

**SOCIAL INTERPRETATION OF “WAJAH OTT” IN POLITICAL COMMUNICATION
MANAGEMENT CONTEXT OF PAUL RICOUER ANALYSIS
(HAND CATCH OPERATION KPK -“OTT’S FACE”)**

Suwandi Sumartias¹⁾, Nurtyasih Wibawanti Ratna Amina²⁾

¹⁾ Faculty of Communication Sciences - Padjadjaran University Bandung, Indonesia

E-mail : suwandi.sumartias@unpad.ac.id

²⁾ Surabaya High School Of Communication Science, Indonesia

E-mail : dutaratna@gmail.com

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ABSTRACT

The writing purpose to understand and criticize Social Text “Facial OTT (The Face of Hand Catch Operation “KPK (Corruption Eradication Commission). Using research method “Hermeneutic Analysis of Paul Ricoeur”, it seeks to understand behind the text as representation and multi-interpretation. The results showed that two heads of areas whose got the KPK ‘s Hand Catch Operation (OTT), Jambi Governor and West Bandung Regent were “smiling” in front of journalists coverage. Facial expression (non-verbal communication) of human has a very closely related with its attitude, thoughts and behavior. Body language (especially, facial expression) is an inseparable representation of what is in the mind and heart. “Wajah OTT” as an important part of language, signs, and symbols and representations require fundamental and comprehensive interpretation. The social interpretation of the smiling of “OTT’s face” is increasingly asserted as a representation of the existence of space-time, experience and reference (history) and culture of society, which are mutually related and inseparable. Recommendation, as long as we do not intend or dare to open the meaning behind the social “mask” on the text of “OTT’s face” itself through understanding as “the way “ and or the “being” of the whole human being as dasein (its history, ideals and habits), so corruption will forever be part of the culture of society.

Keyword: Social Interpretation; Face Expression; Hermeneutic; Culture of Society

I. INTRODUCTION

Management and leadership are important for the delivery of good services. Although the two are similar in some respects, they may involve different types of outlook, skills, and behavior. Good managers should strive to be good leaders and good leaders, need management skills to be effective (Wajdi, 2017). Leadership and management entail a unique set of activities or functions. While leaders and managers share some similarities because they both influence others by using specific powers to achieve certain goals, there are also some prominent differences

(Northouse in Wajdi, 2017). While, managers maintain a smoothly functioning workplace, leaders test the current position and encourage new functions, so they are looking for long-term goals (Yukl in Wajdi, 2017).

The massive bureaucrats and/or politicians who were Hand Catch Operation (OTT KPK) become a main problem for the Indonesian citizen are currently not free from corrupt practices, and tends to increase every year. Within 6 months from January¹ till June³⁰, 2017, Indonesia Corruption Watch (ICW) recorded 226 cases of corruption. The case with the number of the 587 suspects had cost the

state 1.83 trillion rupiah and the bribe 118.1 billion rupiah. (detiknews, August 30, 2017). Most unique from the case of corruption from the perspective of communication, the majority of suspects spread smile when caught by the KPK. And the phenomenon of smiling and relaxed faces, became an important part to be examined, especially through the hermeneutic analysis over Paul Ricoeur (1981).

In the middle of scientific headache and conscientiousness of the massive corruption practices, it becomes part of the dark history of the nation, that is very disturbing the development, especially in realizing a prosperous and equitable society equally. The practice of corruption also shows the failure of leadership in managing the state. And for citizens who are still hoping the liberation of this country from corrupt practices, hopefully not hopeless.

One interesting phenomenon, from the aspect of non-verbal communication (facial expression) of OTT KPK, often showing the “smile and relax” face. For example the case of Tegal’s Mayor Siti Masitha Soeparno; Regent of Purbalingga Tasdi and Member of Musi Banyuasin (Muba) DPRD who got KPK Operation Arrest (OTT), they were “smiling” in front of journalists covering it. Facial expression (non-verbal communication) a person has a very close relationship with their attitude, thoughts and behavior. Body language (facial expression) is an inseparable representation of what is in the mind and heart.

II. LITERATURE REVIEW

Kotler(2006) introduces the concept of “promotion mix” in marketing management, now understood as “integrated marketing communication”, as in political communication science is known as the term political marketing communications. Nugroho in Ahmad (2012), with the entry of “management” discourse, more specifically “marketing management”, into the “communication” discourse, more specifically “political communication”, not without cost. The usual discourse in relation to the “market” way of life is more often heard in terms of “politics”. Politics, which is duly related to policy making in state administration, is increasingly spelled with the usual vocabulary in the “market”. In the context of Indonesian politics alone it at least raises two problems or, say, excesses. One, the politics of imaging. Two, money politics.

In the management of political communication, it is known that the face is the body language (face) is a representation of soul and mind that is very loaded with meaning. And through a paradigm of the (social) text it is conceived by hermeneutic philosophers who seek to “dismantle” the social texts (the OTT face) that are essential to language, signs and symbols and representations that require fundamental and comprehensive interpretation. Rooted in the understanding and awareness that the corrupt practices and or smile face of the OTT, can only be understood through an adequate and multi-interpretive epistem (thinking), not just the reality of language as a means of communication.

The public officials involved consist of both executive and legislative officials. The corruption crime data in 2007 even shows the head of the region as the dominant actors of corruption. Of the 143 cases in the center of anti-corruption (trawl) study of legal faculty of Gadjah Mada University, 69 cases of which involve regional heads. The heads of the regions are seven governors/ex-governors, 47 regents / ex-district heads, six mayors / former mayors, six vice regents, and three deputy mayors. In addition, 31 local government officials were involved in corruption. Eight of them are heads of service and two regional secretaries. DPR / DPRD members involved in corruption are as many as 27 people. One interesting thing is that decentralization has triggered the birth of unaccountable and non-transparent behavior. “There are many studies available that show that decentralization promises to bring more accountability and transparency in the political process is hard to fulfill” (Ionita 2005). Thus, corruption is no longer seen as a crime of political elites at the central and large-scale levels, but must also have begun to be seen as a local threat on a small scale. (Indiahono, 2010).

Paul Ricoeur in Saidi (2008), says “hermeneutics is the theory of the operations of understanding in their relations to the interpretation of text”. So, the key idea will be the realization of discourse as a text; and elaboration of the categories of the text will be the concern of subsequent study”. In this case Ricoeur alludes to Ferdinand de Saussure’s linguistic theory which is compared with the Hjelmslev concept. Saussure, in *Course in Linguistic General* (1974) distinguishes the language in the dichotomy of individual speech (parole) with the language

system (langue). Whereas Hjelmslev categorizes it in scheme and usage. From this duality, according to Ricoeur, the theory of discourse (discourse) was born. In the perspective of Ricoeur, individual parole or speech is identical with discourse. According to Ricoeur, discourse is different from the language as a system (langue). Discourse was born because of the exchange of meaning in speech events. The character of the event itself refers to the person who is speaking. Ricoeur writes, "The eventful character is now linked to the person who speaks; the event consists in the fact that someone speaks, someone expresses himself in taking up speech" (1981).

Further explained that there are four elements of discourse, namely the existence of the subject that states, the content or proposition which is the world depicted, the address, and the existence of context (space and time). In the discourse there is a very complex traffic meaning.

The importance of the media has been reviewed by several authors, in terms of their role in ELECTION, the reflection of power, to democracy and politics (Chairiyah 2009, Siahaan 2002, Subiyakto 2001, Subiyakto 2005). The press became one of the media for the public to oversee the running of government toward good governance. One of the actions that contra with good governance is corruption that makes government become bad governance, unaccountable and not transparent. The press is a powerful medium in the fight against corruption. "Another fundamental characteristic of critics is their independence from the producers of cultural goods. Critics are expected to be free to choose which work to review and to evaluate them on the basis of merit. The critic therefore has been seen as the "ideal-type" of independent actor – resistant to all forms of economic, political and religious influence" (Bera in Debenedetti 2006; Indiahono, 2010).

The reporting of corruption cases in Radar Banyumas was in fact still hesitant in reporting corruption cases. Thus, the language used also tends to be biased and can result as if the news is pro to the corruptor. (Indiahono, 2010). Susan Phaer in Aminah (2006) presents four views on media politics: the media as spectators; watch-dogs; servant and as a trickster. Media as a fraud, is an active participant in the political process. Its main impact as a community builder, and transformed as a fraudster into a positive yaki vocabulary reflects the behavior of media that is

full of goodness. Frequent media behavior featuring ambiguous, hypocritical and inconsistent sides, is slippery and deceptive. Many media literature in developing countries emphasizes the dominance or hegemony of state power, in which the media is used as a means of state propaganda. (Phaar, 1996)

III. METHODS

The research method used in this research is hermeneutics Paul Ricoeur (1981) which seeks to explore meaning and social interpretation by considering the horizon surrounding the text or picture, context and contextualization from the photo of OTT KPK. By observing the horizon, it is desirable that an understanding or interpretation effort be the activity of reconstruction and reproduction of the meaning of the text, which in addition to tracing how a text is raised by its author and what content is entered and wants to be entered by the author into the text, also attempts to regenerate meaning according to situations and conditions when the text is read or understood.

III. RESULT AND DISCUSSION

In this study, researchers observed 3 photographs of the many photos of the OTT KPK, all of whom, relatively similarly displays a photo of a "smile and relaxed" face. Language psychologists agree that a person's facial expression (non-verbal communication) is understood to have very close relevance to the representation of his attitudes, thoughts and behaviors. Body language (facial expression) is an inseparable representation of what is in the mind and heart. But in the context of the KPK OTTs, smiling and casual faces become attractive, because of their social situation in opposite circumstances (negative / suspect).

In Figures 1.2, da 3, photos of OTT faces in orange clothing from KPK appear with a relaxed and smile, it is clear these photographs lead to multiple interpretations. From these pictures, you can ditasirkan various understandings and meanings, including the research informants who are experts in photo and visual as follows:

- (1) A relaxed smile really represents the pride and happiness of being a suspect.
- (2) Adaya engineering or manipulation of symbols

that deliberately, because the media will be covered

- (3) It is against resistance that KPK capture is not new and “disgrace”, and it is common in bureaucracy.
- (4) For figure 2, the symbol of “metal”, because the urge of the situation to be more famous. Because in the brain many emotions and fears, then the movement of his body is not aligned such gestures are usually demonstrated to show courage because he is right. Perhaps that is the impression that Tasdi wants to get from people who see his metallic gesture.
- (5) Media ‘ politics, which deliberately build a particular opinion and is very situational.
- (6) The form of self-defense mechanisms of suspects, who do not want to show an expression of inferiority and shame.



Figure 1: Mayor Tegal Siti Masitha Soeparno (wearing orange vest) finally officially detained KPK, in Jakarta, Wednesday (08/30/2017). KPK arrested Siti Masitha who was netted in a hand-catching operation related to the procurement of health equipment in RSUD. Warta Kota/henry lopulalan (Source : Tribunnews.com)



Figure 2: Regent Purbalingga Tasdi (center) wearing a prisoner vest after undergoing inspection at

KPK building, Jakarta, Tuesday (5/6/2018). KPK officially arrested Tasdi after netted a hand-catching operation related to alleged bribery of Purbalingga Islamic Center project in 2018. (Source: <http://pontianak.tribunnews.com/2018/06/06/kena-ott-kpk-pdip-pecat-bupati-tasdi-dari-keanggotaan-partai>)



Figure3: Suspects of alleged bribery cases to DPRD Musi Banyuasin (Muba) related to LKPJ Report 2014 and approval of APBD of Muba Regency 2015 Lucianty Pahri (center) with Riamon Iskandar (left) and Pachri Azhari after undergoing inspection at KPK Building. (Jakarta, February 11, 2016. Source: TEMPO /Eko Siswono Toyudho)

Facial expression (non-verbal communication) a person has a very close relationship with his attitude, thoughts and behavior. Body language (facial expression) is an inseparable representation of what is in the mind and heart. Even if there is an inconsistency between the words (verbal language) conveyed with body language (face), then the reader or audience will choose the real and truthful reality through expression.

In the contemporary context, it turns out that the society began to be permissive and the corruption prisoners began to realize that the thermony of convicts, prisons and sentences meant with a smile. The expression of the smile of a convicted corruptor certainly gives a variety of meanings, where corruption practices in the realm of bureaucracy have occurred such a habituation. So it is considered normal and need not be sad. Anecdotes that flourished in the community about the difference of officials in the era of independence with the era of reform, that officials now in power first then in prison, officials in the era of independence, imprisoned ago in power “.

A happy facial expression and a shift in

meaning in corruption convicted cases, seems to be the case only in Indonesia, where corrupt practices are not behaviors that need to be warned or feared anymore. Even some people judge that corruption has been entrenched in such a way as the lifestyle of bureaucrats. Even if proven and caught only considered a “bad luck” only. It is sad and apprehensive the emergence of public opinion in the contemporary context. And this situation seems to have social legitimacy, where the smiling figure of corrupt officials is welcomed like a hero from the battlefield.

Photographs are human nonverbal languages, through photo language, humans represent and reveal reality, experience, feeling, and simultaneously as a means of managing reality. The communicators, languages and psychology of languages (eg Gilbert Austin, Francois Delserte, Aristotle, Little John) agree that body language is the agent of one’s mind, heart and behavior. Even Albert Mehrabian through his famous Legal findings of 7% -38% -55% in face-to-face communication (7 percent writing; 38 percent of voice and 55 percent of body language), non-verbal elements (body expressions, faces) are essential to communicate feelings and attitudes, especially when there is an inconsistency: if words and body language do not fit, then people will be more inclined to believe in the language.

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Along with the existence of OTT KPK, the suspect must wear the color “orange” which seems to be “branding” (brand) OTT, and the smile that accompanies it. Nothing strange or new with this OTT appearance. There is no ‘fear, sadness, regret’

that there is only a “casual smile”. This is what the hermeneutics want to “dismantle”. Of the seven popular hermeneutical figures (Schleiermacher, Wilhelm Dilthey, Gadamer, Emilio Bettie, Paul Ricouer and Jorge J.E Gracia), the author borrows Paul Ricouer’s mind to interpret the symbol of the “OTT face” language.

The social interpretation of the smiling face of OTT’s face further underscores the need for a deep understanding of the existence of non-verbal communication (the face of OTT) as a representation of the presence of space-time, experience and reference (history) and culture of society, become interrelated and inseparable. The positivist assumption places the “face of the OTT” as a single phenomenon separate from the reader or the wider community. And often labeling (labeling theory) as a bureaucratic disease and or social disease that has causality (causality). Unfortunately, it does not touch the root of the problem why the “OTT face” remains massive and exists (being).

Positivism, seeing law as a language product (set of rules) seem to have no strength, and are no longer sufficient to be an important and central part in building human consciousness as subject to obeying it. Even considered to be a single “lump” on paper alone that is far apart from the real reality. The law is no longer able to reach the full depth of human behavior (as a mere object).

Actually, It is now evolving into a social discourse that the higher knowledge and experience of various dictions (narratives) of law are increasingly synonymous with the naivete contained therein. Instead of people who are far and away from the understanding and awareness of the importance of the law. And the other is the opposite, where the social “social” OTT face, which gains social legitimacy as well. Then an anecdote emerges that the law is made to be “engineered and / or violated”; in some cases, the law is identical to a single transaction “direct economic value” (a certain amount of rupiah or position). The capitalization and / or commercialization of the law is inevitable as a social phenomenon. And the “OTT face” is increasingly asserted as part of multiple interpretations and / or into the practice of symbiotic mutualism between the parties involved.

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In this case, Paul Ricoeur’s thoughts become relevant, that in a cooler and clearer way, Ricoeur attempts to reflect back on fundamental issues in the text and context of “OTT face” as part of a social text that requires various approaches from phenomenology, linguistic theory, semiotics, theory of discourse, and psychoanalysis. And at some point, the smiling face of “OTT” becomes a social praxis and/or a symbol of power/biocracy no longer strange and ordinary as a pragmatic reality in society, which is historic and / or entrenched, is increasingly inevitable.

IV. CONCLUSIONS

Getting out of failure the failure of a single interpretation of the “OTT face”, a comprehensive epistem (tradition of thought) is needed that breaks down the root of the problem. The smiling “OTT Face” is not just a series of “happy” and or “ordinary” words or signs, but requires a conscious and moral-based interpretation of power. And what is needed as a solution, not just an approach to legal formalities, but how law becomes a fundamental need as a symbol of a language of truth that is understood, agreed and shared equitably and perceived by all human subjects. Not just the level of discourse, but the need for adequate dialectical thinking space, because “OTT face” is a representation of a society that has

a plurality of meaning as part of the expression of human life and experience. History records that the tradition of tribute, bribes, commissions, lubricants, etc., still becoming important part in the social formula of human life. As long as we do not intend or dare to open the meaning behind the social “mask” over the text of “OTT’s face” itself through understanding as the “way of being” and or the “being” of the whole human being as dasein (its history, ideals and style of appearance).

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