	De onlusten te Koedoes.
in	Von onzen specialen periodugeren, I Bro-ide al eenige disgo tusseben lo- landers en Chineeran in Kuedora, waar men en uitgabreide Chineerebe handelsuigik heeft, doch ovenzwer kuoitaalkrachtige hadj'a, die alkander natuurijk in handelsopricht dwars zitteo, en elksar vincen afrangen, waar ti dit maar ernigstrass kunnen. Beshind er dus peeds waas fronger gena it eg unde verstand
er-	't Bro-ide al eenige dagen tusseben lo- landers en Chineezen te Knedors, waar men
ie ie	een uitgebreide Chineesche handelswijk heeft, doch evenzeer kapitealkrachtige hadjin, die
3-	"Ikander natuurlijk in bandelsopricht dwars
e 8-	dit maar eenigazos kunnen. Bestend er dus
>g e-	dit maar eenigerses kunnen. Bestrad er dus reeds saast renger zenn alt og sude verstand hunding tisschen beide rassen-wij merken bierbi oog op, dat te Kandess tieb organisser- des en een scheeling S. I stechten, welke, maar men ons wist meds te deslen, refe fansteke leden tat, en die elke gelgenoheid ungrigen, om sich up den voorgrood te drienen alleen maar om van sich te doele
n- rb	hierbij nog op, dat te Knednes plusminus 40 0 Chinerren wonen - dit werd er niet
ite	teler op, toen de Lilanders zich organiseer- den en een afdeeling S. I stichtten, welke,
er J-	naar men ons wist mede te deelen, vele
en an	angrüpen, om nich up den voorgrond te
id-l	-angrijpen, om zich ip den voorgrood te driggen, allere maar om van zich te doen sprekno. Eergisteravind men beeft 't in on-Eerste Blad kunnes lezzo deed zich zulk een ge- legenbeid voor. De Chinearan hielden een ophoeht ir en heuwrong van de baseschende zickten en bevonden zich op een gegeven ongenblik ir een nauwe straat in dat ge- deelte van Kiesione, dat bekend staat al- Kondoesk zich of Kondoestnewa, in de mabigheid wan de mis-zicht. Er gebeurde hoe anbigheid wan de mis-zicht. Er gebeurde is
ef DH	Eergisters and - men heeft 't in on+ Eersto Blad kunnen lezen - deed zich zulk een ge-
et	legenheid voor. De Chinesren hielden een ontocht ber bezwering van de hasvachende
20	ziekten en bevonden zich op een gegeven
ar	deelte van Kuntoen, dat bekend staat al-
de	Kondnersk inten of Kondnerstnern, in de natijheid van de mis-igit. Er gebrurde toez een feit : ni. dat een Chiners uit den stoet een beloeden anzek bezender sen blan eid den
the second	een feit : ni. dat men Chinees uit dan stoet een
-0-	near aanleiding waarvan, weet men niel
FOL	Zoo werd erret brweerd, dat de lo
	mant werd see, omen dat - gelikk ook in one
an	precies le regre. Zon werd neret beweerd, dat de la landeche grobasse site anne trin wan and werd veronen dat gelijkonk in am Erste Hind werd veroneld – passevred inlanders, de Chnevend – passevred inlanders, de chneven noden hebbe uitgelacher. Bovendien vernamen wij no- me, derde bering, b. is die predem mehale
ien.	uitgelachen. Bovendien vern-men wij no-
ug-	Chineezen zich als Infandsche godheder hehben verkleed, heigeen dan, gelijk om
639- 111-	ran loindsche rude medegedeeld werd ansleiding rou hebben gegeven om op
len	dergeluke while wrank to nemen his go schied is, welke lastale leting, man be
ter	Ervice Biod word vermeld - passevered Inlanders, de Oxioeren rouden hebbei uitgelachen, Boverdien verzonen wij non- en, derde levice, n. I. als zoaden enhalt Chineszen rich uis Infractiete godheder naben verkleich, hetgenn dan, gelig nu ras Inlandsche rude metagendeit wird amleiding zur hebben geveren ein dergeligke wijze wraak te nemes iks ge ochsiet is wijze wraak te nemes iks geligke wijze wraak te nemes iks echied is der eine ander ander in dergeligke wijze wraak te nemes iks echied is der eine ander ander in het hebrigen, eind adeitst davenheder in als inderen, wie ist einer steenen gesmeten ist al geveitg de geligt geschiede beide wam en de samgeschiedte Linaders ist eikapier gezig, die beiding davenheder in dat de geweitg de geliet geschieder in dat de geweitg de geliet geschieder in eikapier gezig, die beid dat da ge
- ++ 11	lander, word d'at int met steenen gesmeten tat al apoetig de politie fuserben beide
tam-	kwam en de saamgeschooldse Luianders ut eikander jieg, dien mel, dan nadat de op
11.6	- Rander yes, dieh nief, dan nafat de op einene die maal door een steen getroffe word. Nig inter op den armod van diespelt den Jag werten die ein einergiet win plas tweer tot directond rid inisaders enkele wo nangen van Chueeten mit die einer gebon herdeerd, door, dank zij het spoedig tu schenheide kunnen van politie ein bestuur buiden og met him initiad gib edryf wel dra op.
1 mg	tweet tot driethond rd loisoders enkele wo
nst	hardeerd, doch dank rij het spoedig tus schenheide kunnen van politie en bestuur
de-	breiden zu met bis baldad z biedryf wei dra op
ald.	breiden ny met bin initialig bedryf wei dra op Den volgenden morgin bleid het, evenat het overge deel wai den dag, rustig Ind Connerache kamp vei nergens wat bizonder o bespearen; men dreet nersig als o
too stae de pa .on fer dat	If men de geteurienseen van den vorge dag als op och reise skande not kunnen he econwen. Als gewoonlijk bleven de Chnees esche tokos tot ver an echten open, tor eenskaps, ronder dat men er op verdach was op dries verschilten de plast sen met steenen gesonden werd, alle ge richt op de tokos de Chonesen. Austrat keijk waren de steenen-ungers met steen bastrest wiel, de here Schemern, die eonin delijk ter plaste was, skechts ten man onider dan gees tijd was de basie echter to opgeweer restig man angegreened, die lang samerbasel tot 55.01 sommigen schalte
-pa	sette tokos fot ver an sebten open, toe
.on ier	eenskieps, ronder dat men er op verdach was, op drie verschillende plaat
dat	richt op de toko's der Chioeeren. Aauvar
tol	in getal op een punt telde de wid assu-
cht	derlijk fer plaatse was, slechts tren man 1 minder dan gree- tod was de beude echter to
ton	angeveer resting man sangegroeid, die iang ramerhand het 15.43, sommigen schatte.
de	Onder bet roepen var Illa allalah ' trok d
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tru	en gates van de woningen dowr. Is de wo singen, welke wij bede-morgen bezochte
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eer	iet, stoel of wast meer overeind, bullrakke
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eet	genlagen, hetgeen met -piegetraiten, blore ontiek, huisrand, a.d. evenzere gewechtedd De vandalisten drongen tot in alle hoeks was letterjik nießt te vinden, dat niet zo broken of beschnigd was er stond geen b fel, stod al kast mer overeind, builtrakte van bedden waren ru weig kapol gesonde door de net erik granversens pijolee en pie ane flarding geschturd. Hö we hence ha ane flarding geschturd. Hö we hence ha ane flarding geschturd. Hö we hence ha ane der wanigen tilgen wit door essentig kamer gekonse, in een achter de toko leggees kamer gekonse, in een achter de toko leggees den, die in het geäuktig beelt van een brand den, die in het geäuktig beelt van een brand
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pda	tiella, due in intergentizzage bont van een inram kaat waren, zagen deze door de vernielzach lige menizte maar builen gesteepi, die z frachting open its breken, nog niet lietr den multdeigene, wat ze uit de tookten lieden gestelen had. Ed-ch-où ten an richtm van deze verwonningen hinde b
102	laden gestales and. E3-cb by her are righten was dezer recevoralingen hiend: h heines mist. Zoo gauw er een bilk petroien of heather in sen totes pageduitedt wurd-

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# Figure 3a: *Sinar Hindia* newspaper on 11<sup>th</sup> November 1918 attached in *Peroesoehan di Koedes* (only partial article was attached, p. 153-155)

Source: Peroesoehan di Koedoes (William Bradley Horton Collection, n.d., p. 153-155)

153 Tioba membelaken ada berarti sabagimana pembelaännja itoe soerat kabar jang terseboet. Sala satoe dari itoe pembelaän, jang menjataken bagimana itoe pemimpin ada sanget berfihak pada bangsanja, dalem orgaannja ada ditoelis tentang moelanja itoe kariboetan, seperti berikoet: De Locomotief bilang, tanggal 30 malem 31 October bangsa Tionghoa bikin arak-arakan boeat mengilangken penjakit. Dalem djalan jang sempit di Koedoes Koelon di moeka mesigit, jaitoe kampoengnja kaoem hartawan golongan hadji, maka saorang bangsa Tionghoa dari itoe arak-arakan membri poekoelan pada saorang toekang grobak, dengen tida dikatahoei oleh orang-orang. Apa sebabnja? Nah, di sini soeda katemoe sebabnja itoe perang ketjil. Boemipoetra dibikin empan poekoelan di moeka mesigit, inilah soeatoe boekti atawa feit. Apa sebabnja moekoel? Menoeroet verslag dalem De Locomotief terseboet, kabar angin menjeritaken, bahoea: Toekang grobak menabrak arak-arakan.
 Ada jang kata lagi Boemipoetra mentertawai pada arak-arakan bangsa Tionghoa itoe. William Bradley Horton Collection I CHR CON 12 Tjoba membelaken. 155 154 Tjoba membelaken. 2. Boemipoetra mentertawai! Loh, kok loetjoe! Orang tertawa kok dipoe-Ini kabar angin kita tentoe bisa kira-kira, bakoel! Apa sebab tertawa? Sebab anehnja itoe hoea asalnja boekan dari fihak Boemipoetra, arak-arakan ? Kaloe memang aneh, tentoe orang hingga kita belon soeka membenerken, sa-lamanja kita belon taoe betoel. Oepama int tertawa, tida menghina, tapi senang. Orang senang kok dipoekoel? Itoe toch perboeatan njata haroeslah ditanja doeloe: adjaib. Pendek kata, bagimana atoerannja itoe 1. Di waktoe toekang grobak menabrak, arak-arakan hingga Boemipoetra tertawa. Apa apa sebab saorang bangsa Tionghoa lantas bangsa Tionghoa tida bisa pikir pandjang sepoekoel sadja? - dan tida oeroes lebi doebab poenja pikiran Boemipoetra toch tjoema loe karoegian apa jang ditimboelken oleh ta-Boemipoetra sadja? Djadi boleh dipoekoel, brakan itoe dan apa sebab sampe menabrak? Apa karoegiannja tjoema mendjawil atawa menjerempet sedikit pada arak-arakan dan dadihantem kromo? Nah, di sini njata lagi bahoea boekan Boe lem ini hal, apa sebab Tionghoa jtida menjamipoetra jang sala. Boekan S. I., tapi bangsa Tionghoa sendiri. barken diri dan pikir lebi doeloe? --- djalan sempit, koeda atawa sampinja kaget atawa ter-Ŕ Boenjinja itoe toelisan ada terlaloe banjak jang kedjoet sebab ada rame-rame. bisa dibanta, tapi itoelah boekan kita poenja mak-Ini toch moesti djadi pikiran, dan bangsa soed, kerna sabagi pengarangnja tjerita, kita tjoe-Tionghoa toch moesti bisa sabar, tjoba lebi ma perloe menoetoer apa jang ada dan telah terdoeloenja Tionghoa menganggap Boemipoetra sabagi manoesia, dan boekan seperti barang djadi. Tentang orang Tionghoa membakar roemanja jang tjoema boeat empan poekoelan sadja. Kasendiri, enz. enz., apa boleh djadi? Itoelah kita loe memang betoel Boemipoetra jang sala, serahken sadja pada pembatja boeat ditimbang. Boeat bikin pembelaän itoe djadi lebi tegoe, apa sebab itoe Tionghoa tida klacht pada politie, tapi lantas membri tjonto boeat hoekoem pada hari Saptoe 9 November, dari Semarang samaoenja sendiri atawa eigen rechter spelen ? itoe pemimpin kirim kawat pada toean Tjo-Djadi menoeroet kanjatahan atawa feit ini, kroaminoto, president C.S.I. Soerabaja, satoe pejang sala boekan Boemipoetra, boekan S. I., tapi bangsa Tlonghoa sendiri. William Bradley Horton Collection

# Figure 3b: Sinar Hindia newspaper on 11th November 1918 attached in Peroesoehan di Koedes (only partial article was attached, p. 153-155)

Source: National Library of the Republic of Indonesia Collection



DIRECTEUR - REDACTEUR SEMAOEN. REDACTEUREN : Redacteur di Soerabaja DARSONO

REIZEND - REDACTEUR : WIDJOJO DIRECTEUR - ADMINISTRATEUR TIOKROMIDJOIO. Hargs Advartentle :

perkataăn 75 cent, satoe baris (re atoe kolom 20 cent boeat, sato paling sedikit misti bajar † 1.50 n ada lebih moerab, bol Harga langgannan,

Harga Langgannan, lindia Ollanda | Loewar Hd: Olland 16.- Sataorn...f.20.-n...f.4.- Sataorn...f.20.-ranaan paling sediki 3 boelan dan abonnement dipinta bijar lebih doeloe. dialamatkan kepad peraf-soerat boeat berlengganan, pe pembajaran dan sebagainja hen alamatkan kepada Administrateur.

Falmathan schod. Aufministratean. ke'oe irkan oleh N. V. Handel happij dan drukkerij. "SAREKAT IGANG ISLAM SEMARANO" MERK "SINAR-DJAWA".

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Novimber 1018 Jampiran [ang kedoca Di atto et avbortkan: a sobabnja begini: Tanggel 35 maiam 31 October bangsa Hong Hos Dikin arak arakan breat me-ng tangkan penjakit, Dalan dijasi jang utempi di Koch esketan di anotekarmese polongan Haldij, S.M., maka seorang ungsa Tiong Hos dari Hoe arak arakan ne mberi po ekoelan ada se-ra ng toekang großbak, dengan tak di kelah elo loh orang orang. A pa se bab n ja? Na, dista jarodah kelmor iseba bi-la luorberang keljit Bientpolareng keljit Bientp

alte and a set of the set of t menimboeitan penugaanse lang melawan toko-tokonta orang kapinal, 3 mendjalankan asotalatische politiek', tindig dengan tidok meng-tokonta oran rah, Katerangartsetidi ini borat melawan pada sozrat-orari kabar Uslanda jang lagi menjampoerkan "diri saja" dengan perang-kelij di Koedora. De Locomotiri seedah menjalahkan gaja tue gmel Her-mefnarh kala udak giti erence thasa skin-mennet et pikrannis De Loco ratiri (er sebed).

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ins ace begine forum and integes budge upg memperamikan clinicija zobagaj banges Belanda dan meminidang Becompietera seljaga hunges lanz dan Bether rendah tuget semenostiki mil-bersting and pecked i Kooloss'. Selan dari tuo ini percentilan diddik teros ole peretinal sedani diori, b becking, du-linda ada "sentet et selaina ouegas Tiog Maa lain dari pada Bogot "tra, menoercell social social Bogot "tra, menoercell social social Bog an setzeroseja.

Tione asten mempe samakan Tione Hoa ca...selanda hal juntu cepananjo dan seteroesaja. Djadi jakinsk perbentijan sntara dosa bangsa mi setaico beriambah tabén jamba kanang sama sama sama sama jambaniha kemarahanning dan kebe tija anri luce Bice nipotera poenja perasal i dari sebab melara hido enjal kanta men-djad, perasal nekari, bick kilinga, agalak tabékaran godang tembah dan keban te-bera di dantosi, bi och Bicenaportera Japapian banga Tiong Hoa sebagai di Kedari setab melara hido enja seta bang da Bice al poetera melar tabékaran godan tembah seta melar tabékaran godan tembah seta sebagi di Kedeta setab mela bangan nekari me-napolan banga Tiong Hoa sebagai di Kedeta sebagai tembah seta dan baha mendah seta poetera dan baha setabagai kenjadan lintas tidapasetas arahanjataj temba temba dan baa

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ordrag Liste the state a chimboelkan pe-tonn kellt? Tida lain sebab wakite ada seorang Tiong Hoal memberi pockolan pada logmipoc.era lito: a tida ada bangab hong hong hong lain lang menghi k Boenipoclera dilam per-kara jang ribor itos (arki-arkan) tida ada lang bas tee siapa jang peckeel lebh decke lite sebinga tida bias pemeckol tida diken djanceh pada o e-Boenipoclera djanceh pada o e-Seini dari lite kita bjoem mengetaoel. Perkatã perkatā a pada dres Boenipoce iera sociah di kelcerikan oleh ser meng

eng ila jam tobja rén esca dan moenja aanbii kata kata sebata Ulakanja ansa lain kata kata sebata Ulakanja ansa lain katakato bejain "Kowe ora ng Dja wa kocenngadjari pekwe ild Sarekat ilain, he ? Koerang djeri Tidak tahoekati matamoe, dan ain

nerer name ennocken makanoe, das ian int.
Datam fait hal perkata an perkata an toe tenesia hills mar an haj Boemisoer and an operation of the second seco in. Dalam ini hal perkata'an perkata'an itoe ntoelah bikin marahnja Boemipee-

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n rotkorn. Kaisu maok ka a, tentoe bis *bits meskin Bu* . O, Koedoet, Kredoesi tish. O, Bangas ain, ingat maschail sadla, aaschai dengar ucelli. la pemerintah kita bereeroe eri perlimangan: kanah yrdeel en heersch polli

tagganiah virdeel en heersch selekas lekraja, bikiniah aam hainja Boemipoetera daa seçal di Hindia, sebab "sichtoffernia en heersch toe ihaciah ... di Jeriah sempat pada gerakan B tera "madjoe m et di k a", biki dika gerakan Boemipoetera," so

en yan gampang ingin bisa bikin openba ena bikin damatinja ganlah dialang siangi se maccatle politiek jang bi eh S. I. dengan di pimpir Marina Marsunda Empetes do José N. Le degand Djuppin Boem sendri (djadi tidak di plupia ian tabab halosan initah jang akan mbak jangakan wa kawa bikin tentre a man dan da mai di Hindisan o (rustin orde) jang teada kawa bikin tentre a man dan da mai di Hindisan o (rustin orde) jang teada kawa bikin tentre a man dan da mai di Hindisan o (rustin orde) jang teada manis, e tang dan mesang dan me

11 o 11 o k dengan rass cemos atru sebagian bear dair rait, raaanja Boenipoetera Djangan mengoetera Bo aadja, dinagan menderajaka soeara perskanem cemoj, jetio keijii dari pendoetaez. Hind dengarkanish soeara Boenip. dengarkaniah soeara Boenia law (1) hal sadja tidak bisa dian sebagai di Koadoes di sadja ada ...tij) in orde" se dia, tetapi per akan bikin "ko sebab :

Evolu ie Hindia baroe bisa kalau tida, ada i waa m

nadjoenja, itoelah soep blen pamerintah dan se Pada pengadilan kita isoeroes persara di Ko

ngoeroes person seroe: Hei pengadilan iang besish pengadilan iang asanja sebagian ti Hindia, tattie Jang mesti di mentjohok beskr, dari Boemipoeta hoekoemite

Notkocarany va: long Hoa. 2e. Boemipoetera nekat sebab hjuoépnia tambah soesah.

tambah soesah. 3c. Mash ada yendel en henrid yite a' Kitu biyin disarnia penga man han ja menge tkoem salo e (in ak sad ja alu een zij dig, de-toe akan menambah ordeversioringen di kemedian hari, sebah sebahnja ba-tjalah di stas

ijalah di atas Sekarang sedikil "sriliek" atas pendia ga'an B.B. dan politie di Koedoes dar Semarang, Kita ida bias benarkan amb tenaren jang Jontas moln keras sedj atau koerang bias bikin damai dengan over re di ng atau de yaan.

Concerning the newspapers featured by TBK in his novel *Peroesoehan di Koedoes*, the central themes or topics of the first and second stories share a common thread, namely the events in Kudus on 30<sup>th</sup> and 31<sup>st</sup> October, 1918. However, the way these newspapers contextualise the themes to be presented to the public is quite different.

Sin Po and De Locomotief are in the first group. The journalists' overarching issue was the big riot planned by the Bumiputera. This paragraph was backed by multiple subtopics, including Bumiputera who do not respect the religious practices of the Chinese; thousands of Bumiputera who assembled, burnt, looted and killed the Chinese; and police and military personnel who were unable to stop the aggression. The focus on each issue in the two newspapers will reinforce, enhance and constitute the central theme in the shape of the fury and criminality of the rioters staged by the Bumiputera. Sin Po, as the Chinese voice, sought to demonstrate the misdeeds of the indigenous against the Chinese ethnic group, while De Locomotief, as the Dutch voice, wanted to use the Chinese hatred against the Kudus Bumiputera as a propaganda tool.

For the second group of newspapers, namely *Sinar Hindia*, TBK did not display the newspaper's entire page under the guise of "*pembelaanja ini commisaris C.S.I ada terlaloe pandjang boeat dipoengoet satoe persatoe*" because this newspaper is said to be one of the mouthpieces of the Islamic Union (SI). This organisation has been dubbed the mastermind of the riot. TBK did not hesitate to highlight the newspapers, which he labelled as fair and impartial, and talked openly about the correspondent's voyage to obtain news about the turmoil. Hence, the researchers decided to source the complete story as well from the specific *Sinar Hindia* newspaper. The information gathered showed that the original article was titled "*Perang Ketjil di Koedoes: Saban-Saban Dikata S.I. Jang Berdosa*" and published on 9<sup>th</sup> November 1918.

Based on this, there is a distinction between the discourse provided to readers about the substance of the news mentioned in the novel and the content of the whole news story in the original newspaper. The content of the newspaper extracts suggested that *Sinar Hindia* is primarily concerned with protecting the SI and *Bumiputera*. The explanations also appeared to emphasise that the indigenous are not wrong. In reality, numerous vital details were omitted by TBK in the original newspaper story, which is detailed below: SI Kudus has a soft opinion and is only "based on religion", making riot impossible; *Bumiputera* poverty as a result of capitalist *stelsel*; the Dutch government's political segregation seemed to favour the Chinese nation; the government did not pursue the perpetrators of the beatings that began with the Chinese; harsh words and parades that offend the religious sentiments of the *hadjis* (*Sinar Hindia*, 9<sup>th</sup> November 1918).

### Cahyaningrum DEWOJATI<sup>,</sup>, Rosalita

# The Superstructure of the Text

Table 1 shows a schematic mapping of the attached media stories, namely from *Sin Po*, *De Locomotief* and *Sinar Hindia*:

# Table 1

Schematic Data from Sin Po, De Locomotief, and Sinar Hindia Newspapers

Newspaper	Schematic	Quoted News
Sin Po	<ol> <li>Summary         <ol> <li>a. Title</li> <li>b. Lead</li> </ol> </li> </ol>	"Kariboetan di Koedoes" Semarang, 1 <sup>st</sup> November 1918. Samalem liwat sedikit djam toedjoe di Koedoes telah terbit roesoe heibat antara orang- orang Tionghoa dan Boemipoetra.
	2. Story	Paragraph 2: Riot carried out by <i>Bumiputera</i> Paragraph 3: Slow aid from Semarang Paragraph 7: The mastermind was a high-ranking SI Kudus committee member Paragraph 9: Background of the riot Paragraph 10: Impact of the riot
De Locomotief	<ol> <li>Summary         <ol> <li>a. Title</li> <li>b. Lead</li> </ol> </li> </ol>	"Kariboetan Besar!" Koedoes, 1 <sup>st</sup> November 1918. Kamaren sore orang Tionghoa bikin arak-arakan ping-an boeat mengoesir penjakit influenza jang masi mengamoek di sana.
	2. Story	Paragraph 2: Background of the riot. Paragraph 3: The inability of the Kudus police to deal with the riot Paragraph 4: The ferocity of the rioters Paragraphs 9 and 11: The perpetrators are <i>Bumiputera</i> and Si involvement
Sinar Hindia	<ol> <li>Summary a. Title</li> <li>b. Lead</li> </ol>	Perang Ketjil di Koedoes: Saban-Saban Dikata S.I. Jan Berdosa, 9 <sup>th</sup> November 1918 (based on information gathere by the researcher). Beroelang-oelang kita mengoetip soearanja pers fehak Tior Hwa tentang hiroe hara di Koedoes, tetapi semoea tereaka itoe tidak njjaman oentoek kita Boemipoetra, itoelah soeda djamak! Tetapi djangan koeatir pembatja, lain hari tenta tertampak djoega pemandangan kita tentang itoe perkar
	2. Story	Dibawah ini kita mengoetip dari Oetoesan Hindia toelisann saudara SEMAOEN (researcher finding) Paragraph 9: i) Denial of the background to the riot caused by Bumiputera ii) Toekang grobak menabrak arak-arakan iii) Ada jang kata lagi Boemipoetra mentertawak
		pada arak-arakan bangsa Tionghoa itoe. Paragraphs 10-11: Clarification of two points in the background of the riot Paragraph 12: Defending yourself and blaming other ethnicities

According to the schematic data, each report began with a title. The lead paragraphs described the discourse references that motivate readers to read the main body text. The stories in *Sin Po* and *De Locomotif* publications are comparable, even though the sequence is different. *Sin Po* focused on the rioters' wrath towards the Chinese and had a propensity to protect its readers, who were also victims of the riot. It was as if they had also wished to draw sympathy towards the circumstances faced by the Chinese. The background information was also presented after the piece ran and was not overtly stressed to disguise the culprits. It was also published from the Chinese side, hurting native religious emotions by assaulting native *hadjis* and producing an example of a parade doll that looks like a *hadji*, then filling the doll's mouth with pork. On the riot's history, TBK included a form of a response from *Sin Po* regarding this. *Sin Po*'s comments underneath the news read as if he was hesitant to stand with his country. Its doubt can be seen in the following quote:

"Dari berita dia atas, njatalah fihak Boemipoetra jang soeda oesil lebi doeloe. Biar bagaimana djoega orang moesti tjela itoe kepertjajayaan tachayoel jang ada pada orang Tionghoa jang pikirannya masi gelap, tapi toch tida ada patoet boeat marika poenja kepertjatjaan itoe moesti ditertawaken setjara menjengkelkan."

"Tapi itoe perhinaan satjara pembalesan dari fihak bangsa Tionghoa pada igama Islam, jaitoe degen arak satoe boneka jang dioempamaken satoe hadjie dan makoedian didjedjelin daging babi di moeloetnja, poen harus ditjela seperti satoe perboeatan dari orang jang berpikiran tjoepoet..."

"Djadi kadoea fihak itoe poenja pikiran njatalah ada sama tjoepoetnja dan sama goblognja."

(Kim, 1920, p. 133-134)

Although *Sin Po* tried to defend the Chinese, the newspaper showed an ambivalent construction, where its country is also stereotyped negatively. The quote showed that the Chinese were constructed as a group with superstitious beliefs (*kepertjajayaan tachayoel*), which should be censured, narrow-minded (*jang berpikiran tjoepoet*), and foolish (*goblognja*) like the natives. Such a depiction showed they were no different from the natives who orchestrated the violence.

The periodical *De Locomotief* was found to begin its stories by providing context for the incidents. The title *Keriboetan Besar!* would entice readers to learn about what transpired. The primary focus was how the *Bumiputera* were the first to cause a stir on 30<sup>th</sup> October. The *Bumiputera* were not easily satiated; they would continue to riot until the Chinese in Kudus had been exterminated. Indeed, the riot in Kudus might be used by the Dutch press to demonstrate that the relocation of the *Bumiputera* was no longer compassionate, even if it was hazardous (Hana, 2019). This was also colonial propaganda aimed at limiting the social mobility of the *Bumiputera*, which could have impacted their behaviour. The subsequent tendency was that *De Locomotief* backed the military, which had arrived in the morning after the disturbances had been repressed, under the guise of providing security:

"Itoe waktoe djoega residen laloe prenta sediaken anam auto dan bawa sadjoembla orang militair jang dipimpin oleh satoe kapitein, berangkat ka Koedoes. Di tenga djalan band aouto dapet karoesakan, hingga ampir pagi baroe sampe di itoe tempat."

(Kim, 1920, p. 136)

The Dutch press backed the military because the Dutch East Indies were under Dutch control then. *De Locomotief* is unlike *Sin Po*, which said that the troops could not deploy rapidly and arrived in a secure condition of turmoil. Even though the two papers have nearly identical fundamental aspects, their relevance was determined by the journalist's or text developer's background. Although *Sin Po* referenced *De Locomotief*, the former emphasised the rioters' intensity and the government's inability to provide help. However, *De Locomotief*'s attention was drawn to the history of the riot led by SI, which was deemed hazardous, as well as clarity on government and military support that had been delayed.

Last, the *Sinar Hindia* newspaper published a feature titled *Perang Ketjil di Koedoes: Saban-Saban dikata SI Jang Berdosa*. This term refers to the early disturbances that erupted during the Tua Pek Kong procession. The piece was reasonably lengthy in the original newspaper, published on 9<sup>th</sup> November 1918. However, in the novel *Peroesoehan di Koedoes*, TBK cut many of the main news points. Crucial elements in the *Sinar Hindia* piece were not mentioned in TBK's novel. For instance, the Bumiputra's poverty, while the Chinese demonstrate their wealth, is also due to the prevalence of capitalist *stelsel*. There was also extortion by subtle persuasion (*vorschoot*), selling rice and other items at high prices, and paying workers low wages. Next, the founding of the Republic of China made them proud. They then attempted to equalise their position while looking down on the poor *Bumiputera*. Third, there was injustice because the Chinese people, who were also perpetrators of the beatings during the parade, were not punished. It was as though these offenders were shielded since their identities could not be revealed. However, 60 members of the *Bumiputera* were penalised. The absence of these points could indicate that the author wished to keep some things hidden so that the reader would focus solely on the discourse that "natives do not want to be blamed". TBK stated in his novel:

"Boenjinja itoe toelisan ada terlaloe banjak jang bisa dibanta, tapi itoelah boekan kita poenja maksoed, kerna sabagi pengarangnja tjerita, kita tjoema perloe menoetoer apa jang ada dan telah terdjadi."

(Kim, 1920, p. 155)

If readers did not read the complete text in the original newspaper, they could have made the conclusion that *Sinar Hindia* had ignored the rioting and chose to protect the people. In contrast, crucial elements within the *Sinar Hindia* article were not mentioned in the cuttings featured in TBK's novel. Based on the findings, there is a distinction in the position and framing of natives in three newspapers: *Sin Po, De Locomotief* and *Sinar Hindia*. The first two constructed the natives as the cause of the riots because they started the ethno-religious conflict at the peak of long-standing rivalry due to trade issues. The Chinese were then highlighted as victims. This contrasted the fact that natives were defended from wrongdoing and framed as not the perpetrators of violence as how *Sinar Hindia*'s essay explained that the views of the Chinese people may promote "recklessness" among the *Bumiputera*, leading to the riots. TBK omitted the original article's arguments from the novel as though he wanted to conceal something that might "disturb" the readers' views towards those who might be considered right or wrong. The absence of this element could indicate that the author wished to keep some things hidden so that they would focus on the narrative that "natives do not want to be blamed". The following sections will reveal the social cognition and social context surrounding the production of discourse.

# Social Cognition: Dissecting Interests Through the Background of Text Creators

Schemas define how a person uses memory information and the way it is merged with new information that specifies how events are understood, processed, and incorporated as part of a person's understanding of reality (Augoustinos & Walker, 1995). The person schema (how someone characterises and perceives other people) was utilised in *Sin Po*. For example, a Chinese journalist from a Chinese publication dealt with the reality that the primary victims of the riot he was covering were ethnic Chinese, while the culprits were the *Bumiputera*. As a result, the author's mind will automatically seek to protect the downtrodden people when writing his news pieces. TBK created his narrative based on his observations of the scenario presented. He also included images of the rioting, wreckage of Chinese dwellings, and the many deaths of ethnic Chinese buried in fallen buildings. At the very least, this caused him distress. Understandably, his primary focus was on the persecuted ethnic Chinese community and their defence.

In contrast, *De Locomotief* was a Dutch newspaper that came to the scene the day after the riot. Their focus was on the native population's anarchist actions. *De Locomotief* recommended that the SI's legal standing (*rechtspersoonlijkheid*) be withdrawn. This call made sense at that time, given that diverse indigenous groups and organisations have long been regarded as forerunners of resistance against the Dutch empire. As a Dutch publication, *De Locomotief* had a vested interest in discrediting indigenous movements and organisations. *Sin Po*, states Hana (2019) wrote that the Dutch press – which abhorred the *Bumiputera* movement – produced propaganda news to the government and forced them to intervene to suppress the movement by force of arms.

Last, *Sinar Hindia* was an indigenous press serving as SI's spokesman. Based on the data retrieved for this study, the *Sinar Hindia* newspaper is one of the local media that was particularly active in the protection of indigenous interests. When SI was implicated, *Sinar Hindia* defended the natives, mainly SI. Semaun wrote the piece published on 9<sup>th</sup> November 1918 in reaction to voices in the Chinese press that he found unsettling for the *Bumiputera*.

# The Social Context Behind the Riot in Koedoes in 1918

Social context analysis seeks to expose how speech evolves in society; hence, to evaluate texts, an intertextual analysis must be performed by assessing how discourse about something is generated and produced in society (Eriyanto, 2001). In 1912, the social situation in Kudus was marked by the social mobility of the native middle class with a revolutionary ideology, as proven by the emergence of SI and Association of Workers and Farmers (PKBT); the existence of capitalist practices; the founding of the Republic of China in 1911, which influenced Chinese nationalism's passion for unity; and the emergence of religious fanaticism for both ethnic Chinese and natives (Castles, 1982; Hana, 2019; Masyhuri, 2006).

Fundamental issues that arose were trade competitiveness and capitalism in practice. Initially, the *kretek* cigarette industry in Kudus was exclusively handled by the Bumiputras. It was unclear when the Chinese began working in the *kretek* industry (Masyhuri, 2006). However, at the start of the second decade of the 20th century, the Chinese were found to own such factories. The story depicted trade competitiveness due to numerous native labourers who previously worked for local *hadji* merchants, but migrated to work for Chinese merchants due to strong ties. TBK also conveyed the notion in the novel that Chinese merchants recruited workers with more outstanding talents and were prepared to issue loans or *vorschoot* to them (Kim, 1920).

China's economic development was inextricably linked to the establishment of the Republic of China in 1911. The country's establishment impacted many aspects of Chinese life, particularly in Kudus.

Due to their proximity to Europe, the Chinese were proud of the revolutionary party's political and intellectual success (Korver, 1985). The construction of a superior commodity in Kudus's industrial economic structure succeeded in capturing the attention of the Chinese community, particularly in market movement. The Hadji people in Kudus attained significant profits in the *kretek* business, which then piqued the interest of Chinese traders to become actively involved in the production and trade of *kretek* too. Due to the potential for enormous profit, uniformed products and minimal barriers to competition, the Chinese community became more involved in the *batik* and *kretek* markets in Kudus, creating trade competition (Hana, 2018).

Religious belief was also a significant influence in the Kudus riots. Tensions peaked as a result of a religious infraction. When the ethnic Chinese in Kudus organised the Tua Pek Kong parade, a rite aimed at expelling the Spanish flu was conducted. The reason was the disease had spread and caused worker deaths, thereby affecting trade. However, several native *Bumiputera* residents allegedly chuckled at the rite and parade as it progressed down Menara Street as if belittling the ethnic Chinese's beliefs. The reaction was deemed unacceptable; therefore, a member of the Chinese community retaliated physically by striking one local. This altercation elicited a response from other members who were participants in a parade element that resembled a *Hadji* costume and had its mouth stuffed with pork. News of this occurrence circulated among the native *hadjis*, causing friction between the two groups.

Power and access were critical aspects to consider when assessing the society's social setting (Eriyanto, 2001). In this situation, both groups (local Muslims and Chinese) have equal influence. This authority is typically built on the possession of valued resources such as money, position and expertise. A type of power control, according to Van Dijk (2015) is persuasive control or the ability of an individual or group to control the acts and minds of another individual or group through knowledge, information and authority. For example, when they wished to start a riot, they were able to manipulate the *Bumiputera* population to carry out collective mass action to riot in the name of religion. They banded together to preserve the dignity of the Hajj sign, which was insulted during the March, as well as to defend a *Hadji* whom a Chinese youngster had earlier attacked.

Regarding access, Van Dijk claims that elite groups have more than just non-powerful organisations. People with more authority have a greater chance of accessing media that impact public understanding (Eriyanto, 2001). During the Kudus riots, both native Muslim and Chinese groups had easy access; they even had their own publications. *Sin Po* is a Chinese-owned daily whereas *Sinar Hindia* is an arm of SI. As a result, the mass media at the time tended to present varying information on the Kudus riots, with interpretations made based on the interests of each party. The dictions employed in reporting could be offensive at times, particularly in the appraisal of events provided by the various leaders of the *Bumiputera* and Chinese people (Hana, 2019).

From the discussion above, it can be understood that the four mass media cited in TBK's novel are not neutral discourses. Hence, they cannot be read in a taken-for-granted manner. Critical discourse analysis could provide a better understanding of the fact that the mass media contains the meaning intended by the authors as their producers. By revealing the findings and their interpretation, this research could provide critical knowledge on how to understand literary work and mass media, emphasising that ideological interests are hidden behind the language used.

## Conclusion

Newspapers are essential mass media as a forum for debate that allows diverse individuals and political organisations to disseminate messages and impact public opinion. Using van Dijk's theory, an analysis of media texts revealed that the Chinese daily Sin Po, the Dutch newspaper De Locomotief and the Bumiputra Sinar Hindia had distinct priorities when delivering their messages on the Kudus 1918 riots. Sin Po concentrated on defending their ethnicity as a victim of the riots while simultaneously demonstrating how vicious the rioters were. Dutch periodical De Locomotief focused on instilling public rage against indigenous organisations, mainly SI, which they saw as dangerous and had the potential to undermine Dutch imperialism and their position in the Dutch East Indies, thereby exploiting the media's role in supporting the political agenda and colonial interests. Sinar Hindia concentrated on offering defence for its group and clarified material to avoid being accused of causing the disturbances. The hidden meanings and interests in mass media cited in the novel Peroesoehan di Koedoes were implied through the macrostructure and superstructure that show the overall framing of the text analysed. They are formed by the producers or authors who struggle with their concerns about ethnicity (Chinese and indigenous) and politics (Dutch colonialism). In the broader context, this research shows that these discourses are inseparable from religious and capitalist conflict. This paper hopes to encourage readers to question and put forward a critical attitude when accepting, reading, or hearing ethical, political, cultural and social information in contemporary mass and social media. Future research could analyse other TBK literary works using critical discourse analysis to convey and map his tendencies when producing discourse.

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