

ABSTRAK

Terjadinya kecelakaan PLTN Fukushima Daiichi 2011 telah memicu kebangkitan kembali gerakan anti nuklir di Jepang yang sempat mati suri sejak era 1980-an. Aktivisme anti nuklir dalam bentuk unjuk rasa besar, petisi, demonstrasi di hampir wilayah Jepang yang dikuatkan pula oleh dukungan opini publik yang lebih 60% menolak PLTN, belum kuasa menghapus total kebijakan penggunaan PLTN di Jepang pasca terjadinya kecelakaan tersebut. Penelitian disertasi ini bertujuan mengungkap apa latar belakang sulitnya menggeser kebijakan penggunaan energi nuklir di Jepang meski di depan mata telah dibuktinya terjadinya kecelakaan besar PLTN Fukushima yang dinobatkan setara Chernobyl. Asumsi yang diajukan adalah wacana anti nuklir tidak cukup kuat berhadapan dengan wacana pro nuklir negara. Untuk menjawab pertanyaan ini, saya melakukan analisis terhadap wacana anti nuklir yang diproduksi oleh media alternatif anti nuklir *Hangenpatsu shinbun* milik organisasi nir laba *Citizen Nuclear Information Center* (CNIC) Jepang yang terbit antara tahun 2011-2015. Metode yang digunakan adalah metode analisis wacana kritis yang diteorikan oleh Nourman Fairclough. Hasilnya, ditemukan bahwa ketidakmampuan wacana anti nuklir dalam kerangka gerakan anti nuklir Jepang dalam menggeser dominasi wacana pro nuklir yang ditopang struktur politik negara yang pro nuklir: tidak semata-mata disebabkan karena kurang radikal substansi wacana, melainkan karena wacana tersebut dikonstruksi dalam sintaksis bahasa Jepang yang *high context*, praktik diskursif dan praktik sosialnya dibatasi oleh beroperasinya budaya Jepang (harmoni, kolektivisme, konsensus sosial, sistem *ie*) dan terbentur struktur sosial Jepang sendiri yang secara tradisi membatasi artikulasi radikalisme dan konfrontasi terbuka terhadap aparatus politik negara.

Kata kunci : Analisis wacana kritis Fairclough, CNIC (*Citizens' Nuclear Information Center*), *Hangenpatsu Shinbun*, Kecelakaan PLTN Fukushima 2011, Wacana anti nuklir, Budaya Jepang

ABSTRACT

The 2011 Fukushima Daiichi nuclear accident has sparked a resurgence of the anti-nuclear movement in Japan, which had been dormant since the 1980s. Anti-nuclear activism in the form of large demonstrations, petitions, and protests across almost all of Japan, reinforced by public opinion with more than 60% rejecting nuclear power plants, has not been able to completely eliminate the utilization of nuclear power plants in Japan after the accident. This dissertation research aims to reveal the reasons behind the difficulty of abolishing Japan's nuclear energy policy, even though a major accident on par with Chernobyl has been proven to have occurred. The hypothesis proposed is that the anti-nuclear discourse is not strong enough to counter the state's pro-nuclear discourse. To answer this question, the researcher analyzed the anti-nuclear discourse produced by the alternative media outlet Hangenpatsu shinbun, owned by the Japanese non-profit organization Citizen Nuclear Information Center (CNIC), which was published between 2011 and 2015. The method used was critical discourse analysis as theorized by Nourman Fairclough. The results showed that the inability of anti-nuclear discourse within the framework of the Japanese anti-nuclear movement to shift the dominance of pro-nuclear discourse, which was supported by a pro-nuclear political structure, was not solely due to the lack of radicalism in the substance of the discourse, but rather because the discourse was constructed in the high-context syntax of the Japanese language, its discursive practices were limited by the operation of Japanese culture (harmony, collectivism, social consensus, the ie system), and it also collided with the Japanese social structure itself, which traditionally limits the articulation of radicalism and open confrontation with the state political apparatus.

Keywords: *2011 Fukushima nuclear accident, Anti-nuclear discourse, CNIC (Citizens' Nuclear Information Center), Fairclough's critical discourse analysis, Hangenpatsu Shinbun, Japanese culture*