

SEMPER FIDELIS: **SOME VALUES OF THE MARINE RETIREE GROUP**

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ABSTRACT

This research tried to reveal the group values of Marine retiree Depok, which has done by using symbolic convergence theory as the main theory. The aims of this research were to find and identify fantasy themes, rhetorical vision and group values of Marine retiree group in Depok. This study was based on a foundation of interpretative paradigm with qualitative research methods to find a fantasy theme that emerged in the group through the method of analysis of fantasy by Bormann. The results of this study indicate the stories of Marine retiree in Depok are the bridge of experience of Marine retiree in the past with present time. Besides that, it is the formation of behavior in forms of values, culture and communication behavior of them. From the analysis theme shows that the group values of Marine retiree in Depok has manifested by universal's idealism value of Marines Semper Fidelis (loyalty), sacrifice, dedication, pride and self esteem. The group rhetorical visions are pride of the group, desire for being accepted and close to their group's identity.

Keywords: *semper fidelis, fantasy themes, group values, and Marine retiree*

INTRODUCTION

In a group, every individual interacts and shares significance with each other, as well as on Marines. The Marines get high pressure because they have to train and have heavy duty. Helping and taking care each other have not just needed but it turns to be habits and tradition that stick in every member of Marines. This tradition was declared in Marine's motto all over the world, *Semper Fidelis* (Faithful to the end). *Semper Fidelis* comes from latin word means *always faithful* or *always loyal*. *Semper Fidelis* or *Semper Fi* followed by *Fortitudine* (with courage), *Per Mare* (by Sea), *Per Teram* (by Land), as loyal pledge and dedication of Marines to the corps and country (Tomajczyk, 2004).

A Marine stays being treated as a Marine, even though they have already retired, as stated once a Marine is always a Marine. Their closeness have been seen from their togetherness, jokes, stories while on duty, stories about future, which indicates the fantasy themes. Fantasy is a creative way of someone who understands situation, emotion, motives and incident. Fantasy comes from stories, jokes, incidents and analogy (Bridges, 2006). These fantasies are shared or become chains by them to share with others, and collectively turn into reality which has been shared in group. This chain fantasy process has been known as symbolic convergence (Bormann, 1985).

Fantasy is an imaginative narrative, which describes how someone sees social reality. Symbolic convergence theory presents a way to see values, which contains in every fantasy either individual or group. Griffin (2012) stated that, Symbolic Convergence Theory explains that meanings, emotions, values and the motives for action are in the communication contexts by people trying to make sense out of a common experience. While Kidd (1998) said that fantasy theme analysis helps readers examine and understand messages and values that are inherent in every story.

The responses to dramatic stories can become the key to see what we believe, for instance, when we cheer to someone's heroic action, it means we support on it. Other example is while we laugh on specific characters of a comedian, it means we define that his behavior deserved being laughed (Littlejohn, 1996). As usual we're all doing it spontaneously without thinking. Analyzing about responses to dramatic meanings shows process through conscious awareness (Doyle, 1985).

When person wants to be close to others, he/she will tell about himself/herself. The closer a person with another person, the more he/she will open up with that person. Openness is critical element in the disclosure of fantasy in the form of stories that disclosed daily by Marine retiree. Talking about ourselves, self-disclosure is not only an important part of the development of trust and cohesion within the group, but also serves as a fantasy theme (Young, 1998). The openness becomes the key for fantasy disclosures. The closer someone with other people, the more they are sharing fantasies and responding each other, therefore the communication turns like a chain which is called as fantasy chain.

The process of these chain fantasies have been known as a mutual symbolic comprehension or symbolic convergence. Symbolic convergence of Marine retiree group in Depok has been formed from incidents that has been through together while they were still active on duty in Marine Corps and they spent time together on daily routine. The main theory used on this research was symbolic convergence theory with fantasy theme analysis. The symbolic convergence theory gives comprehension that if a group had already reached symbolic convergence, they had a sense of sociability based on similar experience and comprehension (Bormann, 1972). The original work of Bormann in 1972 indicates that there is only two level of symbolic convergence process, but then he adds the third level. These three levels are fantasy themes, fantasy type and rhetoric vision (Bormann, 1982). The fantasy theme indicates the story about a group experience, which shows reality construction for its members. When this fantasy theme is growing up, the members of the group share their consciousness together or they share the reality from their point of views. It becomes the basic step in communicating with each other in creating community, discussing similar experience and achieving common understanding. It is similar with what Bormann said (1982). The rhetorical strength of a group's story is depending on its audience. This strength is clearly seen on the ability in making of strong identification among members of group. In several cases, they identified the group's feeling in the past, so that they can feel what they never felt before.

Sometimes the group members become enthusiastic and then they start to use the dramatic communication to share their enthusiasm to others. The form of enthusiasm contains of comments about incident that happened in the past, present time, and future. After listening from other, they usually get vigorous, and then they will give comments regarding the topics. Fantasy theme usually created when a group member commented about something that leads enthusiasm other members. That comment sparks them to participate in telling their own experiences that similar to the context being discussed. Sharing the interpretation of experience in symbolic convergence theory is called by the chain of fantasy.

Chain of fantasy in the form of comments on the behavior of a person or event that appeared indicates that the group members have had experience of it. Therefore, the fantasy themes in the form of comments an incident that appeared become discussion of the members. It describes their experience about the incident. When people started to share fantasies and provide the explanation of people acts, things, problems, and incident, so they build a dramatic explanation about reality surrounded by heroes, villains, story plots, description view to the reality and the penalty to guard and spread the rhetorical vision.

The second level is fantasy type. Fantasy type is a general scenario included several fantasy themes that are more real. The phenomenon of symbolic cue allows fantasy type to develop. He phenomenon of symbolic cue allows fantasy type to develop. When the group members share the same

scenario or fantasy plot including special case from action, character, and situation, they probably generalize the fantasy type. The group of people that have been shared the fantasy theme turns into one group of emotion. Their memory of meanings and emotions are arranged by special symbolic cue that has been agreed together.

Final level in symbolic convergence is rhetorical vision. A rhetorical vision is united of other themes and any kind of themes, which give members wider point of view. When people come to share fantasy theme and type in one group, they could intergrate themselves into rhetorical vision coherence of several aspects of their social reality. Rhetorical vision is usually being indexed as a key or label slogan that comprehends not only the details of fantasy themes or fantasy types, but also gives a coherence vision of a social reality aspect. People who ever tasted certain rhetorical visions will form a rhetorical community. All areas of life like relationships with others, financial problems and recreation will be influenced by a vision of reality.

The analysis method of fantasy themes from symbolic convergence could become a way to see values of group which contains in fantasy themes of Marine retiree group in Depok. According to symbolic convergence theory, this research goals are: (1) To find and identify fantasy themes and rhetorical vision of Marine retiree group in Depok, (2) To indentify group values of Marines retiree group in Depok.

METHODS

The method of this research is fantasy theme analysis method that presented in symbolic convergence theory. This method assumes that the core of every drama is values through stories that conveyed by people. Our responds about their stories can be the key to show the values of what we believe (Kidd, 1998). If we are keen to a hero's action, it means we support the act. If we laugh on comedian behavior, it means we define that behavior as something is funny. Generally, we do this spontaneously without a lot of thinking. The type of data that has been used in this research is primary and secondary data. Primary data collection has been done by participate observation and deep interview, meanwhile the secondary data is collected through documents study.

Source of research data are chosen based on communication behavior in Marine retiree group. Communication behavior that studied is their communications behavior in the group, which is expected to provide a comprehensive overview of the sharing process in a fantasy theme through narrative and symbolic gestures of group communication. The informants are Marine retiree group. The sample used in this study is purposive and snowball. Purposive sampling is one of the general strategic sampling that the suitable participants are selected by relevant criteria based on research questions. In subjective approach focused on the quality of data that got from the informants not number of respondents. 13 respondents are involved in this research.

Symbolic convergence analysis to a Marine retiree group in Depok has been done through analysis method of fantasy theme. It is relevant to do because the group involved in express themselves as symbolically. In other words, people in the group try to communicate each other and it creates a reality for the members. Rhetorical vision is the understanding structure about reality where we cannot experience directly, but only known through symbolic reproduction (Littlejohn, 1996).

Besides that, the process of sharing meaning among members creates convergences or comprehension. This can make the members share experience and speaking about themselves. Through the sharing fantasy of retiree Marine, it can be analyzed how a group feels like it was their own experiences. This is called as a chain fantasy analysis or fantasy theme analysis (Bormann, 1972). Bormann (1972) explains that the explanatory power of the fantasy chain analysis lies in one's ability

to consider of the development, evolution and dramas that captured by a group of people and it can change their behavior. The dramatization way can be described the process and methods of a fantasy theme (Arsenault, 1997). Based on foundation of interpretative paradigm with qualitative research of method, the research will be done by: First, researcher tries to find fantasy themes that appeared in group. Fantasy theme often involved with a story about incident that happened or maybe will happen in group and maybe it will influence the group in several ways (Bormann, 1972).

Second, researcher finds out the type of fantasy. Fantasy type is scenario that repeated again and again (Rybacki & Rybacki, 1991). There are several differences inside the stories, character, setting and plot, but the group is still the same. When the stories repeated enough, the place does not need to repeat because people know the missing part. Though the part is missing, but it still can identify and it is a trigger of certain fantasy type because the story. Positive events can give positive feels and negative events can give negative feels as a triggered or fantasy for people to act.

Third, researcher does fantasy theme analysis by trying to get the explanation of group fantasy chain in rhetorical vision matters. Rybacki (1991) described it as *total of all the communication acts that, when taken together, comprise the index of the complete drama*. A rhetorical vision could mean as a slogan, name, label with short title that define and provide social reality for group and its followers. Slogan, name, or label which disclosed by a member of group to get responds should be found out by the researcher about what kind of motives that made a member acts. Disclosed this motives, rhetorical researcher will more understand why the group responds about fantasy theme, fantasy type, and rhetorical vision, as it happen in this research. Briefly, researcher uses fantasy theme analysis to find and disclose fantasy theme, fantasy type and rhetoric vision in certain rhetorical matters.

RESULTS AND DISCUSSIONS

The Marine retiree group in Depok uses fantasy theme in their stories and counts on creation of rhetorical vision together to strengthen values that expressed in stories. Those stories provide a frame for the members of Marine retiree group in Depok to comprehend the aim, basic faith, and how to act when become a part of the group. Through fantasy theme, life of members of Marine retiree group are presented as a drama, with action happens in metamorphosis stage and the members of Marine retiree as an actor who do many scenes. The group message is continued to the members in stories, which identified hero, villain, and aim based on how all of that are get inside the stories, promoted and embed the vision to the members.

Fantasy is individual interpretation of incidents. In Marine retiree group Depok, the form of fantasy as stories, slogan, conversations, narrative and non verbal communication were expressed similar on their themes, which focused on struggle and honesty on their duty, life, loyalty to friends, group and corps. The manifestation of fantasy of Marine retiree group Depok inherent in stories and conversations that described heroes and villain character are connected by important events of Indonesian and it appears on historical books. It is retold directly from the history subject itself.

The stories of Marine retiree in Depok become the bridge which connected experience of the member of Marine retiree's incidents in the past with present time. It forms behavior that appears in the form of values, culture and communication behaviors of the Marine retiree itself. The fantasy themes was identified in group rhetorical of Marine retirees in Depok that have a basic pattern, which can withdrawn the outline that heroic theme, pride, and sincerely in friendship, and performance in work. It has been a red line of group fantasy of Marine Retiree in Depok.

Every group has its own norms, values and other basics that hold by entire members of group together. The way to socialize the norms and values inside group happened by telling stories. Stories are a way to convey an attitude and values. Stories used to embed values to the members or even to control member's behavior. Brown (1985) stated that stories are as essential to the initial encounter process. Through the stories, we could create changes in one group. Each group has its own past experience, has its own paradigm of friendship, the value of life, and the approach to every event that happens. An understanding of it is conveyed through stories and slogans and usually centered on competition or conflict of the past in the organization. The things have been set by the group in the past formed a group now. This story brings members of the group together on a fantasy theme and also creates a sense of the dramatic society. The same thing happens in groups or teams in the organization.

Fantasy themes in Marine retiree group Depok were identified: (1) The theme of Veterans (burial place, veteran who has the task in Timor Leste and receive recognition, the reason why someone is not a veteran member), (2) War scene in Timor Leste (commander whom responsibility while serving there, the location and situation of war, disaster, pre-assignment), (3) Themes of Marines' friend (the past story and the current situation), (4) Proud theme to the Corps (heavy criterion to be Marine, the characters of Marine, another Corps proud of them and appreciated by the public), (5) The character themes of heroes and villains (boss, Soeharto, RPKAD/Kopassus and Fretilin).

Rhetorical vision of the group is the desire to be accepted and attached to the group identity. The events that become the key triggers of the group's conversation chain can be identified in the events of Lubang Buaya and anniversary ceremonies of Marines, the events in Timor Leste and Dili.

Each group has norms, values, and other basic held by all members of the group together. The socialization way within the group can occur through the storytelling. The story is a way to convey the attitudes and values. Story is used to embed the values to the members of the group or even control the behavior of group members. Group values manifested in the main characters of the fantasy themes of Marine retiree group in Depok represent the values of courage, loyalty, pride, self-sacrifice, and self-esteem. Values of Marine retiree group are in line with the Marines' character around the world who adhere to the principle of loyalty or *Semper Fidelis*. This loyalty can trigger the values of courage and self-sacrifice.

Semper Fidelis is a principle and value that every Marines in the world keep. *Semper Fidelis* is latin word which means always faithful or always loyal. *Semper Fidelis* or *Semper Fi* is a loyal pledge and a dedication for each Marine to the corps and nation. In Indonesia, *Semper Fidelis* or the loyalty of Indonesian Marine to the nation had proved with several national historical incidents, such as G30S/PKI, Reformation 1998, etc. *KKO/TNI-AL* Marine shows the consistency of sincere loyalty character to the nation. The individual discipline and loyal consistency of the Marine Corps member can be seen from incident happened when the first Indonesian President's aide, Bambang Widjanarko, was offered the training in *Sesko TNI* (career study as requirement for get a General rank position) while Bung Karno was ill (not served as president on 1966), and Bambang Widjanarko said no. He answered, "I've dedicated when Bung Karno's prevail, so let me stay with when Mr. Karno fall". Bambang Widjanarko gave up on his career for faithfulness. This incident was told by the ex of head department of history, (Mar). Col. Ashmadi Bramasthagiri.

Young Sergeant KKO, Usman Janatin, Prako Harun, and other Marines who infiltrated to Singapore showed the other loyalty forms of Marine when Indonesia launched confrontation with Malaysia (at that time, 1964-1965, Singapore was part of Malaysia). They launched an operation destruction of British Colonial Government vital installation. Several vital objects were successfully disabled and almost every hour explosion happened in downtown of Singapore.

Several KKO soldiers caught by British military and the personnel data of Marines which get inside Singapore was leaked by own personnel as told by Capt. Mar. (retiree) Maryono Basuki, former

staff information service of Marine Corps and Historical Center of ABRI. He interviewed the volunteer members of KKO that escaped from Changi prison. Several soldiers who get caught in Changi prison died and escaped (included Corporal Robby Ganggali, Corporal Liem, and Corporal Nababan) with full scars bodies of tortured from British army (Garuda Militer:2012, Aras:2010).

Besides that, the Young Sergeant KKO, Usman and Prako Harun, were caught and sentenced to death. In the final moments before the execution of the death penalty, they shown their loyalty to the corps (KKO) and nation. The KKO (Marines), who were caught, did not admit that they were KKO members at the interrogation session because if they revealed it, they should explain the operation. So that, they choose to be tortured and sentenced to death than revealed the operation. According to International Law, in the state of war, all prisoners of war will not get punishment because they are in superior orders, so they will be treated according to their rank.

In the middle of interrogation, the Marines were shown the photos of themselves and then the British army (the colonial authorities in Malaysia) said that it had learned that they were members of the Marines (KKO). They were asked to confess but they do not falter and confess that they were volunteers who come in person. All of these events later told by Kapt.Mar (Ret.) Maryono Basuki who also interviewed Hendrik, Nababan, Robby Nainggolan, and several other Marines who managed to escape from prison Changi.

In this research, Marine Retiree group in Depok indicates the same values. The values emerged in form of loyalty to the Nation, to the Corps, to the assignment and to the Marines fellow member. The Marine Retiree help each other and do not want to betray the Corps and other Marines fellow member. This reflected in Mr. Suratno's fantasy as follows; "*Senangnya di Marinir guyub tidak melihat dari batalyon mana, kalau dengar bahwa salah satu Marinir, walaupun beda batalyon, berselisih dengan kelompok diluar pasti membantu semua.*" The statement translated into English as: "So glad in Marines fellowship, no need to see which battalion we came from, if any disagree with outside group for sure we all help each other." The same thought reflected in Mr. Azis's fantasy, "*Kita kesetiakawanan tinggi, satu kena pukul nyerang rame rame itu, ya sering kita.*" The statement translated into English as: "Our solidarity is high, one got hit, strike together, we did it often."

Devotion to duty and feel ashamed if shown off or feels meritorious after completed the task. As described in Mr. Suwarno; "*Sebetulnya saya termasuknya veteran, kan Dwikora Trikora itu dapat. Saya dapat tetapi saya tidak mengambil. Saya tidak mengambil dan tidak mengurus. Harusnya saya punya ini. Tapi mengurusnya sudah malas, sudah tua. Terus terang saja ini. Tapi saya sudah ikhlas, sudah lillahi ta'ala.*" The statement translated into English as: "Actually I was included as veteran, cause got Dwikora Trikora. I got but I did not take it. I did not take it and not take care of it. I should have. But I'm old already and lazy to care of it. It is true. However, I am sincere, it's lillahi ta'ala-for God sake."

The same fantasy reflected in Mr. Basuki, "*Saya merasa beruntung tapi juga malu, waktu teman-teman saya, mempertaruhkan nyawa di Timor Timur, pada waktu itu saya hanya ditugaskan mendokumentasikan peristiwa-peristiwa pertempuran untuk ditulis dalam sejarah TNI. Saya mendokumentasikan peristiwa pendaratan Dili tahun 75.*" (I felt lucky but also ashamed when my fellows, stake their life in Timor Leste, at that time I was only assigned to do the documentation the battle incidents to be written in TNI history. I was documented Dili's disembarkation incident year 1975).

Courage in carrying out duties in the past lingers and becomes the pride of having successfully through it. A sense of courage is still perceived by members of the retiree Marine in Depok, as reflected in their fantasies as the following of Mr. Kusnoto's fantasy: "*Pertama kita mendarat di pulau Seram untuk sementara. Lalu pindah ke daerah Makasar. Di Makasar itu dulu masih banyak sisa-sisa Permesta. Pemberontak itu masih banyak, dan lagi ABRI disana itu masih banyak yang istilahnya*

diculik lah, diculik, dibunuh.” (First we landed in Seram island for awhile, then moved to Makasar area. In Makasar there were so many Permesta. The rebels are still many and also there are so many ABRI there that were said abducted, kidnapped, killed).

Mr. Kusnoto also talked about other fantasy that shown his courage. He talked about his task in Timor Leste: *“Kita disana sudah dua malam dua hari, ada kolam renang, kita pada berenang disitu istirahat, tau-tau bau busuk. Bau tidak enak, bau menyengat. Nah, begitu kita naik dari kolam renang, kita cari. Tau-tau begitu di pinggir kolam renang itu, yang tadinya kita kirain sampah, tau-tau itu mayat. Jadi kolam renang itu sudah dikelilingi mayat yang disiksa Fretilin itu. Di pinggir-pinggirnya kolam renang. Ditutupi daun-daun, daun pisang, sampah, jadi kita tidak begitu paham. Karena baunya mungkin baru atau belum menyengat. Ada ratusan mayat disitu. Terus kita siaga, kita operasi”*. (“We were there for two days and two nights, there was a swimming pool, we took a swim there for a rest, then suddenly smells rotten. It was stinks. So, when we got out from the pool, we looked for it. Suddenly on the edge of the pool, which we thought it was garbage, it was actually bodies. So, the pool surrounded by tortured bodies by Fretilin. On the edge of the pool covered by leaves, banana leaves, garbage, so we did not understand. Maybe because of the smell was new or still not strong. There were hundreds of bodies there. Then we were standby to do operation”).

The same fantasy was also told by Mr. Halatu, *“Waktu itu tidak ada ngeri, yang penting kita selamat. Kita itu punya angan-angan, saya harus selamat. Supaya selamat, saya harus menyelamatkan diri dan saya harus menyelamatkan anggota-anggota saya. Bahkan kami tidur bersama dengan mayat dan merasa biasa”*. (At that time no fearful, the important thing that we were safe. We had a dream, I must survived. To get survived I must escaped and I should save my fellow. Even we slept together with dead bodies and felt get used to it).

Reflected in Mr. Riyanto's fantasy as follows; *“Operasi di Jawa Tengah, dapat senjata rampasan dari Jepang, kita bawa ke MBKKO, RPKAD ikut jadi barisan penjemput, senjata yang kita dapet dari sana itu ilang, ilang disitu. Nah nanti senjata itu bisa ditangan dia (RPKAD), nah nanti dia buat bukti, ini senjata rampasan saya dari Jawa Tengah, nah ilang itu kita nggak soal, yang penting kita sudah serahkan dan sudah diterima oleh KASAL ya sudah, kita tinggal pulang ke Cilandak, tidur. Dan Marinir biasanya nggak mau otot-ototan kayak gitu, ya sudah kita kasih sajalah, biasanya begitu kita, dan itu banyak cerita, kita nggak mikir gitu, tapi buat dia penting itu, nanti dari atasannya dapat uang dia, Marinir nggak mau gitu, kita butuh, tapi cara begitu, nisto sekali, gengsi berat dong kita, lha nanti kalo ketahuan temen Marinir, diolok-olok, habislah kita nanti, diolok-olok, pasti diolok-olok, ya lebih baik enggaklah sebelum terjadi”*. The statement translated into English as: “Operation in Central Java, got weapon from Japan, we took to MBKKO, RPKAD followed as front liner, the weapon we got from there was lost, lost there, then the weapon could be in his hand (RPKAD), so, he made a proved, this is my weapons captured from central Java, if lost, it didn't matter. What matters we gave and accepted by KASAL so then, we went back to Cilandak, slept. In addition, usually Marines didn't insists like that, so that's why we gave it, it's normal for us. And that many stories, we didn't want to think like that, but for him it's important, later he got the money from his superior. Marines were not like that, we needed, but it was not like that, so insulted, no dignity, how if our fellow Marines knew, we could get mocked, so better not before it happen.”

The idealism values reflected on ignorance to get recognition as veteran (Mr. Basuki and Mr. Suwarno). It because their job means nothing than what their fellows did. It can be seen how they do not want to change the chance for it. As informant describes that one of their fellow who also this research's informant, he refused to become other force though he will get a high-ranking position. In the past, member of Marine Retiree in Depok felt proud of their corps. That pride still sticks to them until now. Even they still feel that they are a Marine, they still treat their superior as their commander. It is reflected when Mr. Basuki went back home and he said to Mr. Hartanto, *“Pamit pulang dulu, Komandan”* (I'm leaving first, Sir). And when he was asked, wheter he proud of being a Marine, and he said: *“Bangga sampai mati”* (I am proud until I die).

The pride values also reflected in Mr. Riyanto's fantasy, *“Pak Basuki itu waktu itu sersan, dia ditawari pak Nugroho masuk Angkatan Darat, pangkatnya dinaikkan, saya bilang sama dia, “Basuki.., tempatmu bukan disini, ikut aja kesana, nanti kamu hebat, bisa jadi pamen. Tapi dia nggak tau kenapa, dia nggak mau, dia tetap mau jadi Marinir”*. “At that time, Mr. Basuki was sergeant, he was offered by Mr. Nugroho to the army, get a promotion, I told him; “Basuki, your place is not here, just follow there, you’ll be great and can become senior officer”. However, I do not know why, he did not want to, he stays as a Marine”.

The fantasy theme contains pride values as Marines had reflected on conversation between Mr. Basuki and Mr. Hartanto. It is shown in a footage conversation; *“Pak Hendropriyono itu masih bangga sama kita. Pada waktu dia sekolah Seskogab sama saya itu tulisannya itu adalah yang dipake contoh itu pak Baroto Sardadi. Kalo semua orang pejabat itu seperti kolonel Marinir Baroto Sardadi, Indonesia itu semua yang anu, ketangkep semua, yang apa namanya, nyelundup-nyelundup dan segala macam, gitu.., bersih Indonesia gitu. Saking bangganya...”*. The statement translated into English as: “Mr.Hendropriyono were proud of us. When he studied in Seskogab (a special education for chosen soldiers before they get promotion to senior officer) with me, he took Mr Baroto Sardadi (was a Marine’s commander) as an example he wrote if all official just like Colonel Mar. Baroto Sardadi, if all Indonesian...like that..we will caught all, what you call it...smuggled..and any kind , you know.., Indonesia will cleaned..as he proud of.”

“Pada waktu dia jadi Danrem, Garuda Hitam... di mana... ee... Lampung.. dia Seskogab sama saya. Itu yang jaga rumahnya itu erpekad-erpekad (RPKAD), ada masalah itu dirumahnya itu apa, langsung telpon, dimarahi, “kamu keple, erpekad itu seperti Marinir gitu lho, gitu, cak cek, cak cek” lha iya.., sampai begitu dia contohnya, bangganya sama Marinir”. The statement translated into English as: “When he become danrem (sector commander), black garuda.in Lampung..he was Seskogab with me. His home guarded by the armies, at that time there was problem in his home...He directly called, scolded, you're keple (spoke in Javanese, it means weak, not strong like a knight) RPKAD should be just like Marine you know, cak cek, cak cek (red: in Javanese means quick responses), well that's him, proud with Marines”.

The Marine retirees feel proud because when they were still on training and duty, they are through a lot of difficulties and heavy task, but they got through it. They proud to be a Marine, because the Marines are considered trustworthy, so that when they are retired, they still can get a job. The pride of Marines and sense of identity as Marine also reflected in Mr. Soni's fantasy: *“Kalau Marinir itu jaga diluar, dia punya rasa tanggung jawab. Apapun yang dia tugaskan disitu, dia tanggung jawab. Tapi kalau misalkan tadi, dari sana, dia itu paling cuman mau namanya saja, atau mungkin uangnya saja. Tapi ada apa-apa tidak dijaga. Saya alhamdulillah sampai sekarang saya menangani 10 perusahaan. Jadi ya karena tadi Marinirnya ini, kalau sekarang sudah bebas, tidak seperti dulu. Mereka percaya kita”*. The statement translated into English as:”. That statement translated into English as: “If a Marine was guarding outside, we had a responsibility. Any kind of assignment, we got the responsibility. But if for instance, from there, they probably only asked names, or just money. However, it was fine if no guarded. Thank God, I have handled 10 companies. So because of the Marine, now is free, not like before. They have trusted us”.

In the past, each Marine indoctrinated to sacrifice themselves for nation, duty, corps and for their fellow's safety. For instance they have always been reminded with words, “Better your friend go home than you”. In Mr. Basuki's fantasy, he described; *“Kalau meninggal itu biasanya dua, karena kalau temannya meninggal itu dia nggak mau pulang... nggak mau... karena diledak... di anu.. di apa... sama temannya...”*. The statement translated into English as: “If Marine dead it is usually two Marine, cause if his friend died he didn't want to go home...did not want to..because they will be being teased..with his Marine’s friends”.

The same thing also described in Mr. Amas' fantasy, he did not want to go home and stays on duty in Timor Leste when his fellow died cause booby trap, he regretted why his friend died and he was survived. The sadness still shown when he retold the incident "Teman saya kepalanya ancur.. mati... sayanya selamat...". "My friend's head crushed..he died..I was safe". He said that with his sobbed voice, watery eyes, and almost cried. After that incident, Mr. Amas was requested to check himself and rests, but because of his regrets he refused. He also refused when his commander asked him to go back to Jakarta. He has stayed in Timor Leste for two years, from 1976 until 1978. In addition, that was out of rules because usually in special operation and war situation the troops being replaced in 6 months or not longer than a year.

CONCLUSIONS

The research indicates that the essence of group values of Marine Retiree in Depok is *Semper Fidelis*, the loyalty of Marine Retiree towards Corps, duty and their fellow while they were still on duty until retirement. *Semper Fidelis*, their loyalty is given from their pride as Marine. They still feels as a Marine, and in fact still being treated as Marine by their friends and Marine's member who still on duty. Raised hand for respect and also called commander still stick to them.

Communication of group values to a new member and nation on wide range can be given by the old member to conserve the group's value and culture. Narrative is not only useful as a bridge to connect historical event in the past but also as a way to bring out a sense of belonging, therefore they could keep sustainability of the group and more broadly, a nation. The idealism and pride as a Marine and this character is a principle of performance and work performance with pragmatism and materialism element disregarded. This research gives a new comprehension about chronosystem concept in theory of ecology system, classic conflict theory of Marx, and the concept of performance and work achievement.

Group values of Marine retiree in Depok can be a medium to continue the values and culture of Marine Retiree to be adopted by the members of Marine who still active. Besides that, it also can give reference to see incidents which has been experienced directly by the doer, therefore it can enrich historical literature of nation in general as study materials in cause to emerge pride in nationals. The results of this research can be study materials for Public Relations of Marine corps to develop Marine retiree potential and keep the values, tradition and culture of Marines that has already had by Marine's personnel whom retired and pass it to the active Marine personnel now and in the future. Therefore, it could keep and build a good image of Indonesia Marine Corps.

Researcher suggests further study with communication study development in many contexts with symbolic convergence theory application, which are: (1) Symbolic Convergence Theory can be applied in Organization Communication context, which give description about values and organization culture. In mass communication context can be applied to see fantasy theme on advertisement, movies, comics and news. Symbolic convergence theory can be used in such other communication contexts including communication contexts on media computer (CMC), (2) Researcher can use symbolic convergence theory to interpret or connect incident in the past with present condition, (3) From the point of view of classic conflict theory, this research can give scope for deeper study and critics at a time to conflict theory. In principles view of conflict theory, Karl Marx contended that the base or the infrastructure on a large influence of social system to group of society is economic. Meanwhile culture and idealism are superstructure which influenced by the base. In the group of Marine retiree in Depok, the opposite applies. The idealism and culture of the group that become the base or infrastructure group is social system and economy into the superstructure.

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