
IDEOLOGICAL INTERPELLATION AND SUBJECTS' RESPONSES IN ANDI NOOR'S SHORT STORY, "KOPI DAN CINTA YANG TAK PERNAH MATI"

Buyung Ade Saputra
Sekolah Tinggi Agama Islam Wakatobi
Email: buyungade2@gmail.com

ABSTRACT

State is a machine of power for the ruling class to maintain its authority. The effort is practiced by interpellating individuals as its subjects. The state can be defined as repressive and ideological apparatus. This study aims to identify the interpellation's category and the subjects' responses that are portrayed in Andi Noor's short story titled "Kopi dan Cinta yang Tak Pernah Mati" from Althusser's perspective. The study is carried out by first identifying the ideologies that empower the interpellation. There are two categories of ideology that interpellate individuals as the subjects of ideology: (1) Totalitarianism and (2) Socialism. Next, the researcher identifies the category of apparatus that is used by the ideologies. The short story portrays the empowerment of the repressive state apparatus of armed or police forces by the ruling ideology and the empowerment of the ideological cultural apparatus by the opposition. Subjects' responses that are found in this research vary, and not all subjects recognize the interpellation by the ideology. The responses are influenced by the empowerment of the apparatuses of each ideology. The subjects tend to resist the empowerment of the repressive state apparatus, but they recognize the interpellation by the empowerment of the ideological cultural apparatus.

Keywords: *State; Ideology; Interpellation; Response; Subject*

ABSTRAK

Negara merupakan mesin kekuasaan yang menjadi alat bagi kelas penguasa untuk melanggengkan kekuasaannya. Usaha ini dilakukan melalui penaklukan atau interpelasi terhadap individu agar menjadi subjek ideologi. Keberadaan Negara dapat dipahami sebagai aparatus represif dan aparatus ideologis. Penelitian ini bertujuan untuk mengungkap kategori interpelasi dan respon subjek yang digambarkan oleh cerpen "Kopi dan Cinta yang Tak Pernah Mati" karya Andi Noor berdasarkan pandangan Althusser. Penelitian ini diawali dengan mengungkap ideologi-ideologi yang melakukan interpelasi. Terdapat dua ideologi yang saling melakukan interpelasi terhadap subjek-subjek, yaitu (1) Totalitarian dan (2) Sosialisme. Selanjutnya, peneliti melakukan pemetaan terhadap kategori aparatus yang digunakan oleh ideologi-ideologi baik itu aparatus represif atau ideologis. Cerita pendek ini menggambarkan aparatus negara yang represif yang diwakili oleh tentara yang digunakan oleh ideologi penguasa, sedangkan pihak lawan melakukan pemberdayaan aparatus kultural ideologis. Respon subjek yang ditemukan cukup beragam. Tidak semua subjek merekognisi interpelasi ideologi. Terdapat subjek yang pada awalnya melakukan misrekognisi namun pada akhirnya melakukan rekognisi terhadap interpelasi ideologi. Respon yang ditunjukkan oleh subjek dipengaruhi oleh pemberdayaan aparatus oleh masing-masing ideologi. Subjek cenderung melakukan misrekognisi terhadap aparatus represif, dan cenderung merekognisi pemberdayaan aparatus ideologis kultural.

Keywords: *Negara; Ideologi; Interpelasi; Respons; Subjek*

INTRODUCTION

The state can be construed as a machine of power that is contested by ideologies to get to the highest level of power. In this process, ideologies implement subject subjugation to collective or individual societies. Subject subjugation or what is commonly known as interpellation is carried out not only to seize power, but also as part of the reproduction of human resources that will support power itself so that it lasts a long time.

The reproduction of human resources as the reality of life is never out of the scope of literary works. This is due to the presence of literary works as part of the society itself. Literary work is an illustration of the real world which reflects the condition of a society where the work is born so that readers can indirectly get closer and feel the reality it illustrates. Literary work has a function of mimicking the world and human life (Abrams and Harpham 2014:69). This idea is in line with Althusser's perspective elaborated in *A Letter on Art: in Reply to Andre Daspre*. He states "I believe that the peculiarity of art is to 'make us see', 'make us perceive', 'make us feel' something which alludes to reality" (Althusser, 1971:222). The reality can be understood as the interpellation of the subject by the ideology that often occurs without our awareness, as described by Andi Noor in his short story, "Kopi dan Cinta yang Tak Pernah Mati".

This short story tells about a coffee shop in a city that was once the center of community resistance to the government. The coffee shop became the most popular one not only because the coffee was delicious, but also because it was a place to solve problems in the city. We may suspect the coffee itself has ideology; it is fostered through many things, such as myths, religion, parent-child relationships, and teacher-student relationships (Takwin 2003:100). The leader of the rebellion was also the owner of the shop. He was only a thin man with a thick mustache. He was respected and certainly the most wanted person by the government. His existence as a coffee shop owner that served coffee to customers every day made an intelligence agent quite surprised. The agent was not only surprised by the existence of the leader of the rebellion but also because of his posture. For a period of time, the agent and the leader of the rebellion grew closer without knowing each other's true identity. One day, the agent killed the coffee shop owner with

poison that was put in coffee. The incident horrified the whole city, particularly the shop's customers. The agent was arrested and put in jail to undertake his sentence.

After serving the sentence he received, the agent returned to the coffee shop of the leader of the rebellion he had previously put to death. There he met the son of the shop owner. The child who had grown into a young man had inherited the shop. He also did not forget to serve coffee for the agent. The meeting of the two characters led to a painful memory, especially the death of the late coffee shop owner and the condition of the city in the past few years.

Some years ago, the intelligence agent came to the city to carry out the duty assigned to him by the state, which was to assassinate the leader of the rebellion. At that time, the city often experienced chaos caused by clashes that occurred between the army and the rebels. The rebels conducted many ambushes of patrol soldiers or attacked security posts, while the army did not hesitate to clean up by kidnapping. Eventually, the soldiers shot the youths at the city center. This cruelty made big news and made the soldiers think the rebellion would stop. However, apparently, it did not. Indeed, the rebellion continued because the ideas of rebellion had become deeply embedded in the hearts and minds of the society. This chaos reached its peak when there was the death of the coffee shop owner who was also the leader of the rebellion after drinking coffee that had been poisoned by the agent. The murder resulted in the agent being brought into jail as punishment even though he had committed the act under the state's order.

Surely, in this story, there has been a change in the status of the subject, despite the fact that the shift is not caused by the subject or beyond its control. The subject's self-existence is very dependent on the social order. On a less complex level, social order can be defined as the family and the workplace. On a more complex level, the State is the most appropriate example. However, it needs to be underlined that the existence of the State is only a tool used by the authorities to maintain their power. One example of the ruler's effort to maintain its power is the subjugation of subject or the interpellation by the state such as the deployment of soldiers to crush the rebels. On the one hand, interpellation does not always successful in subduing the subject, and it is not uncommon for the subject to respond by fighting back.

On the other hand, the subject's response varies from one to another, but it does not mean that the subject is free from an ideology. According to Althusser's view on the function of ideology, it not only creates imaginary relationships between subjects, it also provides them with an imaginary idea of themselves as being free individuals (Aydoğdu 2014:3).

In fact, the resistance of the subject marks the acceptance of ideology by the subject. Throughout the human history, there are a lot of ideologies and the only matter is which one you believe. Therefore, it is important to understand how the interpellation is carried out by ideology and how the responses are presented by the subjects through the characters in this short story. By looking at the process of interpellation and response, the study will be able to see what empowerments by ideologies are dominant and what tendencies are shown by the subjects towards the interpellation they experience.

This study uses a textual analysis method which requires the researcher to read the short story repeatedly and closely as the focus of the study (Faruk 2012:25). The researcher collects data in the form of words, sentences, and paragraphs from the text of the short story that are considered relevant to the issues in question, including categories of interpellation and subject's responses. Furthermore, the researcher brings together the relationship between the data and the theory that supports the analysis. The data are interpreted within the chosen theoretical framework.

There are a number of previous studies with the similar topics and theoretical basis that are worth mentioning here to obtain several insights into the discussions of ideologies in literary works. The first is a thesis by Yudhanita Pratiwi entitled *Membaca Novel 1984 Karya George Orwell dalam Perspektif Louis Althusser* (2015). Pratiwi presents a finding that the state's full control of its people through the empowerment of the repressive and ideological state apparatus has resulted in resistance from the people. The ideology of the rulers mentioned before is the ideology of totalitarianism, while the resistance is empowered by the ideology of socialism as an alternative ideology (Pratiwi, 2015).

The second study is Buyung Ade Saputra's thesis entitled *Interpelasi Dan Respons Subjek Dalam Novel The Golden Notebook Karya Doris Lessing*. In the thesis, he identifies the ideologies that carry out the interpellation and the state apparatus that is used by

the ideologies and the subject's response. Saputra finds that there was empowerment of the state apparatus that was more dominant than the others. The empowerment of the repressive apparatus of soldiers was not particularly visible inside Britain because this apparatus was empowered by the state abroad. The responses of the subjects varied even though the state carried out subjection with the same apparatus, but there was a tendency that the subjects recognized the state's interpellation through the empowerment of the ideological apparatus and misrecognition of the repressive apparatus interpellation (Saputra 2019).

The third study is Jared D. Margulies's study entitled "The Conservation Ideological State Apparatus". In his study, Margulies reveals that the implementation of conservation forests by the Indian government is one of the repressive and ideological empowerments of the state apparatus. Geopolitically, the presence of this conservation forest is a capitalistic effort by the Indian government to make huge profits (Margulies 2018). These three studies focus on how the state apparatus is empowered by the authority to interpellate the subjects. Their difference with the study presented in this article is that this study not only focuses on the empowerment of state apparatus but also reveals the changing of subject status based on the ruling ideology.

Power can last for a long time if it is able to produce the conditions of production in the form of productive forces and existing relations of production. The productive forces can be explained as the natural resources that are used up, while the second condition of production can be explained as human resources. This second condition of production takes a long way not only in providing wages so that workers keep returning but also in the fact that it can be started when they study in schools and even in the family environment. The learning process in school and in reality encourages subjects to have skills that can be useful in the workplace later. The training organized by the company aims to prepare workers with qualified knowledge so that they can continue to maintain the company. In Althusser's view, the second reproduction effort is called an exploitative relationship (Faruk, 2002: 137). The subject is controlled not only to be obedient or willing to return to work but also to accept and obey to be exploited and exploiting. It is also in this second effort that the process of submitting ideology and practices takes place.

“a reproduction of its submission to the rules of the established order, i.e. a reproduction of submission to the ruling ideology for the workers, and a reproduction of the ability to manipulate the ruling ideology correctly for the agents of exploitation and repression, so that they, too, will provide for the domination of the ruling class ‘in words” (Althusser, 2014:236)

The ideology of authority uses the state to maintain its power. The state has a significant role because it allows ideology to produce the conditions of production through the Repressive State Apparatus and ideologies. Repressive State Apparatus (RSA), which represents the state, such as the police, military, etc., tries to secure the existing relations of production and social formations generally by violence (Faruk, 2002:138). It belongs to public domain (Tan, 2020:129). However, the existence of RSA is not adequate, so that the state needs to implement hegemony through the Ideological State Apparatus (ISA) (Althusser, 1971:132)

The difference between the two is that RSA functions through violence while ISA functions through ideology. The next difference is that RSA is homogeneous while ISA is more heterogeneous and scattered such as those in (1) religion; (2) education; (3) family; (4) law; (5) politics; (6) labor unions; (7) communication; and (8) culture (Saputra, 2019: 15). Because of its diverse characteristic, ISA is considered a site of struggle that allows the ideology of the ruling class to maintain power and the ideology of the ruled class to resist or seize power (Faruk, 2002: 142). However, it needs to be underlined that these differences do not separate the two. Both apparatuses even support each other and ISA often has a secondary repressive function and RSA has a secondary ideological function in certain cases.

Ideology plays an important role in human life. It is an integral part that cannot be separated because the existence of ideology gives meaning to humans. Ideology is an expectation, idea, or dream that provides the subjects with goals and values, so that the subject appreciates the relationship between themselves and other subjects even though the relationship is imaginary. The existence of ideology is not only demonstrated in abstract values but also in a material or concrete form, as Althusser says that the ideas or representations that build ideology are not ideal or spiritual, but have a material existence. Ideology is always present in an apparatus and its

practice or practices, all of which are material (Faruk, 2002: 140). The abovementioned material form is the subject. The subject has always been and will be the subject of ideology since there is no subject living without ideology, and no ideology that does not have a material form. The historical existence of ideology is conceived in terms of concrete ideological formations that take shape within a transindividual material process but function as if they are the totalized space of subjective experience (Romé 2021:21).

The subject is a material form of ideology and cannot be separated from the existence of ideology. This fact seems to be a curse that is present from the birth of the subject to his/her death. However, it is still possible for the subject to fight against ideological interpellation. The resistance of the subject is an effort of misrecognition of the subject for certain ideological ideas, but it should be understood that the subject who misrecognizes cannot be separated from other ideologies. Instead, the resistance is caused by the previous ideological notions that the subject still believes in. The resistance is triggered by the correspondence between ideas and action (Althusser 2007:199). Subjects do not only have two choices, namely (1) to recognize and (2) to misrecognize. There are subjects who recognize ideological interpellation but do not fully accept it. The subject is a dis-identification subject who does not refuse or is willing to be in the identification but transforms and reproduces it (Faruk, 2002: 146). Butler talks about good and bad subjects (Macherey and Bundy 2012:21).

FINDING AND DISCUSSION

Totalitarian and Socialist Ideologies

Ideology has a material form which means it is not only limited to ideas or values. Fundamentally, ideology interpolates every moment in various practices. Althusser suggests that ideology is a set of discourses, images, and opinions surrounding the condition of our lives (Sadjadi and Ahmadi 2017:205). Thus, the process of interpellation can easily be found in everyday life. In the struggle for power over the state, this struggle is often carried out by two ideologies, namely the ruling class and the ruled class. In this section, the researcher will present two ideologies that are described in Agus Noor's "Kopi dan Cinta yang Tak Pernah Mati."

This short story begins with an appreciation of freedom from a particular perspective. Freedom is a success to be celebrated by humans who fight for it. The celebration of freedom is concluded in a cup of coffee.

"Kebebasan selalu layak dirayakan, maka selepas keluar dari penjara, yang diinginkan ialah mengunjungi kedai kopi ini. Kebahagiaan akan semakin lengkap bila dinikmati dengan secangkir kopi. Hanya di kedai kopi ini ia bisa menikmati kopi terbaik yang disajikan dengan cara paling baik" (Noor, 2015: 13)

"Freedom is always worth celebrating, so when he went out of prison, all he wanted was to visit this coffee shop. The happiness would be more complete when enjoyed with a cup of coffee. Only in this coffee shop could he enjoy the best coffee served in the best possible way" (Noor, 2015:13)

Freedom and confinement are two separate concepts, but symmetrically stand parallel to each other. The two are interconnected. Freedom always leads to happiness for those who are freed from confinement that is identical to sadness. The opening paragraph of the short story above clearly illustrates happiness in a simple way, which is coffee. If an individual is able to feel happy with only a cup of coffee then that happiness is not much worth it. The paragraph shows that the little things that can be carried out easily turn out to be difficult at particular times. The existence of power makes simple activities difficult to do. This power can be considered as an ideology that is sheltered in notions, ideas, and even material forms such as a prison where the bad subject disciplined by the authority (Foucault 1980). Prison is not only considered a symbol of power by the ideology of the authority but also part of the Repressive State Apparatus (RSA). The data above indicates the presence of a power that empowers violence in the wheels of government. This violence is also shown in the following quotation.

"Bertahun lalu, ia dikirim ke kota ini untuk menghabisi seorang pembangkang yang dianggap berbahaya bagi negara. Saat itu demonstrasi nyaris meledak setiap hari. Kota ini menjadi kota yang selalu rusuh oleh gagasan

gila perihal kemerdekaan" (Noor, 2015:15-16)

"Years ago, he was sent to this city to end the life of a dissident considered dangerous to the country. At that time, the demonstrations almost exploded every day. This city was a city that was always afflicted by crazy ideas about independence" (Noor, 2015:15-16)

The spy agent's arrival to the city was not on his own will but his duty as the state apparatus to calm the chaotic situation of the city. The presence of the agent as one of the state apparatus shows how the state controls its subjects. The control includes cleaning, arresting, and killing. This effort is made to maintain the political stability through the empowerment of a repressive apparatus without hesitating to sacrifice the subject's life collectively or individually. This is confirmed by the excerpt from the short story below.

"Tentara melakukan pembersihan. Puluhan orang ditangkap, diculik dan tak pernah kembali. Ada peristiwa yang tak pernah dilupakan oleh penduduk kota, ketika suatu hari tentara mengeksekusi delapan anak muda di perempatan pusat kota" (Noor, 2015:16)

"The soldiers did the cleaning. Dozens of people were arrested, kidnapped, and never returned. There was an incident that the townsfolk never forgot, when one day the army executed eight young people at an intersection downtown" (Noor, 2015:16)

The word 'cleaning' has immediately attract the researcher's attention. The word has many interpretations. It can be interpreted as a separation between good and bad or the killing of the bad subjects so as not to influence the good subjects like poisoning the grass in the house or garden so as not to disturb other plants. The above excerpt also describes the state's control over society that is exercised by the empowerment of the state army apparatus. It is not only a control over the body which is the material form of the subjects but also a control over the mind that is ideological. This effort illustrates complete control over the subject because it does not only stop at material form, but also include abstract aspects such as ideas.

Based on the analysis of the data described

above, the researcher finds that the state's efforts explained in the short story show the existence of a state with a totalitarian ideology. Totalitarianism emphasizes the empowerment of repressive apparatus such as soldiers or armed forces in the wheels of government or community control which eventually often creates chaos and the death of the opposition subjects as in the above quote. One of the characteristics of this control is the elimination of the opposition as revealed by Arendt below.

"Wherever totalitarianism possesses absolute control, it replaces propaganda with indoctrination and uses violence not so much to frighten people (this is done only in the initial stages when political opposition still exists) as to realize constantly its ideological doctrines and its practical lies" (Arendt, 1976:341)

Repressive efforts in totalitarianism also control the political ideas of opposite subjects through ruthless actions such as kidnapping and killing the subjects who want freedom from the control. Freedom in this short story is not only signified as the freedom of the body as a material form in daily activities but also freedom of the mind in processing ideas. The same opinion is expressed by Heywood who suggests that totalitarianism is the practice of the government "from above," which is related to monarchical absolutism, traditional dictatorships, and forms of a military government that are full of repression for the opposition and political freedom, more than just a more radical purpose of sorting between the state and civil society (Heywood, 2012:135). To put it in simple words, totalitarianism is a complete control over society by the state (Maier 2008:10). One example of totalitarian power that does not only limit the space for the body to move but also the mind to think is as follows.

"Jangan terlalu percaya pada apa yang diberitakan koran-koran. Asal kau tahu, aku mengagumi ayahmu. Kematian ayahmu bukan tanggung jawabku. Itu tanggung jawab negar" (Noor, 2015:16)

"Don't believe too much what the newspapers say. Just so you know, I admire your father. Your father's death is not my responsibility. That's the responsibility of the state" (Noor, 2015:16)

The quotation above is part of the conversation between the young man and the agent who killed the young man's father. State's control does not stop in the form of imprisonment for the agent who has killed the coffee shop owner who is also the leader of the rebellion. The State's control is capable of affecting the subject's existence even when he has completed the sentence. The label of a murderer requires a change in the identity of a state apparatus as a good subject to become a bad subject by another subject. This new identity limits the image of the subject which also means limits the choices he could make for himself, like a choice between a murderer or a hero. Full control of the state affects the image of the subject collectively and at the same time also affects the subject individually. Consequently, the individual subject cannot determine his own identity because it is determined by the state through the collective subject.

The state as the highest level of institution in the struggle for power consists of various entities such as collective and individual societies that have various cultures, values, norms, and regulations as well as ideologies. In this short story, as already mentioned, the ideology of totalitarianism is founded as the ideology of the ruling class. In the following part, the researcher will discuss the ideology of the opposition as the ideology that is represented in the work.

"Ada orang-orang yang bersikeras mempertahankan kenangan dan kedai kopi ini seolah diperuntukkan bagi orang-orang seperti itu. Nyaris tak ada yang berubah. Meja kursi kayu hanya terlihat makin gelap dan tua. Yang dulu tak ada hanya poster bergambar siluet wajah lelaki berkumis tebal, yang terpasang dekat jendela. Ada tulisan bawah poster itu, seperti lirik puisi. Pada kopi ada revolusi, juga cinta yang tak pernah mati" (Noor, 2015:13)

"There were people who insist on keeping memories and this coffee shop was as if it were for such people. Almost nothing had changed. The wooden table and chairs just looked darker and older. In the past, there was no poster showing the silhouette of the face of a man with a thick mustache attached near the window. There was writing under the poster, like a line of poetry. In coffee there is a revolution, also a love that never dies" (Noor, 2015:13)

The quotation above is a description of the coffee shop's physical condition, which is the physical setting of this short story. The shop's conditions that are almost unchanged since the agent's last visit seem to show how authentic the place is. The above excerpt presents the shop as a legacy of the rebellion period and is obviously an ideal place for people to remember that period. The almost unchanged condition also shows the shop as part of the past and something that is only made for the previous generation; it is as if the shop is a special place with limited access that only several people can enjoy it.

The almost unchanged condition of the shop means it does not completely remain the same or there are a few additions to it. One of the additions is the presence of a silhouette poster of a man with a thick mustache. This change signifies that the shop is not only for the old generations but also for the new generations. The coffee shop is not closed to a particular group, and it can be interpreted that the shop is a place for all groups of people in the city. All people, collectively or individually, have the right to be in the shop and order some coffee. A person like the agent who has killed the shop owner can even do the same thing. The coffee shop where all groups of people, good-evil and young-old, can visit to congregate and talk to each other indicates the values of collectivity and equality, which are the values of socialism. The quotation below also indicates the idea of socialism.

"Rasanya tak ada penduduk kota ini yang tak menyukai kopi. Di kedai kopi waktu seperti berhenti. Orang bisa sepanjang hari duduk di kedai kopi untuk berkumpul, berbual atau menyendiri, mempercakapkan hal-hal rahasia, kasak-kusuk perlawanan, juga tempat paling tepat menyelesaikan masalah. Pertengkaran bias diselesaikan dengan secangkir kopi. Semua informasi di kota ini akan dengan mudah didapatkan di kedai kopi" (Noor, 2015: 16-17)

"I don't think there are any residents in this city who don't like coffee. At the coffee shop, time seemed to stop. People can sit all day long in the coffee shop to gather, chat or be alone, have secret conversations, rumors of resistance, it's also the most suitable place to solve problems. Disputes can be resolved with a cup of coffee. All the information on this city can easily be

found in coffee shops" (Noor, 2015: 16-17)

Coffee shops are commonplace in the city, but what makes them unique is that they are the center of the city's activities. Coffee shops can easily be found in that city and people like to spend time there, not only for enjoying coffee but also for talking about many things. The fact that the coffee shop is at the city center makes the coffee shop a jointly owned property. The owner of the coffee shop is no longer the sole owner because various activities occur in the shop so that the shop exceeds its function as a place to enjoy coffee. The coffee shop is no longer merely a place for the owner to make profits but also a space for the townsfolk to discuss their problems.

"Seperti ketika kamu menghabisi ayah aku!"

Terdengar kursi kayu digeser, dan anak muda itu duduk. Lagu dangdut masih terdengar dari kedai seberang: Tuduhlah aku, sepuas hatiiimuuu, atau bila kau perlu bunuhlah akuuu... (Noor, 2015:18)

"It's like when you ended my father's life!"

A wooden chair seemed to move, and the young man sat down. Dangdut song can still be listened from the shop across the street: Accuse me, to your heart's conteeent, or if necessary, kill meeee... (Noor, 2015:18)

Dangdut is often identified with the lower-class society, particularly in Indonesia. This genre is popular with the lower class because the words and the sentences of the lyrics are easy to understand and many of them clearly reflect the life of the lower class. This characteristic creates a close relationship between *dangdut* songs and people from the lower-class society. In *dangdut* performances, the audience is often from this group, although people from the upper class who enjoy this genre are not few. In other words, *dangdut* is not only a musical genre that functions as entertainment but also a reflection of the life of the community, particularly the lower classes. It is also a collective possession because the values in *dangdut* are the ideas of the society.

The researcher observes that there are two ideologies that compete in subject subjugation merely for the perpetuation and the seizing of power, namely (1) Totalitarianism and (2) Socialism. From Althusser's perspective, the existence of the subject

is crucial. Subjects are considered as material forms of ideology, and ideology will continue to survive if it is able to interpellate or subjugate the subjects. In the following discussion, the researcher describes the interpellation of the two ideologies in their relation to the empowerment of the state apparatus and the subject's response, particularly their representation in the spy agent and the young man who owns the shop in the short story.

"Kebebasan selalu layak dirayakan, maka selepas keluar dari penjara, yang diinginkan ialah mengunjungi kedai kopi ini. Kebahagiaan akan semakin lengkap bila dinikmati dengan secangkir kopi." (Noor, 2015: 13)

"Freedom is always worth celebrating, so when he went out of prison, all he wanted was to visit this coffee shop. The happiness would be more complete when enjoyed with a cup of coffee." (Noor, 2015:13)

Prison has an important role in the state's efforts to subdue the subject. Prison can also be considered as a cleansing tool for the ideology of the rulers against subjects that seem bad. Prison operates both as repressive and ideological state apparatus. This is due to the function of the prison which is not only to limit the movement of the subject's body but also the subject's mind in terms of their ideological standing. Subjects not only receive repressive treatment by the armed or police force apparatus in the prison which causes injuries but also may experience trauma after being released from their sentence. They may experience excessive anxiety, for example, as illustrated in the following excerpt from the short story.

"Ia tetap tenang. Apapun bias saja terjadi. Mungkin seseorang akan menyerangnya. Sepuluh tahun dalam penjara membuat kewaspadaannya makin terasah. Ia meraba pistol di balik jaketnya. Sekedar berjaga" (Noor, 2015: 15)

"He remained calm. Whatever could happen. Maybe someone would attack him. Ten years in prison honed his vigilance. He touched the gun under his jacket. Just on guard" (Noor, 2015:15)

The above quotation shows the ideological

impact of the repressive state apparatus of the armed force on the spy agent after he was released from prison. After leaving prison, he wanted to celebrate his freedom by enjoying coffee at the shop whose owner he had killed. His arrival definitely did not get a good reception, especially since most of the other visitors recognized him and knew about the murder that he had committed ten years ago. The people stared at him sharply which triggered his alertness. He understood this due to his experiences in prison. The empowerment of the repressive state apparatus is also described in the following quotation.

"Tentara melakukan pembersihan. Puluhan orang ditangkap, diculik dan tak pernah kembali. Ada peristiwa yang tak pernah dilupakan oleh penduduk kota, ketika suatu hari tentara mengeksekusi delapan anak muda di perempatan pusat kota. Mereka diseret, dibariskan satu per satu, kemudian di tembak tepat di kepala. Kekejian seperti itu terkadang diperlukan untuk menciptakan ketakutan. Tapi siapa yang bisa membunuh gagasan? Kepala bisa ditembak sampai pecah, tetapi gagasan akan terus hidup dalam kepala banyak orang. Peristiwa itu mendapat protes keras, dan makin memicu perlawanan" (Noor, 2015: 16)

The soldiers did the cleaning. Dozens of people were arrested, kidnapped, and never returned. There was an incident that the townsfolk never forgot, when one day the army executed eight young people at an intersection downtown. They were dragged, lined up one by one, then shot right in the head. Such atrocities are sometimes necessary to create fear. But who can kill ideas? The head can be shot through, but the idea will live on in the heads of many. The incident received strong protests, and sparked further resistance" (Noor, 2015: 16)

The above excerpt tells about an incident that occurred about ten years ago, when chaos was still a frequent occurrence. The chaos arose because there were subjects who rebelled for independence. At that time, the totalitarians controlled the country, empowering repressive state apparatus, such as soldiers. It became a common practice because they were considered more efficient in suppressing or subjugating bad subjects. However, the empowerment

of the apparatus drew resistance or misrecognition from the subjects. The killing by soldiers turned out to be met with resistance, attract criticism, and fail in repressing the idea of freedom. The death of the rebels sparked even more resistance from other rebels, as illustrated in the following quotation.

"Kopi yang disajikan oleh pemuda itu benar-benar telah membuatnya diluapi perasaan takut; ia mengingatkannya pada peristiwa saat ia menuangkan arsenic ke dalam cangkir kopi lelaki berkumis itu" (Noor, 2015: 22)

"The coffee that the young man served him really filled him with dread; the young man reminded him of the occasion when he poured arsenic into the mustached man's coffee cup" (Noor, 2015: 22)

The man with the mustache was the leader of the rebels who was also the owner of the coffee shop who was killed by the spy agent who was the repressive state apparatus. After killing the man, the agent received a prison sentence. This is a curious event because the agent should have been a hero because he had succeeded in carrying out the duties assigned to him by the state, but he was put in prison as a criminal instead. This short story does not describe the situation in detail, but the researcher assumes that there has been a change of ideology in power, so that the subject that was considered good by the previous authority's ideology changed status into a bad subject when the opposition ideology succeeded in seizing power. This is supported by the following quotation.

"Ia tersenyum. Sejarah memang aneh: dulu lelaki itu pembangkang, kini dianggap sebagai pahlawan" (Noor, 2015: 15)

"He smiled. History is strange: once a man was a rebel, now he is considered a hero" (Noor, 2015: 15)

After serving ten years in prison, the agent came to the coffee shop he used to visit frequently. One of the lasting memories besides the delicious taste of the coffee is the shop owner. The owner of the coffee shop was a leader of rebellion whom he killed by the state's order, and should have earned the title of hero, not criminal. The change in the

status of a rebel to a hero experienced by the man and the change in the identity from a hero to a rebel experienced by the agent indicates that a change in the ideology that controls the country has occurred. This is an important factor because the state has a very large access to and a strong control over people's lives, which means anyone who can control the state can do anything, particularly changing the status of the two characters, the man and the agent.

The subjects' responses to the state's interpellation with the empowerment of the repressive state apparatus show their resistance or misrecognition. This can be inferred from the attitude of the rebels and the son of the coffee shop owner. However, the repressive state apparatus is not the only ideological empowerment in this short story.

"Rasanya tak ada penduduk kota ini yang tak menyukai kopi. Di kedai kopi waktu seperti berhenti. Orang bisa sepanjang hari duduk di kedai kopi untuk berkumpul, berbual atau menyendiri, mempercakapkan hal-hal rahasia, kasak-kusuk perlawanan, juga tempat paling tepat menyelesaikan masalah. Pertengkaran bias diselesaikan dengan secangkir kopi. Semua informasi di kota ini akan dengan mudah didapatkan di kedai kopi" (Noor, 2015: 16-17)

"I don't think there are any residents in this city who don't like coffee. At the coffee shop, time seemed to stop. People can sit all day long in the coffee shop to gather, chat or be alone, have secret conversations, rumors of resistance, it's also the most suitable place to solve problems. Disputes can be resolved with a cup of coffee. All the information on this city can easily be found in coffee shops" (Noor, 2015: 16-17)

Coffee shops seem to be the hallmark of the city. It is not difficult to enjoy coffee because of the large number of coffee shops in the city. The coffee shop was a place where people gather to discuss many things that were happening in the city, especially rumors of rebellion. A coffee shop became a place for the people not only to escape from chaos, but also to experience entertainment. It also served as a kitchen for rebellious information such as evident in the part when the state agent knew who was the mastermind behind the rebellion. As an information center for rebellion and public entertainment, the coffee shop

performed the function of the ideological cultural apparatus. According to Althusser, the cultural apparatus includes everything about entertainment, sports, and all agencies related to publications (Althusser, 2014:76).

The empowerment of the ideological apparatus of the culture by the subjects signifies the responses of the subjects who recognize the interpellation. The deaths of the youths after they were shot by the soldiers in the city center angered the rebels even more. The idea of freedom did not die just because they were exterminated. It lived on in the heads of the other rebels, and the coffee shop was used as the center of the revolt. The subject that is represented by the agent in the story slowly recognizes the interpellation. This is indicated by the return of the agent to the coffee shop after leaving prison. Apparently he not only longed for the enjoyment of coffee, but also began to recognize the interpellation of an ideology that happened to him.

Besides, the event when the agent returned to the shop and saw the poster shows the interpellation process of empowering the new ruling ideology. The poster was a picture of the leader of the rebellion who was also the murder victim of the agent. The presence of the poster not only represents the status of the man who was previously considered a dissident and now a hero, but also a value that the man believed in the form of a particular ideology. Shortly after entering and ordering coffee, the agent found that the coffee shop had been passed on to a young man who was none other than the son of the man in the poster. Their meeting definitely led to a painful memory and also generated an interpellation process with the empowerment of the ideological familial apparatus. This recognition is apparent in the following quotation.

“Langit gelap dan kosong ketika keluar dari kedai itu. Tapi perasaan kosong dalam hatinya menghamparkan kehampaan yang melebihi luas langit yang dipandangnya. Rasanya ia merasa lebih terhormat bila anak muda itu menghajarnya hingga babak belur ketimbang membuatnya merasa terhina seperti ini” (Noor, 2015: 22)

“The sky was dark and empty when he walked out of the shop. But a feeling of emptiness in his heart spread out a void that exceeded the

breadth of the sky he was looking at. It seemed like he felt more honored when the young man beat him to a battered than to make him feel humiliated like this” (Noor, 2015:22)

After seeing the son of the man with the thick mustache, he finally left the coffee shop without enjoying the coffee. He felt a crushing blow because of his past action that was controlled by the state but made him be the one who was responsible for it. He previously thought that the murder he committed was an achievement in his duty to the state, but after his imprisonment he realized that it was an atrocious act. He was not only labeled as a murderer but also as a coward by the young man for killing her father with poison. Cowardice is obviously not at all a flattering labelling to hear, particularly since he was supposed to be a hero for successfully doing his duties for the state. This condition gradually encouraged the subject (the agent) to accept the interpellation, as evident in the following quotation.

“Saat melintas di depan toko kelontong berkaca lebar ia berhenti, memandangi bayangan muram tubuhnya (Terketik sebagaimana yang tercetak di koran, admin); kulit coklat gelapnya tersamar warna jaket yang telah pudar, mata cekung dan alis matanya yang semurung sayap burung sedikit tertutup rambut yang mulai gondrong. Bayangan di kaca itu seperti hantu masa lalu yang tak ingin dilihatnya” (Noor, 2015: 22-23)

“As he passed in front of the grocery store with wide glasses he stopped, staring at the gloomy image of his body (typed as printed in the newspaper, admin); his dark brown skin was camouflaged by the color of his faded jacket, his sunken eyes and bird-winged eyebrows slightly covered in his longish hair. The shadow in the glass was like a ghost from the past that he didn’t want to see” (Noor, 2015: 22-23)

Before leaving the coffee shop, the agent looked in the mirror in the shop and saw himself in a bad shape. This moment filled him with disgust for himself. At this stage, the subject represented by the agent fully accepts the interpellation because he agrees that the bad shape has been his situation all along. He then went deep into the city crowd.

CONCLUSION

Literary work is inseparable from the society in which it was born because literary works are a reflection of society from which the readers can see many things through the experiences that are represented in literary works. "Kopi dan Cinta yang Tak Pernah Mati" portrays the rebellious life in a city in two different eras. The different times marked a change in the ideology of the rulers. Totalitarianism became the ruling ideology at the time of the agent's arrival until the death of the coffee shop owner. It was replaced by socialist ideology ten years after the death of the coffee shop owner.

The authority's change of ideology affects its subjects, in which bad subjects turn into good subjects and vice versa. The change in the ideology of the rulers shows that the empowerment of the repressive and ideological state apparatus occurs in everyday life, anytime and anywhere, as this short story shows. The researcher found that in the earlier era in the story, the totalitarian ideology was dominant, and it empowered a repressive state apparatus such as the soldiers, which caused the subjects to misrecognize. In the later era, the socialism was dominant, and it empowered the cultural familial apparatus in the interpellation of the subjects, which caused the subjects to recognize it.

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