

DEVIDE ET IMPERA IN JONATHAN SWIFT'S NOVEL *GULLIVER'S TRAVELS*

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Abstract

This study discusses *Divide et Impera* in the novel *Gulliver's Travels*, written by Jonathan Swift and published in 1726. This research is motivated by the writers' interest in knowing about the conflict between the Lilliput and Blefuscu countries. The method used in this research is a descriptive qualitative method, and one of the significant theories used in this research is proposed by Morrock, who claims that there are four major tactics commonly used by those who make use of this *Divide et Impera* strategy. Seeing the divisions between the two countries, the reason is due to disagreements on how to crack eggs correctly. Emperor Liliput argues that the way to break eggs is with a sharp tip, while Blefuscu's is different. As a result of these differences of opinion, in the end, it leads to an extraordinary conflict, namely a war that claims lives and weakens the economies of the two countries based on political strategy and political influence.

Keywords: *Divide et Impera*, political strategy, political influence, Liliput

1. Introduction

Gulliver's Travels is a political satire novel about the British government by Jonathan Swift, who was an English novelist. Published in 1726, this is where the author finds the term "Divide Et Impera". In life, *Divide et Impera* is very important to learn. When Gulliver traveled to the South Coast, they began sailing from Bristol on May 4, 1699. At that time, Gulliver was traveling to the South Coast. They began sailing from Bristol on May 4, 1699. Unfortunately, on this trip, the ship he used to sail was damaged. As a result, Gulliver, the captain, and other crew members were stranded. Gulliver, who tried to find help, went further than his friends. Exhausted, Gulliver finally collapsed on the grass and fell asleep. As soon as he woke up from fainting, he was immediately taken prisoner by humans less than 6 inches tall. They had tied and held him. As it turned out, he was stranded in the land of Lilliput. With a body size many times the size of the people on the island, and after seeing Gulliver's good qualities, Gulliver was allowed to live on the island. However, he still had to undergo the Liliput trial.

During that time, Gulliver observed his surroundings. He was also given permission to tour the city on the condition that he did not take any dangerous actions against the citizens of Liliput. One day, Gulliver was invited by the king to come to the palace. While at the palace, Gulliver learned that the enemy of the land of Liliput, the Kingdom of Blefuscu, would attack. The kingdom was also inhabited by dwarf humans,

like the Land of Liliput. The Royal Navy of Blefescu was so strong that the forces of the Land of Liliput were terrified. Gulliver planned something to help the people of Liliput. Gulliver swam to the enemy's place and towed their battleships. Because it did not have a battleship, the Blefescu Kingdom did not attack the Liliput Kingdom. King Blefescu made peace with the Land of Liliput. However, despite helping out, Gulliver was also punished. The problem was, that he made a scene by urinating in public. In fact, at that time, Gulliver only wanted to extinguish the fire and saved the people of Liliput from an even bigger fire. Seeing that there was no pardon for the punishment he had to accept, Gulliver fled to Blefuscu. There he saw his damaged ship and asked for help to have it repaired so that he could return home immediately. And finally, with the help of an old friend, on April 13, 1702, Gulliver returned to his country, England.

Hearing the phrase "*Devide et Impera*" is certainly not a strange thing for all of us. In history lessons in elementary and secondary schools, this sentence is often mentioned. *Devide et Impera*, in our understanding, is often summarized in political terms as divisive or divide and conquer. This term is usually used to describe the strategy of Dutch colonialism, especially in the Java War (*Diponegoro*), the *Paderi* War (Imam Bonjol) and the *Aceh* War (Teuku Umar). Another dramatic effect that illustrates this strategy is incitement carried out by one group against another. (Saptamaji, 2017: 2)

Towards the end of the 19th century, Indonesian society was a backward community. Colonialism and oppression caused a setback in all fields, be it in the political, economic, social, cultural, and educational fields. In the political field, for example, all important positions in the government are in the hands of foreign nations, while the Indonesian people only occupy low positions.

Therefore, since Turkey Usmani ruled Constantinople and mastered trade in the Middle East in 1453, European nations sought sources of spices by carrying out ocean expeditions to eventually reach the archipelago. Among the European nations that reached the archipelago, were Portuguese, Spanish, Dutch, French, and English. Among the five nations, the Dutch were the longest and most phenomenal in the archipelago from the arrival of Cornelis de Houtman in 1596 until the Netherlands established a trading partnership called the VOC in 1602 - 1799. The long duration of the Dutch nation in the archipelago resulted in the emergence of that perspective in the hearts of the Indonesian people until now, up to elementary schools, middle schools, high schools, and higher education books. However, is it true that Indonesia has been colonized for 350 years by the Dutch?

The political policy of segregation education inherited from the Dutch colonial government is still quite dominant as a reference for managing and organizing national education. This policy is characterized by the separation of management between institutions. The political policy of segregation was imposed by the Dutch government into various sectors of community life. This policy became the main supporter of the implementation of *devide et impera* politics which was used by the Dutch colonialists to amputate the resistance movements of the indigenous society. With the politics of segregation, the indigenous society becomes segregated. Not only in the context of education, political policy of segregation is also applied into various important policies, such as citizenship, population, settlement, economy, and so on. The segregative citizenship policy, for example, can be seen in Article (4) *Algemene Bepalingen van Wetgeving* (AB), which came into force on April 30, 1847.

In this article, it is strictly separated between Dutch residents and natives. Citizens of the Netherlands East Indies are not classified based on indigenous people

and foreigners. On the contrary, the citizen is a "Nederlander who resides in the Dutch East Indies", and "indigenous people" (landzaten of inboorlingen) in the Dutch East Indies". (Soetoprawiro, 1996: 18) The population segregative policy appears with the issuance of a policy that divides the population into three classifications based on race and ethnicity, namely European populations dominated by the Dutch, Foreign Easterners (Vreemde Ossterlingen) consisting of Chinese, Arabs, and Indians, and the final classification is the indigenous population. (Suryadinata, 2002: 75-76)

Since the Dutch colonial era, divide and conquer politics has been popular in Indonesia. The colonizers at that time called it *divide et impera*. This is a strategy used by the Dutch colonial government for political, military, and economic interests. Divide and conquer politics was used to maintain the power and influence of Dutch colonialism in Indonesia. In principle, the practice of divide and conquer politics is to divide by clashing (pitting one another) a large group that is considered to have influence and power. The goal is to split the power into small, helpless groups. Thus, these small groups are easily paralyzed and controlled. The elements used in this type of political practice are: 1. Creating or encouraging divisions in society to prevent the formation of an alliance that has great power and influence, 2. Bringing forth many new figures (puppet figures) who compete with each other and weaken each other, 3. Encouraging mistrust and animosity among communities, 4. Encouraging consumerism which in turn triggers corruption, collusion, and nepotism.

The Dutch came to Indonesia with the politics of *divide et impera* with the aim of thwarting the establishment of Indonesia after independence in 1945. The politics of *divide et impera* was a strategy of dividing a nation so that it could be conquered with the aim of gaining and maintaining power by splitting large groups into small groups to make it easier to master. During 1947-1948, when the Dutch came back to Indonesia, the Netherlands formed a puppet state by promising independence from several puppet states that they had made, including the State of East Indonesia (now Papua), the State of East Sumatra, the State of Madura, the State of Pasundan, South Sumatra, and East Java.

Issues that will be discussed in this paper are analyzing the strategy of *Divide et Impera* in Jonathan Swift's *Gulliver's Travels* and the influence of *Divide et Impera* in Jonathan Swift's *Gulliver Travels*.

The benefits that can be drawn from the writing are that it can be used as a reference to find out about the study of *Divide et Impera* in Jonathan Swift's *Gulliver's Travels* and can be used to prevent political conflicts from breaking up and maintain social harmony in the nation and state.

2. Literature Review

2.1 *Divide et Impera* Strategy

The *Divide et Impera* strategy developed from the conquest strategy of the Spanish Qonquestadors of Indian tribes in Latin America in the 15th century (1462). This conquest brought a new era for Europe with the discovery of gold, silver, vast productive land, and also the working power of the enslaved native population. Spain has an extraordinary surplus to be able to advance its civilization in the surrounding countries. Since that time, countries such as Britain, Portugal, and France have begun to expand in search of natural resources. This expansion reaches Asia Pacific through the mastery of trade routes in the Moluccas to Australia today, Tropical Africa and Indi.

The expansion was not easy, even though the regions they controlled underwent technological warfare, but the resistance to their colonies continued.

At the same time, Britain was experiencing pressure from northern Ireland's resistance in its own territory. This resistance was conquered through a more complicated method than war, namely by studying the Irish people and building a horizontal sentiment between them so that its strength was weakened. Irish resistance can be beaten and manipulated through social segregation to ensure horizontal conflict. The development of the method of conquest carried out by the British was then also applied by the colonial countries, both in war and to strengthen their ruling state in their colonies. Since then, *Devide et Impera* has not only become a war strategy but rather a political strategy that combines all the knowledge needed for conquest. *Devide et Impera* also produced various variants of the expansion of tactics that we can find in racism, regionalism, and religious fanaticism. However, it should be understood that strategy is basically a tool that serves a variety of objectives. Colonialism is one of the objectives of the political economy that gave birth to this strategy, but in its development, this strategy can be applied in various situations.

Entering the 20th century, Indonesia's political situation entered a phase of national movement. In this phase, the form of resistance carried out by the Indonesian people began to have differences that were initially carried out in the form of war, but in the phase of the movement began to stand up many organizations covering all fields. As stated by Sudiyo (2002: 20), "the national movement is multidimensional. That is, covering all fields, namely social, cultural, economic, and political". If the established organizations certainly have different aspects but have the same goal of self-determination, then the ideals to be achieved become a shared responsibility on the basis of the same fate and continuity. The condition of Indonesian society, which has deteriorated in terms of economics, social, culture, and education has received a strong reaction from the natives, even some from the Dutch themselves, including van de Kol, van de Venter, and Brooschooft. Van De Kol was the spokesperson for the experienced Socialists in Indonesia. He criticized the deteriorating situation in Indonesia. The same thing was expressed by Brooschooft, who criticized that for more than a century, the colonial government had taken advantage or part of the income of the Indonesian people (Poesponegoro, 1993: 35).

This led to the emergence of ethical politics by the colonial government, which used three precepts, namely, irrigation, education, and emigration. The three precepts eventually changed the Dutch East Indies colonial political policy, which, on the other hand, could benefit the colonial government by making the natives cheap labor in the ranks of government, but could also become a boomerang for the colonial government. The existence of new understandings about nationalism and freedom that came from outside would make the natives more aware of the colonial system and would undermine the colonial government.

However, the fact is that politics in Indonesia still seems to have a deep impression and is still being used, especially after the reform era, which was considered wrong by many parties. Legislative as opposed to the executive, party A weakens party B, and so on, even though they are supposed to cooperate with each other and strengthen and complement each other. Anyone can be a fighting sheep, from ordinary citizens to upper class citizens can be the target object. Fellow traders can be triggered by divisions because small problems can develop into large conflicts. Differences in religion, ethnicity, and so on can lead to sparks of conflict which, if given gasoline,

immediately blaze into a big conflict. We have seen many proofs that this occurs everyday. The mass media applauded and seemed to join in encouraging people to see this incident. Is this what is meant by reform and democracy? In the politics of fighting sheep, conflicts are deliberately created. The split was intended to prevent the realization of alliances that could oppose the invaders (imperialism), whether it was power in government, in parties, in groups in society, and so on. Those parties or people who are willing to cooperate with the power, are assisted or promoted, those who are not willing to cooperate, are immediately removed.

The *Divide et Impera* Strategy is actually not a new strategy because it has often been launched by a large force whose one impact is instability in the Middle East. Some popular ways of implementing this strategy are to support segments of hostile local populations, creating polarization so that communities oppose each other. This strategy was effective in the short term, but caused long-term destabilization. Thus, understanding the reasons and background of the United States in implementing the *Divide et Impera* strategy in the conflict in Syria and knowing the steps taken by the United States in implementing this strategy are the first problems in this article. *Divide et Impera*'s political strategy has been prominent since centuries ago. *Divide et Impera* is known as a tactic or strategy carried out by superior actors towards inferior actors to achieve the interests of these superior actors. Imperialist powers can also use this strategy against the territories under their control.

2.2 *Divide et Impera* Influence

“Hierarchy” means the order of levels or levels of rank (rank) in a government or organization. Influence means the power that exists or that arises from something (people, things) that helps shape a person's character, beliefs, or actions. In this case, the hierarchy of influence on the media can be interpreted as levels, sequences, or levels in the structure of the media that affect the work of the media itself. In this theory it is assumed that the content or content displayed by the media to the public (audience) is the result of influences by internal and external media organizations' media policy factors. Internal influences on media content include the interests of owner, the media, number of journalists as news seekers, and the regularity of media organizations.

While external factors are things that are related to advertisers, the government, society, and other external factors. There are five levels or levels of influence that construct the content at the media (media routines level), the organization level of the media (organizational level), the extract level of the media (extra media level), and finally the level ideology (ideological level). At the individual level, a journalist has its own orientation when dealing with certain realities. There are several factors that influence that orientation, for example, the characteristics and background of communication workers, professional and personality backgrounds, personal attitudes, and professional roles. These things have an influence on the content or content of coverage in the media they are involved in, either directly or indirectly. Factors of sex, ethnicity, sexual orientation, social status (common people or education) and education received by a journalist influence the way that journalists view the world. Educational background is the biggest factor influencing a journalist's alignment, in addition to the factors of values, behavior, and beliefs.

The second level in the hierarchy of influence is the level of media regularity. That is, what the mass media receives is influenced by communicators' daily communication practices, including time limits, space requirements in publishing, news

values, objectivity standards, and reporter confidence in sources (source of news). Media routines are media habits in packaging news formed by three elements: namely, the media organization (processor) where an editor plays an important role as a 'gatekeeper', the audience (consumer) where the benefits of a medium depend on the interests of readers or listeners: and news sources (supplier) in the form of government, private, nongovernmental organizations, political parties, and so on. These three elements are related to each other in forming the media routine, which in turn can influence the news content of a media outlet. The third level in the theory of media influence is the level of media organization. This level discusses the influence of the organization in determining the final results of news coverage. When viewed from the aspect of objectives, media organizations have several goals, one of which is to make money. The objectives of this organization also have an impact on the content of the news. Organizational factors affecting media content can be seen in four aspects. The role of the organization is how the organizational structure is the policy and how to implement the policy. There are three levels in the lowest level of media organizations, consisting of vanguard workers such as writers, reporters, and creative staff who collect and package middle-level news raw materials, consisting of managers, editors, or producers who coordinate the communication process between superiors and subordinates, and top-level positions whose job is to make organizational policies, manage budgets, make important decisions, protect the company from political and commercial interests, and, when needed, protect its workers from external pressure.

The fourth rank is the influence of extra-level media or outside influences from media organizations. These influences include interest groups, people who create pseudoevents to get media coverage, and governments that regulate content directly with libel and immodesty laws. The extra level of media is the influences on media content that come from outside the media organization itself, from news sources, advertisers and viewers, government controls, market share and technology. The last level in the theory of media influence hierarchy is the level of ideology. Epistemologically, the level of ideology is an abstract thing because it is related to one's conception or position in interpreting the reality of a media event. As an institution in society, the media has an ideological foundation that fosters its content to be in line with media ideology and the power relations of the media. Government power is not the only symbol of power that influences the media, but there is a force of *rayat* and groups of people that can be interpreted abstractly as ruling class power. Media ideology implies an ideology that is owned by media institutions or that forms the basis of media life. In the non-Marxist view, the ideology of the media is the ideology of the holder of government power or of a dominant government system. In a liberal system, the person that has the power to control the media is the market. If someone controls the market, then they control the media.

Influence of the *Devide et Impera* defined efforts that were consciously made by the Imperialist forces to create and / or turn to their own benefits from ethnic, linguistic, cultural, ethnic or religious differences in the oppressed clonal populations. There are four major tactics commonly used by those who make use of this *Devide et Impera* strategy, namely:

1. Creating differences in the conquered population.
2. Adding differences that already exist.
3. Digging or exploiting these differences for colonial power.

4. Politicizing these differences to be carried over to the post-colonialism. (Morrock, 1973)

3. Research Method

For this study, the writers used qualitative and descriptive approaches as research method based on Rice (1931). The method that applies to political science is the same as that in general in social science. The method is a series of techniques and review procedures. A method can be qualitative or quantitative in nature. In social science, the object is human beings who are constantly developing and very dynamic, as opposed to natural science, which is completely certain.

This study aims to analyze the novel *Gulliver's Travels* by Jonathan Swift based on the intended research topic, namely *Devide et Impera*, while to analyze the data, the writers use a descriptive method. Descriptive methods are used to describe certain conditions that occur in the environment. The purpose of the descriptive method is to study the objective condition that occurs at a certain point in the novel. Descriptive methods are concerned with existing conditions, practices, structures, differences, relationships, opinions, ongoing processes, or proven trends.

In addition to and to support this research, the writers also use literature studies. The writers can find material to support his research topic by developing a research strategy. They obtained many references through journals from several authors. In addition, the writers also use the internet as a supporting medium to obtain various pieces of information needed in this study, especially about *Devide et Impera*.

In a study, data collection is one important consideration. Data collection shows how the writers collect data to be analyzed systematically. There must be some procedures or steps taken by the writers to fully collect data. In this study, the data collection procedures performed were:

1. Reading the novel several times and trying to understand the contents of the novel.
2. Collecting the data obtained.
3. Making important notes based on words, phrases, and sentences related to this analysis.
4. Data classification into points is included in the research problem.
5. Correcting all of the data.

The data analysis procedure is the writers' main process for issuing data. Data obtained from novels are analyzed in discussion part. This research was conducted by classifying data obtained in two sub-chapters related to the problem of this study. Data analysis was formulated into the types of strategies of *Devide et Impera* and the influence of *Devide et Impera* by Jonathan Swift in *Gulliver's Travels*.

In analyzing data, the writers need data analysis procedures to show how the collected data are analyzed carefully. They are as follows:

1. Reading some references that explain the existence of the novel and discover the political intensity of the *devide et impera* related to the thesis. Reading background information and record useful sources (novels, journals, etc.). Using journal reviews to gather important information about the novel.
2. Analyzing the data carefully.
3. Drawing conclusions from the analyzed data.

4. Discussion

In this part, the writers are going to analyze *Devide et Impera* in Jonathan Swift's novel "Gulliver's Travels". The analysis given below is going to reveal the Political Strategy and the Political Influence.

4.1. Political Strategy

When Gulliver wakes up on the island of Lilliput, he comes to be covered in tiny ropes and surrounded by 6-inch tall men. The Strategy *Devide et Impera* appears when Emperor Liliput gives the rules to Lemuel Gulliver and is ready to help the people of Lilliput from the enemy that is Blefuscu. See the data below.

"I attempted to rise, but was not able to stir: for as I happened to lie on my back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down I the same manner. I likewise felt several slender ligatures across my body, from my armpits to my thighs. I could only look upwards, the sun began to grow hot, and the light off mine eyes. I heard a confused noise about me, but in the posture I lay, could see nothing except the sky" (Swift, 2003).

From the above data, it can be seen that when Gulliver is awakened, he finds that his arms and legs are tied to the ground. All around him is the hum of little voices, but he can see nothing except the empty sky. Then he sees several tiny men, only six inches high walking around him. They carry a bow and arrows in their hands. Later, he is given food and some wine and is soon asleep as the wine contains poison.

When he is asleep, the Lilliputians put him on a platform, and with great labor, move him to the metropolis of the kingdom, Mildendo. There, he is housed in an abandoned castle just large enough for him to crawl into.

"Golbasto momarem evlame gurdilo shefin mully ully gue, most mighty emperor of liliput, delight and terror of the universe, whose dominions extend five thousand blustrungs universe, whose dominions extend five thousand monarchs, taller than the son of men; whose feet press down to the centre, and whose head strikes againts the sun;at whose nod the princess of the earth shake knees; pleasant as the spring, comfortable as the summer,fruitful as autumn,dreadful as a Winter; his most sublime majesty proposes to the man-mountain, Lately arrived to our celestial dominions, the following articles, Which, by a Solemn oath.he shall be obliged to perform" (Swift, 2003).

From the above data, it can be seen that he muses on the "intrepidity of these diminutive mortals" and compares them to the Whig party in England through satire, even going as far as to satirize some of the rules of the Whigs in the following 8 rules the Lilliputians give Gulliver in:

"First, The Man-Mountain shall not depart from our dominions, without our license under our great seal.

"2nd, He shall not presume to come into our metropolis, without our express order; at which time the inhabitants shall have two hours warning to keep within their doors.

"3rd, The said Man-Mountain shall confine his walks to our principal high roads, and not offer to walk or lie down in a meadow or field of corn"

"4th, As he walks the said roads, he shall take the utmost care not to trample upon the bodies of any of our loving subjects, their horses, or carriages, nor take any of our said subjects into his hands, without their own consent"

"5th, If an express require extraordinary dispatch, the Man-Mountain shall be obliged to carry in his pocket the messenger and hors a six days' journey once in every moon, and return the said messenger back (if so required) safe to our Imperial Presence"

"6th, He shall be our ally against our enemies in the island of Blefescu, and do his utmost to destroy their fleet, which is now preparing to invade us"

"7th, That the said Man-Mountain shall, at his times of leisure, be aiding and assisting to our workmen, in helping to raise certain great stones, towards covering the wall of the principal park, and other our royal buildings"

"8th, That the said Man-Mountain shall, in two moons' time, deliver in an exact survey of the circumference of our dominions by a computation of his own paces round the coast. Lastly, That upon his solemn oath to observe all the above articles, the said Man-Mountain shall have a daily allowance of meat and drink sufficient for the support of 1728 of our subjects, with free access to our Royal Person, and other marks of our favor."

(Swift, 2003).

From the above data, he must obey what the emperor has said in their ideological rules, and if he does not obey these rules, he will be imprisoned as a prisoner. Finally, given the fact of his solemn oath to obey all of the above articles, the Mountain-Man will have a daily allowance of meat and drink sufficient to support 1728 of our people, with free access to our Kingdom Person and other signs of our application.

"Mildendo, The metropolis of the Lilliput, Described, Together with the emperor's palace. A conversation between the author and the principles secretary, concerning the affairs of that empire. The authors offers to serve the emperor in his ears." (Swift, 2003).

From the above data, it can be seen that the Emperor agrees to fight against the island of Blefuscu.

During the war between Liliput and Blefuscu, the Emperor wishes Gulliver to be ready to help the Liliputians and keeps the country peacefully. At that point, Gulliver becomes a hero in Liliput. His size and strength make him a powerful ally who can do serious damage to his enemies. The enemies are so frightened that they jump out of their ship and swim to the shore.

"The enemy was so frightened when the saw me that Leaped out of their ships, and swam to shore, where There could not be fewer than thirty thousand souls. I the took my tackling and fastening a hook to

the Hole at the prow of each I tied all the cards together at the end”
(Swift, 2003).

Gulliver keeps his promise to attack Lilliput after Blefuscu's attack. He assembles the entire Blefuscu naval fleet and brings it back to Lilliput. The emperor is pleased and bestows the title nardac, the highest honor in the kingdom. The emperor makes an ambitious plan to destroy Blefuscu, takes over his government, and executes every Big-endian. However, Gulliver disagrees with the emperor because he thinks it is wrong for slaves to be enslaved. This annoys the emperor and other government officials, so Gulliver is not included by the emperor. Three weeks later, the Lilliputs make a peace agreement with Blefuscu. The requestor asks for the emperor's permission to visit Blefuscu in the future. The emperor agrees but remains cold towards Gulliver.

“Of so little weight are the greatest services to princes when put into the balance with a refusal to gratify their passions”(Swift, 2003).

From the above data, it can be seen that Gulliver does the Emperor of Lilliput a service by capturing the enemy's navy, but the emperor gives Gulliver the cold shoulder when he refuses to escalate the war against Blefuscu. Gulliver realizes that only constant obedience, not past service, means something to monarchs.

“Although we usually call reward and punishment the two hinges upon which all government turns, yet I could never observe this maxim to be put in practice by any nation except Lilliput” (Swift, 2003).

From the above data, it can be seen that the Lilliputian justice system differs from all others in that it actually incorporates incentives and rewards for good behavior, rather than existing solely to punish wrongdoing.

“But his Imperial Majesty, fully determined against capital punishment ... might easily provide against this evil by gradually lessening your establishment; by which, for want of sufficient food, you would grow weak and faint, and lose your appetite, and consequently decay and consume in a few months” (Swift, 2003).

From the above quotation, it can be seen that Gulliver's friend informs him that he has been charged with treason and describes the way the emperor plans to dispatch him. The friend presents the emperor's decision against capital punishment, that is, a genuine execution, as a mercy to Gulliver. Instead, Gulliver will be starved to death slowly. The sentence exposes the hypocrisy of the Lilliputian emperor, claiming to stand against the death penalty while favoring the lingering suffering of slow starvation.

“for they have no conception how a rational creature can be compelled, but only advised, or exhorted; because no person can disobey reason, without giving up his claim to be rational creature.”
(Swift, 2003).

During the course of these troubles, the emperors of Blefusca frequently expostulate through their ambassadors, accusing them of making a schism in religion by offending against a fundamental doctrine of their great prophet Lustrog, in the fifty-fourth chapter of the Blundecral (which is their Alcoran). This, however, is thought to

be a mere strain upon the text, for the words are these: “that all true believers break their eggs at the convenient end.”

4.2 Political Influence

The influence of *Devide Et Impera* seems to have had a very big impact on the integrity of the Liliput and Big-Endiant communities, resulting in a declining economy and conflict that claim lives. Check out the excerpt below.

”They look upon fraud as a greater crime than theft, and therefore seldom fail to punish it with death; for they allege, that care and vigilance, with a very common understanding, may preserve a man's goods from thieves, but honesty has no defence against superior cunning; and, since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, where fraud is permitted and connived at, or has no law to punish it, the honest dealer is always undone, and the knave gets the advantage.”
(Swift, 2003).

We can see from the above data that the influence of the conflict between the Liliput and Big-Indiant nations result in fraud as a crime that is bigger than theft, and they have a very general understanding of what can protect one's property from thieves. Therefore, there must be a continuous relationship to be able to sell and buy where fraud is permitted and deceptive, but without breaking the law with the rules set by the King of Liliput.

“Difference in opinions has cost many millions of lives: For instance, whether flesh be bread, or bread be flesh; whether the juice of a certain berry be blood or wine.” (Swift, 2003).

When Gulliver learns of the opposing political forces at Lilliput, he sees the futility of their argument. Parties go into opposition over disagreements over how to break the egg, either with a large end or a small end. Due to such a feud, Big-Endian has to escape and seek refuge on the neighboring enemy island of Blefuscu.

“This made me reflect, how vain an attempt it is for a man to endeavor to do himself honor among those who are out of all degree of equality or comparison with him.” (Swift, 2003)

We can see from the above data, based on Gulliver's understanding, how futile someone's efforts to try to respect themselves are, where equality is not justified by the king. Those who are outside the kingdom are considered ordinary people and must obey the orders of the people in their superior kingdom to the King, while those who are inside the kingdom are considered special and powerful people, so they act arbitrarily towards those who are outside the kingdom.

“Ingratitude is amongst them a capital crime, as we read it to have been in some other countries: for they reason thus; that whoever makes ill-returns to his benefactor, must needs be a common enemy to the rest of the mankind, from where he has received no obligations and therefore such man is not fit to live.” (Swift, 2003).

From the above data, it can be seen that Gulliver learns about Lilliput's different political system. The good is rewarded, not just bad service. Children raised outside of nursery families learn that there is no Divine Providence, and an attitude of lovelessness is a great crime. Gulliver notes a strong record in the political culture of Lilliput compared to England.

5. Conclusion

The analysis of *Devide et Impera* by the writers can give some conclusions. Everyone should learn what *devide et impera* is and the disputes between Lilipt and Blefuscu could give precious lessons to people especially those in the realm of politics. Problem solving could be easily conducted without the policy of *Devide et Impera*. *Devide et impera* refers not only to politics and military but also to ethnic group, and this is already seen in the disputes between Lilipt and Blefuscu. *Devide et impera* is a bad influence in the society.

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