

THE CONSTRUCTION OF ORIENTALISM IN DAN BROWN'S DIGITAL FORTRESS

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Article history:

Submitted Dec 16, 2021

Revised March 23, 2022

Accepted June 10, 2022

Published June 26, 2022

ABSTRACT

This article studies orientalism constructed in the novel of Digital Fortress that is written by Dan Brown. Orientalism discourse appears in the literary works through narrative events and conversations of the Western and the Eastern. Ensei Tankado, a Japanese character, will be presented in this study in the lens of Western. The aim is to explore orientalism discourse in the novel to get an understanding of the ideology interest as part of the Western power. Theory of Orientalism by Edward Said is applied in this study. It modifies Foucauldian discourse theory and Gramscian hegemony. The four concept of Orientalism discourse including political power, intellectual power, cultural power and moral power will be used in this study. How the Eastern subject is positioned by the Western in Digital Fortress becomes the focus. Japanese and the United States in the novel can be related to the contextual condition that cultural domination and hegemony still occur between Japan-USA since World War II. Orientalism in the literary works is a new imperialism. The goal of this study is to reveal that the novel brings cultural domination.

Keywords: *cultural domination; inferior; orientalism discourse; superior; the Western power*

INTRODUCTION

The imposed of European over a great number of countries in the world brings a term of Orientalism. More than a quarter territory on the surface of the earth in the late nineteenth century was British Empire as the ultimate of Colonialism (Şafak, 2014). Taking the late eighteenth century as a very roughly

defined starting point, historically and materially. England and France dominated the eastern Mediterranean. Similar to America since post-World War II, it has controlled a number of areas that were formerly occupied by France and Britain. Their expansions over the world brings a doctrine as their imperial establishments through various aspect like social, lifestyle and education. Those become manifests and it will be reconstructed by the Western for maintaining their glorifications. A critical study offered by Edward Said is *Orientalism*, a way to view the Orient that is based on European Western experience. It stereotypes the distinction between “the East” and “the West”. It also constructs an expression strength position in the subject of the West and the weakness position for the East in the lens of the West (Said, 1979).

England and France were not only pioneers in the East and also the study of the East, but they were also two colonial countries that held positions in the East in the history of the twentieth century. After that, America became the third nation as a colonial country position in the east since World War II where America actually controlled the places that had been built by the two earlier European powers (Said, 1979). A relation between discourse of Orientalism in a particular literary text with other discourses of Orientalism occurs in various contextual works such as literary works, research reports, journals and books. A discourse may be stated as a combination of power that produces object of knowledge and the character of orientalism generates the Orient as an object of knowledge and the outcome of undeniable relation of power (Bhatnagar, 1986).

Discussing about orientalism in literary works sends us to think about the ideology interest. Here, I bring the novel written by the American author of science fiction Dan Brown (1998) entitled *Digital Fortress*. It is one of those novels that caught many attentions in the literary arena. Published shortly after his unfortunate incident when he taught in Philip Exeter Academy that made him has big question and tough criticism of privacy in the USA. America already has a strong position in controlling the society. Thereupon, this cannot

be separated from the history of how America can occupy as a superpower country.

This research studies about orientalism constructed in Dan Brown's novel *Digital Fortress*. The writer set this story in the era of post-World War II. This novel shows how the East is presented in the lens of Western. The Eastern subject in the novel is Ensei Tankado who comes from Japan. A focus to analyse the novel is to explore the form of orientalism discourse. According to Macfie (2002) orientalism nowadays becomes new imperialism. It will be represented for non-Western societies like Japan as the Other with stereotyping irrational, backward, despotic, crude, inferior, passive, sexually corrupt, etc. Turner (2003) argued that the main constituent of the critique of orientalism is to argue that the orientalist paradigm is an insistent feature that constructs the Orient (as stagnant, irrational and backward) as a contrast from the Occident (as changeful, rational and progressive). These orientalist constituents generate an essential concept of 'Oriental society'. Therefore, the construction of the East becomes the object of colonial discourse of knowledge and power.

THEORY AND METHOD

Orientalism Study in Edward Said's Theory

Orientalism is a critical study that is offered by Edward Said, a way of coming to terms with the Orient that is based on the Orient's special place in European Western experience (Said, 1979:1). The Orient is not only adjacent to Europe; it is also the place of Europe's greatest, richest and oldest colonies, the source of its civilizations and languages, its cultural contestant and one of its deepest and most recurring images of the Other (Said, 1979:1). The Orient has helped to define Europe (or the West) as its contrasting image, idea, personality, experience; it is an integral part of European material civilization and culture (Said, 1979:1). Taking the late eighteenth century as a very roughly defined starting point, historically and materially, Orientalism can be discussed and analysed as the corporate institution for dealing with the Orient – dealing with

it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring and having authority over the Orient (Said, 1979:3). The stereotyping between “the East” and “the West” constructs an expression strength position in the subject of the West and the weakness position for the East in the lens of the West (Said, 1979:5-6). In Edward Said’s orientalism concept, literary works attempt to build authority in narrating the Orient and have political interest for establishing discursive power of the superior Occident over the inferior Orient. The writer constructs a discursive practice in normalizing and naturalizing the existence of Orientalism.

The relationship between Occident and Orient is a relationship of power, domination and varying degrees of a complex hegemony. Its occurring can be analysed in any media such as discourse, mass media, books and etc. Orientalism tries to divide the West and Eastern through their traditions, cultures, histories, races and societies in which triggering the legitimacy of the view of Western superiority and Eastern inferiority. The strategy of “the West” always exists to maintain glorification as a part of propaganda or doctrine that is disseminated by western.

Literature and Orientalism Study

The concept of Orientalism has a relationship to the culture that is demonstrated by language as a device to express information. So that, there is an interconnection including society, history and textuality. Literary works attempt to build authority in narrating the Orient and have political interest for establishing discursive power of the superior Occident over the inferior Orient. The writer constructs a discursive practice in normalizing and naturalizing the existence of Orientalism (Said, 1979:20-24).

A discourse may be stated as a combination of power that produces object of knowledge and the character of orientalism generates the Orient as an object of knowledge and the outcome of undeniable relation of power

(Bhatnagar, 1986). Edward Said, in his Orientalism concept, adopts and modifies Foucauldian discourse theory and Gramscian hegemony. The knowledge and reality shape the tradition (discourse) in which the originality of work cannot be accounted for. Then, the polarization occurs when the subjects use the Orient and the Western as two categorizes as a tangible barrier for East and West influencing culture, tradition and society. This case is inseparable from historical fact in exposing the colonial discursive formation. It started when British and French competed on the colonialism practice for controlling the society. Their controls involved economic exploitation, domination politics, and culture toward the colonized subject (Horvath, 1972). The various discourses emphasized the importance of colonialism colored by the superiority of the Occidental subjects and the inferiority of the Oriental subject in binary opposition principles. They create the discourses to legitimize the colonial practices.

The Western interference to the Eastern can be seen in Japan as one of the countries in Asia that encounters the transformation of Orientalism. Based on the historical aspect in which the paradigm has been made after the WWII. Japan's Meiji period is an evidence of modernization embodied as Westernization. It is about Japan relations with the West which determines the views of "Asia". It can destabilize Western hegemony and renders power relation. Western industrial sector develops day by day and they take strategy marketing through combining cultural identity between Japan and Western. Then, Japan is still represented as an indigenous country and living in harmony with nature. The discourse of Orientalism for non-Western societies like Japan will be represented as the Other with stereotyping irrational, backward, despotic, crude, inferior, passive, sexually corrupt, etc (Macfie, 2002). Orientalism nowadays becomes new imperialism. The paradigm of Orientalism has been successfully accommodated to the new imperialism, where its paradigm continuing imperial design to dominate Asia (Said, 1979:331).

This article scrutinizes how the orientalism discourse occurs in the novel through two methodological concern including **strategic location** and **strategic formation**. The presence of Western legitimacy in the novel is a point that they keep their political differences with Eastern and a normalization process is an effective way to use that the West has operated their powers. **Strategic location** is a way of describing the author's position in a text regarding to the Oriental material he writes about. **Strategic formation** is known as a way of analysing the relationship between texts and the way in which group of texts (types of texts and textual genres). Those acquire referential power in the culture at large. The data of this research uses kind of narrative events in Digital Fortress such as the kinds of images, themes, motives that circulate in the text containing the Orient. The analysis is also supported social and political condition between Japan and US in the era of post-World War II. The data are classified into two categories, first is based on the concept of orientalism by Edward Said that discourse of orientalism occurs together with the concept of hegemony as a practice of domination such as political power, intellectual power, cultural power and moral power in the story; second is based on the literature periodization that links to the plot and characterization presented in the story. In this case, the literature periodization uses post-World War II era. There are several proofs exploring the construction of orientalism in the form of character, dialogue, settings and stereotypes about the East.

FINDING AND DISCUSSION

The Inferiority of Japanese Character

Ideology manifestation due to colonialism during eighteen century becomes the starting point on the concept of orientalism. The two great empires that have power are England and French as Europe colonial dominions until those empires influence USA. They not only develop their expansions, but also they bring racial justification to the colonized subject, such as the stereotyping, to maintain their glorifications.

A large part of the Orient seemed to have been eliminated including India, Japan, China, and other sections of the Far East (Said, 1979). They are unimportant for Europe and these regions are also too far away. Asia is victorious country for Asia itself in which it is categorized as the other and it is described based on the European imagination. Asia is described as feelings of emptiness, loss and disaster are one of the depictions of Europe so that the image of Asia is inferior to Europe (Said, 1979). It is about the ideology manifestation due to colonialism during eighteen century becomes the starting point on the concept of orientalism. The two great empires that have power are England and French as Europe colonial dominions until those empires influence USA. They not only develop their expansions, but also they bring racial justification to the colonized subject, such as the stereotyping, to maintain their glorifications.

"Hiroshima, 8:15 a.m. August 6, 1945—a vile act of destruction. A senseless display of power by a country that had already won the war. Tankado had accepted all that. But what he could never accept was that the bomb had robbed him of ever knowing his mother. She had died giving birth to him—complications brought on by the radiation poisoning she'd suffered so many years earlier (Brown, 1998: pp. 50)."

The first until the third sentence in the citation are clear that the narration brings Western power through historical aspect that the USA bombed Japan. So, the atmosphere of Ensei is described miserable. The depiction of Japan's messed up related to Takada (1999) claims that the Japan's defeat of World War II concerning with food and energy because with neither fuel nor food to harm their health, people feared they would starve to death during the winter of 1945-1946. The Character who lives and grows in Japan is described as suffering people due to the effect of World II. A dynamic exchange between individual authors and the large political concerns shaped by the three great empires-British, French, American-in whose intellectual and imaginative territory the writing is called Orientalism (Said, 1979). Ideology manifestation occurs in the novel showing Japanese as the East country full of

misery and the character is depicted as a disabled person due to the rest of the nuclear radiation.

“Ensei’s father never even saw his son. Bewildered by the loss of his wife and shamed by the arrival of what the nurses told him was an imperfect child who probably would not survive the night, he disappeared from the hospital and never came back. Ensei Tankado was placed in a foster home. Every night the young Tankado stared down at the twisted fingers holding his daruma wish-doll and swore he’d have revenge against the country that had stolen his mother and shamed his father into abandoning him. What he didn’t know was that destiny was about to intervene (Brown, 1998: pp. 51).”

Ensei Tankado, a Japanese character, is described as a poor man and a weak person due to the impact of WWII. Ensei’s father abandons him and he loses his mother. The narrative events in the novel attempts to represent the reality that most Japanese people especially the children are affected by nuclear radiation which disturbs their health and mentality. It aligns with what Associated Press by South China Morning Post (2020) claims that WWII affected many children. They escaped from abusive relatives or orphanages and lived at train stations, earning money through polishing shoes, collecting cigarette butts. Street children were sent to orphanages or sometimes caught by brokers and sold to farms desperate for workers. The stories of the war orphans are highlight the Japan’s consistent lack of respect for human rights and even after the war. A connection between text and contextual is not only knowledge but also the very reality they appear to describe. In time, such knowledge and reality produce a tradition or known as what Michele Foucault notes as discourse (Said, 1979:94). Brown attempts to creates a narration in the novel that Ensei’s mother passed away and his father was neglecting him, because those phenomena related on a discourse about Japan’s women are easily to experience negative aspects of social support than men. Thus, the risk to post-traumatic stress of women are increase in disaster areas. For instance, discouraging individuals’ emotional expressions, criticizing, attacking privacy, and so on (Kimura, 2020).

Said (1979:12) notes that four discourses on Orientalism include political power that is about the expansion of imperialism followed by controlling economy and cultural domination. Then, intellectual power releases Western documentation, research and study of the East by Western in the name of education and knowledge. Cultural power becomes one of the ways to justify the practice of Western colonialism and modernize the East through texts or literary works. The last is moral power including spreading the religious and planting the religiosity in order to produce what the east can and cannot do. Those elements are the way for modern Orientalist structures as the whole impulse to classify nature into types.

“Although Ensei Tankado had never seen a computer, it seemed he instinctively knew how to use it. The computer opened worlds he had never imagined possible. Before long it became his entire life. As he got older, he gave classes, earned money, and eventually earned a scholarship to Doshisha University. Soon Ensei Tankado was known across Tokyo as *fugusha kisai* – the crippled genius (Brown, 1998: pp. 51)”.

There is an effort to create a stereotype toward Japan through the excellence of educational system in Japan. The character is described as an awardee of scholarship in local campus named Doshisha University where located in Kyoto, Japan. In the era of 1990, Kyoto is one of the cities where stands for historical and traditional in Japan (Suvanto et al., 2002). According to Britannica, Kyoto is the area where Buddhism flourished, the city of students, culture and art because most of people around the world gathers in it. In this case, author attempts to create a narration about the discourse of Oriental world that might be possible like something tasted by the Westerners.

The Oriental's world intelligibility and identity were not the result of their own efforts but rather the whole complex series of knowledgeable manipulations by which the Orient was identified by the West. Being East becomes the object of the Western that they freely discredit the East only with a narrative based on their experiences. Between the East and the West cannot be separated from which one is superior and which one is inferior (Said, 1979:40-42).

“Despite his large salary, Tankado went to work on an old Moped and ate a bag lunch alone at his desk instead of joining the rest of the department for prime rib and vichyssoise in the commissary. The other cryptographers revered him. He was brilliant—as creative a programmer as any of them had ever seen. He was kind and honest, quiet, and of impeccable ethics. Moral integrity was of paramount importance to him. (Brown, 1998: pp. 52).”

The character of Ensei is described as a figure full of simplicity and modesty because he lives without glamour and running his life full of positive morals. The discourse of orientalism occurs through moral and intellectual power that the character of Ensei is depicted as a brilliant figure in technology. Due to few decades after the war, Japan began the economic raise in which it is such a shifted image of Japan to be a threat for the West. The Western started to fear Japan's economic progress and they thought that technological ingenuity was just the latest manifestation of oriental cunning. That is about economic expansion towards world domination that would make the old wartime stereotypes back in action (Mäkinen, 2018). Japanese moral integrity is explored by the author because it is a part of Japanese culture. It relates to the Japanese ethical system that emphasizes a harmonious society in which a hierarchical structure is maintained. It teaches people loyalty, piety, and respect for superiors and authorities. It emphasizes internal strength such as integrity, righteousness, and warm heartedness. Values such as harmony, solidarity and loyalty have been stressed and encouraged in the process of transforming old Japan into a modern technological country (Sugihara & Katsurada, 2002). The Western stereotyping of Japanese proves about the domination of Western in the intellectual power. Japan is also a civilized nation. It is also a contrast to the Western belief that the West is civilized and others are savages. Western countries connect power with domination because the Oriental culture is subjected to Western domination and oppression. All virtues and values possessed by the Western culture seem natural. An Oriental person is consequently deprived of their humanities (Guo in Mäkinen, 2018).

The of idea generalized 'Asian' values is promoted by people who were themselves lumped together initially by Orientalist (Ashcroft et al, 2000:154) The values of habits or beliefs that have been instilled in his self since childhood cannot be destroyed easily although they behave in modern era especially in the Western environment. All people variously designated as backward, degenerate, uncivilized, and retarded. The Orientals were viewed in a framework constructed out of biological determinism and moral-political admonishment (Said, 1979:207). The West are not only showing a backwardness but also tries to describe a Japanese figure who only accommodates the interest of the West and it is presented that the West needs brilliant people although they come from the East.

Nowadays, colonialism changes into neo-imperialism. Making a narration with ideology inside the text is the best way to influence the world. A competition in the development of technology becomes a concern for the East and the West. The Western does not want the East ruling the world. The competition in technology between Japan and the USA has been seen since the WW II. The technology rivalry starts when Japan bombed Pearl Harbour in the USA then they counter-attacked Japan through invading two cities named Hiroshima and Nagasaki. It made Japan surrendered directly at that time. Japanese have ability to reproduce, put the acquaintance on, and skill learned from the Western countries. Those are the most important factor for Japan's amazing growth. Importing of technologies and improving business condition were some of other factors for growth. Thus, the economic policies and strategies carried out by political characters greatly influenced to develop Japan (Domínguez & Neumann, 2018). Japan is indeed known as a country that is strong in technology and military. Japan's invasion of Pearl Harbour is the way to prove that they really have strength in the field of military defence and technology. The novel explores technological rivalry between Japan and US.

"And the Japanese actually *believe* Digital Fortress is different? Better than everything else on the market?". "Tankado may have been shunned, but everybody knows he's a genius. He's practically a cult

icon among hackers. If Tankado says the algorithm's unbreakable, it's unbreakable (Brown, 1998: pp. 60)".

Until right now, Japanese is described as a country where the people are brilliant in technology. It shows in the narrative that the West recognizes the East sophistication. The character of Ensei, a genius man, creates unbreakable algorithm in the software where he works in NSA. He represents Japan strength in knowledge. In this case, there is a knowledge movement that starts from East to the West as well as Bouvard in Said (1979:113) claims that Modern man is progressing, Europe will be regenerated by Asia. However, Said perceives the Eastern has no power because their existences and their competences only for accommodating Western interest in which relates in particular situation. Japan experienced a total moral reversal in 1945 when the US Occupation brought a new 'truth' where they turned right wars into wrong wars and vice versa (Hashimoto in Mäkinen, 2018). The construction of truth depends on who wins the war. Ensei's character as the Orient proves that he wants to be involved in making historical process to create a new truth by creating a computer system (unbreakable code) that no one can be solved. Thus, the West's concerns arise that the orient can outperform them.

European and American interest in the Orient were political according to some of the obvious historical accounts (Said, 1979:12). The interest is created dynamically with brute political, economic and military rationales to make the Orient varied and complicated place. Those are obviously part as the orientalism discourse. As Auerbach writes on his works entitled *Mimesis* is about Western culture synthesis in making the East invincible from the cultural and intellectual side. His book records that the West has been defeated by the East through the emergence of a new threat after World War II. Unfortunately, the Eastern threat toward western domination in Auerbach's work is not highlighted (Auerbach in Said 1969:401). The distinction of Europe and Asia has been made as two types humanity that constructs different or raises the disharmony between them (Said, 1979). Domination of Western towards the

Eastern is a form of science abandonment. So, the East or the West is fully subjective depends on how scientist perceives them.

“Susan suddenly felt ill as she imagined the scenario. Tankado would give his pass-key to the highest bidder, and that company would unlock the Digital Fortress file. Then it probably would embed the algorithm in a tamper-proof chip, and within five years every computer would come preloaded with a Digital Fortress chip. No commercial manufacturer had ever dreamed of creating an encryption chip because normal encryption algorithms eventually become obsolete. But Digital Fortress would never become obsolete; with a rotating cleartext function, no brute-force attack would ever find the right key. A new digital encryption standard. From now until forever. Every code unbreakable. Bankers, brokers, terrorists, spies. One world – one algorithm. Anarchy. (Brown, 1998: pp. 62)”.

The Susan's dialogue faces the problem towards Ensei. the narrative conversation shows the fear of West about code of digital fortress that could not be revealed by anyone. Character of Susan in the novel is the head of cryptographer division in NSA. *Digital fortress* is a computer system of code-breaking or brute-force digital machine for disclosing all information around the world in order to filter irrelevant and harm information that may endanger the USA. In this case, Digital Fortress created by Tankado can destabilize the security of US. That is not only the technology competition between the Western and the Eastern, but also the urgency of creating discourse of orientalism. Japan is stereotyped as a brutal and anarchic society. Character of Ensei has been hired by the NSA but he does not put him under its agency's power because the agency has violated the security of privacy as a part of moral integrity of Japanese culture. As Uno in Traphagan and Hashimoto (2011:5), radical makeover of Japan's family was represented in the language of equality, individual rights and freedom of choice in the post war era. Integrity becomes one of the three morals rights that is protected by Japan (Rajan, 2011).

The Orient that appears in Orientalism, is a system of Orientalism now framed by a whole set of forces that brought the Orient into Western learning, Western consciousness and Western empire. Orientalism is such a political agreement that involved political power and activity (Said, 1979). A systematic imperialism that is carried out by the West through the representation of

Eastern advancement is also followed by claims that they are a backward, degenerate, and uncivilized nation.

“But Digital Fortress would never become obsolete; with a rotating cleartext function, no brute-force attack would ever find the right key. A new digital encryption standard. From now until forever. Every code unbreakable. Bankers, brokers, terrorists, spies. One world – one algorithm. Anarchy. (Brown, 1998: pp. 62).”

Digital fortress is a computer system of code-breaking or brute-force digital machine for disclosing all information around the world in order to filter irrelevant and harm information that may endanger the USA. In this case, digital fortress created by Tankado can destabilize the security of US. The description above is not only a matter of interests between East and West in competing technology, but also the narrative carries the urgency that there is a discourse of orientalism. Japan is stereotyped as a brutal and anarchic society. That is because Ensei has been hired by the NSA but he does not put him under its agency's power because the agency has violated the security of privacy as a part of moral integrity of Japanese culture. As Uno in Traphagan and Hashimoto (2011:5), radical makeover of Japan's family was represented in the language of equality, individual rights and freedom of choice in the post war era. Integrity becomes one of the three morals rights that is protected by Japan (Rajan, 2011).

A systematic imperialism that is carried out by the West through the representation of Eastern advancement is also followed by claims that they are a backward, degenerate, and uncivilized nation. As Said (1997: 207) argues that the forms of the framework are built on biological determinism and moral-political administration.

“Japanese, Becker thought; “Poor bastard. Heart attack, huh?” (Brown, 1998: pp. 85)”.

Recognizing other cultures is important in this era of globalization. Brown's novel depicts stereotypes such as stereotypical behaviour that is associated with Japanese. Those bring them even more inferior that comes from the author's thinking. It is represented in the character in the novels. Brown

succeeds creating stereotypes and stereotypical behaviour efficiently because of his own knowledge. He has not been a part of Japanese culture but he attempts to be an 'outsider' while trying to become an 'insider'. Orientalism has succeeded in presenting the fragmentation between the East and the West with increasingly permanent on intellectual, cultural, political and moral dishonesty.

Japanese under American Hegemony in the Post-WWII

The literary works is the medium of spreading ideology unconsciously. The discourse of orientalism reflects passively, works continually in order to reform the idea. It is important to build authority in narrating Eastern as a form of Western imperialism until it becomes cultural domination and legitimation (hegemony). Said (1997: 16) argues orientalism depends on the dynamic strategy with positional superiority which puts the Westerner in a whole series of possible relationships with the Orient without ever losing him. In the ensuing decades, Japan will lose its technology leadership to companies in the west, mostly because of software deficiencies (Garcia, 2019). However, Japan is still at the forefront of hardware development, such as robots and automobiles. The manufacturing technology involved is from Tokyo. What Garcia said in her reports relates on the situation in *Digital Fortress*. The author describes Ensei as Japanese with his intelligence on technology. Ensei only works under NSA. He does not have any support on engine as well as NSA has. In the novel, there is a discourse of hegemony that is faced by Japan towards Americans. As Nugroho and Rokhman (2019: 1) also argue that in the postwar of WWII, Japanese are forced to live under American power fronting an economic, social and moral crisis. The narrative events in *Digital Fortress* are the form of European manifestation idea about Orient that occur in contemporary era.

“Tankado eventually read about Pearl Harbor and Japanese war crimes. His hatred of America slowly faded. He became a devout Buddhist. He forgot his childhood vow of revenge; forgiveness was the only path to enlightenment (Brown, 1998: pp. 51)”.

The influence of American hegemony is showed in the novel through bringing the concept of religion. As the Orient subject, the character of Ensei is depicted as religious man who devotes as a Buddhist until he sheds his regret

and erases all his resentment against the nation that has made his life miserable. Religiosity becomes a dominant discourse. The appropriate contextuality can be related to the situation of Japan in the postwar. Buddhism was the basis of Japanese civilization, the most important religion to endeavour in which Japan excelled all other nations (Enryō in Snodgrass, 2003). The world is facing a racial war between Europe and the East, one of which involves the spread of religion. Religion is seen as a battleground for truth and the contestants involved are Buddhists and Christians both of which are considered to be evolutionary bringers to the world. Thus, the spirituality of the eastern world is assumed to be an antidote to western influence (Snodgrass, 2003:174-176). For Japanese nationalists' Christian missions in Japan were not only a threat to Japanese sovereignty but also another humiliating indication of Japan's inequality with Western nations, a perpetual reminder of their "uncivilized" status. The Japanese perceived and challenged the implied moral superiority of missionary effort. European and American missionaries were sent to Japan in the belief that Japan is a miserable, uncivilized region, and still under the baneful influence of paganism. In the very nature of things, missionaries are essentially dispatched by civilized to uncivilized nations. The author attempts creating a narration that Ensei's hatred for America disappeared after he becomes a devout Buddhist. Snodgrass (2003:172) states that Buddhist nationalists as a form of preserving Japan's independence depended on demonstrating a strong and distinctive national spirit on identifying and developing something uniquely. It would contribute to the general welfare of the modern international world. The description of Ensei as a devout Buddhist that is told in the story can be categorized as the form of Japanese dealing when facing the Americans hegemony because in the next novel's chapter, Ensei attempts to upgrade his career on NSA. After that, he is the NSA's employee. However, he finds out that his vision is not in line with the agency's, he tries to maintain his moral integrity until he is finally fired. So, the struggle of Ensei is a form of diplomacy to the Americans that is opposed by them whose powerfully

and strong controlling over the world. Japanese delegates to the World's Parliament of Religions were aware of Western perceptions of Buddhism and interested in creating a special place for Japanese Buddhism within Western discourse. They were motivated to produce this image of Buddhism both to benefit the status of Buddhism at their countries, and because they understood that portraying Japanese Buddhism as a "civilized" religion could contribute to the revision of unequal international trade treaties (Josephine in Snodgrass, 2003:82). Buddhism to the West would establish Japan's intellectual and spiritual credentials. So, Buddhism is the medium of campaign in treaty revision.

Japan is well known as a country where the population mostly are obedient Buddhist. It has been reflected since the period of imperialism in the 18th century. It turns out that Buddhist beliefs brought nationalism to Japanese society. They cite the Buddhist Scriptures as evidence to show that killing enemies to protect the country is not against Buddhist teachings. With the excuse of defending the country from adversity. In fact, many monks struggle to live up to the commitment that Buddhism teaches non-violence. Japan was involved in politics and defending the country from external threats. It happened during the Japan-China war through advocating physical sacrifice for the sake of an emperor. The idea that Buddhism has a unique contribution to the protection and preservation of the Japanese state has become part of Buddhist thought in the country itself (Zhao, 2014). The character of Ensei Tankado lives only for accommodating Western interest. The Western increasingly convinces public opinion that they control or have more power in the intellectual. This is evidenced in the narrative conversation of the novel, namely that Western manufacture provides opportunity and accommodation to support occupation mobility to Ensei who comes from the East. In the hegemonic culture, the Western values, consumption patterns and way of life spread around the world through a number of strong influence channels of

globalization (for example: trade, tourism, cultural exchanges, print and electronic mass media, a partnership or alliance) (Kasiyarno, 2014:16).

What is represented in Digital Fortress through describing Ensei working on IBM company is a form of collaboration that is related on the situation of the relationship in military between Japan and US in the post-war era. The US-Japan alliance is based upon the US-Japan Security Treaty which was signed in 1951 and amended in 1960 to aim at balanced and mature relationship of shared responsibility, Japan provides the facilities, while US provides the armed forces to defend Japan (Matsuoka, 2019). The system of US-Japan security alliances and pacts has played a broader stabilizing role. The alliance that provides Japan's security solution allows it to not build up its military capabilities, thus making it less threatening to other countries (Ikenberry, 2004:356). Even China has seen the virtues of the US-Japan alliance. During the Cold War the alliance was at least partly welcomed as a means of balancing Soviet power. The political bargaining behind East Asia's regional hegemonic order is also aimed at making American power more predictable and easier to use. The United States agrees to operate within bilateral and multilateral frameworks and junior partners agree to operate within and support the American order. American hegemony becomes more open, predictable, reciprocal, and institutionalized – and therefore more welcoming and tolerable. But the United States was able to lock other countries into operating within a legitimate and US-centred order. Japan is not only a keystone of U.S. security policy toward East Asia, but also a critical hub of the U.S. global military network of bases and facilities (Matsumura, 2008:1). If further reviewing the historical aspect, there are several reasons why Japan attacked Pearl Harbour at the end of World War I which include, Japan wants to be recognized for their strengths in military power and they want to dominate the Pacific (Pruitt, 2020). After that, Japanese forces continued to expand to seize a series of Western colonial possessions due to the island's abundant natural resources, including oil and rubber. In this case, there is a narrative conversation on how is Japan's occasion ruling the world. It is

presented by the author in the Digital Fortress that Ensei's character creates a counter intelligence weapon because he wants to prove his strength as an orient subject. This can also be interpreted as a form of counter hegemony carried out by Japan to the US.

“Digital Fortress,” Strathmore said. “That’s what he’s calling it. It’s the ultimate counter intelligence weapon. If this program hits the market, every third grader with a modem will be able to send codes the NSA can’t break. Our intelligence will be shot (Brown, 1998: pp. 55).”

When the East can destabilize the West's power, it can be threatened for the West's position in controlling the world both in terms of politics and economics. In the novel, Ensei as a Japanese man tries to counter-hegemony through making a computer system named Digital Fortress as the counter machine that is made by NSA. All practices of resistance containing something inherently oppositional called counter-hegemonic (Filc, 2020). It is because every human represents areas of their experiences, aspirations and achievements which they have personal issues in dominant culture neglects, undervalues, represses or even cannot recognize. It means that attitude of resistance to domination can be carried out individually or in groups. The form of rising resistance depends on the subject or group that wants a revolution. Character Ensei in the novel shows a resistance in a humanistic in which there is not violence attitude involved. Ensei uses his intellect to run resistance to the NSA. America's concerns that are reflected in narrative events show contextual situations in the post-WWII, there is a competition in political interests to dominate the world. If the United States is worried about finding a partner to help foment the Cold War and build an America-centered world order, that partner can also worry about American power – both its dominance and neglect (Ikenberry, 2004). Thus, East Asia regional bargaining is also about restraint and commitment from American power. Orient subject proves that they too have the power to rule the world, and again the reason Ensei makes intellectual weapon is because he does not want the NSA to know all the private information on humans. This case is suitable for the real condition that Japanese

is high appreciate with their own moral values. Ethical virtues in Japanese society developed from a need for social coherence because of the strong 'collectiveness' of Japanese culture (Ghotbi, 2015). So, what is depicted in the novel creates a discourse that Ensei wants to protect the security for every human being because the people have the right for their own privacies. The algorithm-breaking machine built by the NSA was deliberately designed to intercept all news and information on every human being. In addition, the author attempts to present discourse of orientalism through depicting Ensei as a man who obsessed in developing technology as it is a part of Japanese identity. The expertise of Japanese technological has been associated with Japanese self, and its technologies also represent a form of exotic Japanese particularism indicating dehumanized society and dystopian future capitalism (Wagenaar, 2016). In addition, the maturity of military artificial intelligence (AI) has advanced rapidly in Japan in which they lead and engage in the development of AI (Xiang, 2019).

Western power also eliminates Orient subject and makes them weird. The Orient is a textual construction of the West and it is not an actual place. It is a matter of USA and the Orient, where the USA constructs as their imaginations of the Other (Said, 1979; Wagenaar, 2016). In the novel, Ensei is represented as a rebel man against the NSA. Ensei only attempts to maintain the moral values of what he believes and what he has instilled in himself. He tries not to be contaminated with Western culture which he thought that it was not in accordance with his teachings. The values of life that is shown by Ensei are part of the spirit of Japanese people that their life cannot be separated from morals and integrity. Therefore, the value of life can be a medium to continue, preserve and respect the customs or culture of the ancestors (Ikemoto, 1996).

"The oddest thing of all was that Tankado seemed to understand; it was all part of the intelligence game. He appeared to harbor no anger, only resolve. As security escorted him away, Tankado spoke his final words to Strathmore with a chilling calm. "We all have a right to keep secrets," he'd said "Someday I'll see to it we can (Brown, 1998: pp. 54)".

Ensei proves that he is not afraid of all forms of threats and consequences when he must be encountered the power of American represented through NSA. The narrative events in the novel implicitly has a message that Japan as a threat for US. Relating to the historical aspect of Japan-US relation in post-war, they have unfair partnership. The tendency of discourse shows that America is afraid of its power being eliminated by Japan and this has indeed happened in historical facts as that Japan managed to recover its economy in 1980 and they was crowned as the country with the second largest economy in the world and at the same period, the US economy faced problems thereby their global economics lost (Szymkowska-Bartyzel & Laidler, 2009). It disrupts the US position as the largest creditor in the world, it was replaced by Japan. They beat the US market and became a competitor in manufacturing industries such as automobiles and electronics. Japanese profits are reinvested in the US, causing more US assets was under total Japanese control. Japan was no longer a “normal” successful competitor, but was once again a threat to America.

The texts can create not only knowledge but also the very reality they appear to describe then produce a tradition in which what Michele Foucault alleged as a Discourse (Said, 1979:94). The text is an intentional product formed from the choices of the author that cannot only be found in the text but also contextually (Booth in Compagno, 2012) This is because what the author expresses in the text is using a reconstruction strategy. Whether the text is being intentional or not, the text can convey the author's intention. In addition, the novel *Digital Fortress* attempts to represent the dominant discourse of orientalism regardless of the interests may or may not written by Brown.

The end of *Digital Fortress* completely makes Japan is obviously under American authority. Brown created narration that Japan must accept its defeat and its positioned cannot be the same as American. Japan's presence in the US agency is only used for Western interests as an unfair partnership.

“At that very instant, Susan was staring at Tankado’s outstretched hand. Suddenly, she saw past the ring . . . past the engraved gold to the flesh beneath . . . to his fingers. Three fingers. It was not the ring at all. It was

the flesh. Tankado was not telling them, he was showing them. He was telling his secret, revealing the kill-code—begging someone to understand . . . praying his secret would find its way to the NSA in time (Brown, 1998: pp. 502)."

Brown implies that there is a conflict between Japan and the US that is still continuing in the post WWII situation. The conflict was Japan's trade conflict with the United States including the surge in imports of cotton textiles in Japan in the mid-1950s. This prompted America to make a trade agreement with Japan (Satake, 2000). They did not immediately agree. They showed resistance to the American-negotiated agreement. However, after negotiations were reached, Japan finally agreed with America. There is a heavy emphasis on engineering, business, and economics, obviously enough; but the intelligentsia itself is auxiliary to what it considers to be the main trends stamped out in the West. Its role has been prescribed and set for it as a "modernizing" one, which means that it gives legitimacy and authority to ideas about modernization, progress, and culture that it receives from the United States for the most part (Said, 1979:325). As Brown narrated at the end of the story, Ensei is described as being killed and before he actually dies, he raises a finger to Americans as if that finger is a passcode of a virus that could destroy the US position. From this, it can be concluded that Ensei acknowledged the power of America to control the world. Ensei lets America deactivate the virus that had been embedded in their database systems through a passcode he pointed with his finger. What is depicted by author about Ensei becomes the way American maintaining their powers and they require other countries to comply with their authorities. The United States intends to propagate their powers including the nation's identity and they set it into political and cultural relation to other nations and civilizations. This characteristic is to tighten relationship in hierarchical structure transformed into cultural and political manifestations. Those are embedded into the American nation's identity. Asian Americans in American culture only can strengthen the imaginative bonds of American national identity manifesto. Asian in American literature is primarily concerned with

myths that are influenced by Orientalist images in Western culture (Bahety, 2009).

Discovering Orientalism through the Exoticism of Place in *Digital Fortress*

Dan Brown as an orientalist can be proven through his experience as contextual background. He attended Amherst college, then he went to University of Seville, Spain to study art history during his junior year at Amherst College. In his novel, Brown attempts to attach setting of place in Spain. Then, Brown also attaches the Plaza de España to his novel because Brown had studied culture in Seville. So, the selection of venues in Seville cannot be separated with Brown's real life. There is a relation between the author and he writes about the author writes what happened in the novel based on his experience so that the writer can select and organize the events that have been experienced into the narrative form (Rosenblatt, 1998). This clearly affects the reaction of readers on how they respond the ideas in the text through hypotheses or arguments that involve the reader's intellectual and experience.

Something quite impressive is when Brown tries to provide implicit information that he is an orientalist through conveying a film entitled the *Lawrence of Arabia* in his novel. Everyone who writes about the Orient must locate himself vis-a-vis the Orient; translated into his text, this location includes the kind of narrative voice he adopts. The type of structure he builds, the kinds of images, themes, motifs that circulate in his text-all of which add up to deliberate ways of addressing the reader, containing the Orient, and finally, representing it or speaking in its behalf (Said, 1979:29). The film is a historical film. It presented about a British intelligence soldier named Lawrence who played a major role in the revolution of the Arabian Peninsula. This film depicts the Arab revolution of 1916-1918. The Arabs point of view, this action might be categorized as a revolution that brought enlightenment to the Arabs, but the perspective falls to the Turks, it is a form of rebellion that will describe

the destruction of the Turkish Sultanate. Perspective of Turks, Lawrence's figure is a spy who is sent to incite the Arabs and revolt against the Turkish Sultanate. This is based on the fact that the British, French and Arabs have the same interests during the collapse of the Turkish Sultanate. Britain and France want to expand their territory as well as destroying the only Islamic power that opposed their colonial rule. While the Arabs want to return the entire Arabian Peninsula. The end of the film depicts a dialogue between the British supreme leader and the French envoy. They make an agreement on the allocation of territory between the British, French and Arabs that territory is known as Saudi Arabia. The establishment of the Saudi kingdom with the backing of the British is an evidence to the history that has different interpretations. In this case, Brown is quite proficient in constructing ideology in his novel. The presence of film entitled *Lawrence of Arabia* ensures us that Brown supports orientalism.

The author's position can be seen clearly on what he writes about. Brown shows an implicit discourse of orientalism not only with complicated story between USA and Japan that has been created but he also attaches additional information through architectural exploration.

"The patio, Jardin de los Naranjos, was famous in Seville for its twenty blossoming orange trees. The trees were renowned in Seville as the birthplace of English marmalade. An eighteenth-century English trader had purchased three dozen bushels of oranges from the Seville church and taken them back to London only to find the fruit in edibly bitter. He tried to make jam from the rinds and ended up having to add pounds of sugar just to make it palatable. Orange marmalade had been born (Brown, 1998: pp. 407)".

When the term Orient was not simply a synonym for the Asiatic East as a whole, or taken as generally denoting the distant and exotic, it was most rigorously understood as applying to the Islamic Orient. Certainly, this was the case in Europe through the middle of the eighteenth century, the point of "Oriental" knowledge referred to the events as the fall of Constantinople, the Crusades, and the conquest of Sicily and Spain (Said, 1979). The patio de los Naranjos is described in the novel where the place is about area owned by Muslims because at that time the Muslims had already conquered a good part

of the peninsula and the patio was intended for the scene of a multitude of cultural events, parties, and even served as a cemetery. In this case, discourse of orientalism appears in the form of exploration architecture that has a relation on historical background. It is manifested through a text which is not simply written words, but includes as the medium for cultural practice. Western architecture was heavy exposed. It was popular thorough romanticism painting and literature in nineteenth century in Spain and it becomes Neo-Islamic architecture. So, the integration of Islamic design in the architecture of the early twentieth century was pursued by many architects in many countries and one of its in Sevilla. The style is Neo-Andalusian that had spread to the rest of Europe and the United States (El-Akkad, 2013). Through the explanation above, it can be concluded that, Brown as a *Digital Fortress* writer supports the ideology of orientalism. This is evidenced by several analyses. The orientalism discourse that was obtained not only relates to his own experience but also to historical aspects. Orientalism teaches us a great deal about the intellectual dishonesty of dissembling on that score, the result of which is to intensify the divisions and make them both vicious and permanent (Said, 1979). Orientalism discourse is presented through literary works through various narration in which language and literary works are cultural products. So that, the discourse of orientalism spreads continuously never ends.

CONCLUSION

Digital Fortress, portrayed Ensei Tankado, a man who was born and growth in Japan. As time goes by, he becomes a genius man and his image is known to all corners of the world. Graduated from Doshisha University and he started a career in a manufacturing company in Mexico. After that, he chose to continue his career as a solo player. He wrote books related to computer programming until he was interested in getting a career in one of the United States intelligence agencies called the NSA. at the agency he has the position of being a cryptographer, someone who has an expert in cracking secret codes. He

is also involved in a project, namely the manufacture of the TRANSLTR machine, which is a system in the form of a code-breaking machine.

The orientalism discourse presented by the author describes various life situations of Ensei Tankado. In the beginning, Ensei's journey of life is described as tortuous. Ensei who was born as a disabled child, lives without his parents and lives in a foster home with his nanny. His mother died while giving birth to Ensei due to the effects of nuclear radiation. His father chose to leave Ensei. In his career, Ensei went against values and traditions so he chose to resign from the NSA. Ensei's exit was judged as a traitor by Western and Ensei got public shaming. Until finally, Ensei was killed by the NSA. Ensei character as the orient subject shows resistance to the NSA (Western). His resistance is in the form of disagreement with the agency's vision and mission that the NSA can intercept all civilian information so that he creates digital security systems to protect individual data and information. Ensei's resistance is rated by the NSA as anarchic and brutal. The negative legitimacy of the image written by the author, represents that the Orient subject is positioned as inferior. The narrative also presents a Western stereotype of the subject Orient. The construction of Orientalism in *Digital Fortress* explores how Japan looks backward and always narrates that the Orient under Western's control or power. What happens in the novel completely regenerates the practice of colonialism or cultural hegemony. One of the ways Dan Brown supports and perpetuates the Western towards Japan perspective is through literary works because literature is a medium in the process of reviving imperialism.

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Ghassani Auliannisa Widjajati, Ikwan Setiawan, Supiastutik – *The Construction of Orientalism in Dan Brown's "Digital Fortress"*

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