

In the 8th International Indonesia Forum Conference

**DISCOURSES EXPLORING THE SPACE
BETWEEN TRADITION AND MODERNITY IN INDONESIA**

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Editorial Board:
Hermanu Joebagio, Frank Dhont



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DISCOURSES EXPLORING THE SPACE BETWEEN TRADITION AND MODERNITY IN INDONESIA

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Theme:
Discourses Exploring the Space between Tradition and Modernity
in Indonesia:

A Preliminary

There are three cultural layer in modern culture face in Indonesia, indigenous Indonesian, Hindu-Budha, Islamic, and coumpoun together in various forms. The first layer is an indigenous Indonesian culture, whichstill survives in a number of areas in a state which can be described as still very close to its origin. The second layer is the Indian, usually termed – Hindu-Budha. But over the greater part of Indonesia, in the islands of Java, Sumatra, and Borneo, the two earlier layers of Indigenou Indonesian and Indian cultures were overlaid by a third layer – Islamic culture, which penetrated Indonesian in the thirteenth, fourteenth, and fifteenth centuries.

Problem of contemporary Indonesian culture is the product of the confrontation of Indonesian and modern culture. The manifestation of modern culture were indicated man's freedom of thought and inquiry, technical progress, economic evelopment, and belief in human right. Over the 32 years of development modern culture under Suharto, which were a significant shift from the various efforts at nation-building in Indonesia's early years. This is not totally dissimilar to the way Dutch colonial development in Indonesia was once heralded as harbinger of modernity in a feudal archipelago rich with tradition, culture and religion. Indonesia has long been, and

continues to be, the site of negotiations between tradition and modernity.

The discourses of tradition and modernity are perhaps best recognized at the national level and can be discerned in debates over such varied subjects as the morality of the youth, the value of the national curriculum in facing the challenges of the future, and the fate of traditional culture in the face of a global media, regional autonomy and development, religion and society. However, discourses of modernity and tradition are also carried out every day on a more minor scale: within groups, organizations, families, and even individuals. These discourses may not be recognized or framed in terms of tradition and modernity, but nevertheless cannot exist separately from this wider discourse and fill the space between tradition and modernity in everyday life in Indonesia. Taking various forms, and adopting a variety of positions, in the end these discourses all aim towards striking a balance between the continuity of tradition and the change of modernity in a growing and developing Indonesia.

Frank Dhont, M.A., M.Hum., Ph.D

Prof. Dr. Hermanu Joebagio, M.Pd

Rector's Keynote Speaker
8th INTERNATIONAL INDONESIA FORUM CONFERENCE

Honourable the Chairman Board of International Indonesia Forum,
Frank Dhont.

Honourable Heads of Sebelas Maret University

Distinguished Keynote Speakers and all other speakers

Distinguished guests

Ladies and Gentleman

Assalaamu 'Alaikum Warahmatullaahi Wabarakaatuh

May peace and God's blessings be upon you all

A Very Good Morning

The economic, politic, technological, telecommunication, transportation, and tourism development in Indonesia has accelerated and put Indonesia's economic growth as the 5th (fifth) of the world, based on the report of World Bank. On the other hand, the European countries currently face the economic crisis because of the Greek's economic decline.

The economic growth, indicated by free movement of goods and services in regional and international area, is the result of independent economic programs by the government of Republic of Indonesia. Meanwhile, the development of the local economy including arts, culture and tradition also give some contributions on the economic growth of Indonesia.

The local culture cannot be neglected in the modernization process as the local culture is important to respond that process by using strategies of cultural resistance and integrated mutualism. Those strategies are believed to be able to develop the new *elan vital*, which

inserts spirituality, morality, social enthusiasm, and economy tourism commodity. The new notion of *elan vital* is the representation of local wisdom which can create the tolerance, harmony, and solidarity among Indonesian society.

Therefore, I strongly believe that the 8th (eighth) International Indonesia Forum Conference can engage participants in an informed and insightful discussion to solve the problems faced by Indonesia. The last but not least, on behalf of Sebelas Maret University, let me first of all extend you all my warmest welcome to the 8th IIF Conference held at Sebelas Maret University, the green campus. Have a great and beneficial conference. Having said all of the above, I hereby declare that the 8th (eight) International Indonesia Forum Conference is officially opened.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Surakarta, July 29, 2015
Sebelas Maret University Rector

Prof. Dr. Ravik Karsidi, MS.

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Intolerance: Voices of Victims in Local Media

Lukas S. Ispandriarno
Universitas Atma Jaya Yogyakarta

Abstract

Freedom of the press, one of the "successful stories" of democracy in Indonesia after the reform era in May 1998, continues to receive criticism. A number of events of intolerance became the focus of the attention from the local media in the midst of political change in Special Region of Yogyakarta (DIY) in 2012. Freedom of the press encouraged the media to report on cases which were sensitive to New Order era. However, a number of factors led to the issue of intolerance which did not support the victims. Local media reported the wash-off-hand gestures by local leaders, police and religious freedom forum.

Civil society has continued to strive for groups of religious minorities and groups of minorities in the religious majority (Islam) to be able to practice their religious activities in accordance with their beliefs. In these places, the victims of intolerance voice their opinions and work together to find solutions of the pressure from radical groups, in absence of the government and the ignorance of media.

Keywords: intolerance; voices of victims; local media; Special Region of Yogyakarta

Penal Mediation as an Alternative Model of Restorative Justice in the Criminal Justice System of Children

Henny Saida Flora
St. Thomas Catholic University

Abstract

Penal Mediation is a form of alternative dispute resolution outside the court commonly known as ADR or Alternative Dispute Resolution. Although in general the settlement of disputes out of court only in civil disputes, but in practice often also criminal case settled out of court with the discretion of law enforcement agencies or through consultation mechanisms / peace or remission institutions that exist in society.

In the Criminal Justice System of Children for mediation has been regulated in Article 18 of Law Number 11 of 2012 on Criminal Justice System of Children. The provisions of this article is expected to result in a decision that is fair and reflects the restorative justice. Penal mediation is more oriented to the quality of the process rather than the result that would rely criminal guilt, needs unresolved conflict, peace of victims of fear.

Penal mediation as an alternative to the criminal justice system today is very necessary because it is expected to reduce the accumulation of the case, is one of the dispute resolution process that is considered to be faster, cheaper and simpler, can provide the widest possible access to the parties to the conflict to obtain justice, and strengthen and maximize the function of the courts in resolving disputes in addition to the process of dropping criminal prosecution. Penal mediation is a breakthrough as an instrument of restorative justice can be performed by judges, prosecutors and investigators. The success of the deliberations in the penal mediation as an instrument of restorative justice does not result in termination of proceedings for a child, only affect the demands of the public prosecutor and the judge's decision in the form of action. Judges can only make a breakthrough penal mediation in court after the examination of the defendant, if the judges believe such actions proved, the defendant admitted his actions (as the main requirement), the victim was willing to forgive and qualifications mild case. If all these conditions are met, the judge postponed the hearing before the hearing demands and continued with the approach of restorative justice in the court mediation.

Keywords: Penal Mediation, Restorative Justice, Criminal Justice System of Children.

Reconstruction of legal culture From the corrupt behavior of public officers

Christina Maya Indah Susilowati
Satya Wacana Christian University

Abstract

The corrupt behavior of the public officers is a system of value, idea and opinion which is internalized in the public officers' legal culture as 'the way of doing' in the decision making of a corruptive act. The research towards the examination of legal culture on the public officers' legal behavior was a multi disciplinary examination, especially in the legal and psychological perspectives, in order to examine how the value bonded existed in the perception of public officer individually.

The research used the socio legal research on the qualitative research that included the legal culture study in the socio legal level and the psychological aspects, with respondents listed as follows: corrupt convict, government organization, Society Institution of Corruption Observer, and court's judges of corruption criminal act. Henceforth, the research will examine whether the corrupt culture until recent time is still adapted from the public officer's culture. The research was executed in 2014 with the location of Central Java.

Based on the rational choice theory and symbolic interaction, the research results revealed that the public officers did the corruption because of some factors, i.e. internal and external factors. The factors could be rooted from the public officers' integrity that regarded themselves as public authorities instead of servants, and also from the external aspects. The transposition of morale ethics in the society context that was traditionally communal into the individualistic modern society had reduced the values of the valid social solidarity. The social model on traditional society which was thick with the culture of giving or rewarding gratitude had become reduced into the modern society to do bribery. The process of morale ethics transposition from the culture of shame to do stealing money into the permissive culture towards corrupt behavior had become the habit of corrupt public officers.

Through the examination towards legal culture of the public officers, finally the research recommended a reconstruction perspective on the public officers' legal culture all this time "to gain public trust and respect". Therefore, the criticism perspective on legal culture of a public service organization which was shown by the individuals in their bureaucracy would be an important capital for the reformation of legal organization. The research, eventually, would give a contribution towards the deconstruction of corruptive legal culture into the achievement of anti-corrupt behavior in order to build an anti-corrupt culture.

**Religion and Law, which Comes First:
The Issue of Religion Based Law in Indonesia and its Probability**

Maciej Michał Maćkowiak
Adam Mickiewicz University

Abstract

In contemporary societies there is a strong tendency to secularize law, however this idea does not seem to always work properly. The paper thus will try to answer a question of Indonesians law dualism (or trialism as some would point out, due to Dutch influences, secular law and shari'ah based law). What will be the future of RI law, how much religion should be allowed in law and is the matter itself just a strictly political subject, a pre-election way to gather more votes from conservatives. The paper will also try to point certain important events in Indonesian law history as well as the history of Shari'ah in Indonesia, and follow the impact it had on the decisions that shaped the country, the ongoing discourse between modernists and conservatives is not only up-to-date due to the current foreign affairs – and the will of international terrorist organizations to implement a distorted version of Islam. Furthermore questions about the shape of future Indonesian legislation will be raised, and if religion based law is really threatening civil rights and business venues. The current legislative situation in Malaysia will also be presented and compared with that of Indonesia. The idea of nation-building Influence of law will also emerge, traditions and lack of understanding from non-Muslim countries, Adat and other local customary practices, their strengths and weaknesses. Injunctions and interdictions are also an important factor, that is going to be analyzed. Also political parties and NGO's with different points of view on this subject are going to be shown, as a part of the ongoing debate on this subject.

Negotiating Islam and modernity: Veiling in Indonesian History

YuyunSunesti

SunanKalijaga Islamic University

Abstract

My presentation will elaborate the veiling phenomenon and its process of negotiation between Islam and modernity in Indonesia. It divides into three phases of Indonesian social change history which are the meeting of modern Dutch and Islamization in the beginning of twentieth century, the Suharto regime and the Post-Suharto era. Through document investigation completed by my previous field research on veiling in Yogyakarta from 2007 until 2014, this presentation is going to argue that the veiling in Indonesia has been not monolithic phenomenon, rather it has been influenced by many factors in Indonesian social changes. The scholarly research has found that veiling worn by muslim women in Indonesian history has been a kind of negotiation between Islamic tradition requiring women to veil and the emergence of modernization, globalization and industrialization requiring women to take a part in modern and globalized ways of life. Hijabers community can be an example of vivid portrait of this kind of negotiation in contemporary Indonesian society.

Javanese Women's Traditional Values and Modernity in Indonesia's Modern Novels

NugraheniEkoWardani
Sebelas Maret University

Abstract

The objective of this paper is to elaborate and describe the shift of traditional values as an impact of modernity which influences the thoughts and attitudes of Javanese women in some Indonesia's modern novels from the 1980s to 2000s. The analysis concludes that many of Indonesia's 1980s novels were written by Javanese authors, were set in local Javanese background, and put forward the thoughts and attitudes of Javanese women in the patriarchal culture. All of the male and some of the female authors of these 1980s novels shared similarities in depicting the Javanese female characters, who, according to Javanese tradition, are patient, accepting, submissive, faithful, devoted to their husbands, and so forth. It is only Nh Dini who showed the shift of values through the depiction of her characters' thoughts and attitudes against their culture. In the 1990s, some male authors continued to describe ideal Javanese pictures of women in their novels. However, in the 2000s many female Javanese authors came up to raise issues of the more modern thoughts and attitudes of Javanese women in the 21st century. These authors put forward Javanese female characters who have experienced the modernity process, represented by their independent thoughts and attitudes. These characters are described as women who are independent, well-educated, aware of their rights and duties, and show high morale.

Keywords: tradition, modernity, Javanese women, Indonesia's modern novels

Hijab: Fashion Trend in Indonesia as the Center of Muslim Fashion

ItsnaSyahadatud

DinrriyahSunanAmpel Islamic University

Abstract

It is debatable on when Islam came to Indonesia. Some historians believe in Chinese news that Muslim settlements existed since 7th century and some of them confessed that it had been in the 13th century based on Marco polo's expedition. Whenever it was, they assured that Islam was introduced to Indonesians by using cultural assimilation. There were violence or force in spreading this religion. The cultural assimilation could be seen in architecture, gamelan, puppet (wayang), songs and fashion.

Fashion is an important part of Indonesians' life. It is used not only for covering the body but also as the tools of doing ritual. The ritual of marriage for Javanese, for example, was needed kebaya. It was restricted by some rules including the accessories and the hairdo. None of them wore hijab even though they were muslimah.

In the previous age, none of the religious leaders (ulama) in Indonesia pushed the muslimah to wear the way they should wear the cloth. Indonesian women still wore kebaya or baju kurung as well as other traditional costumes like the way they wore in daily activities. Hijab or jilbab became so common for Indonesian muslimah in the middle of 20th century. It has changed the existence of kebaya and any kind of dresses in Indonesia.

Constructing Muslimness and Consuming Modern Popular Culture: The Case of Indonesian Urban Muslim Youths

Hariyadi

University of Western Australia

Abstract

Popular culture has often been viewed as a Western product and many people in Indonesia think that it introduces a Western lifestyle that is incompatible with Islam. Some Islamic teachings in Indonesia indeed challenge values from the West. However, in this article, urban Muslim young people has shown that the two are not necessarily incompatible each other. I look at how Indonesian Muslim young people in urban areas consume modern popular culture and, at the same time, construct the meaning of being Muslim. I conducted interviews, focus group discussions and participant observation of young people who are Muslims and consume popular culture in their daily life. My informants were university students in Jakarta and Bandung, particularly students of State University of Jakarta and Bandung Institute of Technology respectively. Their consumption of modern popular culture and construction of Muslimness suggests that urban young people in Indonesia are aiming to be modern and pious at the same time. Indonesian urban Muslim youths remain to be faithful in tradition and religious doctrines, and in the same time they engage actively in modernity as they practice Western-influenced popular culture in their daily life. In doing so, urban Indonesian Muslim young people demonstrate that they do not exclusively belong to either Westernisation or Islamism: they are creating their own distinctive identity.

Keywords: popular culture, religion, young people, practice, everyday life

**Wayang Education between Modernity and Tradition at Higher Education: Dialogue
among Young Indonesian Students**

(Study at Faculty of Philosophy, Universitas Gadjah Mada)

Sri Teddy Rusdy and Hastangka

Gadjah Mada University

Abstract

Since acknowledged by UNESCO as Masterpiece of the Oral and Intangible Cultural Heritage of Humanity in 2003, Wayang kulit (shadow puppet) become famous and popular in Indonesian society. At the beginning, Wayang introduced by Walisongo (Islamic religious leaders) in the midst transition of Hinduism-Buddhism kingdom to Islamic kingdom in Indonesia as media of dakwah. The manuscript and story of wayang kulit came from Mahabarata and Ramayana story. Today, Wayang become annual and communal performance in Indonesian society especially in Javanese society. Wayang performance has accepted by Javanese society as indigenous knowledge and local wisdom. In addition, Wayang inserted in education especially at higher education. As example, Faculty of Philosophy, Universitas Gadjah Mada introduced and developed Wayang education since 2005 for undergraduate and PhD student at Faculty of Philosophy. The purposes of this paper are to explore and cultivate the discourse and dialogue on wayang education at higher education. This paper will highlight on how wayang discourse at higher education produced and reproduced in Indonesian contemporary society especially at education; how wayang education curriculum has been developed for student at Higher education, and how young Indonesian students discuss and develop dialogue among themselves about wayang today. Finally, this paper will show how modernity and tradition on Wayang discourse changing and meet challenge in future.

Keywords: wayang education, modernity, tradition, Indonesian student, dialogue.

Redefinition of Philosophical Value of Classic Batik Motif for Reinforcement of National Identity and Revitalization of Cultural Heritage

Sariyatun

State University of Surakarta

Abstract

Cultural Imperialism is one of the effects of globalization. Global change process which is supported by knowledge and technology media presents a homogeny world culture. It causes the loss of young generation's experience and understanding on local culture diversity. Education based on local wisdom can deal with the globalization challenge.

Classic Batik is a local cultural heritage that contain "guidance and order" which became the social capital for Indonesia. The deconstruction is needed toward philosophical values of classic batik's motif for reinforcement of national identity and culture resistance .Redefinition was conducted based on the Postmodern paradigm with Deconstruction as the main theory.

Postmodern era is the transition of industrial society to an information society. The emergence of the information society provides the foundation for a postmodern ethos. Live in a global village raising up awareness about cultural diversity and human needs for identity. The characteristics of identity not only shaped by the collective bond, but also (categories of difference). Anderson, (1983) through his thesis "imagined communities" said that a political community is a political construction and cultural construction. Collectivity bond is created by the meaning which is produced by symbols that are shared each others. The created symbol make a nation-state has the strength, sentiment and national identity. One of the shared symbol is Batik Classic. The academic study of philosophical values on class batik's motif is significance, because the dimensions of education is one of the pillars for the reinforcement of national identity.

Tattoos in Mentawai: Markers of Identity versus Fashion

MaskotaDelfi
Andalas University

Abstract

Regional autonomy in Indonesia has provided a new space for communities, catalysing in a revival of local customs infused with ideas of young and old in the community. My paper is about the social infusion of local vigour in the Mentawai based governance system that emerged after a break up from the mainland district in the West Sumatran Province fourteen years ago. It allowed the small Mentawai archipelago in the Indian ocean to chart its own course as an independent district in which island tradition has been put central. The cultural revival has ranged from increased exotic serving taro and sago as samples of traditional food, to crafting new *umas*(longhouses), and also in a renewed interest of traditional tattoos. Modernity is not abandoned as for many it remains a main part of life. Those traditional tattoos designs are considered by many young and tourist as trendy body art.

In my research I discovered that in Mentawaian tradition, tattoos were used to acknowledge locality and individual identity previously. Tattoos were therefore crafted on the skin foremost as an identity marker. The young who had proven their worthiness in tasks of bravery on hunting trips and forest food gathering were urged by others in the *umato* make their mark. Sharing their labour in *umabuilding* and their respect to others accumulated to many favourable deeds which suggested that they should prepare for their tattoo ritual. The old tattoo body art is somewhat less favoured by sections of the younger generation these days, who see the world through different cultural lenses. Nevertheless, traditional tattoos remain a strong mark of high distinction among the older inhabitants and traditionalists on Siberut island.

What makes the traditional tattoos stand apart from fashion inspired tattoos, are the cultural rituals that precede the applying of the traditional tattoos and the inner meaning. It includes the offering of a small boar to avoid any social obstacles and to gratify the ancestral spirits. It takes several days of preparation of tools and ingredients for the tattooist and consideration for the to be tattooed to be ready and to overcome the unpleasant throbbing pain and possible fever which follows every stage of the tattoo process. It is therefore clear why not everyone can bear to complete process of anguish. The earlier tattooists used the hard thorns of certain plants to serve as needles to drive the ink into the skin. Presently, metal needles are used to create clearer tattoos, which don't necessarily take away the pain.

In meeting with elders of either gender who were richly tattooed the following research questions formulated in my mind. Can we bridge modern artistic interpretation and customary use successfully in a discourse of Mentawaian tattoos? Secondly, has globalisation inspired the preservation of the tattoo traditions? And thirdly have contemporary dynamics influenced Mentawaian female and male tattoo tradition in different ways?

From Verbal Oath to Fiber Optic Cable: The Use of “Palapa” Discourse in Presenting the Endeavor to Unite Nusantara from the Ancient Majapahit Kingdom to the Digital Era in Contemporary Indonesia

RouliManalu

North Carolina State University

Abstract

This paper aims to explore the ways in which the idea of ‘uniting the Nusantara’ took place in different historical moments in Indonesia that consistently use the same name ‘Palapa’. This paper focuses on three specific topics in three specific moments. The first topic is the Palapa Oath by Mahapatih Gajah Mada in ancient Majapahit Kingdom; the second topic is the Satellite Palapa as the domestic telecommunication system in the New Order Era under Suharto leadership; and the third topic is the Palapa Ring project as the effort to build Internet backbone infrastructure in the post-reform and ICT era of Indonesia. The objective of this paper is to examine the ways in which the Palapa discourse is appropriated to invoke the spirit of unity in those three different eras. In addition, this paper also aims to see the ways the discourse of unity materialized through the building telecommunication satellite and Internet backbone cable in connecting the archipelago. Hence, while part of this study is to see the continuity among these three moments, the main emphasize of this paper is to see the culmination of the Palapa discourse in the materiality of ICT infrastructure in present day Indonesia.

To achieve these objectives, this paper incorporates several research methods. For the first two topics, this paper uses literature analysis of several academic studies that had been done on the topics. For the first topic, several academic studies that are analyzed include, the historical study conducted by J. Ave (1989), F. Bosch (1956), J. Minattur (1966), B.H.M Vlekke (1959), and D.G.H.E. Hall (1964), which portray different interpretations and competing assumptions regarding the meaning of Palapa Oath by Gajah Mada; such as what is “nusantara” comprised of in the oath, and whether “palapa” refer to the type of spices/ food or a type of sexual practice. For the second topic, this paper uses the study of discourse surrounding Satellite Palapa from J. Bakker (2002; 2005) and M.D. Ibrahim (2004), which trace the important actors who were involved in the preparation and in the launching of the satellite as well as the political sentiment of the regime at that time. The data and the analysis of the third topic are based on the researcher own ethnographic work and series of interviews of the parties who are involved in Palapa Ring project. It is related to the renewed interest of the Palapa Ring project after the issuance of National Broadband Plan in 2014. The ethnographic and interviews capture the involvement of Kemenkominfo, Bappenas, and PT. Telkom in the project. Through the use of these different methods, this paper seeks to present the continuity of Palapa discourse and the ways it materialized in the modern technological era.

(En)countering Indigenous Counter-Mapping in Indonesia

Nina Horstmann
Yale University

Abstract

Since the United Nations declared 1993 the International Year of the World's Indigenous People, indigeneity has emerged as a global category for political contestation, social justice, and struggle over land and natural resources. In contrast to narratives that portray indigenous peoples as primordial or atemporal – engaging in traditional practices that remain unchanged throughout history – I contest that indigeneity is a thoroughly modern, global form of subjectivity. The modern category of indigeneity has enabled marginal Indonesian communities to position themselves alongside global social movements and transnational solidarities. The post-Suharto Indonesian state has gone through a process of social reform and decentralization; it is under this climate that the state has become more willing to recognize indigenous rights and claims. Indonesian activists work to relate local communities and cultural practices to indigeneity, as an internationally recognized framework of human rights, in order to substantiate conflicts over natural resource rights.

While the category of indigeneity is a modern one, membership in this “tribal slot” is often articulated through emphasis of traditional ecological knowledge and practices. In order to represent indigenous spatial knowledges, as well as to assert claims to traditional lands and sacred sites, denote use and occupancy patterns on swidden agricultural sites, and record cultural place names and designations, indigenous communities in Indonesia and around the globe have engaged in a number of participatory “counter-mapping” projects. “Counter-mapping” describes how indigenous activists and NGOs have harnessed modern spatial technology and Geographic Information Systems (GIS) to legitimize their claims to their forest territory.

In this paper, I will show how masyarakat adat communities use counter-maps to engage in a process of claims-making with the state and how this process includes the discursive and political production of an indigenous identity. Rather than an instrumental evaluation of the success of counter-maps as a political tool, I am more interested in gazing at the *process* of map-making. What subjectivities are engendered through the process of participatory mapping? What conceptual work do these maps do? Projects of counter-mapping invite us to contemplate how social relations in space are represented through maps, but also how they are reconstituted or formed through map-making processes. Understanding the subjectivities engendered by participation in the production of counter-maps challenges the instrumental notion of maps as mere tools for achieving indigenous legitimacy, recognition, or justice.

Keywords: Indonesia, indigeneity, counter-mapping, identity, modernity, traditional ecological knowledge

Tradition and Modernity's Negotiation to Achieve Ecological Harmony

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Abstract

The notion of modernity in terms of industrial development, which threatens ecological harmony, is the central concern of the paper. Land conflicts experienced by Rembang local peasants, customary villages around Benoa Bay and Dayak Ngaju tribes on behalf of industrial development show how the established perception of modernity and tradition should be deconstructed and reconstructed. The attempt is done to propose a new understanding of the definition of tradition and modernity, consulting the tradition of Dayak Ngaju and Baduy Tribes along with Balinese Hindu's philosophy Tri HitaKirana as well as SarasDewi's Eco-phenomenology. The new understanding functions as negotiating factor to keep the relationship equilibrium between man and nature based on traditional philosophy as well as scientific research.

Keywords: tradition, modernity, industrial development, customary, ecology, eco-phenomenology

Between Tradition and Modernity? A Preliminary Study on Value Structures among Indonesian Students in the light of Individual Modernity

Bonar Hutapea
University of Indonesia

Abstract

Given that one's values seem to play a central role in one's life and are regarded as anything held to be worthwhile, good and also serve as virtues or convictions that guide individual action and decision making, achievement, direction to life, and happiness, many parties can benefit immensely from studying it among youngsters. The purpose of this research, therefore, is to explore the structure of values among students in Indonesia. A sample of 169 Indonesian college/university students drawn mainly by using online media was used for the study. They comprised males and females with an average age of 19.47 years from various walks of life and filled out Schwartz's Portrait Values Questionnaire (PVQ), open-ended questionnaire and demographic questions. Statistical data analysis revealed that, from all participants, security, conformity, and power are the most important values meanwhile stimulation, self-direction and achievement are the least preferred values. Male participants prioritize power, security, and conformity and let the achievement and self-direction remain undervalued. Meanwhile, female participants highly value security, conformity and universalism and at the same time do not prefer stimulation, benevolence and self-direction as very important things. Moreover, none of personal characteristics has significant role in explaining significant variation in value structure. These results are discussed in terms of individual modernity, gender-related personality and its relations with academic performance as well as comparison on the basis of context and situation particularly compare to previous Western and other Asian research findings. Limitations and implications are also discussed that led to subsequent research.

Keywords: Value, Value structure, Individual modernity, Students

**Between Tradition and Modernity: Javanese Working Women in the Market
(women porters in Pasar Beringharjo, Yogyakarta)**

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Abstract

The paper attempted to discuss how Javanese working women negotiate themselves in the nexus of tradition and modernity. Taking the case of women porters in a traditional market in south central Java, the research aimed at investigating the way in which modernity influences the type of co-modification brewing in the city and the impact it eventually give to these women porters. Using ethnographic method and drawing from the combined cultural and political economic approach, the research found that there is a lapse between what is currently regarded as agency and victim, attached to the idea of women's deliberation, including Javanese women. The research concluded that only by looking at the dynamic relationship between the traditional cultural aspect and the modern political economic, one can get a clear picture of the contending relations between modernization on the one hand and tradition on the other hand and how this contention has influenced the livelihood of traditional market in Javanese society and of Javanese women working in the market.

Keywords: tradition, modernity, Javanese women, market

Development Dilemmas: Traditional governance or Modern governance with aid projects such as PNPM

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Abstract

The joint efforts of the Indonesian government and the World Bank initiated PNPM development program show substantial success to improved community infrastructure and to income boosted in rural areas. Nevertheless a mixed outcome is noted in the PMPN programme that was bolted onto the rural indigenous community social system to stimulate social participation in their rural infrastructure building and efforts to lift the economic welfare in West Kalimantan.

This paper looks in particular at the themes of PNPM participation, and the contesting norms and values in the community and to analyse the well-intended development initiatives of the programme. Observations in the field and survey data show that the programme resulted in some successfully completed facilities in several villages. On the other hand under the same PNPM initiative, it has also resulted in some poorly completed infrastructure in other villages in the sub-district. In this paper it is demonstrated how local tension among community members as well as government officials / PNPM facilitators was noted. This lack of cooperation and development on infrastructure projects ultimately limited the benefit that could be derived. Although PNPM is a parallel programme, semi external to the Indonesian bureaucracy, many in the communities surveyed were suspicious of its true intentions as it came from the same mould which allowed the questionable community benefit of government sponsored transmigration settlements, logging and plantation developments initiated on Dayak traditional land.

The Role of Social Entrepreneurship in Enabling Economic Opportunities for the Poor

RosdianaSijabat

Atma Jaya University, Jakarta

Abstract

The population of Indonesia is approximately 253 million in 2012; about 43.3 percent of this population is living on less than \$2 per day (BTI, 2014). Such figures make Indonesia as the sixth-poorest country in the world (BTI, 2014). The major cause of poverty is related to the lack of economic opportunities and inadequate resource to generate income due unemployment (Mensah & Benedict, 2012).

Social entrepreneurship has been seen as a productive way in reducing economic and social problems in the society through its role in employment creation (Nichols, 2008; Goel & Rishi, 2012). Social entrepreneurship is defined as an acting of change agents who use entrepreneur models to meet social needs, overcome social problems and sustain social value (not only private value) through innovation in developing new products as well as finding new markets (Dees & Anderson, 2006; Dees, 1998). It is also described as entrepreneurial activities with embedded social purposes and solutions which can generate income and social wealth in the society (Austin, Stevenson, & Wei-Skillern, 2006; Robinson, 2006).

The purpose of this article is to shed light on how social entrepreneurship engages and alleviates poverty. To answer the question, exploratory and descriptive analysis is used. By using secondary and primary data, this paper addresses the standpoint beyond the theoretical views and practices of the role social entrepreneurship in reducing poverty issue. Data for this article was collected mainly from published and unpublished works and research results from previous studies on social entrepreneurship.

**“Pulang Kampung” and Rural Entrepreneurship:
Exploring the Role of Social Capital in the Economic Reintegration of Return Labor
Migrants**

RatihPratiwi Anwar and Carol Chan
Universitas Gadjah Mada

Abstract

When migrants return to their countries and places of origin, they are no longer the same person as when they had left to work abroad for the first time (Constable 1999; Xiang et al. 2013). Similarly, upon return, migrants may realize that the places, families, neighbors, and friends they had “left behind” have also changed while they have been away (Toyota et al 2007; McKay 2005). Based on interviews and long-term fieldwork in two migrant-origin villages in Yogyakarta Province, this study looks at the role of individual and community-based social capital in the ways former labor migrants negotiate their economic re-integration when they “pulang kampung”, or return home.

In this presentation, we ask the following questions: What are some common positive or negative values associated with migrants and migration among residents of these sites? How do migrants negotiate their social status, establish or maintain strong relationships with kin and neighbors upon return? How do return migrants access, create, or build on social capital to facilitate their social and economic re-integration to their communities of origin, particularly in starting small businesses? How might factors surrounding acquisition of social capital for some also result in the socio-economic exclusion of other return migrants and non-migrants?

This paper builds on and contributes to studies on migration and the socio-economic impact not only for migrants, but also for their communities of origin (Faist 2008; Castles 2009). Building on scholars who look at social and cultural factors of migrants’ economic activity (Dannecker 2009; Rahman 2009; Wahbah and Zenou 2012), we contribute to these discussions of migration and development by illustrating the complex and fragile inter-dependence of social and economic capital in the context of rural entrepreneurship and livelihood diversification in migrant-origin locales.

**Local Wisdom and Dignity in Cultural Politics:
The Existence of Jemblung in Banyumas, Central Java, Indonesia**

TrianaAhdiati and Solahuddin
General Soedirman University

Abstract

In the concept of cultural politics, local wisdom plays an important role. This happens because it constitutes a society's shared identity and values symbolized and expressed by the cultural products, particularly in a local level. One of the cultural products reflecting the local wisdom is Jemblung in Banyumas, Central Java, Indonesia. The existence of Jemblung as a classical tradition here is very interesting contrasting to modernity. This research-based paper aims at: 1) identifying, understanding and explaining the existence of Jemblung as one of the folk arts in Banyumas reflecting the local culture of the region; 2) understanding and describing how Jemblung through the process of cultural politics becomes a local wisdom that is able to bridge the space between tradition and modernity in Banyumas. By using a qualitative method through a case study approach, the results of this research reveals that the existence of Jemblung from Banyumas is very unique on account of being the only one of cultural products that differs from others in its genre. Its uniqueness lays on the combination between the elements of it, i.e. the spirit of delivering the cultural values through the performance of wayang and gamelan but without the puppets

Vespa Trash Culture Fan Communities

TeguhHidayatulRachmad
Madura Trunojoyo University

Abstract

Madura traditional Islamic culture started there since the Dutch colonial era in Indonesia , especially on the island of Madura. As the times , traditional culture has been fused with the community Madura Madura , especially in Bangkalan. In today's era of modernity , traditional culture has experienced a shift in meaning and cultural contestation. One example of modern culture Growing in Bangkalan Madura is Vespa trash culture fan communities. In the community many cultural rituals that becomes a lifestyle to be done by community members Vespa fans trash .

Vespa trash culture fan communities grows and develops as a result of the strong legitimacy of the dominant culture in Bangkalan Madura famous with Islamic culture. Conditions and cultural situation in Bangkalan be an interesting study to set of problems amid the dominant culture . Spradley as ethnographic data analysis techniques to look for, and gather information from informants who then correlated with the conceptual framework .

The results of this thesis describes the form of contestation between the fan community as a trash Vespa subculture with Islamic religious culture of Madura in the arena of power by risking their capital in accordance with the realm, featuring a variety of strategies to maintain (Islamic religious Madurese culture) or question the authority of the dominant culture (Vespa community). Boarding schools, mosques and religious rituals that culture has led to the moment the agent out of the structure to-madurese to move to trash vespa fan community anti-structure with culture of freedom and togetherness or referred to as liminal situation .

Keywords: Lifestyle , Power Arena , Liminal Situation.

**Advertisements as Sites of Transition from Tradition to Modernity:
A Case Study of “Kuku BimaEner-G”**

Vita Noor Prima Astuti
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Abstract

One of the functions of advertisements is as marketers’ means of “communicating the availability and desirability of products” to consumers (Leiss, et.al., 2004). Advertising employs the idea of the relationship between product use and symbolism as a fundamental part of all human interactions with objects. In this way, advertisers are concerned with the representation and images of commodities. Their job is to remove any barriers and opposition between the products and those who purchase, or who will potentially (are even unwilling to) purchase a given product. The marketing techniques are deployed to make goods more meaningful and more familiar to buyers. For parity products – products in which all or most of the brands available are nearly identical – advertisers play a significant role in creating a type very different from that which has existed previously (Dutton, 2012). This development is attributed to the powerful forces of modernity, i.e. technology, which allow the search of innovation and transformation. Advertising gradually reshapes how people live by understanding the ideology of the intended society and negotiating it with its wide range of products and services. The strategy is to connect the locality and wisdom of buyers to the products, as continuously performed on television commercials (TVC) of Kuku BimaEner-G, an energy drink produced by Sido Muncul Herbal Company located in Semarang, Central Java. This study examines a variety of Kuku BimaEner-G’s TVCs in its deployment of local wisdom and its introduction to the advanced technology of the products. As Indonesia has a range of ethnic cultures and geographical locations, the analysis covers an examination of the place settings and uniqueness. The roles of these TVCs as sites of transition from tradition to modernity are explored through studying the development of this particular product both as an herbal and energy drink. Thus, these TVCs attempt to continue preserving the traditional values of local wisdom and yet, they are able to keep up the modern technology.

Keywords: advertisements, transition, local wisdom, tradition, modernity

**Manifes Kebudayaan (Cultural Manifesto):
A Revisionist Interpretation of Soekarnoist Revolutionary Ontology in the 1960s**

ThitiJamkajorkeiat
University of California-Berkeley

Abstract

This paper reexamines Manifes Kebudayaan, an Indonesian cultural manifesto signed by intellectuals that coalesced in the era of Soekarno's Guided Democracy in 1963. It offers a reading of Manifes Kebudayaan as a revisionist critique of Soekarno's revolutionary ontology (the overall nature of the revolution) which was largely represented by his 1959 Manifesto Politik ('political manifesto'). The paper challenges the dominant interpretation of Manifes Kebudayaan that characterizes its program as plainly neo-imperialist, reactionary, and most importantly anti-Soekarno. Through a close reading of the text, this paper shows that Manifes Kebudayaan is intimately engaging with Soekarno's nationalist and socialist thoughts. It, thus, cannot be easily dismissed as a neo-conservative text. This paper demonstrates the interventional politics and poetics of Manifes Kebudayaan that aimed to reformulate the dominant Soekarnoist revolutionary discourse and to reimagine Indonesian nationhood.

Keywords: Manifes Kebudayaan, Manifesto Politik, Revisionism, Revolutionary Ontology, Soekarnoism, Pancasilaist-Socialism, Universal Humanism, Cultural Politics

**The Construction of Modern and Traditional Knowledge
on Territorial Borders:
Case Study of Malays in Karimun**
Cahyo Pamungkas
Indonesian Institute of Sciences

Abstract

This study aims to show construction's processes of modern and traditional knowledge on state borders among Malay people live in Karimun, border areas between Indonesia and Malaysia. The modern definition of nation state is politically characterized by territorial borders inhabited by a nation. Territorial borders according to political perspectives construct a modern nation state. However native people live in the border have different concept on territorial border. According to their tradisional perspectives, there is no a definite territorial border that separate them from their families live accros the border, particularly in cultural and social relationships. In their views, the present border is just understood as phisical borders but not in term of social and cultural borders. It is due to people live in the borders generally have shared history, cultural traditions, and identity. Historically, before the making of modern nation states, they are free to trade and visit their families that live accros their homeland. This research argues that the modern construction of knowledge on territorial border in Karimun is closely related to the construction of Indonesian nationalism, national pride, and senses of nationhood.

This study was supported by several interviews, focus group discussions, participant observations, and literature studies conducted in Tanjung Balai Karimun and Tanjung Batu of Karimun, Riau Archipelago province. Findings of this study shows a gap between construction of knowledge on territorial border between government officers and population live in in the border areas. Modern definition of border is constructed by national government that regard that the border areas are parts of pheriperal areas. In addition, Indonesia as political conception, as well as national pride among the Malay people live in Karimun have increased at the present day Karimun due to the development of information technology and nationalistic rituals conducted by the government. However, the Indonesia nationalism defined by the state is less relevant to the social and conomic contexts mainly less social and economic development. A sense of nationhood should accommodate and provide a space for cultural identity inside the Indonesian state.

Keywords: construction of knowledge, modern and traditional perspectives, territorial borders, and Indonesia nationalism.

**The Implementation of Learning English through the Use of Animation Media Based on
Folklore as the Internalization of Local Wisdom
(A Classroom Action Research at the Eighth Grade Students of MTS Al Huda
GondangrejoKaranganyar 2013/2014 Academic Year)**

AyuIstiana Sari
Slamet Riyadi University

Abstract

One of the dominant overview in learning globalization is the hypothesis of culture homogeneity. The process of global alteration which supported by the new knowledge and technology will emerge the homogeneous world's culture. Culture homogeneity will erode the experience and understanding of young generation on local heritage. Through the role of local heritage will rebuild the global media and the cultural exchange. Therefore, the vision of the global education have to prepare the children and young generation to be a good citizen which have a high character and able to participate in the new millennium. In this case, the researcher integrated the local heritage through animated media based on folklore in teaching learning English. The objective of this research is to describe the implementation of animation media based on folklore as the internalization of local wisdom at the eighth grade students of MTS Al Huda GondangrejoKaranganyar 2013/2014 academic year.

The method used in this research was a classroom action research which consists of four stages: planning, acting, observing, and reflecting. The research was conducted in two cycles. This subject of the research was class VIII A MTS Al Huda Gondangrejo. The data obtained were from quantitative and qualitative data. The quantitative data were collected from pre test and post test students writing mean scores. The qualitative data were collected by using some techniques including test and non test. Non test data were gained from questionnaire, photograph and interview.

The research findings prove that the use of animation media based on folklore can made the students able to understand about local wisdom better than before. Based on the result of the questionnaire and the interview with the students, it can be drawn that the moral values which can be taken from the animation media based on folklore are: compliance, humble, honor, respect, hard work, keep the promise, honest, wise, harmonious, affection and care to others.

The Past or the Future? The Faces of Janus in Indonesian Television Commercials

Stefani HaningSwarati Nugroho
Santa Fe College

Abstract

The paper explores the constructions of “Indonesia” in television commercials with nationalistic themes. It argues that there are two discourses of Indonesia; one that emphasizes tradition, and one that aspires to be modern. The existence of the two discourses is a reflection of the continuities and the changes regarding the middle class’ imagining of the nation.

The discourse of “tradition” is a continuity of in the New Order’s imagining of Indonesia. These ads glorify the diverse traditions and cultural expressions of many ethnic groups. Culture, however, is understood as objects to be collected or unchangeable spectacles to be seen, and hence is based on the same logic that underlies Taman Mini Indonesia Indah.

The second discourse moves away from depictions of heritage, and focuses on the future instead. The commercials portray Indonesians as active people who work hard to make changes for the better, in their own lives as well as in the lives of their fellow compatriots.

The paper explores and compares the discourses in greater detail. It identifies the different temporal orientations, and traces the national and international contexts that have informed the narratives. However, the paper also points out that despite the seemingly contrasting imaginings of Indonesia, both discourses share the middle class’ desire for mobility, whether it is physical (e.g. by touristic voyages) or socioeconomical (e.g. by moving upwards the social ladder).

Urban Renewal of Traditional Kampung in Surakarta City Towards Sustainable Human Settlement Development

KusumaningdyahNurulHandayani and AkhmadRamdhon
Sebelas Maret University

Abstract

Kampung in urban area of Surakarta City grow in morphology historical time line frame from Kartasura to Surakarta City, and it is a rule thumbs in urban area that productive enterprises are also clustered. The economic activity becomes the reason. Particularly, Batik's trade rapidly transformed into one of the main commodity economy triggered by the liberalization policy in the colonial Dutch East Indies. Therefore, these conditions accelerate development into a modern city of Surakarta (1920) with the characteristics of the market economy. Batik trade has gradually become an important part in trade transactions that connect Surakarta with the international's trade networks. Even though, the final phase of colonization which coincides with the global economic crisis (1930) impacted to these industries badly. The traditional kampung and the industry were sustained up now in urban heritage of Surakarta. The combination of urban heritage and traditional industry is a potential issue in sustaining in sustainable human settlement development. Today's, the challenge of traditional kampung in urban heritage was changed. The challenge is urbanization and tourism as city branding were part of the critical issues.

Laweyan, Kauman and Serengan District were chosen as the study cases. Those kampung are clusters enterprises of home-based enterprises (HBE) related to Batik's industry. This study verifies the important aspects of physical settlements that can be effected by HBE activities in traditional kampung areas. First, the study identifies the physical characteristics of HBE clustering in kampung Laweyan, Kauman and Serengan District, and analyses the characteristics of social and physical composition. Second, it clarifies the characteristics of social capital and human capital that appear in small medium enterprises of Batik's industry. Lastly, the study makes arrangement of the several impact causes of HBE in traditional kampung settlements within urban heritage.

Keywords: Traditional Kampung Settlement, Urban Heritage, Home-based Enterprises (HBE), Cluster Industries.

Tradition in Modernity: Wayang Beber Kota from Surakarta

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Abstract

Wayang beber (painted scroll performance) might be one of the oldest forms of traditional Indonesian theatre, but today it is seldom performed, the scrolls themselves have also become a rarity, and conventionally, it is believed that wayang beber is a dying art.

We do not have complete knowledge on the rise and development of wayang beber. According to the Javanese sources, the history of wayang beber began around 939 c.e., when King Jayabaya of Mamenang wanted to have pictures of his forefathers. They were drawn on face on lontar (palm) leaves and called wayang purwa. During the next centuries these paintings turned into performance—dalangs began to tell stories about pictures, slendro (five-toned) gamelan was added for accompaniment, and Kawi (Old Javanese) poems were sung as part of the performance. The Majapahit ruler PrabuBratana had the wayang purwa figures drawn on long scrolls of paper for the first time around 1361 c.e., and it was then when such scrolls started to be named wayang beber, which means “unrolled” wayang.

Both Javanese and most non-Javanese sources suggest that the origins of wayang beber lie in a combination of two old Javanese arts: painting and the recitation of kakawin (or another type of incantatory poetry). Wayang beber developed with the growth of these two arts and declined after Majapahit’s collapse at the end of the fifteenth century. The long period of turmoil and civil war caused painting to nearly disappear, and poetry went its separate way. The scrolls survived, but they were treated as a primitive wayang and nobody knew how to use them anymore.

Today only a few of the archaic scrolls are left, the two oldest collections in Java being in Pacitan and Wonosari. Traditional performances are extremely rare—the scrolls are usually presented only few times a year. Generally we can say that this form of Indonesian theatre had been forgotten since the end of the eighteenth century. Wayang beber survived to the beginning of twentieth century only in rural rituals, then it began to disappear gradually, and its significant role in social life lost importance.

In 2004 in Surakarta in Central Java a new kind of wayang beber was established by visual artist Dani Iswardana and dalang Tri GanjarWicaksono and performed under the company name Wayang Beber Kota. Wayang Beber Kota’s goal has been to present traditional wayang beber from a contemporary perspective. They focus on social and cultural changes taking place in Indonesia and relate to tangible and intangible heritage. To restore the old tradition of wayang beber, Dani Iswardana wants to restore the memory of old traditions, ceremonies, and rituals, which, especially for young audiences, are unknown. Drawings used in Wayang Beber Kota, although not so stylized or following the old proportions, are an attempt to find a new language to express the problems of the contemporary world. The experiment with form that Wayang Beber Kota performs is not a departure from tradition, but an attempt to dialogue with it.

The new incarnation of wayang beber gives its young performers the opportunity to tackle subjects particularly important for their generation. The protection of heritage, the impact of globalization, the balance between the continuity of tradition and the change of modernity, the preservation of cultural memory, and Javanese identity—these are just some of the themes. The performances also present political dialogue, a characteristic of wayang kulit and wayang golek performances. The presentations aim at developing the next generation of audiences, educating

and training them in Javanese identity, reminding them of their forgotten heritage. Wayang Beber Kota reminds viewers of the splendor of this Indonesian theatre and revives an old tradition in new forms.

Representing and Adapting Islam:

Between Market Orientation and Mystical Stories from the Past

MuzayinNazaruddin
Islamic University of Indonesia

Abstract

This study focuses on one recent phenomenon of Islam representation in Indonesia, namely the adaptation of Islamic-mystic magazines into religious soap operas. The aim of the study is revealing the norms underlying the adaptation processes. This study has analysed nine editions (from 2003 to 2006) of Hidayah magazine, one of the most popular Islamic-mystic magazine in Indonesia, as the source texts, and 18 episodes of Rahasia Ilahi (The Secret of God), the highest-rating religious soap opera, as the target texts. This study has followed four steps proposed by Cattryse: the selection policy, the adaptation policy, the function of the target text within its contexts, and the relations between selection – adaptation policies and the function of the target text within its context. This study has found that the basic norm underlying the adaptation processes was market orientation. This norm has determined the selection of the source texts, also has guided two lower norms, i.e. narrative standardization and faithfulness. Narrative standardization led the adaptation process to standardize and simplify the narrative structure of the target text according to the narrative pattern of soap opera in general. The most obvious standardization was emphasizing the extreme binary opposition in the target text. Meanwhile, faithful norm had three aspects, i.e. adequacy, factual, and Islamic teaching conformity principles. This study argues that this three-aspects of faithfulness is specific features of the translation of religious texts. The importance of faithful norm was closely related to the traditional-mystic stories about the death, live after death, and makhlukalus in the Javanese society. These traditional beliefs have long history of representations, in which the Islamic-mystic magazines and religious soap operas are the latest representation types of it. For the producers, Islamic soap opera plays an economic function: to get more audiences and more economic profit. But, for the audience, religious soap opera plays a cultural function: to maintain and reconfirm their traditional beliefs. This traditional myth, combines with market orientation norm, becomes the dominant in the translation of Islamic-mystic magazines into religious soap operas. It leads us to the theoretical conclusion that this adaptation practice is a mechanism of self-translation of Javanese culture.

Keywords: Islamic-mystic magazines, religious soup operas, market orientation, mystical stories, faithfulness, narrative standardization, extreme binary opposition

Discoursing Disaster:

When Scientific and Mythical Explanations Collide

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Abstract

Based on critical discourse analysis, this paper explores various yet colliding cultural interpretations of the birth of an unnatural mudflow in East Java, Indonesia on May 29, 2006. The mudflow, which remains active until unspecified time, has engulfed hundreds of hectares of highly populated area resulting in the displacement of thousands inhabitants and the disruption to the nation's economics. Although the public in general believes that the mudflow is a man-made disaster triggered by drilling activities in a natural gas exploration well, the well operator (LapindoBrantas Inc.) has been denying such an accusation. In fact, the company puts the blame on a major earthquake, of which epicenter was located 400 km far, occurred two days before the first eruption detected. It is to claim that the mudflow is a natural disaster. In such vagueness, the Indonesian Government has been indecisive to officially declare the cause, yet many government authorities tend to support the discourse offered by the company when speaking in public events. This paper argues that, instead of eliminating "non-scientific" explanations, "scientific" reasoning – marking the modernization of a society – of the mudflow have triggered the search and revivification of Javanese mythical interpretations towards preexisting mud-volcanoes in the island. Moreover, these mythical explanations are needed in the contestation of power to convince the public at large of which claim of the cause is the truest: the drilling *or* the earthquake. This paper rehashes Foucault's argument of scientific, as well as mythical, explanations are nothing but discourses floating and contested within the society.

Traditions and Modernity for a Wayang Wong Group in Highland Central Java: Contradictions or Complementary?

Tito Imanda

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Abstract

In discussions about revitalisation of traditional arts in Indonesia, we often hear heated debates about the need to incorporate innovations or elements from modern or Western arts. When the traditional arts must compete with multi-channels modern entertainment fueled by global corporations, the proponents of the fusion see the need to win back younger spectators for the future of their arts. Padepokan Seni TjiptaBoedaja that located in the Western foot of Merapi Mountain, Central Java, see themselves in this end. They made their show lasted shorter, adopted electronic equipment into the show, for example modern sound system or a digital projector to create dynamic backdrops for performances. They made visual documentation, as they started to notice differences of the styles of dance movements between dancers from older and younger generations, and they even start to produce their dance numbers in film medium. They study modern theater norms, and they performed William Shakespeare's *Midsummer Night's Dream* in their rural stage, free for the local and visitor spectators, as usual.

However, they are still the same peasants like they were in 1937, when the group first founded. All members are obliged to keep being farmers, and their four times a year performances are parts of farming rites. Meanwhile, while almost everyone on the group is literate, the group prepares all of their performance mostly without scripts or written production documents. Just like tensions from contradictions between traditions and modernity in many places in Java, from time to time there are disagreements or complaints between generations. However, everyone in the group believes that both aspects are necessary and complementary, like when they find out that technologies or modern finance principles can help these traditions to survive, or just like when they found that to response the challenges of camera abilities to capture the details of gestures or acting, they need to reactivate a long forgotten exercise tradition practiced by the founding fathers, that requires series of intensive explorations. At the end, they need to keep finding the perfect balance, especially when the farming area can no longer cope with the growth of population.

The Nahdlatul Ulama and Its Transformation In Indonesia

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Abstract

Nowadays, modernization and globalization cannot reject and avoided by human being. Even, the both are a certainty for human life itself, and, religion, as a part of human life, also cannot escape from social change of its adherents when they get facing modernization process (Kato, 2003: 419). Rapid economic development, combined with fundamental changes in the society's life caused by the process of modernization, which in most cases reflect the Westernization of the society at the expense of the traditional way of life, brings whit it deep concerns among Moslem religious leaders and thinkers (Wahid, 1985: 3).

According to Abdurrahman Wahid, the Nahdlatul Ulama (NU), a religious organization founded by KH. HasyimAsy'ari, is an interesting picture of unique experience of the development of Islam in relating between religion and modernization in Indonesia (1985: 41). The NU, as a one of the two largest Islamic social organizations in contemporary Indonesia, beside Muhammadiyah, created religious education, viz. pesantren (Islamic boarding school), as a booster of its changing process either in physical, economics, politics, education, or renewal of religious thinking. In this context, The NU faced with enormous social transformation as the twenty-first century approaches in its manner. Industrialization and urbanization are reducing the proportion of rural population and changing rural ways of life at a rapid rate, while the expansion of modern national education is affecting the continuity of traditional Islamic scholarship based on the pesantren education. So, the shape of Islam in the future of Indonesia, as well as that of Indonesia itself, in turn seems to depend much on the direction and behavior of the NU in responding to these challenges of Modern Era (Nakamura, 1995: 222).

This paper is a phenomenological study on religious phenomenon, with The NU as a case study, especially about its religious thinking transformation in relating between religion and modernization. So, this paper tends to explain about: (a) Contributions of The NU in Indonesia history, and (b) its transformations in relating between religion, in NU context, and modernization in Indonesia.

Local Politics and Religion: A comparative study of religious harmony in West Sumatra and North Sulawesi

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State Institute for Islamic Studies,Manado

Abstract

Since the decentralisation, regions in Indonesia have promoted regional philosophies that guide their development. They apply the philosophy in many forms of development such as politics, economics, and administration. This paper examines the politics of religious harmony in West Sumatra and North Sulawesi in which the term ‘religious harmony’ has been interpreted to suit their regional philosophies.

This paper looks at how religious harmony in both provinces understood and explained by stakeholders. The picture is drawn from religious (both Muslim and Christian) leaders and governmental officials. The results show that West Sumatran’s Islamic philosophy have contributed to local version of religious harmony deemed as a tool by indigenous Muslims to retain and regain control over resources in West Sumatra while North Sulawesi’s philosophy of plural society has directed the term of religious harmony into religious pluralism hindering religious conflicts. The paper examines the threats, as well as the opportunities, posed by contemporary local politics to religious interactions throughout Indonesia.

The Implementation of Sufism Traditions on The Jama'ah Pengajian Al-Hikam Radio Patria Blitar East Java Indonesia

Muhammad Yunus Anis
Sebelas Maret University

Abstract

Islam major world religion, founded by Mohammed in the 7th century AD; a monotheistic faith, it incorporates elements of Judaic and Christian belief. Today there are about 600 million Muslims, mainly in the Arab countries and South West Asia and in North and East Africa. Some muslims in East Java Indonesia study and investigate the morals of sufism traditions. They can read Al-Hikam book written by Syeikh Ibn Athaillah As-Sakandariy to understanding the sufism traditions. Al-Hikam is one of the famous book about sufism traditions. Not only, some muslims can investigate the sufism traditions from Al-Hikam book (written in Arabic Language), but also, in Blitar-East Java, they can understand extremely well and interestingly the sufism traditions that explained by Kyai Imron Jamil from Patria radio broadcast. First, this paper will describe how is the way Kyai Imron Jamil investigate the implementation of Sufism Tradition in Blitar East Java. Finally, we can conclude that Sufism Tradition becomes the line and connection between muslims tradition and modernity in Indonesia.

Keywords: Al-Hikam book of Islamic Moral, Sufism Tradition, Kyai Imron Jamil, Blitar, Muslims Tradition and Modernity in Indonesia.

**Governmentally-based or Uniquely-enriched Values?
The Case of Muhammadiyah's Religious Education Curriculum Policy**

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Abstract

The article investigates how community-based education as developed by Muhammadiyah constructs its curriculum, whether it is merely governmentally-standardized or, more than that, enriched with its own local values. It seems interesting to portray due to the political tendency of the ruling government in making sure that all educational practices including managed by private sectors, politically fitted into the government existing educational policy. The Muhammadiyah's educational decision may show itself sometimes to be in line with and, in another time, to be different from the government policy. This article especially addresses Religious Education (RE) curriculum within Muhammadiyah, which to some extent enriches local value uniqueness over the government curriculum policy. To study this case, the article makes full use of historical, documentary and interview sources of shaping the standpoint of how the Muhammadiyah's RE curriculum design seems different and to enrich what the government has decided. The result of the study shows that as a non-governmental organization, Muhammadiyah decides to take the existing RE curriculum of the government with taking account of the enrichment of local or Muslims' values, competency and content standards endorsed by Muhammadiyah's state of mind. Besides, by considering the cases of the School-Based Curriculum started from 2006 and the 2013 Curriculum, Muhammadiyah's initiatives not only follow the existing government policy but also try to look for the other possible curriculum enrichment. Thus, politically speaking, Muhammadiyah education seems to combine both the government political decision and the local values of Muhammadiyah itself.

Keywords: Muhammadiyah; Educational Standards; Religious Education; Curriculum Policy

Leaders, leadership and historical continuity in South Sulawesi

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Abstract

This paper focuses on various traditional concepts of leadership in South Sulawesi in relation to mythical characters, seventeenth to twentieth century historical figures and modern day political and cultural movements in the province. The paper aims to show that while some of these concepts have been modernized, or at least adapted, traditional ideas of what characteristics a leader should have and what constitutes a good leader remain relevant today.

In particular the paper draws comparisons between the Bugis culture hero Sawarigading, the seventeenth century Bugis leader ArungPalakka and QahharMudzakkar, a former military officer from South Sulawesi who fought against the Dutch but in 1950 began a rebellion against the central Indonesian government. Initially sparked by the rejection of Qahar and the South Sulawesi guerrillas by the Indonesian army as it restructured and antipathy towards an increasingly centralised Indonesian government and Javanese political and cultural hegemony, in 1953 Qahar joined the Darul Islam movement and declared an Islamic state. The paper further discusses the continuing relevance of these mythical and historical figures in modern day political and cultural movements.

The role of ancestors in modern Indonesia

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Abstract

Traditions (adat, tradisi, kebudayaan, kepercayaan) in Indonesia evoke much debate and emotions. They are rejected (mainly by religious organizations) as well as hailed (in festivals, political rhetoric, casual conversations and by a growing number of adat organizations, Moniaga 2007). The role of adat and its relation to religion (Bowen 2003; Daniels 2009) and politics (Davidson 2007) is complex and continuously deliberated upon and renegotiated. One of the most sensitive subjects in these debates concerns the role of ancestors. They constitute an important part of tradition and are approached to gain political legitimacy as well as to ask for advice in personal matters that span over economic problems to family and health issues. On the other hand, the very existence of ancestors is questioned in religious as well as modernist discourses.

Ancestors (karuhun, nenek moyang, leluhur, eyang) are of central importance in political as well as everyday life in Indonesia. Presidents, for example, have frequently made pilgrimages to graves and shrines to pray before making important decisions (Bruinessen 2002; Chambert-Loir 2002). In 2015 Intelijen reported that President Joko Widodo as well as his wife conducted ritual services at graveyards and the south sea. However, there are also forces that aim to control and silence ancestors either by condemning communication with them as heresy or by converting pilgrimage sites and shrines into national cultural heritage. Depriving them of their role as places at which social relationships may be established with specific ancestors.

In 1994 John Pemberton (1994) described how, in its effort to gain control over political decisions, the Indonesian regime was forcing tutelary spirits to retreat from taking active part in everyday activities in villages. Ten years later, after the fall of the regime, I encountered spirits in west Java akin to the ones described by Pemberton. My “meeting” with these spirits came about during fieldwork at pilgrimage sites where ancestors expressed themselves by possessing the pilgrimage leader (Hellman 2011). Listening to their voices provided a view of an alternative resistance to contemporary changes in religious and political landscapes (Hellman 2013). During these trance sessions the ancestors communicated with the assembled and gave their views on both individual problems raised by the pilgrims and on the political situation in Indonesia. Their main message was that ancestors as well as traditions were being neglected by today’s religious and political leaders. Coming out of trance, the mediators often continued the event by deliberating upon the role of tradition in shaping ethically and morally sound social relations. In these ways, ancestors took active part in discussions about how to use traditions and history in understanding contemporary society as well as how to solve individual problems.

In the paper I discuss how ancestors are used to navigate modern Indonesia. The ethnography builds on interviews with people before, during and after pilgrimages. I show how experiences from pilgrimage and ancestor communication are incorporated into everyday conversations and factored in on decisions taken after returning home. This ethnography is contextualized in Indonesian politics of tradition.

The argument I forward is that to understand the role of ancestors in modern Indonesia we need to look beyond ritual contexts and take notice of everyday discussions and decisions. Although traditions are on display in festivals and cultural politics, actual presence of ancestors and their part in social life may be less pronounced (even hidden) due to public discourses.

Hence, to understand and appreciate the influence of ancestors we need to move beyond ritual, the formal and the public and into the everyday.

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**A Model Development of Civic Education in Junior High School Based on Local Wisdom
as a Strategy for Revitalization of Pancasila Values for Strengthening the National
Character and Identity**

Bambang Sumardjoko
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Abstract

The research was aimed in general at creating a model of Civic Education teaching in Junior High School based on a local wisdom as a strategy of revitalizing the values of Pancasila for empowering the character and identity of the nation. Particularly the aims of the research were (1) to describe the early teaching model, (2) to improve a teaching model, and (3) to examine the effectiveness of teaching model of Civic Education based on the local wisdom.

The research was carried out in two stages. The activity plot of the second stage were (1) the model development through an action research, (2) the examination of the model effectiveness by comparing the effect of model implementation toward the experimental group to the controlling group, and (3) to formulate the learning model test result.

The research result showed as follows. Firstly, the early model design of Civic Education based on the local wisdom showed a structure, a social system, reaction principle, supporting system and following influence of measurable teaching. Secondly the model validity test showed that Teaching Program Design (RPP) needed improving into some procedures which lead to the step of the cooperative teaching of Program Based Learning (PBL) and Score Classification. Entirely the percentage of the scale already made included into a good category, namely 53,33% and a very good category 40%. Thirdly the result of model effectiveness test of Civic Education was showed by fulfilling the validity criteria, the practicality, and the model effectiveness. The model implementation of Civic Education ran in line with the improved model and was able to improve the score of character, the score of national identity, namely 80%. The teaching model was also able to increase the learning completeness at least 75% so that the learning model of Civic Education based on local wisdom fulfilled the effectiveness requirement of a learning model.

Keywords: model effectiveness, local wisdom, Civic Education

Invented traditions, alternative modernities: Revisiting a powerfully resilient binary

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Abstract

Powerful and evocative both in Indonesia and beyond, the terms ‘tradition’ and ‘modernity’ are highly contested and politically loaded, products of a very specific historical moment, and subject to complex processes of reinvention. Far from being a simple pair of opposites, notions of the traditional and the modern are inextricably linked, in complex and contradictory ways. This paper traces important post-colonial and post-structural critiques of how the ‘tradition’/‘modernity’ dichotomy operates, and offers some reflections on the continued influence of these terms in both public discourses and scholarly debates. By exploring examples of the complexities and messiness behind this powerfully resilient ‘tradition’/‘modernity’ binary in the Indonesian case, this paper problematizes ongoing academic reliance on such categories and seeks ways to move beyond them.

**Dhukutan Traditional Ceremony in Tawangmangu,
Central Java**
Sumarwati
Sebelas Maret University

Abstract

The objective of this paper is to describe (1) the origin and development of Dhukutan traditional ceremony which currently is still being regularly performed by people of Nglurah village, Tawangmangu District, (2) procession of Dhukutan traditional ceremony, and (3) function of Dhukutan traditional ceremony for the local community, especially the youth.

The summary of three main points, these are follows. Firstly, the practice of Dhukutan traditional ceremony is driven by the folklore about Narotama (Airlangga followers) who is more well known as Kyai Menggung. The ceremony is conducted every Tuesday Kliwon at wukuDhukut time which is believed to be the day Kyai Menggung's wedding with Nyi Rasa Putih. In the past, ceremony was conducted in simple way. However years after, the ceremony is always being conducted rousingly. The offerings are also becoming more various. Secondly, the procession of the ceremony is always opened by the preparation of mental, physical, and the offerings. Then, it is continued by the collection of two enceks 'trays made from webbing of bamboo' of offerings whose main ingredient is corn to kaling's house or modin to be given a prayer. The offerings is left at Modin's house until morning of the next day where during the night, people do stay up the whole night that is known as begadang. The next morning, which is on Tuesday Kliwon, people from two villages, which are NglurahLor and NglurahKidul parade with their own offerings to Menggung Temple (Pundhen) through different gates. The offerings are brought by adult men who are considered as the strongest in their own village. After the offerings are given wishes and prayer, they are combined in a pincuk that is then being brought surrounding the temple for three times. At the fourth lap, the remaining of the offerings and its pincuk is used as a battle weapon between the two strongest men from those two villages. This session is the peak of the ceremony where they throw the offerings to each other. This is also followed by people of those two padhukuhan. The battle is the peak procession of Dhukutan traditional ceremony and it is a symbol of battle that once happened between Kyai Menggung and Nyi Rasa Putih. The procession ends with a last agenda which is an entertainment with shadow puppet show for the whole night. Thirdly, for the local community including youth, Dhukutan ceremony is seen as an important event, other than IdulFitri, that is not to be missed by anybody, even for those who are living in other cities faraway for job. The ceremony symbolizes gratitude and a prayer for safety and blessing. The youth are determined to conserve the practice. In order to avoid the ceremony from deviating too much from Islam practice, the prayer are taken from Alquran, and the choice of word "Kyai" for MbahMenggung that is considered as the dhanyang for the Nglurah village people.

Reinterpreting Gotong Royong and the Search for Social Harmony in Urban Communities in Central Java

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Abstract

This research is intended to reinterpret gotong royong ‘mutual cooperation’ and the search for social harmony in urban communities in Central Java for the last one and a half decade of the 21st century (2000-2015). Specifically this study examines the role of gotong royong socially and culturally implemented in Central Java. This descriptive and qualitative study is presented within the framework of survey method which can be broadly defined as the sociological investigation that uses questions based to collect information about how people think and act. It uses three techniques for collecting data: observation and field notes, a questionnaire and in-depth interviewing. Men and women with age classification of 18-24 years, 25-34 years, 35-44 years and 45 years – above living in housing areas in Surakarta Residency which includes Solo, Boyolali, Sukoharjo, Karanganyar, Wonogiri, Sragen and Klaten regencies were prepared to be research subjects. The survey data were classified into three periods: 2000-2005, 2005-2010 and 2010-2015. The research findings show that during 2000-2015: (1) gotong royong plays slight important role in social field. The reciprocity decreases the year to year leading to social disharmony; (2) gotong royong plays less important role in cultural field. Urban communities are increasingly rarely do the gotong royong because they have busy activities which make difficulties to find right time to conduct mutual cooperation; (3) gotong royong are rare found in social and cultural activities. At the circumcision ceremony and the wedding for instances, everything is done by the committee and with cost, while activities related to commemoration of nationals days can still be found in urban areas; (4) most of urban communities in Central Java believe that gotong royong is not derived biologically but culturally from Javanese ancestors to their descendants; (5) urban communities also believe that the values and behavior of gotong royong have social potentials to be used as a means for solving the problems of life in the community group. By having the attitude and behavior of equality, justice, solidarity, concern for fellow citizens can form life becomes prosperous, safe, and secure; and (6) culture of gotong royong can be developed through three levels: (a) identifying and extracting the values and spirit of the nation derived from religious values that are believed and embraced the ideology of the nation, (b) the process of rule-making, implementation policy of the culture of gotong royong and (c) the implementation of the patterns of everyday life in society which include mindset, attitudes and behavior ones. The research findings imply the needs of reinterpreting gotong royong which comes from well known noble Javanese nuance culture used by urban communities for social harmony.

Keywords: gotong royong, social harmony, urban communities

The Recognition of Tradition Communities and Traditional Customary Rights by the 1945 Indonesian Constitution

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Abstract

The proposed study will focus on the original intent and the interpretation of the Article 18B (2) the 1945 Indonesian Constitution that stated, “The State recognises and respects traditional communities along with their traditional customary rights as long as these remain in existence and are in accordance with the societal development and the principles of the Unitary State of the Republic of Indonesia, and shall be regulated by law.”

The amendments of the 1945 Indonesian Constitution between 1999 and 2002 have significantly changed the state system in Indonesia. In such a short period, the Constitution has been amended four times, provokes enormous additional norms (300 percent change in numbers), and causes the built of several new institutions, including the Constitutional Court and Judiciary Commission. The amendments also emphasize the principle of checks and balances among state institutions and declared new articles about human rights.

After the amendments of the 1945 Indonesian Constitution on Chapter VI about Regional Authorities, the originators created Article 18B (2) that stated, state recognises and respects traditional communities along with their traditional customary rights. Before the amendments between 1999 and 2002 there is no article and provision like that, especially on the original 1945 Constitution. There are two important points that explain why this new provision created. First, the originator strengthening the important to respect traditional communities and recognises their customary rights. Second, the originator made limitation for traditional communities as long as in accordance with the societal development and the principles of the Unitary State of the Republic of Indonesia, and shall be regulated by law.

Thus, this proposed study will answer the following research questions: (1) what factors affect the creation of Article 18B (2) the 1945 Constitution? And (2) what is the interpretation of Article 18B (2) the 1945 Constitution by the Constitutional Court of Indonesia as the sole interpreter of the 1945 Constitution since 2003? The objective of this proposed study is to explain what factors contribute to the creation of recognition and respect for traditional communities in the 1945 Indonesian Constitution Provision. In addition, this study aims to describe the interpretation of Article 18B (2) the 1945 Constitution by the Constitutional Court of Indonesia as basic norm to be applied by law.

Fight Against Corruption with Pen: Literature and Social Media in Indonesia

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Abstract

Corruption becomes the most crucial issue in contemporary Indonesia. Since reformasi started in 1998, the country encountered systemic, endemic and widespread corruption, particularly political corruption. Numerous activists, academicians, and other elements of society have struggle with the efforts to fight against corruption. It also invited many Indonesian poets to write poem and read it in front of demonstrators and other public spheres. Some literary works endeavor to awake people's awareness toward the danger of corruption. Even some poets wrote interactive poetry as resistance to corruption through social media of facebook in gaining direct responses from readers. This paper situates literature in the age of new media, describing it as a means for trans-local community-building for anti-corruption movements. New media as a site of imagined communities that become larger than their component parts is then analyzed through examining several interactive poetry on anti-corruption. The paper concludes with description about the qualities of digital literature and values of how it can facilitate social changing for anticipating corruption movements in current situation of Indonesia.

Mantra Pengayoman In Tuban Regency: An Ethnolinguistic Study

FafiInayatillah
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Abstract

Mantra as a product of Javanese culture is a symbol that wraps a hidden message for society. In Tuban, there are several types of mantra, one of which Mantra Pengayoman. Mantra Pengayoman is characterized with the practice of prayers for protection and safety. As a product of culture, mantra can be analyzed with the study of linguistics, both text and cultural context behind it.

The purposes of this research are to identify (1) associative meaning of Mantra Pengayoman in Tuban Regency, (2) the application of Mantra Pengayoman in Tuban Regency, (3) the opinion of the Mantra Pengayoman spellers and communities toward the use of mantra in Tuban regency, and (4) the language attitudes of the Mantra Pengayoman spellers and communities toward the use of Mantra Pengayoman in Tuban Regency.

This research is a qualitative research that uses an ethnographic approach. The data taken are texts Pengayoman Mantra, observation results, and interview results. The interviews were conducted to 10 informants who are Mantra Pengayoman's spellers and 60 informants from the communities of Mantra Pengayoman in 20 districts in Tuban.

The results of the research are (1) associative meaning of the language of is closely related to the norms of life of the communities who understand the unity of human and nature, the presence of associative meaning in mantra showed that Java people like to use the symbol in language, these symbols can not be separated from the background and the human conception of Java that make up the culture of Java, which appears in the culture will be reflected in the language or vice versa; (2) in using mantra the spellers usually have some rituals, such as fasting and avoiding molimo; (3) the opinion of the mantra's spellers toward mantra are positive. The similarities of the opinion are mainly caused by the same communities where they come from. However, the opinions from the communities are positive, neutral, and negative. The differences in perception happen because there are differences in the way the communities think toward mantra and the differences of culture background; (4) the mantra spellers have positive attitudes toward mantra. Meanwhile, there are several kinds of communities' attitudes toward mantra. The negative attitudes are ignoring, leaving, replacing, and neglecting the language of mantra. The positive attitudes towards mantra are guiding, learning, documenting, appreciating, repairing, and conserving the language of mantra.

Keywords: Mantra Pengayoman, ethnolinguistic, associative meaning, opinions, language attitudes, mantra spellers, communities.

Identity and Patrol Music in the Modern Era of Arek Malang

Annise Sri Maftuchin and AryBudiyanto
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Abstract

There is a general perception in the community that young people in the modern era is no longer concerned with local traditions and their identity. Moreover, modern times with modern musical art, in this case, considered to be the cause of missing and extinction of traditional music. However, the alleged demise of traditional art in the modern era is not evident among young people Malang. In Malang, the Madurese Arek raised the art of traditional musical expression through the nuances of modernity. At this era, Arek Malang creates what is Hobsbawm called (1983) inventing [the art music] tradition that is inventing local traditions that are actually not too modern and traditional anymore. Expression of traditional music, which is rooted in the art of dig-dug Madura, is set forth through art that is now known as Art Music Patrol, a Percussion musical art. Creativity of the Arek Malang-Madura in the form of Music Arts Patrol even able to strengthen existing traditional identity, where it is supported through modern media. Thus, it can be said that the development of the art of music Patrol Madura turned out to be more dominant in today modern era. For that, then this ethnographic study tries to reveal how the creative movement of the Arek of Kumpulan KarangTarunaWira Bhakti Kel. Bandulan Kota Malang in generating local identity symbols, through and at the same time preserving the art of music Patrol in Malang either through innovations such cultural arts festival event, and also through social-media world such as youtube, facebook and others.

Keywords: Musical Art of Patrol Madura, Arek Malang, Inventing Tradition, Modernity

The discourse of Friday sermon in Indonesia
A socio-pragmatic study
KundharuSaddhono, NugraheniEkoWardani, and ChafitUlya
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Abstract

This research aims to explain the Friday sermon by analysing the structure of its discourse, the selection and composing of its topics, the form and functions of its codes and code switching, the form of its speech acts, and the characteristics of its language and specific terms. The method used is descriptive and qualitative. This research considers the speech components of the sermon and approaches it contextually. The analysis of the speech acts is based on Kreidler's theory, while that of the characteristics of the language is based on the Dell Hymes's theory. The data were collected in Indonesia (Sumatera, Kalimantan, Jawa, Sulawesi, Maluku, Bali, Nusa Tenggara, dan Papua) and several of its mosques assuming the representativeness of the city and the location of the mosques. The analysis and presentation of the data have led to the following conclusions: The Friday sermon contains oral discourse which has regular and typical structure; the strategies of the composition of the topics include quotation, storytelling, use of popular expressions; the forms of the codes and code switching involve Arabic, Indonesian, Javanese (mother tongue), and English languages; the utterances of the sermon contain all forms of speech acts; various terms appear in the sermons indicating that the Friday sermon functions as a register or usage of language in a particular field.

Keywords: Discourse, Friday sermon, Indonesia, and socio-pragmatic

Empowering Woman In Mapalus as Part of Conserving the Minahasa Cultural Values in North Sulawesi

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Abstract

Minahasa is a region located on the northern tip the island of Sulawesi in Indonesia. It is the one and the biggest tribes in North Sulawesi since it has 8 sub-ethnics spread in the land. By the various cultural and customs then the public get involved actively in the development of region regardless gender. The participation of women in the development of Indonesia in general has been an attention and consideration by the government, especially since the discourse of gender issues that created an independent state agency called National Commission for Women, adopted by the President Order no. 181/ 1998 which is reinforced by Presidential Regulation No. 25/ 2005. By those regulations it is expected that the position of women either regionally and nationally could be established both domestic and public spheres. Minahasa women are known as the active participants in the two sides due to the identity and cultural values that generated from long time ago. One reason is given by Elizabeth Martyn who argued that the Minahasa region in the 1950's is an area that has the community with the highest level of education than in other districts. Having incorporation with the Dutch government made the impression of being a representative of colonial society. Minahasa women stated that they have the same social status as men, not being a subordinate as applicable in a patriarchal society. This is an evidence of how Minahasa women have an opportunity to pursue education beyond Minahasa ares, and Java is one of the destinations. Being a doctor and first Indonesia female Mayor were tributes to the success and empowering Minahasa women which initiate organizations as a manifestation of culture values. Mapalus is a form of local culture contains cultural values such as solidarity, mutual assistance or cooperation. Mapalus already implemented in various forms of events, such as marriage, grief, or community service of citizens. Mapalus application is also reflected in women-based organizations while maintaining the identity of Minahasa. PIKAT (Percintaan Ibu Kepada Anak Temurunnja) was established in 1917 with the aim of maintaining a sense of sisterhood, elevate the status of women (Minahasan particularly) and especially foster a sense of love for the family as an institution in the smallest of communities (2004: 192-193). At first the values only apply to Minahasa women in particular, but over the time the women's organizations based Mapalus is growing to unify the vision and mission of women nationally. As Indonesia declared the Independence Day, the Indonesian Women's Congress emerged as the pioneer of PIKAT that has spread across several provinces of Indonesia. In short, the local or traditional values has disseminated through Mapalus up to nowadays in various ways.

Keywords: Minahasa, empowering woman, Mapalus, traditional values.

The Role of Domestic and Public of Women on Contemporary Indonesian Literature: Feminist Literary Criticism Review

Rahmi Rahmayati
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Abstract

Domestic and public role of women many raised in some contemporary Indonesian literature, such as novels and short stories. Women's domestic roles are be formed and constructed in sosio-cultural so that it becomes a tradition/culture that must be kept and maintained in a society.

However, under certain social conditions, women charged with public roles. The roles of women, both domestic and public roles are reflected in some contemporary Indonesian literature, especially novels and short stories.

This study was conducted to describe the roles of women in the domestic sphere and the public are contained in Indonesian literature by using analysis of feminist literary criticism. In this case the literary works analyzed are clusters of short stories and novels of contemporary Indonesia from 2012 to 2015.

This study used a qualitative approach with descriptive methods of analysis. This study uses data analysis techniques as follows, 1) to study literature with intensive reading novels and a collection of short stories studied 2) explore the roles of domestic and public of women in the novels and collections of short stories were analyzed, 3) analyze novels and collections of short stories which were analyzed using the study of feminist literary criticism.

Based on the research results, the role of domestic and public of women found in a collection of short stories and the contemporary novel. Domestic role of women in contemporary collection of short stories and novels are doing household jobs, whereas the roles of the public is doing work outside the household jobs, among entrepreneurs / business leaders, office clerks, SPG, models, and so on. As in some of the novel and the short story collection, there are female characters who perform the roles of domestic and public.

Analysis of feminist literary criticism on a collection of short stories and the novel use of a variety of ideological feminist literary criticism. The steps performed in analyzing feminist literary criticism in the literature are based on the opinions Djajanegara (2000: 51-63) as follows: 1) Identify one or several characters women who are at a Literature, 2) Finding the status of women such figures in the community, 3) Find out the purpose of life women characters, 4) Observing what think, do, and is said by the characters women, 5) Investigate characters men who have relationship with women characters being observed, and 6) Observing the Attitude Author.

Keywords: domestic role, public role, contemporary Indonesian literature, feminist literary criticism,

Living in a Religious Family: A Negotiation between Religion, Gay Identity, and Family Respectfulness

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Abstract

As Offord (2011) said that the emergence of a homosexual in Indonesian society is considered as a deviance against the norms of society because the ‘creeping’ “Islamization” of Indonesia has had a widespread impact on the perception of what is considered normal and appropriate moral behavior. But currently in some daily life, homosexuality was informally welcomed. It means that a person who has homosexual behavior will be accepted as long as he or she does not trigger any trouble in the society but the facts shown that discrimination against LGBT is also still very common and often cannot be solved. Therefore, to avoid being discriminated by the society, many Indonesian’s LGBT have played a form of ‘hide and seek’.

According to Strommen (1989) there are two common reactions that the parents feel are shocked when they know that their children is gay. The first is that most parents are unfamiliar with homosexuality so that they have negative perceptions. And the second is the feelings that the parents are failed to educate their children. The rejection has received greater emphasis when it occurs in a family with strong religious convictions. Blumenfeld and Raymond (1988) argued that families with strong religious convictions often support their views of their religion even against a family member. Some gays who have a family background with strong religious convictions would normally not be confessed because they know that a confession will be a boomerang for them. Thus in reality, the real threat for gays comes from their family since their rejection has greatly influenced their behavior and psychology state. A family, in fact, is the most repressive institution in running cultural values because of the gender belief system; a stereotyping system of the roles of gender.

This research is a follow-up research for postdoctoral program after I finish my doctoral degree at the end of 2015. This research has not been fully implemented, in other words I have not been entered the field of research. I implement some theories for this research from my dissertation. I will bring this follow-up research with the approaches of micro level, it means that I will analyze at the level of emotions.

For instance, this research will answer the questions: how is the life of Indonesian gays who lives in a religious family? How do they negotiate their gay identity within their religious family? And how do they see their own family from the point of view of respectfulness? But for the time being, I will only explain the possibilities of a new theory that will be an additional theory in this research, such as the approach of the sociology of emotions that I connect more in line with my research, namely the state of Indonesian gay’s identity, religion and family.

I justify that this research, the triangle-three-negotiation (religion, gay identity, family respectfulness), is very important and quite urgent for everyone in order to know more about the situation of Asian gays, in the context of Southeast Asia, in particular Indonesia who is claimed as a “Muslim State”.

**In Sickness and in Wealth:
Negotiating Transnational Shame and Desires in Migrant-Origin Villages**

Carol Chan
University of Pittsburgh

Abstract

Public and mediatized representations of transnational labor migrants from Indonesia (also known as TKI or TKW) typically include financially successful return migrants, or tragic victims of various forms of sickness, abuse, and harm. How do migrants' kin, peers, and neighbors in migrant-origin locales perceive, evaluate, and negotiate the promises and risks of migration? Why do some choose to leave or migrate again, while others choose to return, or stay? Based on 13 months of participant observation and semi-structured interviews in two migrant-origin rural villages of Cilacap and Jogjakarta in Central Java, I present and analyze local narratives of migration-related "sickness" and "success". "Sickness" and (economic) "success" were most frequently evoked and discussed by residents as common consequences of transnational labor migration. However, the "true" causes of migration-related sickness and success were also often sources of doubt, gossip, and speculation. This presentation looks at how and why particular stories of sickness and success are circulated among residents of migrant-origin communities, while other stories may be kept secret or "forgotten". I argue and illustrate how, through public circulation and discussion of these migration-related narratives, residents negotiate individually and together public and private shame and desires associated with transnational labor migration.

Current research on the consequences of transnational labor migration from "developing" or "Third World" nations focuses on the potential for such migrants and their remittances to contribute to the social, economic, and political development of their countries and communities of origin (Faist 2008; Castles 2009). In sociology, anthropology, geography, and political science, scholars have also focused on the lived experiences or structural conditions surrounding such migration (Mahler and Pessar 2009; Dannecker 2009; Silvey and Rankin 2010; Lindquist 2012). This study builds on and contributes to the comparatively fewer long-term studies done in migrant-origin communities (Toyota et al 2005; Xiang et al 2013). It departs from current focus on migrants and households' remittance behavior or social reintegration of former migrants, to highlight how local perceptions and practices of morality and religious piety structure and influence the affective, gendered, and ethical dimensions of contemporary transnational labor migration.

**The Practices of Tradition, Norms and Values in an Academic Environment:
Exemplary Case from Writing Research Articles**

AniRakhmawati
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Abstract

This paper discusses issues regarding the practices of local cultural, norms and values which might influence the performance of the Indonesian academics in their daily communication style. First, the paper considers the diversity of Indonesia as a multicultural nation. It discusses the plurality background of the Indonesian academics that covers different tradition which might influence to how the Indonesian academics make contact and interaction in an academic setting, either in the spoken or written communication. The second section provides an overview and examples of those tradition and norms from the Javanese culture that can be seen in many different occasion and used by academics from different cultural background. The third part of this paper discusses issues and examples involving current practices of using norms and values of local culture into academic environment, particularly of writing for academic purpose. In such, recent problems concerning difficulties of many Indonesian academics in choosing rhetorical strategies and composing research articles for interbational publication are discussed in light of the Indonesian cultural diversity.

**Informant And Colonial Partner:
The Letter Of Haji Hasan Mustapa To C. SnouckHurgronje (Lor. 8952)**

Jajang A Rohmana
Gunung Djati Islamic University

Abstract

The paper aims to analyze the issue of interplay between the colonial and the colonies in the Dutch East Indies. The former is believed to carry the mission of modernity, and the latter being regarded as the guardian of tradition that needs to be modernized. It is reflected in the correspondence between the two important figures in the early 20th century. C. SnouckHurgronje (1857-1936), the most influential colonial officials and Haji Hasan Mustapa (1852-1930), the great Sundanese writer who served as the Hoofd Penghulu. The Study is focused on the letter manuscripts of Haji Hasan Mustapa while served as a Penghulu Bandung (1895-1917). There are 16 letters stored in UB Leiden with code LOr. 8952. The discussion is focused on the background of colonial correspondence with the outside world, Mustapa's letters, analysis of themes in the letters, and the encounter between colonies and colonial within the framework of tradition and modernity. The study uses philological approach and analysis of social history. The study shows that there are variety of informations reported to Snouck. It is not only about Snouck's family, but more important are the various socio-religious situations such as the development of sufi orders (tarekat), pilgrims, raad agama, Sarekat Islam (SI), and others. This paper confirms that the colonial view cannot be separated from the perceptions of local informants who communicates his understanding in the context of the Dutch East Indies. Instead of local informants understanding cannot be separated from socio-religious policies of the Dutch colonial within the framework of the patron-client relationship. Here appears what is called by Edward Said as a form of deep contiguity between the colonial and the colonies, modernity and tradition, the center and the periphery, secularity and religiosity. In the context of imperialism and culture, there is no longer the periphery imitate the center, which is traditionally trailed in modernity. This study is significant in revealing layers of local information in a sea of Indies documentation. It is very important to reveal the process of formation of the national face of what became known as Indonesia.

Keywords: letters, colonial informants, penghulu, tradition, colonialism

**Westerling's Great Longing:
Invented Tradition and False Modernity in Indonesia**

Adam Tyson
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Abstract

Raymond 'the Turk' Westerling is perhaps best remembered for his involvement in military pacification campaigns in newly independent Indonesia between the years 1945 and 1949. I propose to examine his lesser-known obsession—his longing for an elusive, romanticized past—based on a reading of Westerling's vocational memoir *Challenge to Terror* (trans. from French in 1952). Westerling was a true believer in the authentic character of the local, village-based Indonesian-Muslim, the uncomplicated and unpretentious native who had yet to be "civilized out of man's natural character". I will consider the implications of this statement for the contemporary debate about tradition and modernity in Indonesia. Comparisons will be made with regional neighbours such as China and Malaysia, where urbanization and GDP-ism are also accelerating processes of social change and provoking conflict.

**Negotiating the Path of Fame:
Tradition and Modernity in the Public Persona of Roekiah**

Christopher A. Woodrich
International Indonesia Forum

Abstract

Cinema entered the Dutch East Indies as a more modern alternative to traditional art forms, and even the stage play, allowing viewers to feast on the wonders of modern technology. Films could show great beauty and terrible misery on the same reel, opening viewers to previously unexplored and unavailable worlds of fantasy. They could – and did – see bandits, thieves, murderers, lovers, and misers without leaving the comfort of their seats.

The first great dame of the Indonesian cinema, Roekiah, rose to fame just as this new medium came into its own. Born in 1917, she, as with many of her contemporaries, had a background in stage and was renowned for her vocal abilities before entering the film industry. Her first role, in Albert Balink's *Terang Boelan* (1937), catapulted her to stardom. Over the next five years she appeared in a further eight films, first opposite Rd. Mochtar then Ismail Djoemala, becoming one of the colony's best loved stars. In her personal life, Roekiah was married to Kartolo, and would often defer to him when speaking to reporters. The couple had five children.

In this paper, I examine how the damsel-in-distress roles which Roekiah took and her public persona as a demure and obedient wife positioned her between two ideals: the traditional woman and the modern woman exemplified by film. I argue that, by negotiating between these two ideals and emphasizing her traditional attributes, Roekiah was able to capitalize on the patriarchal society's views of women, thus enabling her to reach a level of success unattained by her contemporaries such as Soerip, Dhalia, and Fifi Young.

Existence Of Civil Society In Preserving Cultural Tradition Of Coastal Region (Case Study Groups In Maintaining The Ceremony Sedekah Laut Babagan Sea In District Rembang)

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Abstract

Civil society groups play a significant role in preserving the cultural traditions of the coastal region of the island of Java. The cultural traditions generally reflect the interconnection between coastal inhabitants as sailors and their dependency to the ocean, reflecting a strong attachment between the needs of fishing communities, work safety, and the acquisition of the fish catch. This has shaped cultural ceremonies that are manifested differently by groups of fishermen. This can be seen from the variety of ceremonial traditions and folk entertainments periodically being performed. In certain degree, the ceremony and entertainment is an actualization of dignity, pride, and self-esteem of fishermen groups commonly called as “Babagan”. Not infrequently due to this purpose, fishermen being very generous and even spend a lot of money beyond their own financial capabilities.

One example of coastal culture that until now still preserved is the existence of “Sedekah Laut” ceremony that symbolizes the continuity of the harmonious relationship of fishermen and the ocean. This ceremony aims to remind the fishermen about their dependency upon the sea.

Such ceremonies are prevalent in communities along the coastal area of Java, including Rembang. Usually fishermen groups self-finance the costs for the ceremonies by collecting donation from their own members. In addition, they also independently arranged the content and procedure of the ceremony to include local wisdom by making agreements through informal meeting held by Committee of the ceremony. The meeting decided all necessary arrangement from the preparations to ceremony procession.

Such tradition, referring to the basic orientation of self-reliance and willingness group of fishermen in preserving this tradition together, shows the typical movement of an independent civil society. The fishermen groups show ability to do their work without reliance on government. The consciousness presupposes an open interaction among Babagan in fishermen communities to engage in dialogue and seek agreements that are used to achieve the communal interests is real characteristics of civil society.

Our article will describe the presence and role of Babagan (fishermen groups) in preserving and organising the ceremony of Sedekah Laut. It examines Babagan as a representation of the existence of civil society groups that preserve the cultural tradition of fishing communities that symbolizing the rich diversity of social, cultural and local politics in Indonesia.

Keywords: Coastal Culture, Civil Society of Fishermen, Sedekah Laut, Babagan Group.

“Tradisi itu Modern”: Indonesian Musik Kontemporer’s Contributions to a Contemporary Existence for the Traditional Performing Arts

Christopher J. Miller
Cornell University

Abstract

“Tradition is Modern”—so read the title of a review of the 1981 Young Composers Week (PekanKomponis Muda, PKM) by the festival’s director, Suka Hardjana. Bringing together composers with varying orientations from different parts of the Indonesian archipelago, the festival most notably highlighted the often boldly innovative work of traditionally-based composers, who took their foundations in gamelan and other traditional musics as their point of departure in accepting the festival’s imperative to create something new. Hardjana was especially enthusiastic about composers from the academies for traditional performing arts in Solo and Denpasar, who created “a meaningful distance from their tradition” but at the same time demonstrated that “what is ancient and what is ultra modern stand at the same point.” The PKM, and the field of musik kontemporer it spawned, played a key role in advancing a contemporary existence for the traditional performing arts. Ironically, the extent of their success in this regard was all the greater because of the PKM’s limited success in establishing itself as an ongoing forum, and in defining musik kontemporer as a distinct field of creative musical activity. Hardjana and other senior figures, such as ASKI Solo director GendhonHumardani, were instrumental in launching the PKM as national-level forum, and elevating traditionally-based composers as centrally important participants. Their efforts did not, however, lead to a narrow sense of aesthetic orthodoxy. Traditionally-based composers have thus been free to apply their local knowledge of traditional musics as they see fit. This has afforded them considerable flexibility as fully-vested interlocutors in what, given the prevalence of Western-oriented outlooks, especially in the popular reaches of Indonesia’s urban superculture, is an ongoing dialogue about the place of the traditional in Indonesia’s artistic modernity.

Cockfighting and Collective Memory during Lapindo Mudflow Disaster

Lutfi Amiruddin
Brawijaya University

Abstract

The mud volcano disaster in Sidoarjo East Java brings destruction, not only ecological, but also social ties among people. Since 2006, there has been three sub-districts collapse, made a lot of people become internally displaced persons. Live at their village is no longer become safe for villagers. People have to move out from their village caused by damaged environment. One of groups of Lapindo mudflow victims is coming from Besuki Village. On 2013, they have to migrate to other village far away from the mudflow and build resettlement. However, before move away, I saw they conducted some mechanism collectively, such as looking for new location for resettlement through discussion. However, I found there was an important activity to describe the cultural condition; cockfighting. I argued that during Lapindo mudflow disaster, cockfighting represented the memory of Besuki villagers. Victims were tried to look after their collective memory of their life with neighbor. On crisis situation, cockfighting was not only represent masculinity as Geertz opinion (1973). It also depicted that people tried to maintain their social tie. People gathered to conduct cockfighting that may cannot be held on resettlement. On process of resettlement for Lapindo mudflow victims, people may not live together with their old neighbor. Even, victims involve in horizontal conflict though live in resettlement. Victims from other villages have gave them lesson that horizontal conflict raised when they prepare resettlement. Cockfighting was used to remind collective memory of Besuki villagers, as people who live together before mudflow. As victim of disaster, social tie is an important thing to recover their condition.

I saw the cockfighting when I was looking for object of photography at 2013. I should submit photograph to korbanlumpur.info, a news portal informed Lapindo mudflow victims. Before took photo, I ask permit and interview people who involve in activity. They said cockfighting was not real. It was like an exercise for their cockfight. It was also not used for gambling, something usually coherent with cockfighting. But the most important for them was the meeting of people who prepare to move out and prevent the horizontal conflict.

**Between Tradition and Modernity:
Gendered Experiences of the Talang Mamak People in the Context of Changing Livelihood**
Ria Permana Sari
Ministry of Social Affairs, Republic of Indonesia

Abstract

This study examined the gendered experiences of the Talang Mamak people in the context of changing livelihood. As one of customary community (masyarakat adat) in Indonesia, the Talang Mamak people living with their tradition (adat), custom and culture. The changing forest cover due to the Forest Concession Rights, Industrial Planted Forest, transmigration program and the development of palm oil plantation gives significant impact to the Talang Mamak people's livelihood as well as brought new values (modernity) to that community.

The findings showed the changing livelihood of the Talang Mamak people influence to the changing gender norm in the community, wherein the matrilineal community is shift to the patriarchal value and reinforces insecurity experience.

More Space Less Productive Activities of Youth Political Engagement in Post Reform Era: A Case in Purwokerto, Central Java

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General Soedirman University

Abstract

This paper analyzes youth political engagement in post-reform era especially the case of the youth activities in Purwokerto, Central Java Indonesia. Using qualitative research method, this research examines how the youth engage with political matters and which channels they preferred in their activities. The results shows that the youth political engagement in post reform period have more space in practicing their activities. They have their freedom in expressing their thought and engaging through various student organization activities in campus and off-campus. In campus, the student engage their activities through student activities units in faculty and university level, such as Student Government Organization or hobbies, skills and study area based student activities units. While off-campus student organization is affiliated to certain political organization in national level such as Ikatan Mahasiswa Muhammadiyah (IMM), Front Mahasiswa Nasionalis (FMN), Persatuan Mahasiswa Islam Indonesia, (PMII), Himpunan Mahasiswa Islam (HMI) and Kesatuan Mahasiswa Muslim Indonesia, (KAMMI). At this point, the youth managed to establishing their own social networks through social media and website that their created by themselves. This relatively new media create more political engagement among the youth in tackling local and even national political issues. Unfortunately, they don't utilize effectively their social media and website in supporting their activities in gaining supports from other students relating to social and political issues. This situation is related to the characteristic of the Indonesian youth as internet user that utilize the internet for entertainment. In short, the youth political engagement managed to gain more space but at the same time, they lack of productivity in their activities.

Keywords: Space, activities, youth political engagement, higher education institution

The Dynamic Relation of Police and Anti-Corruption Commission in Mitigating Corruption in Democratization Era

AchmadNurmandi,Suryanto, and IsnainiMuallidin
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Abstract

Since the reformation and democratization movement in 1998, Indonesians have faced a chronic corruption problem. At the beginning of reformation era in 1998 to fight against corruption, the Indonesian government reforms the organization structure of the Indonesia Police to be an independent body separated from the Military organization. In addition, another anti-corruption body was also established in 2002 named Anti-Corruption Commission (ACA) to fight against big corruption. ACA was successful to bring big corruptors before the law. However, intense conflicts always occur whenever ACA investigates the case of corruptions conducted by police leaders. Three conflicts between police institution and ACA have taken place since ACA's establishment. The first conflict took place in 2009 which was known as a "lizard versus crocodile case". Next, a strong conflict between Police and ACA emerged again when ACA enacted Brigadier General Police DjokoSantoso as the accused in the corruption case. The latest dynamic relation between police and ACA has taken place recently in the case of appointment General Budi Gunawan as the candidate of Indonesian Police leader. By using institutionalism approach, this research focus on the dynamic relationship between police and anti corruption commission, in term of anti-corruption reform in police themselves are major actors on how reforms are organized and managed. In this sense, ACA and Police (Scott, 2008), are seen not only as a 'property' or state of an existing social order but also as a 'process', including the processes of institutionalization and deinstitutionalization focused only on three of the mechanisms, i.e., institutional isomorphism, competing institutional logics, and institutional entrepreneurs. This study is interpretative in nature gained only through social constructions such as language, consciousness, shared meanings, documents, tools, and other artefacts'. First, it provides a new understanding and a fresh explanation of how institutionalization of a anti corruptionintituion relation among ACA, police and attorney have taken place in the context of developing countries, particularly in Indonesia. This finding revealed that this unsuccessful institutionalization process took place in a context of the main task of ACA for coordination and supervision. Second, the study has demonstrated that three concepts from institutional theory as aforementioned provided vocabularies and insights to explain the phenomenon under study.

Keywords: ACA, Corruption, conflict, intitutionalism.

From Plantation to Military City: The Changing of the Urban Symbol in Malang from 1930 to 2014

Reza Hudiyanto
University of Malang

Abstract

One of the most prominent objects which decorated the cities are monuments. A Monument is an example of intangible culture which contains so many symbols. The different meaning of monuments depends on the perspective of the signifier. Monuments could also take form in identity for example street names. Most Indonesian cities were decorated with beautiful monuments. Sometimes such a monument became the centre of ceremonies and parades. One example of this is Malang. In course of 90 years, Malang has grown as a stage of symbols. There are many distinctions between monuments that were constructed in either the Dutch Colonial Period, Indonesian Old Order and the New Order. This article will emphasize the changing power symbolized by the monuments in the City of Malang. The research combined use of the historical method and an anthropological approach. There were many important results from this research.

In the Dutch East Indies Colonial period, monuments were constructed to express the golden ages of capitalism, plurality and Dutch superiority over the indigenous. They also marked the dynamic of the city symbol since Dutch colonial government promoted a western oriented architecture style in Malang as we see in: official building, public swimming pool, race terrain and city square, etc. Twenty five years later, the New Order army backed regime came to power and gave the order to the municipalities to build a symbol of power in their city. They allowed many groups – mostly the organizations of retired officers and soldiers, to build monuments in commemoration of the battle and sacrifice of the Army combating of Dutch Military forces during the Dutch-Indonesian war of 1946 to 1949. Most of these monuments show troops, a soldier with a rifle on his shoulders and wearing military uniform. The statues were constructed from 1980 to 1990. Elsewhere, the monument used traditionally Javanese weapons and costumes. Those monuments proved the strongly military influence in the city. Since 1969 the mayor of Malang was an army officer. The first civilian mayor took charge in 2000. Since then, there was an effort to revive the old symbol of Malang, statue of “SingoEdan” (Wild Lion). It was the symbol of AREMA (Arek-arek Malang= Youth of Malang). The second civilian mayor known as Abah Anton also marked his power by painting the streets in a light green. It was the color of the Nation Awakening Party flag, the party that nominated and supported him in local election (PILKADA). This was the continuity of what GOLKAR applied in the era of New Order. At that time, governor of Central Java ordered the Regents to paint all objects which were exposed to the public in yellow, including trees on the side-way. Most of statues were located in the middle of the boulevard or in the center of crossroads, which was a strategic point. Only one monument was located in the city limits.

Street names also contain symbols. Since 1929, streets names in Malang have changed three times. The dynamic of urban symbol reflected the circulation of power. List of streets name, particularly in main roads and highway implied the domination of Army since the names of general were attached to streets. While in the commercial zone all streets name were convert to heroes' names, in the residential areas the street names remain still intact. It could imply that the dynamic of symbols is in line with the circulation of power.

The Management of Multicultural Education-Based Social Science Learning as the Attempt of Reducing Social Conflict

AkhmadArifMusadad
Sebelas Maret University

Abstract

The objective of research was to describe: (1) the need for multicultural education, (2) the multicultural education-based Social Science learning, (3) the role of teacher in the learning management, and (4) the multicultural education to reduce social conflict.

This study was conducted using descriptive qualitative method. The data sources used were informant, place and event, and document. Techniques of collecting data used were interview, observation, and document analysis. The sampling techniques used were purposive sampling and snow ball sampling ones. The data validation was conducted using data and method triangulations. Meanwhile, technique of analyzing data used was an interactive model of analysis.

The result of research showed that Indonesian people pluralism becomes the problem susceptible to social conflict. It means that multicultural education is very important to apply. Multicultural education could be integrated into Social Science subject. Social Science aimed to implant knowledge, skill, and values to make the students the good members of society. Because our society is the plural one, the pluralistic values should be implanted to make the child grows into an independent, just, democratic and responsible member of society. The effectiveness of learning was highly affected by teachers' competency of managing the learning. For that reason, for the multicultural education-based Social Science learning to run effectively, the teachers should be able to plan, to implement, and to evaluate the learning. Multicultural society was different in value, point of view, interest, and attitude to an object. Something considered as very abnormal by one certain culture may be considered as normal by another. It is such the difference that often results in conflict. Multicultural education model was designed as the means of suppressing social conflict.

Keywords: Management of Social Science Learning, Multicultural Education, Social Conflict.

Indonesianisasi, Citizenship and the 1957-58 Mass Exodus of Indos from Indonesia

Rosalind Hewett
Australian National University

Abstract

In March 1951, about 150,000 Dutch citizens remained in Indonesia, most of them Indos (Eurasians) of Dutch descent. By late 1957, all but 50,000 of this population had left Indonesia. With the expulsion of Dutch citizens from Indonesia in December 1957, the remaining members of this mixed community were forced to repatriate to the Netherlands and other countries, such as the United States and Australia. The question of why this group did not choose to take Indonesian citizenship, even after the delegates of the 1949 Round Table Conference decided to allow them two years in which to opt to become Indonesians, is one answered by an investigation not only into the events surrounding the Indonesianisasi of the economy and Dutch business interests throughout the 1950s, but also into the colonial circumstances of Indos. This presentation argues that a mindset inherited from the Netherlands Indies, which linked European status to modernity and native status to being 'backward' and traditional – encapsulated in the fear commonly expressed among Indos that they would 'disappear into the kampung' if they spent too much time with Indonesians – subsequently influenced their choice not to take Indonesian citizenship in postcolonial Indonesia. The result was the almost complete departure of a community that had formed a significant component of elite Indies society.

Millenarianism and Islamic Resurgence
Exploring the Intertwining between Religion and Politics
In Contemporary Indonesia

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Abstract

The current Islamic resurgence, simply defined as the return of Islamic belief, doctrine, and value as a source of personal identification manifested in personal, political, cultural, and social life, poses Indonesian Muslims in the enduring struggle for reconciling between religious tradition and modern life. Canonical traditions and classical Islamic texts that prophesied the imminent coming of YaumulQiyamah (Armageddon) and their popular reception among Indonesian Muslims reveal how religious text still has a powerful influence in shaping the way Indonesian Muslims perceive the world and how they deal with it. My paper seeks to address continuing scholarly debate on the interconnection of Islamic tradition and modernity in contemporary Indonesia.

My paper argues that millenarian belief plays a part in providing religious basis for symbolic political resistance. Millenarian discourse on the coming of Dajjal (the Deceiver) and the spread of Fitnah (Confusion) and Jahiliyya (Ignorance) in the last days for instance, becomes ideological tools to make a demarcating line between Muslim-ness and Kafir-ness and the so-called dar Islam (House of Islam) and darHarb (House of Unbeliever). Yet it also argues that millenarian belief plays an important role in shaping personal religious piety among Indonesian Muslims. Millenarian discourse on the imminent coming of Mahdi (the Savior) requires and implies that Muslims to be strongly committed to perform all religious obligations as prescribed in the Shariah (Islamic law).

My paper particularly deals with popular books on millenarian topics published in the last 15 years. It derives partly from ongoing project on 'The Politics of Piety: Sufism and the Struggle for Islamic Activism in Indonesia'.

Challenging Religious Tradition and Pluralism in Lombok: WetuTelu and the Orthodoxisation Movement

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Abstract

Unlike many areas in Asia and beyond, Indonesia has long been a model of religious pluralism. The nature of the Indonesian religious pluralism is apparent not only in the six recognised official religions - Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism - but also in the recognition of religious celebrations stipulated as national holidays. Indonesia also acknowledges different new years based on the Indian-based lunar calendar (Tahun Baru Saka), the Islamic lunar calendar (Hijri), and the Gregorian calendar, marking further its religious pluralism.

Since the fall of New Order (1998) and the beginning of reformation era, the image of Indonesia's ethno-religious pluralism has been tainted by a series of ethnic and religious conflicts in many regions. The challenge to pluralism started from the pre-independence era and revealed the issue of whether the state should be based on Islamic teachings, or whether Islam should occupy the same position as other religions in Indonesia. The debate revived during the Soekarno era over the Jakarta Charter (Piagam Jakarta 1945), which stated that all Muslims should follow *syari'ah* (Islamic law) and that the state should be more generally based on *syari'ah*. The Charter was eradicated in the founding principles of Indonesia, Pancasila, which was considered the triumph of pluralism over Islamism.

After Sukarno, the next authoritarian regime under Suharto (1977-1998) enforced harmony and tolerance that was epitomized in the Taman Mini, a miniature model of Indonesia built on the initiative of the late Madame Tien Suharto in 1985 to represent the country's ethnic and religious traditions co-existing as strands in the tapestry of Indonesia. This was the New Order's cultural policy of preserving cultural heritage, promoting an artificial image of Indonesia's harmonious (tolerant) plurality, while maintaining political control over diverse Indonesian communities at the same time.

This research attempts to examine the religious pluralism in Lombok, looking particularly at the dynamics relationship between the adat upholders or the WetuTelu community and the more orthodox Muslims. In this relation, identity politics are likely to be used to weaken the WetuTelu's adat while at the same time to convert the WetuTelu to orthodox Muslims. The success of this orthodoxisation movement has, at the same time, brought an impact of giving stronger articulation on the image of Lombok as the island of thousand mosques (*pulau seribu masjid*).

Whose Discourses? Whose Resources?
The Deployment of Adat Land Law in Minahasa, North Sulawesi

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Abstract

This paper is about the complex relationship between orality, writing, and land law in Minahasa, North Sulawesi in Indonesia. It is based on my fieldwork, involving formal court cases on land disputes in Minahasa and the observation of contemporary adat discourse and ritual on land. I argue that the most significant land conflicts arise because of the different understanding of land rights between oral and written legal cultures.

Traditionally the Indonesian perceives the land in a quite different way from the Western world, and the adat is fundamentally oral-based. However, the colonialism changed the situation: some articles of adat were recognized by the Dutch law, and incorporated into the colonial legal system, which became a new legal source: “hukum adat”. After independence, the legal status of adat law has been recognized by the new government and people are entitled to some adat rights, primarily adat land rights.

I look at the impact of colonial influences, the creation of “hukum adat”, and the problem of this creation. I then show post-independence efforts to unify the different laws and the re-deployment of the idea of “adat law”. Usually we think adat law as legal resources for adat communities; however, compared to the elites that possess or have an access to the discourses of Western Law, the common people are not as confident about “hukum adat”. The problem is – as the cases reflect – not about the entitlement to the land rights, but rather about the realization of the land rights which involves formal processes. Those processes, however, are based on positive law and written culture.

New Hope for the Elderly Female Survivors of the Tragedy of 1965 in Jokowi?

Tracy Webster
International Indonesia Forum

Abstract

This year marks 50 years since the massacre of at least one million people throughout Indonesia suspected of being affiliated with the Indonesian Communist Party, the PKI (Parti Komunis Indonesia). The half a century of denial has buried the pain of the brutal past deep in the psyches of the survivors and their families. Many survivors lost husbands, brothers, children, relatives, land and property, were taken from their homes in the dark and subjected to torture, rape, forced abortion, enforced labour and long terms of imprisonment far from home. They were stigmatised as communists in the 1960s by the Suharto regime, and branded as such on their identity cards. The falsities propagated by the regime to rationalise the murders, missing persons, abductions and imprisonments created enormous fear of being associated with communism among the population, a fear that penetrates the consciousness of a new generation of Indonesians, with the result that survivors and their families have spent their lives marginalised by society and people cringe at the mention of communism – the stigma lingers today. This paper draws on ethnographic research among the female survivors who live in Yogyakarta and surrounding areas and enquires into why the events of '65 remain publically unacknowledged today.

The Re-emergence of Ethnic Chinese Organisations and Chinese-language Presses in Post-Suharto Indonesia: Tradition and Change

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Abstract

This article looks at the re-emergence of ethnic Chinese organisations and Chinese-language presses in post-Suharto Indonesia, focusing on their activities and endeavours that are similar with and different from that of their pre-New Order counterparts. Medan and Surabaya, two of the largest Indonesian cities, were selected as field sites for this study. During the New Order era (1966-1998), the Suharto regime enforced assimilation policies to curtail Chinese culture and control the ethnic Chinese. Ethnic Chinese organisations were banned except those dealing with health, religion, burial services, sports and recreation. Chinese-language presses were prohibited, except for one newspaper produced by the government. However, the opening up of a liberal socio-cultural space since the fall of Suharto led to the re-emergence of ethnic Chinese organisations and Chinese-language presses in Indonesia. But this article argues that major ethnic Chinese organisations and Chinese-language presses in the post-Suharto era, while continue the endeavours of their pre-New Order counterparts in promoting Chinese culture within local Chinese communities through organising social and cultural activities, reviving the Chinese language through establishing a Chinese-language tertiary institution in Medan, and providing help and support for the members, also initiate and get involved in activities and endeavours that their pre-New Order counterparts never engaged. These include assisting the local governments to foster cultural and business connections with China, and getting involved in philanthropic efforts to provide aids to poor indigenous Indonesians. The emergence of such activities and endeavours is mainly due to the emergence of the People's Republic of China (PRC) as a global economic power and the intention of some Chinese organisation leaders to reduce the prejudice and hostility of indigenous Indonesians toward the Chinese. In other words, the differences between the activities and endeavours of post-Suharto ethnic Chinese organisations as well as Chinese-language presses and that of their pre-New Order counterparts are the result of changes in the socio-political environment in Indonesia.

The Change of Political Campaign in Local Leader Elections (Case Study in Rural Society of East Java)

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Abstract

Modern democracy era has brought major changes in political practice. Democracy, which is characterized by open society, has long demanded a paradigm change in politics, especially the way in gaining political support of voters. Moreover, the election in reality is not just a rite of passage or a mere alteration of political power, but rather than a struggle and contestation of political power. In the process, the candidates (political actors) are competing to convince the voters as the best candidates for political leaders.

This competition encouraged candidates to use a marketing strategy winning their political purposes. Various activities carried out from the procurement poll of popularity as an assessment to determine the positioning of candidates. Political survey of public's interest is needed for the preparation of the political program. Political advertising is required for creating the candidate images. The voters' segmentation is also essential for campaign effectively. The use of public figures or artist as political endorser, and many promotional or publications activities intended for the political products nearer to the community.

In the past, political campaigns focused on using elite as communicator, strength of political party as institution, and open-conservative campaign to attract and mobilize the voters. Meanwhile, the new technique of political campaign focuses on the political candidates itself. The consequence of this change is reducing the role of local elite power and the strength of political parties. Therefore, an individual voter is considered more effective and important in winning the political battle.

This article will explain how the changes of the political campaign conducted in local election of political leader in east java communities. The paper also described how the traditional communication channels used by political actors as an effective political campaign channel as a new approach of mean political marketing to win the election and the implications for the development of democracy in local communities.

Keywords: modern democracy, political campaign, political marketing, local leader

Conditions Indigenous Peoples Banten Kidul In Keeping Environment; Based Character Gender In The Face Of Globalization And Technological Progress

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Abstract

This research was conducted by the author in Sirna Rasa Village, Sirna Resmi village, dan Ciptagelar village. Third place is one area that still use the traditional values and culture of the past Sunda (Sunda wiwitan) as one of the basic values of life are adopted. As an expression of Stren, (2000), quoted from the World Bank that globalization is a process of economic integration and community through the flow of information, ideas, events, technology, goods, services, capital and people between countries. This will certainly affect the micro and macro for community level, who live in the present. Armed with the advancement of technology and the ease of flow of information, it will certainly Happen a views on particular roles in society.

Differing views that exist, for the city, rural and community transition very large effect on the real conditions of real life in the Indonesian society as a State that has a multi-cultural, multi-lingual, multi-religious, multi-racial, and others. For indigenous peoples Banten kidul, advances in technology and the development of information would be very important to the process of adjustment of the traditional values adopted and implemented in everyday life so that values are maintained based on the knowledge handed down from generation to generation still held and believed as part of the needs of people's lives.

The research method used is based on a qualitative descriptive method, with data sources indigenous peoples Banten Kidul in Sirna Rasa Village, Sirna Resmi village, dan Ciptagelar village at Sukabumi Regency. And as a secondary data the authors used data from books, journals, print reports, research reports and a number of academic papers related to the discussion in this paper.

The results obtained from the research conducted by a number of questions related to the participation of indigenous peoples in maintaining environmental bantenkidul based on gender character and challenges of globalization and technological advances. This problem for indigenous peoples bantenkidul, certainly not an easy thing to deal with, because with globalization and rapid technological progress is certainly a major influence on the lives of indigenous peoples, so as to run in order not to conflict with traditional values but still follow the progress technology would require a projected and planned programs for the advancement of civilization that had built them. Coupled technological advances in the field of information and telecommunications make it easier for everyone to get the desired information both positive and negative, would be a challenge for the indigenous stakeholders to continue for maintain the values of the ancestral cultural traditions.

Keywords: Indigenous People, Environment, Character Gender, Globalization, and Technology

**Pollution, Purification, Perception and Practices:
The relation between people's perceptions of pollution (of Upper Citarum river) and
purification (in Islamic teaching and local narratives) and their practices of water use**

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Abstract

Growing population and excessive urbanization in West Java lead to an increased demand for water and space and it brings impacts on problems related water in around river basin Upper Citarum. The environmental burden brought Citarum as the most polluted river in the world. Water management and health have been perceived as solutions to overcome the problem, but in some degrees it put aside of the local views on sacred water. Hence the nexus between development and religion of water will be a focus.

To emphasize, this paper will searching the answer on how Muslims in Upper Citarum Basin perceive (un)clean and pollution and purification and how those two relates and influenced people behaviors. The question come up from the fact that most of the people seem do not take seriously the problem of their water. People are already aware that Citarum is having poor quality and quantity, but they still use the water as a matter of purification. What is the reasons behind that act; how polluted water being a material purification. What their perceptions on purification in term of religion, because according to the Islamic hadist water has a power to purify as long as some requirements of being sacred is fulfilled particularly on ablution. Ablution is put as clear example of the dilemma of religious practice of Muslim in the relation with the polluted river.

Keyword : Practices and Perception, Muslim, Upper Citarum, West Java

Indonesia's Agricultural History from Early to Late Colonial Era: Toward a People's History?

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Abstract

This paper aims to address a pressing question for the study of Indonesian history: what was the impact of agricultural transformation for the ordinary masses in the Dutch East Indies under colonialism? This question stems from the fact that there is a lack of attention in the literature given to the experience of the subaltern classes as they encountered agricultural transformation from their own perspective. With the exception of some seminal works, most of the historical studies on the agricultural sector of the Dutch East Indies discuss its agricultural history from a social history perspective, looking at the historical process of agricultural transformation and its impacts from a structural viewpoint. As such, those studies mainly focus on the Dutch colonizers, the local elites, formal social movements against elite domination, and the relations among those three entities, neglecting the experience and viewpoints of the subordinated classes as seen by themselves. Therefore, one might wonder what and how was the experience of the ordinary people, the masses, in this era. Is it possible to find out about their lives, using Stoler's (1995, p. viii) words, "from the bottom up by reading upper class sources upside down"? Given that the existing literature focuses primarily on the structural aspects of the colonial agriculture, a call to move our attention to the experience of the subaltern, marginalized classes toward a comprehensive people's history of the agricultural sector in the Dutch East Indies is not only desirable but also needed.

Discourse Episodes of Sukarni's Kinship in Politics and Emalia's Politeness in Doctor-Patient Communication using Vocative Indonesian Kinterms

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In the traditional context of Indonesia, SukarniKartodiwirjo, who was appointed as the National Hero in 2014, views on the use of kinship system in politics dated back as far as when he was fourteen years old. SukarniKartodiwirjo or known as Sukarni. At 14 years old, Sukarni dared to fight against his Dutch schoolmates while he was at *MULO (Meer Uitgebried Lager Onderwijs)*. All his activities above made him the “dangerous political criminal” by the *PolitiekeInlichtingenDienst(PID)* or the Dutch Secret Police since that day on. Nevertheless, his guerilla activities continued and he became the Head of the *Indonesia Muda* organization in 1936 and used another name Mahdi while in Kalimantan.

The most important moment of Indonesian history was when he succeeded to point a gun to Sukarno and brought Sukarno and Hatta to Rengasdengklok in order to make the Indonesian Proclamation 72 hours earlier without the help of any other country. (Proposed Manuscript of Independence Museum, 2012). After Indonesia became a free country, he became the Head of the Murba Party in 1948 with the dogma of MURBA (proletarian). In the dogma of the Murba Party (Kepartaian di Indonesia, 1950: 176-181) that was declared in 1948, it was clearly stated that the interpretation of the word Indonesian MURBA or Indonesian proletarian is different from the American or European proletarians as the Indonesian MURBA are still bound together with the Indonesian kinship system and their fight against their enemies especially in the MURBA party's secondary policy are different with those of the European or American proletarians.

In the modern context, Emalia Iragiliati's research since 1985, on the Politeness in Doctor-Patient Communication in Indonesia by using Vocative Indonesian Kinterms (Iragiliati, 2005; Iragiliati, 2012) in Java showed the importance of being polite and based the approach on kinship system. Claramita (2012: 6) stated that Iragiliati (2005) investigated how during patient education medical doctors should greet their Southeast Asian patients properly and how medical doctors should act as if they were a member of the patients' family. Iragiliati further on investigated the condition of the politeness in doctor-patient communication in Bali and Lombok related to kinship system.

The research question is: How is the kinship system implemented in the traditional political system and in the modern doctor-patient context?

Results showed that in the traditional political system context, kinship system was applied to all different political members who even rebelled against the Indonesian government in 1948. They are still our “family” who has different political system and in that case, we should take them as our member in the family system. But this approach could not be carried out in 1965, as the Murba party itself was banned by the Indonesian government and Sukarni was imprisoned. In the modern context, the shift of the implementation of kinship system was seen during the education of doctor-patient communication of a partnership context where we have the same stand in a family. It could then be concluded that the use of kinship system in the traditional political and modern doctor-patient context function as the crucial bond for the unity of Indonesian people.

Negotiating the Path of Fame: Tradition and Modernity in the Public Persona of Roekiah

Christopher A. Woodrich
International Indonesia Forum

Abstract

Cinema entered the Dutch East Indies as a modern alternative to both traditional art forms and stage plays, allowing viewers to feast on the wonders of early 20th-century technology. Films could show great beauty and terrible misery on the same reel, opening viewers to previously unexplored and unavailable worlds of fantasy. Audiences could—and did—see bandits, thieves, murderers, lovers, and misers without leaving the comfort of their seats.

The first great dame of the Indonesian cinema, Roekiah, rose to fame just as this new medium came into its own. Born in 1917, she, as with many of her contemporaries, had a background in stage and was renowned for her vocal abilities before entering the film industry. Her first role, in Albert Balink's *Terang Boelan* (1937), catapulted her to stardom. Over the next five years she appeared in a further eight films, first opposite Rd. Mochtar then Ismail Djoemala, becoming one of the colony's best-loved stars. In her personal life, Roekiah was married to Kartolo, and deferred to him when speaking to reporters.

In this paper, I examine how the damsel-in-distress roles which Roekiah took and her public persona as a demure and obedient wife positioned her between two ideals: the “traditional” woman as expected by the patriarchal construct and the “modern” woman exemplified by film. I argue that, by negotiating between these two ideals and emphasizing her traditional attributes, Roekiah was able to capitalize on the society's patriarchal views of women, thus enabling her to reach a level of success unattained by her contemporaries.

Keywords: Roekiah, modernity, tradition, film history

Introduction

In the 8th International Indonesia Forum

DISCOURSES EXPLORING THE SPACE BETWEEN TRADITION AND MODERNITY IN INDONESIA

One's identity is not monolithic, but best described as a grouping of identities, multiple understandings of the self which are manifested in different contexts. These can include, but are not limited to, sexual identities, gender identities, societal identities, and interpersonal identities, all of which are given a varying degree of emphasis depending on contextual necessities. One individual, for instance, may be identified as a teacher while at school, a husband and father at home, a customer at a shop, a client at an office, a motorcyclist on the road, and a student at a tai-chi center. These identities are both shaped by contemporary society and bring with them their own rights and obligations to be enjoyed and practiced as required by the social context (Bricker and Bell, 2012: 1677).

In performance media such as the cinema, performers have an additional layer of identities through the characters they portray. In more extreme cases, audiences imprint these "assumed" identities onto performers, identifying and defining actors and actresses by their characters' traits. As such, persons known for playing villains may be greeted with hostility when in public, and those who portray pitiful or sorrowful characters may receive offers of assistance.¹ Less severely, actors and actresses may be identified with certain character types—as having a certain set of traits—from repeatedly taking similar roles, even if the actors themselves do not have such personalities. Even where this does not affect performers' personal lives, such typecasting can drastically limit their opportunities for professional development.

Based on the above discussion, the necessity of individuals—particularly public figures—managing their identities and thus

¹ For a detailed study on this phenomenon, see Tal-Or, N., & Papirman, Y. (2007). The fundamental attribution error in attributing fictional figures' characteristics to the actors. *Media Psychology*, 9, 331-345.

presenting a certain public persona, one which may differ from their private persona, is evident. For those in the public sphere, a poorly managed public persona can be disastrous, and failure to hide identities considered improper by general society can lead to ostracism and even the end of one's career. However, if their public identities are properly managed, performers can gain enough popular support to rise to unrivaled levels of success. Such an experience was had by Roekiah, the first grand dame of Indonesian cinema.

This paper explores the public persona created by Roekiah in its relation to contemporary ideals of “modernity” and “tradition” in the Dutch East Indies of the 1940s. Unlike Biran (2009) or Imanjaya (2006), we focus not on Roekiah's talents or popularity as an actress *per se*. Rather, we explore the role of her public persona, and the negotiation between modern and traditional in her portrayal of film characters and depictions in the press. We argue that this contributed to Roekiah's wide acceptance in the society of the Dutch East Indies, both among the lower-class audiences who made up the majority of her viewers and the educated elite, and helped cement her cinematic legacy.

Background: Modern Cinema, Traditional Cinema

At the turn of the twentieth century, as the cinema was entering the Dutch East Indies, the colony was in a state of flux. Increased access to education had allowed the nobility—such as the Javanese *priyayi* and Sundanese *menak*, holders of great power traditional power—to receive a higher degree of Europeanized education, up to and including university. Although similar opportunities were available to non-nobles, they were taken at a smaller scale, and even by the 1930s only 8% of the school-age population was pursuing an education (Ricklefs, 2008: 191). In the often Dutch-language European school system, young men and women learned not only factual information, but internalized (to varying

degrees) European values, which were not always in-line with those held by members of the society in which they lived.

These educated elite, such as Sutan Takdir Alisjahbana (Hefner, 2000: 73), identified European culture with modernity, whereas the common practices among the different indigenous ethnic groups in the Indies were identified with tradition and an Eastern identity. Owing in part to its highly political nature, discussion of the proper balance between modernity and tradition drew heated polemics from both sides. Among the arguments presented by proponents of a Europeanized modern were that it offered greater fluidity and the possibility for development than traditional culture, which was considered too stagnant to serve as the basis for an independent nation. Meanwhile, proponents of Eastern culture disapproved of the individualism and secularism found in “modern” European culture, preferring instead traditional communalism and spirituality.² Such debates continued among the intellectual elite through the 1930s and until the Japanese occupation of the colony in 1942.

The fledgling colonial film industry was not immune to this discourse. It exhibited an extraordinary degree of dualism, of negotiation between tradition and modernity, in its stories, production practices, and treatment of performers. Traditional stories, particularly those already popular on the stage, were a staple of the early Indies cinema. The first domestic fiction film was based on a frequently staged legend, *Loetoeng Kasaroeng* (1926). Popular stories from *lenong*, a semi-traditional form

² For an example of discussion of views on Eastern and Western culture in 1930s Indonesia, see Sutherland, Heather. "Pudjangga Baru: Aspects of Indonesian Intellectual Life in the 1930s." *Indonesia* 6 (1968): 106–27. Accessed April 8, 2015. <http://cip.cornell.edu/seap.indo/1107138600>.

of theatre in Batavia, were likewise adapted to film, including the bandit films *Si Ronda* (1930) and *Si Pitoeng* (1931). Even the novels adapted to film, though originally published in a modern medium, were those which had previously been brought to the stage (Woodrich, 2014: 113). During the first decade of Indies cinema, films based on original stories—such as *Resia Boroboedoer* (1928)—were the exception, rather than the norm.

Production aspects likewise contributed to this duality between tradition and Westernized modernity in the cinema. In the earliest productions, films' directors and producers were the same individuals, and retained creative control over productions. The director/producer, as we have argued previously (Woodrich, 2014: 127), provided oral guidance to actors and actresses—most of whom were illiterate—during rehearsals; no shooting scripts were used until *Njai Dasima* in 1932 (Biran, 2009: 139). Interior scenes in these films were shot on fixed set-pieces and from angles similar to what one would see on stage, while beautiful landscapes were a favorite for exterior scenes. The latter took advantage of the camera's portability, lending the medium unprecedented potential to present a variety of breathtaking locations.

As with the stage before it, early Indies cinema gave individual performers less emphasis than the performance itself.³ Advertisements for productions such as *Loetoeng Kasaroeng* and *Eulis Atjih* (1927) emphasized the technical achievement of producing a film locally. The former boasted itself as the “First Showing of the First Netherlands

³ The only major exception from the 1920s is the Nancing Film Company's 1928 production *Resia Boroboedoer*, for which the company exploited the fact that the film's star Olive Young had been brought from China. Some of the performers in contemporary local films are mentioned in more detailed newspaper coverage, but their identities were never a key part of advertising. Hollywood stars, however, were recognizable enough to be mentioned in advertising material.

Indies Film”⁴(Biran, 2009: 67), while the later claimed to be a “FILM OF THE TIME OF PROGRESS”⁵(Biran, 2009: 70).With the advent of the talkie in the Indies in the early 1930s,⁶the technical aspects of films continued to be their key selling point. With *Indonesia Malaise* (1931), for instance, Halimoen Film promised audiences a clear listening experience or their money back;Tan’s Film, meanwhile, promoted their second adaptation of *Njai Dasima* (1932) as a “Speaking—Singing—Dancing and Musical Talkie”(De Indische Courant 1932)—all aspects which prioritized the technical abilities available with the advent of sound.

Reviews were similar in their lack of discussion of named individuals. For instance, in Kwee Tek Hoay’s coverage of *Njai Dasima* (1929) and *Melati van Agam* (1930/31), he refers to actors as “the one holding the role of Dasima” or “the one who becomes Edward”⁷ (Kwee, 1929), or avoids discussing the actors altogether, mentioning only their characters (Kwee, 1930).In his reviews, it is the roles that actors fill, and the quality of their performances, which must be identified and discussed. The actors themselves, as individuals, are of little concern, and Kwee firmly rejects the idea that a single performer can save a poor production, writing “bad meat, lacking in spices, cannot be made delicious just by adding Worcester sauce, [and] an actress cannot make a film’s plot interesting if it’s been misdirected, shot poorly, and

⁴ Original: Eerste vertooningen van de Eerste Ned. Indie Speel Film

⁵ Original: FILM DJAMAN KEMADJOEAN (capitalization as in original).

⁶ There is a lack of agreement in the literature over the first talkie in the Indies. Biran (2009: 137) gives G. Kruger’s 1930 production (titled in his book *Karnadi Anemer Bangkong*, though we have argued elsewhere [Woodrich, 2014: 34] that the actual release title was *Roesia Gadis Priangan*), a part-talkie, as the first local sound film. Sinologist Leo Suryadinata (1995: 43), meanwhile, gives The Teng Chun’s 1931 *Boenga Roos dari Tjikembang*.

⁷ Original: “jang pegang rol Dasima” and “jang djadi Edward”.

everything else is chaos”⁸ (Kwee, 1929). Technical aspects of the productions, though not positioned as centrally as in advertising, were not left out of reviews.

For the first decade of Indies cinema, there was a simultaneous emphasis of technical marvels and progress—the modernity of the cinema—and marginalization of the predominantly lower-class performers. This duality only began to change in the mid-1930s, when *Terang Boelan* (1937) was released to massive commercial success and revitalized the flailing Indies cinema industry. Directed by the ethnic Dutch journalist Albert Balink and starring Rd. Mochtar and Roekiah, the film drew new audiences and received an international release, earning 200,000 Straits dollars in British Malaya and the Straits Settlement (Biran, 2009: 171). With their widespread recognition for the film, the cast toured the archipelago as the Terang Boelan Troupe before joining Tan’s Film and producing another commercial blockbuster, *Fatima* (1938). Roekiah, both films’ leading lady, became the Indies first bankable female star, helping to ensure that individual film actors would gain wide recognition while (inadvertently) requiring that performers had to carefully maintain public persona to further develop their popularity.

Roekiah, the First Grand Dame of Indonesian Cinema⁹

⁸ Original: “daging boeroek dan kerang boemboe tida bisa berobah mendjadi sedep tjoemah lantaran dipakein Worcester’s (sic) sauce. Satoe film actrice jang djempolan tida bisa bikin satoe tjerita film djadi menarik kaloe djalannja tjerita oleh si pengarang salah diatoer, opnamnja djelek dan laen-laenja serba kaloet”.

⁹ Except where otherwise noted, the below biography is based predominantly on the following sources:

- Biran, Misbach Yusa (ed.). *Apa Siapa Orang Film Indonesia 1926–1978*. (Jakarta: Sinematek Indonesia, 1979). pp. 410–11.
- Imong, W. “Riwayat Roekiah–Kartolo”. *Pertjatoeran Doenia dan Film*, No. 1.2. July 1941, 20–22. Clipping accessed at Sinematek Indonesia.

Born in 1917, Roekiah was the daughter of Mohammad Ali and Ningsih, actors with the Opera Poesi Indra Bangsawan. Though their marriage crossed ethnic lines—Mohammad Ali was of Belitung, while Ningsih was Sundanese—they were united in their love of the stage. Roekiah was immersed in the world of acting from a young age, travelling around Java with her parents as they went from troupe to troupe and venue to venue. This lifestyle of constant touring and her lower-class background meant that Roekiah had no access to what formal schooling could have otherwise been available.

Rather, Roekiah studied acting, observing her parents and their fellow performers, intent on entering the profession despite her parents' protests. To satisfy her daughter's desire, in 1924, while the family was with the Opera Rochani, Ningsih agreed to let Roekiah attempt a single performance, after which the seven-year-old would not be allowed on stage again. With this condition, Roekiah went on-stage and began to sing—having inherited the vocal talents of her mother—to the great appreciation of the crowd. However, Mohammad Ali was unaware of his daughter's agreement with her mother, and rushed onto the stage and pulled Roekiah aside. The aspiring actress spent the next several days refusing to eat until her parents relented and gave their blessings for Roekiah to begin a stage career.

Over the next several years, Roekiah performed regularly with a number of troupes, gaining a reputation as a beautiful and talented

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- "Miss Roekiah: Artis Teladan". *Moderna*, 1969, No. 1, 6. 30–34. Clipping accessed at Sinematek Indonesia.
 - "Miss Roekiah: Perintis Bintang Film Indonesia". *Keluarga*, June 24, 1977, No. 4. 4–7. Clipping accessed at Sinematek Indonesia.
 - "Roekiah Kartolo: Primadona Opera 'Palestina' dan Pelopor Dunia Layar Perak". *Berita Minggu Film*, December 12–18, 1982, V, IX. Clipping accessed at Sinematek Indonesia.

songstress. In 1932 she joined the Palestina Opera of Batavia, where she met the man who was to become her husband, Kartolo, a Javanese *priyayi* several years her elder¹⁰ who wrote and played music for the troupe. Roekiah, aged fifteen at the time of her marriage, later stated that she had not fallen in love with Kartolo on first sight, but rather grew closer to him as she found that his playing complemented her singing well, and that he was skilled in writing songs which worked well with her voice. Their partnership continued on the stage and screen until Roekiah's death.

After several years with the Farokah Troupe, with whom they reached Singapore, Roekiah and Kartolo returned to the Indies in 1936 and decided to stop their acting careers and focus on their two children, a number which would increase to five over the following years. However, with no income, they were soon in dire financial straits. By this time, the Algemeen Nederlandsch Indisch Filmsyndicaat (ANIF) was casting for the film *Terang Boelan*, to be directed by Albert Balink and shot by Joshua and Othniel Wong. Roekiah was brought on as the leading lady, portraying Rohaya, while Kartolo received a supporting role as Dullah. The film was an unprecedented success, and set a box office record which would not be broken by a domestic production until *Krisis* in 1953 (Anwar, 2004: 84).

After filming wrapped and ANIF shut down its fiction film



Fig. 1: Roekiah in 1941

arded, but it can be approximated through what is (circumcision) ceremony, which was conducted in would have been held when he was 14–15 practice of the Javanese kraton at the time (Cour, c. 1911. Since he was already playing the by 1924 (Imong), it is unlikely that he was born

division, Roekiah fell into a depression. Kartolo then took her on a tour of the Indies and Singapore together with the cast of *Terang Boelan*, billing themselves the Terang Boelan Troupe. This restored Roekiah's spirits, and upon returning to Batavia the cast and crew—including Roekiah, Kartolo, Rd Mochtar, and the Wong brothers—was hired by Tan's Film for *Fatima* (1938), the company's first production since *Njai Dasima* in 1932. This new film's plot closely followed that of *Terang Boelan*; both featured Roekiah and Mochtar as lovers who come from an island and succeed in capturing a wanted criminal. *Fatima*'s success mirrored its predecessor's, though on a smaller scale.

For the rest of her feature film career, Roekiah stayed with Tan's. The studio paid her 150 gulden a month, with another 50 for Kartolo (Imanjaya, 2006: 111); this figure, exorbitant at the time, reflected Roekiah's popularity. Over the next two years Roekiah appeared as Mochtar's romantic interest in two further films: *Gagak Item* (1939) and *Siti Akbari* (1940). Their partnership was recognized throughout the colony, and they were compared to the on-screen Hollywood couple of Janet Gaynor and Charles Farrell. When Mochtar left the company following a payment dispute, Kartolo asked his friend Ismail Djoemala—a tailor by trade—to become his wife's on-screen partner; Djoemala and Roekiah were paired for four films (*Sorga Ka Toedjoe* [1940], *Roekihati* [1940], *Poesaka Terpendam* [1941], and *Koeda Sembrani* [1941]) and continued to draw droves of viewers, though none of these productions reached the same level of success as Roekiah's first two films.

Roekiah's career was cut short by war. In March 1942, the Dutch colonial government capitulated to the Japanese Empire, and during the ensuing three year occupation, domestic production of fiction films ground to a halt; only six shorts are recorded, all propaganda, and only one of those, *Ke Seberang* (1944), involved Roekiah. Most of Roekiah's time was spent travelling through Java and performing on stage for the Japanese troops. The tight schedule which she was forced to keep gave her little time to rest, and her health began to suffer.



Fig 2: Advertisement drawing comparisons with Roekiah

Though she fell ill in February 1945, the occupation government forced her to travel from her home in Jakarta to Surabaya for a performance. Her health never recovered, and after several months of treatment she died on September 2, 1945 ("Roekiah Meninggal Doenia").

Even after her death, Roekiah maintained a strong presence in the film industry of Indonesia, both during the revolution (1945–49) and after the Dutch recognized its sovereignty. A 1949 advertisement in *Merdeka* for

Air Mata Mengalir di Tjitarum, one of the first fiction films released after the Japanese occupation, asked readers "[Is it] Rukiah?? No!! But Sofia in the new Indonesian film *Air Mata Mengalir di Tjitarum*" (Fig.

2), implicitly promoting the film's star as a new Roekiah.¹¹ In 1955 the magazine *Film Varia* planned a film award titled the Hadiah Rukiah, offering a statue of the performer to the winners; the magazine wrote "Every Indonesian film aficionado knows Roekiah and her acting. Roekiah was the leading lady of the Indonesian film world".¹² The January 1956 edition of the same magazine declared "[Roekiah] has long been lost on a sea of awe, and one day she will be memorialized, though memories are all that are left".¹³ Profiles of her continued to be included in magazines such as *Moderna* (1969), *Keluarga* (1977), and *Berita Minggu Film* (1982); *Moderna* wrote that "in her time [Roekiah] reached a level of popularity which, one could say, has not been seen since".¹⁴

The Path to Fame: Negotiations between Modernity and Tradition

Roekiah's public persona consisted of two elements, namely the characters she portrayed—which led viewers to attribute the characteristics shown in these roles to the actress—and the public face presented, by herself or others, in other media, including through photographs, reviews, and media interviews. Though for the purposes of this discussion we have categorized these traits based on whether they were presented on screen or in other media, it is important to remember that all of these traits were presented contemporaneously, through the different media, and in their interactions offered balances and

¹¹ Original: Rukiah?? Bukan!! Tetapi Sofia dalam Pilem Indonesia Baru Air Mata Mengalir di Tjitarum."

¹² Original: Semua orang petjinta film Indonesia tentu telah mengenal Rukiah dan sepak terdjangnja. Rukiah adalah pelopor wanita dalam dunia film Indonesia.

¹³ Original: Dia 'lah lama hilang dalam laut kekaguman, pada satu masa akan diabadikan, meski hanya tinggal kenangan.

¹⁴ Original: Didalam djamannja telah mentjapai suatu popularitas jang boleh dikatakan sampai sekarang belum ada bandingnja.

counterbalances between modernity and tradition which were central to the development of Roekiah's public persona.

In her eight feature-length films, Roekiah frequently portrayed young women who fall in love with kindly, loving young men who are not wealthy—for instance, Rd Mochtar's characters in *Fatima* was a fisherman. Her characters spurned advances from rich but immoral men, even when their families preferred the pairing; in *Terang Boelan*, for instance, Roekiah's character Rohaya rejects her father's demands that she marry Musa, who is (unbeknownst to his fellow villagers) an opium smuggler. In all cases the despicable and immoral acts of her characters' parents' selection are revealed, and Roekiah's characters receive their families' support to marry for love. Even in cases where Roekiah's characters are not faced with their families' rejection, they consistently gives consideration to their families' feelings, to the point that *Sorga Ka Toedjoe*'s Rasminah refused to marry Hoesin (portrayed by Djoemala) unless her aunt Hadidjah is reunited with her husband first.

Only in two of Roekiah's films, *Siti Akbari* and *Roekihati* (both 1940), does the courtship process not take central stage. However, the relationship between the characters portrayed by Roekiah and the male lead remains key to the story: in both film, the central conflict is a young wife's suffering as her husband goes astray. In both, Roekiah portrays a woman who remains faithful despite her suffering, patiently waiting for her husband to realize that the woman he has left her for (and, in the case of *Roekihati*, wants to take as a second wife) is lacking. Never do Roekiah's characters commit adultery, or find replacements for their husbands. This virtue is, in both instances, rewarded by the character's husband returning, and the continuation of their relationship.

When these films were released in the late 1930s and early 1940s, marriage for love—though considered a European ideal—had begun to gain popular approval. The tradition of parents arranging

marriages for their own financial or social benefits (often over their own children's protests), was still practiced, but had received considerable condemnation.¹⁵ However, the idea of a child marrying a person for love over their parents' protests, something perceived as often happening in European culture, was firmly rejected; even when children were allowed to choose their own spouses, parents' blessings were still required. After marriage, women were expected to remain faithful to their husbands no matter what challenges they faced; a woman who was spurned by her husband and began entertaining other men, or abandoned what were considered her household duties, faced social ostracism. Though polygamy was allowed for men, women were expected to remain patiently monogamous. These negotiations of modernity and tradition were reflected in Roekiah's characters, who embraced aspects of European modernity with widespread support, but avoided ideals which were still controversial. As will be seen, this "modern yet not too modern" form of negotiations dominated the construction of Roekiah's public persona, both on screen and in the media.

Beginning with *Terang Boelan*, Roekiah consistently portrayed women from villages (represented as traditional spaces) rather than cities (represented as modern spaces), and their personalities are reflective of this origin. The women portrayed by Roekiah are respectful and timid, soft-spoken and deferential to men and their elders. Although they can assert themselves, this is only done rarely, and never in a physical manner; in the face of danger, they are the stereotypical "damsels in distress", needing to be rescued by male characters. This is particularly evident in *Sorga Ka Toedjoe*. Roekiah's character,

¹⁵ This includes criticism in such novels as *Sitti Nurbaya* (Abdul Muis; 1922) and *Melati van Agam* ('Swan Pen'; 1927); both had been adapted to stage, and the latter had already been adapted to film by the time Roekiah became popular.

Rasminah, is consistently polite, even to people she dislikes intensely, addressing the manipulating and greedy son of a landlord, Parta, as “Tuan” (Sir). Though she verbally asserts herself when her lover Hoesin asks her to marry him, insisting that she can only do so after her aunt is reunited with her long-lost husband, when she is pursued by Parta and his stooge Doel, she can only flee. It is Hoesin who must fight Parta and ensure her safety.

Such timidity and meekness in Roekiah’s characters upheld the patriarchal ideal that a woman should not be brash or outspoken, that women should be deferential to men—even those whom they disliked—owing to their different social stations (Suryakusuma, 2011: 8). The characters’ lack of physical assertiveness, and the need for them to be rescued by men, likewise reinforced these gender roles; men were obligated to protect women from danger, as they were considered physically weaker and thus less able to defend themselves. The characters reinforced traditional patriarchal constructs of women, helping them be viewed as positive examples by conservative lower-class viewers. The studios also benefited, as greater success with audiences offered greater commercial performance.

Patriarchal expectations are also present in the employment taken by Roekiah’s characters. Her first two characters, Rohayain *Terang Boelan* and Fatima in *Fatima*, are unemployed, staying at home while their husbands or lovers work. Later characters, such as Roekihati in *Roekihati* and Rasminah in *Sorga Ka Toedjoe*, take up employment, but in fields considered socially acceptable for women. Rasminah, who goes to Batavia to support her blind aunt, becomes a weaver, while Roekihati, who works to support her ailing mother and father, becomes a maid before working as a singer at a restaurant. In the subsequent film *Koeda Sembrani*, Roekiah’s character is again unemployed, though in this case her financial situation is sound as she is a Middle-Eastern

princess. Significantly, agricultural work—prominent among Indigene women at the time, but considered a less modern profession (Locher-Scholten, 2000: 62)—is absent from these portrayals.

Although the women of the Indies in the 1940s could work, the traditional patriarchal construct limited the fields open to them. Only rarely did women become doctors, engineers, or lawyers.¹⁶ Generally, they were limited to manual labor, and indeed the vast majority of persons working as domestic help or in the textile industry or mixed trades were women (Locher-Scholten, 2000: 62); however, it was common to find women working as singers. Significantly, in both of these cases where Roekiah's characters find employment, they do not do so to cover their own living costs, but rather to support their family, a common motivation among contemporary women laborers (Locher-Scholten, 2000: 63). Roekiah's characters do not look for work when other individuals can support them, but only when nobody else can help their families. This combination of factors—of “typical female professions” and of working for the family—meant that Roekiah's characters were in-line with the patriarchal expectations of women in the workforce; again, by not challenging expectations, she and the studio were able to ensure that the lower-class audiences they targeted would not reject the story or actress, thus giving them a greater chance at popular and financial success.

Off the screen, Roekiah's identity as a film actress and *keroncong* singer was central to the construction of her public persona. Roekiah's profession was one which embraced modernity in technical

¹⁶ Examples of women in these professions can be dated back to the 1920s and later. Marie Thomas became the Indies first female doctor after graduating from STOVIA in 1922, and in 1933 Maria Ulfah Santoso became the first indigenous woman to earn a legal degree. However, women remained few and far between in such fields.

aspects. The contents of songs, the melodies used, the dialogue spoken, the recording technology used to spread singers' and actresses' talents throughout the colony—all of these modern aspects received wide praise, and similarity to older media such as the stage was condemned by critics. However, in participating in such a medium, Roekiah also invited the possibility of social stigma. Since the beginning of the stage, actresses in the Indies were often seen as salacious and promiscuous; *keroncong* singers were viewed with similar disdain.¹⁷ Though film had become increasingly popular, by continuously appearing in romantic roles with men who were not her husband (first Rd Mochtar, and later Djoemala), Roekiah could have been open to similar accusations; however, none were made in the media.

¹⁷ In literature and film, explicit examples of this are the former prostitute Yah in Armijn Pane's *Belenggu* and the flirtatious Miss Omi in *Asmara Moerni*.

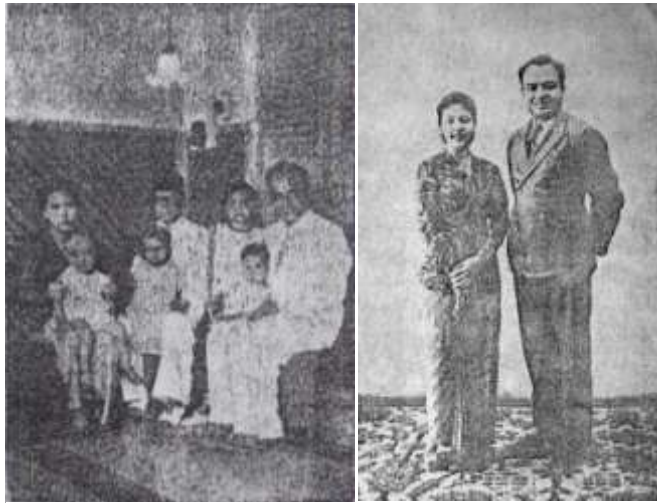


Fig. 3: Emphasis of family roles in media depictions of Roekiah

A possible reason is that media coverage did not show her relations with her co-stars, but rather focused on her relationship with Kartolo and her role as a mother. For readers of the print media, Roekiah's family life was never far from the forefront. Photographs of the artist (Fig. 3), when not showing her on her own or in a role, showed her smiling happily with her husband (right, which accompanied an article titled "Film dan Radio") or with her five children (left, from "Riwayat Roekiah-Kartolo"). In interviews, meanwhile, she presented herself as an attentive mother who was submissive to her husband, as expected of contemporary women (Suryakusuma, 2002: 8). In *Pertjatoeran Doenia dan Film*, Kamadjaja described an interview with Roekiah:



Fig. 4: Sketch of Roekiah, described by Kamadjaja as showing her timid nature

“[After being escorted by Kartolo,] I was introduced to Roekiah. As a timid person does, she shook my hand while nodding sweetly. It was true; Roekiah’s smile could light up a man’s heart. But while smiling, looking at me, she glanced at her husband, Mas Kartolo, a sign she was a wife who truly loved her husband. ... [After the interview], Mas Kartolo stayed behind to play billiards, while Roekiah went home to prepare her household needs and care for her children (Kamadjaja, 1941: 18).”¹⁸

This sidelong glance, described as a sign that the actress truly loved Kartolo, would have

allowed Roekiah to judge whether or not her husband approved of her answering the other man’s questions. Kartolo, though supportive of his

¹⁸ Original: “Saja diperkenalkan poela dengan Roekiah. Sebagai orang jang maloe-maloe Roekiah menjamboet tangan saja dengan menganggoekkan kepalanja dan tersenjoem manis. Benar, senjoem Roekiah dapat menggetarkan hati orang. Tetapi didalam tersenjoem menatap moeka saja, ia mengerlingkan poela matanja kepada mas Kartolo sebagai tanda, bahwa ia seorang istri jang sajang kepada soeaminja. ... Mas Kartolo boleh tinggal dengan sobat-sobatnja main biljart, tetapi Roekiah lebih baik poelang menjiaapkan keperloean roemah tangganja dengan mengasoeah anak-anaknja.”

wife's career, for his part asserted a degree of control in public; it was he who escorted Kamadjaja to the interview (and, thus, could judge whether or not the journalist was trustworthy). He also chose Djoemala to replace Rd Mochtar as Roekiah's love interest on screen, presumably after deciding that the tailor could be trusted in romantic scenes. This assertion of control likely relieved any tensions created by the disparity of Kartolo and Roekiah's wages; though Roekiah earned more money, publicly Kartolo remained the dominant decision maker, and thus upheld expected gender roles.

Journalists' frequent commentary on Roekiah's (publicly) submissive and timid nature helped construct her public persona. Kamadjaja, in his interview, emphasized her meekness, describing her as soft-spoken and using the term "maloe-maloe" (timid) several times; he found her upon their first meeting to be "almost as if she were hiding".¹⁹ An accompanying sketch, by the artist Sofianzo (Fig. 4), was labeled "Her face shows her timidity, sometimes [it's] almost as if she is frightened."²⁰ In another instance, a review of the film *Gagak Item* in the *Bataviaasch Nieuwsblad* emphasized her "ingetogen" (demure) demeanor ("Filmaankondiging Cinema Palace").

¹⁹ Original: "Roekiah seperti orang bersembunyi."

²⁰ Original: "Moekanja menoendjoekkan maloe-maloe, kadang-kadang seperti ketakoet-takoetan."



Fig. 5: Roekiah (left) in a promotional still from *Sorga Ka Toedjoe*, showing her characteristic fashion style

This public exhibition of timidity and meekness, as well as the continued press coverage of this personality, allowed Roekiah to be presented as a shrinking violet, further upholding the patriarchal ideal that a woman should not be brash or outspoken. Through her publicly meek demeanor and regular depictions with her family, Roekiah was set apart from fellow actresses such as Ratna Asmara, whose public personas significantly deviated from those traditionally expected of women.²¹ By publicly embracing the patriarchal construct of how a woman should act, even though she was an actress in the most modern medium available and

a singer of a modern music genre, Roekiah ensured that she would not alienate conservative viewers.²² This helped her gain audiences' acceptance, as she remained true to traditional values despite the intrinsic modernity of movie stardom.

Roekiah's physical appearance complemented her personality, and thus assisted her in developing a successful public persona. Her

²¹ Ratna, for instance, was described by Kamadjaja as "haughty" and was rarely photographed with her then-husband Andjar Asmara.

²² Though educated upper class individuals may have preferred a less traditional demeanor, they were a distinct minority in the movie-going public. A film's commercial performance depended more on the urban lower-class audiences, who were much more numerous.

clothing, both on stage and in public, was inspired by traditional attire; she generally²³ avoided the luxurious gowns borne by Hollywood celebrities. She would wear simple V-neck blouses, often with a floral pattern, sometimes with a shawl around her shoulder, and a batik sarong (Fig. 5). Her hair was frequently tied in a knot, or otherwise worn short. Unlike actresses such as Fifi Young, who wore a frilly and revealing dress when promoting her film *Zoebaida*, Roekiah rarely bared her shoulder or legs, thus showing a degree of modesty which, for contemporary audiences, did not detract from her frequently remarked upon beauty, but rather added to it. Roekiah, in her appearance as with her actions, embodied the patriarchal expectations of a woman: that she be beautiful, yet modest; fashionable, but not wasteful.

It must be emphasized again that the above elements were mutually influential; the public face presented by Roekiah had an impact on the characters written for her, while the roles she took influenced how she presented herself and was presented to the public. For instance, her demure characters helped make demureness a desirable public trait, while her public appearance as a submissive and humble wife correlated with humble and submissive female characters being written for her.²⁴ Had Roekiah's public persona been one of a self-reliant and daring woman, a modern woman of the city, the viewing public may not have accepted her portrayal of simple village women such as Roekihati or Rasminah.

²³ Some films, such as *Gagak Item* and *Koeda Sembrani*, did not follow this trend. In the latter Roekiah portrayed a Middle Eastern princess, and thus her dress was more extravagant and adorned with sequins.

²⁴ As Roekiah was Tan's Film's central star, roles would have been written with her in mind in all of its post-1938 films. The casting process for starring roles was essentially non-existent.

In the negotiation between modernity and tradition, Roekiah's public persona put greater emphasis on traditional expectations of women. On screen, Roekiah's characters married for love and rejected individuals deemed unsuitable; in all cases her characters remained faithful to their chosen men and eventually received their parents' blessings. Though her characters may have found work outside of the household, these were never in male-dominant fields, but in fields considered by the patriarchy to be suitable for women. Roekiah's public presentation, meanwhile, focused on her talent and beauty. Though she was a *keroncong* singer and actress—professions popularly perceived as being full of salacious women—Roekiah's morality was never questioned, for her public persona emphasized her relationship with her husband and their children.

This emphasis on tradition ensured both Roekiah's performances and public persona had greater resonance with the majority of filmgoers, who were of the lower and lower-middle classes and upheld traditional gender roles. She did not explicitly challenge patriarchal constructs, instead conforming to them in a way that allowed audiences to consider her a good representative of "modern yet not too modern" women. Those modern aspects which she embraced, including her chosen medium and genre, had already been internalized within Indies popular culture and thus had wide acceptance. As such, Roekiah's public persona was a relatively conservative one, particularly in comparison to fellow artists such as Fifi Young (who, in her first two roles, depicted women who married men without their parents' approval), Hadidjah (whose screen debut was as a self-reliant jungle princess in *Alang-Alang*), and Ratna Asmara (whose first film role was as a nurse who explicitly rejected tradition in *Kartinah*, and was depicted as 'haughty' by journalists such as Kamadjaja). Roekiah's conservative public persona enabled her to gain greater popularity than her contemporaries,

and thus helped cement her reputation as the first grand dame of Indonesian cinema.

Conclusion

The cinema of the Dutch East Indies developed as a dualistic entity, promoting the modern technological marvel of film while simultaneously concretizing traditional biases in the arts and society. Though some of the more traditional aspects, such as the emphasis on roles over actors, faded over time, the colonial film industry never abandoned these cultural roots. It continued to embody a clear duality within a society which was itself negotiating a path between tradition and modernity.

In this context, Roekiah emerged as the first bankable leading lady of the Indies. Trained as a stage actress, she and her husband Kartolo embraced film upon their entry and massive success in the industry in 1937. Over the next five years, before the Japanese occupation drained her of her health, Roekiah starred in seven further films, acting as the romantic interest to two different men—neither of whom was her husband—and drawing thousands of fans. She earned a significant income, greater than her husband's, and her every action was the subject of the movie-going public's curiosity.

To mediate the non-traditional position in which she found herself, through her characters Roekiah reflected a blend of tradition and modernity, a fusion which could be accepted by the patriarchal society of the Indies. She wore semi-traditional, feminine clothing, and portrayed women who were polite and demure in facing men and their families. Her characters became housewives and weavers, taking positions which would not challenge male authority. Even when she was

not acting on film, Roekiah presented a public persona—a separate role, as it were—serving as a demurewife who provided her husband with many children and remained faithful and submissive. Roekiah's public persona embodied both a modern ideal of entertainment, as she sang *keroncong* and acted in films, but also appeared unthreatening to the traditional social hierarchy. This public persona helped her become the first grand dame of Indonesian cinema, popular with audiences of all creeds, ages, and backgrounds, and surpass her contemporaries.

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THE MULTICULTURAL EDUCATION-BASED SOCIAL SCIENCE LEARNING MANAGEMENT AS THE ATTEMPT OF MITIGATING SOCIAL CONFLICT

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ABSTRACT

The objective of research was to describe: (1) the need for multicultural education, (2) the multicultural education-based Social Science learning, (3) the role of teacher in the learning management, and (4) the multicultural education to reduce social conflict.

This study was conducted using descriptive qualitative method. The data sources used were informant, place and event, and document. Techniques of collecting data used were interview, observation, and document analysis. The sampling techniques used were purposive sampling and snow ball sampling ones. The data validation was conducted using data and method triangulations. Meanwhile, technique of analyzing data used was an interactive model of analysis.

The result of research showed that Indonesian people pluralism becomes the problem susceptible to social conflict. It means that multicultural education is very important to apply. Multicultural education could be integrated into Social Science subject. Social Science aimed to implant knowledge, skill, and values to make the students the good members of society. Because our society is the plural one, the pluralistic values should be implanted to make the child grows into an independent, just, democratic and responsible member of society. The effectiveness of learning was highly affected by teachers' competency of managing the learning. For that reason, for the multicultural education-based Social Science learning to run effectively, the teachers should be

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able to plan, to implement, and to evaluate the learning. Multicultural society was different in value, point of view, interest, and attitude to an object. Something considered as very abnormal by one certain culture may be considered as normal by another. It is such the difference that often results in conflict. Multicultural education model was designed as the means of suppressing social conflict.

Keywords: *Management of Social Science Learning, Multicultural Education, Social Conflict.*

A. Introduction

Indonesian people are a plural society with diverse ethnics, religions, races, cultures, and languages. Indonesian people plurality on the one hand is a positive power for national development, but on the other hand it can be destructive factor leading to social conflict and violence among the society groups.

One attempt of mitigating social conflict is through multicultural education. Multicultural education as the bridge connecting multipolar and multicultural worlds trying to reduce world's single ism into two colliding poles: West-East and North-South (Baidhaw, 2008). Multicultural education is an education replete with humanity values, social values, natural values, and divinity values (Dawam, 2007). Nieto (2002) as quoted by De Valenzuela (2010) defined multicultural education as

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, as well as the

interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes the democratic principles of social justice.

James Banks explains the interrelated dimensions of multicultural education: 1) Content integration, integrating a variety of cultures and groups to illustrate fundamental concept, generalization and theory in subject/discipline, 2) The Knowledge Construction Process, leading the students to understanding the implication of culture to a subject, 3) An Equity Pedagogy, adjusting the learning method to the students' learning style in the attempt of facilitating the students' diverse academic achievement, and 4) Prejudice Reduction, identifying the students' race characteristics and determining their learning method (Banks, 2000).

Suparlan (2002) said that multicultural education can be integrated into other subjects. For that reason, Social Science can be carried out by including multicultural values. Some reasons show the importance of multicultural education to be integrated into Social Science learning. The first reason is less internalized values and social skills of members of society. It can be seen from the characteristics of selfish, non-democratic, poor social sensitivity, egoistic, less appreciation to humanity value, egocentric and similar. Those characteristics and attitudes lead to violence, riot, and thus social conflict. The second is that Social Science is knowledge on fact, concept, and generalization of social sciences serving to develop knowledge, value, social skill, and citizenship of students in order to be reflected in living within nation and state, Indonesia (Departemen Pendidikan Nasional, 2006). For that reason, and consistent with the

multicultural condition of society, the teacher should be able to include multicultural values into the content of Social Science learning.

Considering the elaboration above, this research aims to describe: (1) the importance of multicultural education, (d) multicultural education-based Social Science learning, (3) teachers' role in learning management, and (4) multicultural education to reduce social conflict.

B. Method

This study was a qualitative research with descriptive method. Moleong (2002: 3) stated that a qualitative research is the one providing scientific works using descriptive data in the form of written or spoken words, or observed behavior. The objective of descriptive method was to describe or to depict systematically, factually and accurately the facts, characteristics and relationship between phenomena studied. The strategy used in this study was a single embedded case study. It is said so because the goal, objective and problem to be studied are determined first. Meanwhile, what single means is that the object of research is only one, multicultural education-based Social Science learning management in Junior High Schools of Surakarta City.

The data sources of research were informant, place and event, and document. The informants intended were Social Science teachers in Junior High Schools of Surakarta City; the place and event intended was the Social Science teaching-learning process in the classroom; and documents needed were syllabus, learning plan, and assessment archive. Techniques of collecting data used were: interview, observation, and document analysis. The sampling techniques used were purposive sampling (Sutopo, 2002: 55). This technique allows the informant to find out the problem studied in-depth and to be reliable as the well-

established source. In the sampling process, snowball sampling technique was also used.

Technique of validating data in this research was primarily used to compare the data of observation result with the result of interview and the existing data, and to compare the information obtained from one informant with the one from another. The techniques of validating data used in this research were data and method triangulations. Meanwhile, technique of analyzing data used was an interactive model of analysis.

C. Result

1. The importance of multicultural education

The Republic of Indonesia's Law Number 20 of 2003 about National Education System underlies the development of nation character education in each education unit. Article 3 of National Education System Law mentions that "National education serves to develop and to create lifestyle, social experience, personal identity, and education opportunity of individual, collective, and state (Tilaar, 2004). Abdullah in Ngainun and Sauqi (2008) stated that multiculturalism is the viewpoint emphasizing on local cultural gap and equality without ignoring the right and existence of existing culture. Multiculturalism is viewpoint or situation and condition of society made of multiple cultures. Furthermore, Mahfud (2008) defined multicultural education as the manifestation of awareness of cultural diversity, human rights and eradication or reduction of various prejudices to construct a just and prosperous society life.

2. Multicultural Education-Based Social Science Learning

The result of observation on Social Science learning in several schools showed that most teachers teaching Social Science were still dominated by lecturing method, meaning that the learning was still

teacher-oriented. Such the learning is sufficiently boring and generates poorly the students' learning activity and creativity. The material delivered was only limited to recitation and the content was as same as the one written in the book without enrichment or internationalization of values useful to their life as the members of society.

Regarding the result of observation above, Sardiman (2010) confirmed that many critiques are still thrown against the Social Science learning considered as too replete with material, cognitive and recitation in nature. The teaching material-oriented learning becomes less meaningful to the learners' life and existence. The learning emphasizing on the teaching material mastery, as the one occurring so far, tends to ignore moral value and character building among the students. This learning has lost its spirit and essence as the actual education process, the process to intellectualize the nation and state life for the society in order to be more prestigious nation.

Social Science subject is responsible for building the nation character or young generation character as the democratic and responsible citizen. Briefly, there are three character levels of Social Science learning in this global age. Firstly, ontologically, Social Science learning is the one concerning the process of making aware, empowering, and culturing values to the student in order to be an individual and a citizen all at once. Secondly, epistemologically, Social Science learning should set forth the multicultural approach and multi-approach; it is related to the reality of society diversity and students' potential diversity (Tilaar: 2004). Thirdly, axiologically, Social Science learning is directed to improving the students' responsibility as individual, state society and global society, or in Indonesian legal formal term, as democratic and responsible citizen (Sudarma, 2007).

3. Teachers' role in Learning Management

Learning success is highly dependent on learning management. Learning management is an activity involving three abilities: the abilities of planning, implementing, and evaluating the learning (Subroto, 2005). Nevertheless, teachers' response to learning management is still varied. Most teachers only implement and evaluate learning, while they are less capable of planning the learning. Andreas, S.Pd (a Social Science Teacher in SMP 19 Surakarta), many teachers do not prepare their learning. They even do not organize the Learning Implementation Plan (RPP), because RPP can be downloaded from internet or even use the same plan for some years. The result of analysis also shows that the RPP the teachers used still have such weaknesses as error in formulating indicator and learning objective, and the character values to be developed sometimes irrelevant to the basic competency. These phenomena show that RPP is intended for the schools' administrative interest only, rather than to prepare learning. Because the learning is less prepared, the implementation of learning is poor. Even, during observation there were many discrepancies between RPP and the learning Implementation. For example, in RPP it was mentioned that the learning model used was contextual one (CTL), but in fact the teacher taught the class using debriefing type of lecturing method; the media mentioned in the RPP were not apparent in the actual learning as well; so were time allocation and etc.

Similarly, evaluation or assessment the teachers organize are not all the same as the basic competency and objective formulated in RPP. Most teachers also use the result of assessment for completing the archive of student scores only. Meanwhile, the result of assessment should be analyzed to find out the success level of learning conducted; to find out which competency has been achieved and which one has not; to find out who have qualified the minimum passing criterion (KKM)

and who have not. Thus, the result of assessment can serve as feedback to improvement of planning and implementation in the next learning.

4. Multicultural education for Mitigating Social Conflict

Multicultural society has typical behavior type/patterns. Something considered as very abnormal by certain culture is considered as normal or ordinary by other culture. Such the difference often leads to contradiction or conflict, dissenting opinion, and disinteraction within multicultural society. It means that function and duty of education institution should set forth varied pattern and recognize pluralism so that the difference does not become obstacle, but becomes source of power to living adjacently. How an education system can socializes the multicultural values will be more directed when it is integrated into subject and becomes one of subjects taught at school.

The multicultural education model is designed as an instrument of suppressing and minimizing potential interethnic conflicts. Theoretically, multicultural education will be able to develop interethnic understanding and appreciation starting from the background of one's ethnic and then expanded to other ethnics' (Suzuki, 1979). Through process approach is expected to lead the ethnic groups with different social and cultural background to developing understanding and respect to cultural diversity, and thus mitigating ethnocentrism and prejudice against other ethnic, improving understanding on social, economic, ethnic and psychological differences, and mitigating interethnic conflict (Suzuki, 1979).

Hawkins (1972) concluded that with good multicultural education curriculum design, the power of prejudice and ethnic discrimination can be reported as a very effective accommodator of one ethnic's or culture's "power domination" (Banks, 1979; Harding, 1974).

They prefer multiple acculturation process to cultural pluralism, because through acculturation process, the interethnic conflict can be mitigated.

This multicultural education paradigm develops in line with the students' peculiarity compared with others, in respectful, tolerant, and understanding, developmental-appropriate circumstances, and related needs (Semiawan, 2002). Multicultural education idea results from the intercultural education's less successfulness in dealing with conflict among groups and societies. Intercultural education is considered as only generating the attitude of uncaring to minority cultural values, even preserving the social and cultural prejudices. Instead, multicultural education is expected to grow the attitude of caring to and understanding or recognition politic against the minority groups' culture.

D. Conclusion

Indonesian people diversity can be seen as potential on the one hand; however such the diversity is vulnerable to social conflict incidence on the other hand. Many conflicts within society teach us about the importance of multicultural education that appreciates difference (diversity). Multicultural education serves as the manifestation of awareness of cultural diversity, human right and eradication of various prejudices to build a democratic society life.

Multicultural education can be integrated into Social Science subject. It is because Social Science is the subject aiming to instill knowledge, skill and values to make the students the good citizens and members of society. Because our people are plural society, multicultural values are very valuable to equip our next generation (children) to grow independently, justly, democratically and responsibly.

Value learning strategy and value system in Social Science aim to build and to develop good mental attitude. By building the values well and in directed manner, the mental attitude will response positively to

the environment's stimulation as well, so that their behavior and deed will not deviate from the noble values.

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The practices of using local tradition and norms in an academic environment: an exemplary case from writing research articles

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Abstract

This paper discusses issues regarding the practices of local tradition, norms and values which might influence the performance of the Indonesian academics in composing articles for academic purposes. First, the paper considers a piece of traditional norm and value of the Javanese as an opening discussion. This section is then followed by presenting the cultural and linguistic diversity in Indonesia as a multicultural nation. It discusses the plurality background of the Indonesian academics that covers different culture. These contexts might influence how the Indonesian academics make contact and performance in an academic setting, either in the spoken or written communication. The third section provides an overview and examples of using those traditions and norms, particularly from the Javanese culture, which can be seen in many different occasions and are used by academics from different cultural background. The forth part of this paper discusses current phenomena of preserving norms and values from local culture in academic environment, particularly when writing for academic purpose. In such, recent problems concerning difficulties of many Indonesian academics in choosing rhetorical strategies and composing research articles for international publication are discussed in light of the Indonesian cultural diversity.

Keywords: *local tradition, norm and value, academic environment, research article.*

A. Introduction

There has been a lot of discussion regarding the fate of local tradition as the effect of global communication (Ahimsa_Putra, 2008; Hunter, 2008). The consequence of this rapid evidence through internet and technology information, many of the local values, norms, cultures, and traditions tragically disappeared. The young generations are told to be the victims of the modern society. Many of them consider that everything from the West is the best while most of the social wisdom from local culture receives a negative measured and have been said as out of date and being neglected.

While many seniors are pessimistic about the fate of local culture (Poeger, 2008), there are many occasions that are still practicing traditional norms and values either in formal and informal situation. The processing ceremony of the wedding of Jokowi' son recently, for instance, was fully furnished with the Javanese tradition. People agree that the ritual have lots of meaning and symbols of the great value of Indonesian as a whole. In behaving like Javanese, Indonesian people in general can be illustrated in those event when everyone want to embrace as the Javanese, such as, wearing Javanese costume, eating Javanese food and speak like Javanese. People from all over Indonesia are proud to be part of the culture event. This example is a simple answer that the fate of local tradition will not end easily with the trend of social interconnection of global community.

In more formal situation, on the other hand, the evidence is varied. However, the practice of using local norms is apparent. This paper discusses the presence of practicing traditions, norms and values of the Javanese and then followed by a case from an academic environment mainly of how Indonesian academics develop research articles for journal publication.

B. A piece of the traditional norms and value of the Javanese

As Indonesian people, we are taught differently but traditional songs are resources of the moral nation. An important basic conduct for all is to have manners and to be humble and polite ‘*andhapasor*’ particularly when dealing with other people in public (Purwadi, 2007). In an academic environment, Purwadi (2007) clarifies that a strong statement that directly points to a member of academic community might raise a conflict. This condition is commonly managed and avoided particularly in contexts that are considered to have privileges as educated people. The teaching of such moral can be traced back, for instant, from a traditional song called *Tembang Macapat Mijil*, by Sunan Gunung Jati (1448 – 1568). This song implies a message that if you want to be respectful in academia: “The way to be effective and powerful/ You have to be humble/ Willing to defer, at the end you will be elevated/ Bow your head (to listen carefully) when you are criticized/ Stay away from contrary courses or tracks/ Turn away when there is a conflict.”

The song in the Javanese version is:

*Dedalanegunalawansekti
Kudu andapasor
Waningalah, luhurwekasane
Tumungkula yen dipundukani
Bapang den simpangi
Ana caturmungkur*

This teaching, for sure, may not be understood or learned by Indonesian people in general. However, the message passes and flourishes from generation to generation across people all over Indonesia. Although the message may not reach the same understanding by all, the meaning has been maintained in different environments, such as through education, government, and social contact. Irawanto,

Ramsey, & Ryan (2011) argue that the basic Javanese culture has been adopted in many occasion of today's Indonesian society. This generalization might be too narrow, however; we may note that the majority of Indonesian writers are affiliated with major universities and reside in Java. Moreover, Sarsito(2006) asserts that the Indonesian people have endorsed the Javanese tradition as the effect of 32 years Soeharto's presidential era from 1966 – 2008. Within this context, many Indonesian academics in particular have more opportunity to socialize and become familiar with the Javanese norms.

The classic song above, as one example of the Javanese teaching, is believed to inspire many Indonesian academics to conduct their social interactions with respect and humility, including in formal academic contexts either in verbal or written communication, such as teaching activities and disseminating research finding through research articles or seminars. Of the Indonesian universities, particularly in the SebelasMaretUniversity Solo, most of our daily interactions among academics are richly developed in the basis of respect to local tradition, to mention some, '*sakmadyo*' (modest) and '*narimaingpandum*'(Sutarjo, 2008).Those norms areinherited from our great descendant, nobleor royal family as well as the nations' poets such as KGPAA Mangkunegara IVwhich has written the masterpiece of Whedatama. They are still bourgeoningin Javanese society over generation to generation through '*sesanti*' the Javanese proverbial as well as the traditional songs.Sukarno (2010) asserts that the nature of the Javanese is considered to have the common attitude of '*tanggapingsasmita*', means being able to catch the hidden meaning. He emphasises that the Indonesian strategy in communication might adapt such concepts from the Javanese such as '*tata karma*' (the language politeness styles) and '*andhap-asor*' (humbling oneself while exalting others). Moreover, Eng

and Sutyono(2008) maintain that the Javanese tradition inspires Indonesian people in general to establish a collaborative engagement with other stakeholders. An example of Javanese concept of '*alon-alonasalkelakon*', literally meaning 'slow but sure', implies that Indonesian people will not take any immediate action or have an early comprehension before they have a perfect understanding or the whole dialogue is completed. To some extent, this Javanese tradition inspires Indonesian academics in many ways especially on how to manage an interaction in a formal or informal meeting to show their dignity and commitment to respect other people.

C. The cultural and linguistic diversity of Indonesia

What it is known as Indonesia is a name for a country, officially called the Republic of Indonesia (shorten as RI), a language, and people that live in the chains of thousands of islands which straddle the equator and divide the Indian and Pacific Ocean. The Republic of Indonesia has recently become the fourth most populous country having more than 237.6 million people (BPS, 2014). As reported in the Ninth Congress of the Indonesian Language 2013, Indonesia is made up of about 18,000 islands, where more than 300 ethnic groups are complemented by linguistic diversity with more than 442 local languages (*KongresBahasa*, 2013). Its richly varied cultural traditions include the Acehnese and Batak in Sumatera Island; the Bugis and Toraja in Sulawesi island; The Dayak and Banjar in Kalimantan Island, the Asmat of West Papua, and the Balinese, to name only a few, but around 60 per cent of Indonesia's population lives on the single island of Java (BPS, 2014). However, most of the people from the different islands and ethnic groups communicate with each other using the national language called '*Bahasa Indonesia*' (The Indonesian Language) as the main communication medium. Although all people are encouraged to learn

and use the standardised Indonesian language, the majority of the Indonesian people continue to use and communicate with each other using their native language within their community.

In addition to being speakers of many different local languages, each ethnic group has its own cultural identity. The richness of multicultural backgrounds that represent Indonesia's ethnic diversity is strengthened by the spirit of unity expressed in the national motto of Indonesia, *Bhineka Tunggal Ika*, or "Unity in Diversity" (Suparlan, 2002). Moreover, the heroic of Indonesian youth swore a '*Sumpah Pemuda*' or 'Youth Oath' on 28 October 1928; contain three statements: the acknowledgment of only one nation, one country and respect for one language; that is Indonesia. This declaration together with the Indonesian national motto '*Bhineka Tunggal Ika*' reflect the Indonesian Government's recognition and acceptance of the cultural, ethnical, linguistics, and religious diversity of its people (Department of Information, Republic of Indonesia, 2002).

Since Indonesia consists of many different ethnic groups, which have their own specific cultures and who use local languages, it is difficult to generalise the Indonesian people. To some extent, the Javanese culture has been the basic picture to characterise the Indonesian in general; not only do the Javanese occupy more than half inhabitants of the Indonesian population but also the Javanese people spread and reside throughout Indonesia, extending as far as Suriname, Madagascar, and Ceylon (Sutadi, 2005). Under these particular circumstances, therefore, people often refer to the Javanese as the dominant culture, and it is often used implicitly in representing the Indonesian culture when discussing the Indonesian people as a whole and their cultural diversity (Irawanto, Ramsey, and Ryan, 2011).

In the conversational event, Rahardjo(2010) argues that the rhetorical speech of the Indonesian people is frequently featured with the Javanese style of indirect expression when they communicate with each other. The Javanese consider the main point of a conversation is not to be direct, but is approached indirectly by employing circumlocution. This approach maintains harmony rather than making a strong statement which might exploit a conflict. His argument was referred to the speech rhetoric of the President of Indonesia, Susilo Bambang Yudhoyono (SBY). He identifies that SBY performed in a typical Javanese fashion when making arguments or statements. It revealed that when SBY made statements and suggestions, the messages were delivered indirectly to convey the real expressions and ideas. Rahardjo (2010) assumes that the motivation for this attitude is to avoid upsetting other parties while audiences can still understand the real message. This argument implies that SBY might not be able to throw out or avoid the Javanese rhetoric style in delivering speech. It clarifies that the Javanese people prefer to convey their feelings or thoughts to the opponent in public speaking using affirmative expressions to refine their suggestion in order to protect other people from losing face.

Purwadi (2007) describes that in speech acts that involve direct teaching, giving advice, or making complaints, the Javanese people frequently employ '*sanepan*', that is, an indirect proverbial expression that delivers some culture-specific wisdom. As an example, there is a Javanese saying: '*kenaiwakeorabuthekbanyune*' meaning that it is better to catch the fish without disturbing the water. This '*sanepan*' advises people to refrain from upsetting other people but the purpose or message gets through. Sutadi (2005) affirms that Javanese should always '*andhapasor, lembahmanah, nguwongakewong*', meaning to keep low profile, modest, compassion, and have empathy with others when you want to be a respectful authority or scholar. Other ethnics might have

adapted these indirect strategies of delivering messages through proverbial expression as an effective communication strategy among the Indonesian people in general. Sarsito(2006) claims that, to the same extent, many Javanese principles are now adapted as the conventional standard of the Indonesian community in the general interaction of everyday life that influences many other activities either in an informal or more formal setting such as in a Government institution or an academic environment.

In similar ways, the Indonesian people from different ethnic groups have commonly preserved their native traditions, although they are involved in conversations with other cultural groups using the Indonesian language. However, Saddhono(2006) asserts that although the Indonesian people's cultural origins might have been shared, their personality and expression can still be distinctly recognised. Saddhono (2006) finds as an example the people of Madura, who are characterised as more expressive, spontaneous, and straightforward, particularly when they respond to a problem.

The characteristic of their cultural origin that is carried out in a formal situation is considered to be normal, and is highly recognised as the diversity of the Indonesian people. The phenomena of mixing their native tradition when they speak in Indonesian might be caused by an opinion that the Indonesian language cannot perfectly represent their ideas or feelings. This argument can be seen to originate from the Indonesian language that actually came from the minority speakers of the Malay language, which is considered as not completely meeting the requirement of other dominant ethnic groups (Dardjowidjojo, 1998). Although they accept without doubt the use of the Indonesian language as the National Language, this circumstance leaves a feeling of 'otherness' (Keane, 2003) because unlike one's mother tongue, the

Indonesian language is commonly portrayed as incomplete, its speakers feeling their command to be imperfect (Keane, 2003, p. 519). It is a tendency that the Indonesian people use the Indonesian language 'Bahasa Indonesia' as the main communication medium, either in formal or social interactions; their cultural origins might still be manifested in many ways when they speak in Indonesian.

In short, the Indonesian RA authors come from different cultural backgrounds. This multilingual and multicultural background affects people of Indonesia in many ways, such as when they speak, think and behave, mixing and blending their original culture with the common culture that is the Indonesian culture.

D. The practise of using local norms in writing research articles

Under the Republic Indonesia Act no 24/2009 of the status of Flag, Language, and National Emblem (a.k.a. *Undang-undang RI nomor 24 tahun 2009 tentang Bendera, Bahasa, dan Lambang Negara serta Lagu Kebangsaan*) the writing and publishing of research articles (RAs) in English becomes the main consideration for Indonesian academics. This recent policy of the function of English as a foreign language in Indonesia opens more spaces for Indonesian academics to be involved actively in global scientific conversations through writing and publishing RAs in English. In response, more and more journals in Indonesia are becoming bilingual journals to allow an equal opportunity for RAs to be published in English and in the Indonesian.

To a certain extent, it is supposed that Indonesian academics come from different cultures origins and possess diverse traditions and norms, however they are adaptable with an immediate choice of language usage, particularly when they speak in formal situations or when they write for academic purposes. This particular issue of multilingual capacity is by nature inherent in all Indonesian people. To a

greater extent, regardless of their cultural origins, the Indonesian academics are supposedly able to adopt the required conditions when they write RAs in English for International audiences.

This paper raises some issues of why Indonesian academic so difficult to publish RAs in international journals. The problem implies that, to some extent, Indonesian academics have been practising the same rhetorical strategy when they write RAs in both languages, be it in English or in the Indonesian language. This evidence has some consequences in regard to the intention of Indonesians to increase their contributions to research in the international discourse community. As international journals require RAs should be written in English, therefore, the convention of writing English RAs should be integrated in all aspects: the organisational structure, the rhetorical features and other prerequisite conditions that should be followed. Otherwise, their efforts to publish in international journals will not be successful.

The most difficult seems to be in writing the Introduction section. The international discourse community expects that the Introduction provides certain strategies that are conventionally accepted by the member. Swales (1990, 2004) states that the introduction must have a pattern called the Create-A-Research-Space. It pattern should have certain rhetorical features which are identified as Moves and Steps, that is, (1) Establishing a territory, (2) Establishing a niche, and (3) Occupying the niche. Authors are expected to state several communication purposes as which are considered as obligatory steps, such as, the Claiming centrality (Step A1); Reviewing previous research (Step A3); Counter claiming and Indicating a gap (Step B1 and Step B2). Other steps are designed as optional but by integrating the rhetorical features as denoted in Swales (1990, 2004), the Introduction

section of RAs can be developed nicely as it occurred in RAs written by English discourse community.

To some extent, the composition of the introduction written by Indonesian has not occupied asimilar Steps and Moves in the Swales (1990) model. It seems that the interpretation of cultural norms and thought still be reflected in specific events, such as in the choice of rhetorical features in the organisation of RAs. As the investigation shows, it is very rare to find out statements that criticise other researchers or comment on other previous studies using a strong proposition (Rakhmawati, 2013). Rather, Indonesian academics consider using more moderate statements or general knowledge as the main communication strategy in writing the Introduction section of RAs. As identified, most of the paragraph introductory is fulfilled with rhetorical feature of ‘making topic generalization’ (Step A2); that is, giving a description about general information of the project, the policy, the people or geographical site of the study. On the other hand, the discourse community expectation is argumentation regarding the need of the study then followed by reviewing previous studies done in the same field. In RAs written by Indonesian academic, only around 8% of RAs introduction contented with statement of centrality which is mostly used by English discourse community (Swales, 1990, 2004). In other words, the majority of RAs written in English by Indonesians are developed from the Indonesian perspective, which reflects the Indonesian cultural background of the writers. To some degree, this condition indicates that English RAs written by Indonesian academics have not fulfilled the necessary communicative purposes expected by the English discourse community.

The diversification of rhetorical features found in RAs published in the accredited journals in Indonesia could be the realization of the discursive practices of authors and journals editors in general. Different

traditions and practices of writing in Indonesian are assumed to influence different decisions in explicating the communicative purposes. On the other hand, writing RAs in English should meet the discourse community convention of English RAs, particularly to express the necessity of communicative purposes through appropriate rhetorical features. It is likely that English RAs written by Indonesians are constrained by the background of the Indonesian writing practice and cultural norms.

Academic writing is a complicated process. Thomson and Droga (2012, p. 3) argue that there are many different approaches to knowledge but ‘No one is better or worse than another but they do reflect differences in thinking’. This implies that differences in cultural and writing tradition influence approaches to knowledge and the reproduction of knowledge. In a country like Indonesia where the multicultural and multilingual backgrounds of writers is apparent, the different organisation of structuring RAs might be considered as normal practice (Basthomi, 2007). However, this persistent practice of RA authors might impede the priority of the Indonesian Government wishes to have a better acceptance rate of RAs written by Indonesia academics in international English publications.

E. Concluding Remarks

It is a wise thought of Duszak and Lewkowicz (2008, p. 109) that we need to consider: ‘Publishing in English maybe a symbol of one’s entry into a supranational community, but its advantages need to be weighed against the risks entailed from the perspective of the local community’. Therefore, the Indonesian academic community should consider that we have right and responsibility of preserving the Indonesian language, tradition, and local norms as an identity as well as

to maintain the traditional values. Therefore, it is the time for Indonesian academics to balance their aspirations, to be proud of local norms and happily publish in Indonesian and also be ready to compete in international publication.

The common Indonesian adage: “*Di mana bumidipijak, di situ langitdijunjung*” gives a basic message to Indonesian people irrespective of their origin, ethnicity, culture and place, but to always flexibly adopt new territory norms: “Wherever you disembark your feet (on the land), you should hold up the sky (above)”. The implication of this saying is those who wish to participate successfully in a particular community are expected to display a deep respect and immerse themselves in the new community. This aptitude is in line with Swales’ (1990, p. 24-25) assertions that to be an active member of the discourse community, the scholars should comprehend the common goals and mechanisms of exchange among the members of the community using specific language and devices that are relevant to the community expectations.

Finally, the rhetorical diversification might be result of acceptance by the Indonesian research community agreed upon the government policy. In addition, the diversity of rhetorical features in writing RAs might evolve from the permissive attitude of the Indonesian norms that respect the diversity in written style. This leniency of the rhetorical features variation use in writing RAs might not be seen as a sign of lacking awareness either by writers or editorial board members (Basthomi, 2007); however, Indonesian writers wishing to publish in international publication face uncompromising and restricted guidelines of English RAs.

I believe the different perspectives and practices will enrich the rhetorical diversity and hopefully increase understanding among the discourse community worldwide. However, the contribution of the

Indonesian discourse community in international publications is more central to these goals. This situation implies that publishing in Indonesian and applying local rhetorical strategies that are accepted by the local community is a great achievement for Indonesian academics. Within this practice, Indonesian academics may preserve and be proud of local norms as well as promoting the Indonesian language and research to the wider discourse community.

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The Implementation of Learning English through the Use of Animation Media Based on Folklore as the Internalization of Local Wisdom

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One of the dominant overview in learning globalization is the hypothesis of culture homogeneity. The process of global alteration which supported by the new knowledge and technology will emerge the homogeneous world's culture. Culture homogeneity will erode the experience and understanding of young generation on local wisdom. Through the role of local heritage will rebuild the global media and the cultural exchange. Therefore, the vision of the global education have to prepare the children and young generation to be a good citizen which have a high character and able to participate in the new millennium. In this case, the researcher integrated the local wisdom through animated media based on folklore in teaching learning English. The aims of using animation media based on folklore are: 1) to dig the local heritage based on histories and folklores which had been developed in Indonesia, 2) to socialize the folklore and legend to our children, 3) to conserve the local heritage and 4) to teach and educate our children with the moral value through folklore.

The research finding proved that the use of animation media based on folklore made the students able to understand about local wisdom in the stories better than before. There were some stories which used by the researcher. They were; "Malin Kundang", "Timun Emas" and "Keong Emas". Based on the result of the questionnaire and the interview with the students, it can be drawn that the moral values which can be taken from the animation media based on folklore are: compliance, humble, honor, respect, hard work, keep the promise, honest, wise, harmonious, affection and care to others.

A. Background of the Study

Culture becomes the vehicle and discourses for the community to respond a change from inside or outside without deprive the identity of culture and identity of our nation. Culture homogeneity will erode the experience and understanding of young generation on local wisdom. Through the role of local heritage will rebuild the global media and the cultural exchange. The ministry of culture and tourism of Indonesia (2011) said that,

Untuk memperkuat jati diri diperlukan filter yang mampu menangkal penetrasi budaya asing yang bernilai negatif dan mampu memfasilitasi teradopsinya budaya asing yang bernilai positif dan produktif. Langkah-langkah kebijakan yang diambil antara lain adalah (1) meningkatkan pembangunan karakter dan pekerti bangsa; (2) melakukan pelestarian dan pengaktualisasian nilai-nilai tradisi; (3) mengembangkan masyarakat adat; (4) mendukung pengembangan nilai budaya daerah; (6) menyelenggarakan pelayanan perpustakaan dan informasi kepada masyarakat; dan (7) memanfaatkan naskah kuno nusantara.

Matsura the Director –General of UNESCO also stated that “The future of our remaining heritage will depend largely on the decisions and actions of the present generation of young people who will soon become the leaders and decision makers of tomorrow”. Dalam Buku Seri Pendidikan Karakter dijelaskan bahwa;

Remaja akan menjadi aktor utama dalam pentas kesejagatan (millenium ketiga), karena itu generasi muda (remaja) harus dibina dengan budaya yang kuat berintikan nilai-nilai dinamik yang relevan dengan realitas kemajuan di era globalisasi. Budaya adalah wahana kebangkitan bangsa. Maju mundurnya suatu bangsa ditentukan oleh kekuatan budayanya.

Therefore, the vision of the global education have to prepare the children and young generation to be a good citizen which have a high character and able to participate in the new millennium. Folklore is one of the local heritages which can be utilized as a means to introduce the moral's value to the students. Folklore contains of moral values such as compliance, brave, willing to sacrifice, be honest, wise, respect , appreciate, worked hard, kept promise, good manners, modesty, cooperation, love, caring, compassion, harmony, love to give advice, care about the fate of the others, and like to pray for others. As stated by Sartini (2004)

Pemahaman dan perilaku itu dapat dilihat melalui (1) norma-norma local yang dikembangkan, seperti laku jawa, pantangan dan kewajiban, (2) ritual dan tradisi masyarakat jawa serta makna dibaliknya, (3) lagu-lagu rakyat, legenda, mitos dan cerita rakyat jawa yang mengandung pelajaran atau pesan-pesan, (4) informasi data dan pengetahuan yang terhimpun pada diri seseorang masyarakat, (5) kitab-kitab kuno yang diyakini kebenarannya, (6) cara-cara komunitas local masyarakat jawa dalam memenuhi kehidupannya sehari-hari, (7) alat dan bahan yang dipergunakan untuk kebutuhan tertentu dan (8) sumber daya alam atau lingkungan yang biasa dimanfaatkan dalam kehidupan masyarakat sehari-hari . Dalam cerita rakyat juga tersirat kearifan lokal maupun pendidikan karakter.

Teaching and learning English in Indonesia especially in Junior High School is one of the subjects which can be integrated with Local Wisdom. The aims of Teaching learning English in Junior High School are to have to ability to develop the communication competence in the form of spoken and written to achieve functional literacy, to have the awareness of the importance of English to improve the competitiveness in global society, and to develop the student's comprehension about the relevance of language and culture.

In fact, based on the result of the observation, interview and percentage of questionnaire, it can be found that; 1. It was very difficult for the students to comprehend the material, 2. The students had difficulties in expressing and developing their ideas, 3. Most of the students had a notion that English is the most difficult subject, 4. the teaching learning process was boring, 5. The students did not understand about the relevance of language and culture, and 6. The students did not understand about the importance of culture in learning a language

Those problems were emerged because of some factors, namely; the factors from the students itself, the factors from the teacher, and lack of school's facilities. The factors from the students were; English as the second language for the students and they never use it for communicating with others so it was very difficult for them to apply it in their daily activity, most of the students were come from the lower class to middle class so they never got English from English Course, and most of the student did not have a dictionary. The factors from the teacher were; the teacher was focused on material for the final examination (UAS) especially for reading and Grammar, the teacher used a conventional method (teacher centered learning), the teacher did not use an interesting media, she only used LKS "*Lembar Kerja Siswa*". The factors from school's facilities were; the school did not have fan and LCD so it made the teaching learning process did not run well, the school's library did not support with English books so it made the students did not familiar with English.

One way to internalize the local wisdom through language is by using animation media based on folklore. Through the use of audio and visual media, students will be interested in learning and

enthusiastic in following the teaching learning process. The students will be more easily understood the moral value of the story “folklore” because the students watch the illustration of the video directly. As stated by Bobbi d Porter & Mike Hernarki that,

Media pembelajaran yang baik, mencakup aspek pengelihatan (visual), pendengaran (audio) dan gerak (motorik). Hal ini bertujuan untuk memudahkan para siswa dalam memahami materi dan agar para siswa mampu menanamkan konsep yang terkandung dalam materi pelajaran. Semakin banyak indera anak yang terlibat dalam proses belajar, maka akan semakin mudah anak belajar dan semakin bermakna. (2002: 31).

Therefore, the media which will be used for teaching learning process should have the characteristic of SAL (Student Active Learning), so it will make the students become more active in the teaching learning process. As stated by Harrison dan Hummell (2010:21-22) “animasi mampu memperkaya pengalaman dan kompetensi siswa pada beragam materi ajar”. Hegarty (2004:343) also said that “dengan perkembangan teknologi dewasa ini, animasi mampu menyediakan tampilan-tampilan visual yang lebih kuat dari berbagai fenomena dan informasi-informasi abstrak yang sangat berperan untuk meningkatkan kualitas proses dan hasil belajar” In a word, Mayer and Moreno stated that (2002) “pemahaman siswa dapat ditingkatkan dengan penambahan bentuk-bentuk visual presentasi yang ada di dalam animasi yang merupakan salah satu bentuk yang paling menarik dalam presentasi” It is clear that animation media based on folklore can improve the students understanding in teaching learning process especially in learning English and also as a media to internalize the local wisdom.

The advantages and benefits of using animation media based on folklore in the English language are; 1. The lesson becomes more

powerful, meaningful and easy to remember, 2. Folklore which contains of local wisdom develops individual morality, social morality, and religious morality, 3. As a media to internalize the local wisdom, and 4. To develop the student's competence in affective domain and cognitive domain, especially on student's psychomotor in learning culture through language.

Thus the problems that will be examined is How does the implementation of animation media based on folklore as the internalization of local wisdom at the eighth grade students of MTs Al Huda Gondangrejo Karanganyar 2013/2014 Academic Year?

B. Research Method

The research is descriptive qualitative research. Descriptive research based on Zulfanef (2008) is *“penelitian yang bertujuan menggambarkan suatu kondisi atau fenomena tertentu, tidak memilah-milah atau mencari faktor-faktor atau variabel tertentu.”*

In order to fully understand and discover patterns, hypothesis and the theory so the qualitative method used in this research. Through a qualitative method, the data that had been collected became more complete, deep and detailed so that research aims could be achieved. The descriptive data were gathered from literature study, interview and observation. In collecting the data, the researcher used observation, interviews and document analyzes. Data sources in the form of a place and events namely the activity of the students in teaching learning process when animation media based on folklore is implemented in the classroom. The informants are the teacher and the students of eight grades (VIII A) at MTs Al Huda Gondangrejo Karanganyar 2013/2014 Academic Year.

To get the validity of the data, the researcher used triangulation methods and source's triangulation. The data were analyzed with the qualitative analysis model and interactive analysis model.

C. Research Finding and Discussion

Based on the result, the implementation of animation media through folklore has many advantages in integrating the moral values to the students. It is based on the statement from Menurut Sii Ching Hii and Soon Fook Fong (2010) *“animasi sebagai media pembelajaran telah menciptakan dampak yang besar pada pengembangan konten pembelajaran dan metode dalam mentransfer pengetahuan yang tepat kepada peserta didik”*. As stated by Joseph E. Champoux (1997) *“animasi memiliki karakteristik yang memungkinkan menampilkan perilaku dan konsep dengan cara yang unik dan menarik yang mendorong untuk berimajinasi secara nyata”*.

The research finding proved that the use of animation media based on folklore made the students able to understand about local wisdom in the stories better than before. Folklore as part of human life has a purpose to support various activities in the society. Folklore is one of an oral literary work which reflects values. Folklore contains of the value of life that is beneficial for the students. In agreement with Supardi Djoko Damono,

sastra mencerminkan norma, yakni ukuran perilaku yang oleh anggota masyarakat diterima sebagai cara yang benar untuk bertindak dan menyimpulkan sesuatu. Sastra juga mencerminkan nilai-nilai yang secara sadar diformulasikan dan diusahakan oleh warganya dalam masyarakat (Yunus dkk, 1990:104).

Based on the result of the questionnaire and the interview with the students, it can be drawn that the moral values which can be taken

from the animation media based on folklore are: compliance, humble, honor, respect, hard work, keep the promise, honest, wise, harmonious, affection and care to others.

There were some stories which used by the researcher. They were; “*Malin Kundang*”, “*Timun Emas*” and “*Keong Emas*”. It is appropriate with the function of Folklore from Wiliam R. Borton in Danandjaja (1991 : 19)

fungsi folklore ada empat yaitu: a. Sebagai sistem proyeksi, yaitu sebagai pencerminan angan-angan suatu kolektif, b. Alat pengesahan pranata-pranata dan lembaga-lembaga kebudayaan, c. Alat pendidik anak, d. Alat pemaksa dan pengawas agar norma-norma masyarakat selalu dipatuhi anggota kolektifnya.

Folklore as part of human life has a purpose to support various activities in the society. The moral values in literary work based on Waluyo (2002:27)

kebaikan yang ada dalam makna karya sastra bagi kehidupan seseorang. Hal ini berarti bahwa dengan adanya berbagai wawasan yang dikandung dalam karya sastra khususnya cerita rakyat akan mengandung bermacam- macam nilai kehidupan yang bermanfaat bagi pembaca.

According to Shimpey in (Rusdian Noer, 2004:65) the moral values can be divided as follow, *nilai tanggung jawab, nilai ketakwaan pada Tuhan, nilai kemandirian, nilai kecerdasan, nilai keterampilan, nilai hedonik, nilai kultural, dan nilai praktis.* Beside that Tillman also emphasize that (2004:10) Moral values can be divided as follow;

- 1) kedamaian yaitu keadaan pikiran yang damai dan tenang;*
- (2) penghargaan yaitu benih yang menumbuhkan rasa*

kepercayaan diri; (3) cinta dan kasih sayang yaitu dasar kebersamaan dan keinginan baik untuk mewujudkan; (4) toleransi yaitu menghargai perbedaan individualitas; (5) kejujuran yaitu tidak adanya kontradiksi antara pikiran, perkataan, dan perbuatan; (6) kerendahan hati yaitu tetap teguh dan mempertahankan kekuatan diri serta tidak berkeinginan untuk mengatur yang lainnya; (7) kerjasama atau tolong menolong yaitu berkerja secara bersama-sama untuk menciptakan kehendak baik dan pada tugas yang dihadapi; (8) kebahagiaan; (9) kesederhanaan yaitu menghargai hal kecil dalam hidup; (10) kebebasan yaitu bebas dari kebimbangan dan kerumitan dalam pikiran, hati, dan perasaan yang timbul dari hal-hal yang negatif; (11) persatuan yaitu keharmonisan dengan baik antar individu dalam satu kelompok; (12) tanggung jawab yaitu melakukan kewajiban dengan sepenuh hati

Folklore through animation media is a reflection from human life which contains a good model for moral educations. By using animation media based on folklore the class condition become more conducive, the students become more enjoyable in following the teaching learning process; beside that folklore with various titles is a powerful tool to grant the moral value for the students. The characters in the story describe the bad side and the good side of human life. Through animation media based on Folklore made the students become easier to comprehend the moral values in the story. The students can dig the local heritage based on histories and folklores which had been developed in Indonesia, the students can socialize the folklore in their society, and the students can conserve their local heritage.

D. Conclusions

In this era of globalization, we need to transform the local wisdom to build the nation's character to be able to maintain the culture of the nations through education. To be able to appreciate our cultural heritage through education, the researcher implemented animation media based on folklores.

Folklore consists of a people group (or "folk") and all of its accumulated facts ("lore") including: traditional customs, beliefs, knowledge, values, and attitudes of the ordinary people. In this research, the researcher used some folklore namely; Malin Kundang, Timun Emas and Keong Emas. Based on the result of the questionnaire and the interview with the students, it can be drawn that the moral values which can be taken from the animation media based on folklore are: compliance, humble, honor, respect, hard work, keep the promise, honest, wise, harmonious, affection and care to others. Through these following folklores, it enhances the student's moral development, it makes the students become more sensitized with their environment, and it also builds the student's comprehension about the local wisdom.

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RECONSTRUCTION OF LEGAL CULTURE FROM THE CORRUPT BEHAVIOR OF PUBLIC OFFICERS

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Abstract

The corrupt behavior of the public officers is a system of value, idea and opinion which is internalized in the public officers' legal culture as 'the way of doing' in the decision making of a corruptive act. The research towards the examination of legal culture on the public officers' legal behavior was a multi disciplinary examination, especially in the legal and psychological perspectives, in order to examine how the value bonded existed in the perception of public officer individually.

The research used the socio legal research on the qualitative research that included the legal culture study in the socio legal level and the psychological aspects, with respondents listed as follows: corrupt convict, government organization, Society Institution of Corruption Observer, and court's judges of corruption criminal act. Henceforth, the research will examine whether the corrupt culture until recent time is still adapted from the public officer's culture. The research was executed in 2014 with the location of Central Java.

Based on the rational choice theory and symbolic interaction, the research results revealed that the public officers did the corruption because of some factors, i.e. internal and external factors. The factors could be rooted from the public officers' integrity that regarded themselves as public authorities instead of servants, and also from the external aspects. The transposition of morale ethics in the society context that was traditionally communal into the individualistic modern society had reduced the values of the valid social solidarity. The social model on traditional society which was thick with the culture of giving or rewarding gratitude had become reduced into the modern society to do bribery. The process of morale ethics transposition from the culture

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of shame to do stealing money into the permissive culture towards corrupt behavior had become the habit of corrupt public officers.

Through the examination towards legal culture of the public officers, finally the research recommended a reconstruction perspective on the public officers' legal culture all this time "to gain public trust and respect". Therefore, the criticism perspective on legal culture of a public service organization which was shown by the individuals in their bureaucracy would be an important capital for the reformation of legal organization. The research, eventually, would give a contribution towards the deconstruction of corruptive legal culture into the achievement of anti-corrupt behavior in order to build an anti-corrupt culture.

keywords: *legal culture, behavior, corruption*

1.Introduction

Corruption derives from Latin word "corruption", from the verb *corrumpere* meaning rotten, broken, shaking, twisting, or bribing. The definition of corruption according to *Transparency International Organization* is the behavior of public officers, either politicians or civil servants which improperly or illegally enrich themselves or the ones close to them by misusing the public authority entrusted to them. (Emmy Hafild, 2004 : 4).

In other words, corruption can mean an amoral action without any integrity and contradictory with society life norms that give such a high respect to honesty and responsibility, by misusing the authority, influence, or opportunity they have in order to make advantages for themselves or others.

Society is an important stake holder of a public service organization. Therefore, the society has the rights to get the best service. The accountability demand in public service organization was meant

that the public service would really accommodate and realize the public wealth orientation. However, in reality, the public service organization acted more like an authority which was susceptible to corruptive behavior. The corruptive behavior became “the way of doing” in the public officers and became the legal culture character of public officers that headed to corrupt crime. It was necessary to have a reconstruction perspective towards legal culture all this time to *gain public trust and respect*. So, the criticisms perspective towards legal culture of public service organization shown by the individuals in their bureaucracy would be an important modal for legal organization reformation.

Lawrence M. Friedman’s opinion in the legal culture: Legal culture refers, to those parts of general culture – customs, opinions, ways of doing and thinking – that bend social forces toward or away from the law and in particular ways. Legal culture, according to Lawrence M. Friedman, referred to something ‘public knowledge of and attitudes and behavior patterns toward the legal system.These attitudes differ from person to person, but one can also speak of legal culture of a country or a group . Friedman differentiated legal culture into two categories, i.e. external legal culture and internal legal culture: “external legal culture is the legal culture of the general population; the internal legal culture is the legal culture of those members of society who perform specialized legal tasks.... Interest must be converted into demands, attitudes and behaviors which are part of the external legal culture must be processed to fit requirement of the internal legal culture. (Lawrence M. Friedman,1975 :15, 193-194)

Law awareness is a part of legal culture that covers the norms and attitudes towards the works of law. Society is the role occupant that the law expects to be able to fulfill the legal purpose and legal function it covered. (William Chambliss, Robert B.Seidman, 1971). Corruption is a behavior that has no law awareness. Therefore, the personal strength

would be examined. Next, the explanation would be about how the role occupant would behave and create legal culture to realize its role whether it would be the expected role according to norms or the actual role conditioned by social and personal strength.

This research pointed out the culture aspect of public officers, by researching various analysis on socio legal context that affect the integrity of the public officers. The research on the public officer's behavior was directed to the background that served as a basis for the public officer's decisions, ethics, and behavior patterns. The research would learn how the internalization of values caused the appearance of the public officer's corruptive behavior individually. It would also learn the meanings owned by the public officer prisoners within the available social interaction, in order to examine the influence of the human resource factor on the work of public service organization. The Statement of Problem in this research : How was the internal factor that affected the corruptive behavior from the public officers? and How was the effort of legal culture reconstruction from the public officers to construct the anti-corrupt human resource establishment model?

2.Research Method

The research was directed on the legal culture approach especially on the socio legal analysis in order to examine how the social construction, including the interpretation circle owned by the public officer actors would make corruption attitude emerge. It would also find the processes occurred in digging up the meaning of behavior symptoms and perception of the public officers as a social reality.

The research used *constructivism* paradigm (Norman K.Denzin and Yvonna S.Lincoln, 1994 : 105-111), that covered ontological, epistemological, and methodological aspects as follows :Ontological

aspect, from virtual reality formed from non legal factors which were crystallized and regarded as factual reality, would affect the public officer individuals, Epistemological aspect considered the observation object, i.e. public officer's behavior, was not value-free and bias-free. Therefore, the findings of public officer's behavior would be related to the values held by social actor/value bounded, including the *law* awareness, Methodological aspect would examine in socio-psychological way towards the public officer's behavior and then be interpreted by criticizing the available reality. It would transform non legal factor especially the criminal-psychological aspect that confined the public officer's behavior. It was hoped that the awareness on the legal culture reconstruction would give impact on the social policy, mainly on the prevention of corrupt crime that revealed the awakening or the solution about the importance of anti-corrupt legal culture.

Research Location: The research was conducted in Central Java on 2014. The respondent's determination was conducted through the non-probability method and the snowball sampling, including: Corruptor prisoners in the prisons, either in Kedung Pane House of Correction Semarang or in Salatiga, Ombudsman in Central Java Representation in Semarang, Government Bureaucracy of City Government in Salatiga. Law Enforcers: Judges of Corrupt Crime Court in Semarang, and Lawyers.

The analysis steps on the research data would follow interactive model in three activity cycles occur simultaneously, i.e. data reduction, data presentation, and conclusion making/verification. (Mathew Miles and Michael Huberman, 1992, 16-19).

3.Reserach Result and Discussion

The question emerged about corruption was whether corruption had become a culture. The corrupt behavior of the public officers was judged as an ordinary matter, like the remark *Power tend to corrupt*. Corruption indicated that there was a gap between the role expectation and the role performance of the public officers.

The reasons or motives for a corrupt behavior was not a single factor causation that rooted in law, but also multi factor causation which had the extra juridical/non juridical characteristics. The research on the comprehensive causation of corrupt behavior was not only examined from the external culture; which lied on society/general population level that confined individuals in law aspect, organizational dependence aspect, and configuration of socio-politics, analyzed with socio legal approach; but also from the internal culture level from every corrupt public officer prisoner, examined from the behavior perspective with socio-psychological analysis toward the violation of law.

Based on the research and monitoring result conducted by Komite Penyelidikan dan Pemberantasan Korupsi Kolusi dan Nepotisme Jawa Tengah (KP2KKN/Committee of Corruption Collusion and Nepotism Investigation and Extermination in Central Java), it was noted in 2013 occurred seven increases of corruption case numbers compared with the 2012 year. Based on the database of KP2KKN in Central Java, during 2013 there were 222 corruption cases, whereas in 2012 there were 215 cases. The most appearing cases could be categorized into District Head Corruption Case, Regional Budget Corruption Case, Textbook Corruption Case, Social Donation and Bequest (=hibah) Corruption Case, and The Material and Service Supplying Corruption Case. (Annual Report of KP2KKN Semarang).

The types of most appearing corruption cases that involved public officers were seen in the cases as follows:

1. District Head Corruption Case.
2. Regional Budget Corruption Case.
3. Textbook Corruption Case.
4. Social Donation and Bequest Corruption Case.
5. Material and Service Supplying Corruption Case.

The total national finance loss in 2013 in Central Java was **Rp.110.942.000.000,00** (one hundred and ten billions nine hundred and forty two millions rupiah).

The Distribution of Corruption Actors

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|----|-----------------------------------|------------|
| a. | Regional Assembly: | 47 people |
| b. | Civil Servant: | 121 people |
| c. | District Head: | 11 people |
| d. | State/District-owned Corporation: | 20 people |
| e. | Village Head: | 24 people |
| f. | Village Administrator: | 1 person |

Rational Choice Theory explained corruption as a political-economical problem. Those included the agent-principle model, i.e. every actor had a need for their every action. (Ulrich Von Alemann, 2005, 13). The rational choice concept had an opinion that corruption happened because the actor finally decided his/her behavior based on the relation of cost-benefit, how much effort done and what advantages got. Klitgaard (Robert Klitgaard, 1998: 3) affirmed that corruption was a crime that involved calculation. When a bribery took place with the calculation that the little possibility to get caught and minor punishment if got caught, it made a lot of public officers, even the nice and honest ones, gave up and plunged into corruption.

Based on the theoretical explanation in Rational Choice Theory, it was obvious that an individual had been obsessed by a

demand or goal that expressed their choices. An individual acted in certain ways, knew the available obstacles, and behaved based on the information they had. The relationship between choice and obstacle could be assumed as the relationship between tool and goal achievement. The individuals tried to reach what they wanted, yet they also had to make choices in connection with the goals and the way to achieve them. Coleman's *Rational Choice Theory* (George Ritzer & Douglas J. Goodman, 2003 : 391,394) stated that someone's action was directed to a goal and the goal (reached by action) was determined by values or choices, based on the factors that give benefits to the individuals. The *Rational Choice Theory* approach was started from the individualism methodology basis and used as a micro level base to explain the macro level phenomenon (George Ritzer, Douglas J. Goodman, 2010 : 394-402).. It means that Rational Choice Theory views the comprehension towards social phenomenon based on the comprehension on the individual's choice, belief, and strategy taken.

Or else, the action was chosen in order to maximize the function, or the fulfillment of individual needs or demands. So, the essence was that the correct concept about rational choice was when someone chose an action that could maximize the function or satisfy their needs and demands. According to Riker (John T. Ishiyama & Marijke Breuning, 2011 : 11), the rational choice model involved the actor who could rank their goals, values, tastes, and strategies, and who also could choose the best alternative to maximize their satisfaction, and the choice really emphasized on the efficiency principle in reaching the goal out of an action (George Ritzer, Barry Smart, 2001 : 410) and (Debra Friedman & Michael Hechter, 1990: 214).

Rational Choice Theory assumed that individuals had to anticipate the result from the alternative behavior done and calculate

what would be the best thing for them. Individuals would, rationally, choose the options that tend to give them the biggest satisfaction. In the research conducted, the prisoner respondents believed that they were not guilty, they did not do corruption crime, while judges decided that they had done some guilt and sentenced them some punishment.

The prisoner respondents were stick on their beliefs that they did not know whether what they had done was a corruption act. Some prisoner respondents stated that they merely did what had usually been done, without considering whether it was right or wrong. The choice to do the action referred to the personal consideration that

they did not do anything different from what usually done. In other words, the prisoner respondents chose to follow the surrounding people's demand, follow the habit, without thinking further what might be the legal impact of the action.

In this case, there was an apparent tension in the corruption research between the actor, as an autonomous party who made a rational calculation, and the explanation about the corrupt behavior caused by things outside the individual's control. Even though the corrupt party was the corruption source, but the actor's characteristics background should be reconsidered, interpreted into various variables that could lead to certain factors that could be relevant in comprehending the corruption motives.

Caiden (Gerald E.Caiden, 2001 : 21) asserted that there were diverse types of corrupt behavior, therefore so many factors could contribute in the corruption. There were several explanations offered, but it was difficult to classify them in a systematical way. The complex phenomena also hardened it to explain the whole causation of corrupt behavior(Paul Heywood, 1997: 417). The prisoner respondents did not state that they had done corruption, what they had done was for collective needs. The prisoner respondents did not understand the legal

procedures so they did not know what they had done was against the law.

Downs (Anthony Downs, 1957: 135) had an opinion that there was a rationality consciousness which formed the behavior pattern. The human being's rational behavior was directed to a realized goal achievement. The least possible effort was done in order to obtain the biggest possible result. There was always a decision to make on the choices when there were two alternatives. The choice would be the most beneficial one to the individuals. When an individual chose to do certain things, there must have been some benefits for them. In this case, when the prisoner respondents stated that they did not get private benefit, it meant more on the material benefit, while others, non material benefit, were not taken into account. There was a need of being respected by the society, being liked by the society for the power continuity; those were also some forms of calculation for the benefit from the behavior purposes.

Theory of Corrupt Behavior could also be explained with the theory proposed by Jack Bologne which was known as GONE Theory. The factors that caused the deceit or corruption included Greed, Opportunities, Needs, and Exposure.(Pendidikan Anti Korupsi, 2012 :12).

Based on the GONE theory, we could analyze that legal culture owned by the public officers could have rooted from personal factors, i.e. necessity and greed, and also from systemic factors, i.e. opportunity and revealed punishment, related to the supervising system.

From the interview with the corrupt prisoners, judges, and lawyers respondents, we could differentiate between a petite corruption with big corruption which inflicted big financial loss to the country. Petite corruption happened in the local level and involved village

administrator (village head), for example the rice distribution for poor people which was not given to the right people or even allocated into other necessities. In the case of petite corruption, the factor emerged could be the small amount of salary, besides the accusation of a political rival (in the local stage, a village head election generated the political control practices in order to overthrow the elected one that was once the political rival). Therefore, the greed factor, even though in a small opportunity, could lead to the power/authority misuse; a desire pushed by motivation to replace the political cost. Besides that, the constituent pressure who used to choose the related village head, triggered the Village Head to be reluctant and misused his/ her authority and caused the corruption in the case of rice for poor people. The corruption prisoner respondents did executing rationalization for their actions with an excuse that they did not know the existing rules/denial.

In the bigger corruption cases; which involved political power structure, like Social Donation Corruption Cases, the provision of the Al'Quran, the construction of facility for house of worship; which were continuing corruption, with bigger scale, then the Greed factor with bad intention was felt greater. The crime had structural characteristics by using the existing power.

The exposure aspect that generated corruption showed up in the lack of supervision in an organization. This supervision aspect was assumed to trigger the public officer to do corruption regarding the *power by remote control* factor owned and related to the need/want factor existed.

In the rational choice theory, as stated by Coleman, corruption was not only pushed by want, but also because the corrupt prisoner public officers did some calculations comparing the result they wanted from the corruption (reward of corruption) with the result if they did not do the corruption. The consideration that as a public officer they would

not have been controlled over his/her behavior, made a plus point towards the actor's benefit and cost approach. The belief that there would have been no sanctioning (exposure) became a determining factor for the behavior of corruptive public officers. Based on the interview with ombudsman, it was examined that bureaucracy administrative malfeasance could be the indication of existing authority misuse, excess of power, or power neglect. Administration malfeasance created corruption gap susceptibility. Meanwhile, in the corrupt prisoners, the prominent thing was their denial that what they had done was merely because of their political rival's need.

According to Andi Hamzah, several causations of corruption are as follows (Andi Hamzah, 1991 : 36): the lack of civil servant's salary compared to the increasing needs, Indonesian cultural background that caused the spreading of corruption, Unqualified management and not-so-effective control that open the opportunity for people to corrupt, The modernization of corruption breeding.

Legal behavior was a symbolic interpretation in social interaction from the public officers. The theory of symbolic interactionism extracted that human action was not a response that behaved directly towards the stimulus come from their environment or outside them (George Ritzer, 1982: 69) which was the result of learning process in the meaning of comprehending the symbols and adapt each other with the meaning of the symbols. Although the social norms and the meaning of the symbols gave limitations on their action, yet with their thinking ability, human still had the freedom to decide what action or goal they wanted.

Herbert Blumer thoughts gave a comprehension that someone's behavior was based on the certain object's social meaning, either physical, social, or abstract behavior. The main point of the social

life that consists of structural/bureaucracy mechanisms, politics/culture values, social roles, and so on, has no direct impact, but somehow influences as far as localizing and restricting the interaction situation (Herbert Blumer, 1969 :2,79) and (George Ritzer, 1982:60). If we traced down the Symbolic Interactionism Theory, then it would find out that the theory rooted on the pragmatism or instrumentalism of the introductory theory by the social psychologist George Herbert Mead. This point of view stated that human's thought was not a copy from outer world, but a result of human's activity within their environment in a macro way. The actor would deliberate, evaluate and finally decide the certain attitude and action from all of the possibilities there through thinking as a process of an individual interacted, the individual would choose the stimulus he/she would give response to (Doyle Paul Jonhsons, 1986: 15-16).

Corruption was regarded as a social interaction pattern that the respondents valued as something functional to execute a construction. In the interview, the respondents had no/or lack of guilty feeling. The corrupt behavior could be regarded as a sociological behavior; a behavior learnt from social interaction. A corruption case always involved many people in the need of getting advantages and the real motive was not for public but for themselves privately. Corruption could possibly occur because of not knowing the rules.

The symbolic interactionism study taught that human beings move, interact in a political symbol which they had learnt as a social symbol and had meanings. The shift of morale ethics in the context of traditional communal society into individual modern society, had reduced some solid social solidarity values. The social modal within traditional society that was close to the culture of giving or thankful rewarding, had been reduced within the modern society to do bribery.

The moral ethics had shifted from the culture of “ashamed to steal money” into being permissive towards corrupt behavior.

The analysis on the legal culture dynamics, reflected from the public officer’s decision making to do corruption, apparently still described the lost meaning of the corruption definition. The anomaly in the society, internalized by individuals, showed the lack of guilty feeling from the actor even though the law had sentenced him a corruptor. The anomaly in the society indicated the existence of permissive attitude towards the corrupt culture. This anomaly emerged within the society’s hypocritical characteristic, which viewed a high economic and social status as the measurement to respect someone. Contextually, a public officer also had some worry in losing his power/authority, and caused the attitude to make his power eternal. In his effort to eternalize the power, corruption had become an option that encouraged the fulfilling of political cost burdened. The measure of integrity was exposed to the fixed corruptive system.

In this era of democracy in Indonesia nowadays, there is still some inconsistency in the government elite to execute the laws, and this characteristic is supported by the patrimonial/executive heavy bureaucracy susceptibility which has been adhered to since the old era, new era, until reformation era today. Although the face/skin of democracy has been seen, but the public officers/leaders has not yet comprehended the essence of democracy that is actually societal paradigm. The public officer’s disobedience towards the rules, has been a picture that a corrupt officer individual is controlled by the factor of idea in the permissive culture towards corruption.

The legal culture reconstruction from the corruptive behavior of the public officers, started with the changing of mind set from the public officer with ruler connotation into public servant connotation.

Basically, legal culture reconstruction was to re-format the values in the society that lead into corruption gap, to become the integrated values. The values that generated corruption were, among others, greed, consumerism value in the society, and also the hypocrite view that the ones with power and economical wealth were the ones being respected, without giving criticisms on where all of those power and status of the corrupt actors came from.

In order to achieve a legal culture which is accountable from the public officers, we need to alternate the personal and social strength that confines the anti-corrupt integrity value. It is necessary to create a basic legal consciousness for the public officers. We should also eliminate the opportunity aspect, caused by the weakness of society's social modal to supervise the public officer's behavior, and also the factor in which society is lack of awareness and even being permissive towards corruption.

4. Conclusion

- a. Corruptive legal culture was very much influenced by personal and social strength, including on the work of determined norms and sanctioning activity. The internal factor that became the background of the options/choices from the public officers' corrupt behavior, had sourced from the public officer's individual culture which rooted in the mind set/value bonded they took up, like the factor of greed, personal consideration factor like economical choice, or legal and moral consideration factors. Based on the rational choice theory and GONE theory, the conclusion was that the public officer's behavior had been a choice which sourced from the interpretation result over advantages and benefits, and also the opportunities emerged. The greed and lack of guilty feeling factor showed in the macro scale corruption, whereas the opportunity factor emerged

from the condition of power without control/supervision that opened the least pressure process for not doing corruption.

- b. The reconstruction effort towards social policy, which eventually would also become a part of criminal policy, was the need for integrated public officer resources that we could control. In order to grow the anti-corrupt legal culture, we need to shut the opportunities, i.e. from social and personal strength. On the internal factor, there is a need to change the public officer's mind set from the factor that emphasizes on power eternity and opportunity into the mind set of being public servant. Besides that, the factor of social strength; i.e. the society's pressure on the corruption impact, including the consciousness of the norms managing about corruption, until the closing of administrative malfeasance susceptibility that can generate the corrupt behavior; is necessary. With the consideration of material benefit expected by the corrupt actor, it brings out a recommendation for the sanctioning activity effort to be stricter in impoverishing the corrupt prisoners.

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**Wayang Education between Modernity and Tradition at Higher
Education: Dialogue among Young Indonesian Students
(Study at Faculty of Philosophy Universitas Gadjah Mada)**

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Abstract

Wayang is well known shadow puppets performance from Indonesia. At the begining, Wayang introduced by Walisongo (Islamic religious leaders) in the midst transition of Hinduism-Buddhism kingdom to Islamic kingdom in Indonesia as media of dakwah. The manuscript and story of wayang kulit came from Mahabharata and Ramayana stories. Today, Wayang become annual and communal performance in Indonesian society especially in Javanese society. Wayang performance has accepted by Javanese society as indigenous knowledge and local wisdom. In addition, Wayang is inserted in education especially at higher education curriculum. As an example, Faculty of Philosophy Universitas Gadjah Mada introduced and developed Wayang education since 2005 for undergraduate and PhD student at Faculty of Philosophy. The purposes of this paper are to explore and cultivate the discourse and dialogue on wayang education at higher education. This paper will highlight on how wayang discourse at higher education produced and reproduced in Indonesian contemporary society especially at education; how wayang education curriculum has been developed for student at Higher education, and

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how young Indonesian students discuss and develop dialogue among them about wayang today. Finally, this paper will show how modernity and tradition on Wayang discourse changing and meet challenge in future.

Keywords: *wayang education, modernity, tradition, Indonesian student, dialogue.*

Introduction

Wayang is Javanese tradition. Many scholars did researched and studied on wayang many years ago. The purposes of research and studies are varies. Wayang become interesting research topic for many scholars because it is unique and was elaborated between Hinduism tradition and local tradition (javanese tradition). This study will explore how discourse and dialogue wayang that exist in academic life. How scholars define and interpret wayang and how young generation has a perspective on wayang today. Our study is focusing on *wayang kulit* performance²⁹. Number of literature published in Indonesian (bahasa Indonesia) version, try to define about wayang. There are two definitions found on the literature: *First*, according to terminology of wayang, wayang came from *wayangan* or *bayangan* (shadow) which mean source of devine inspiration (*sumber ilham*). *Secondly*, wayang came from word *wad* and *hyang*, means ancestors. In Indonesian dictionary, wayang mean something played by *dalang*. Something here means such

²⁹The *wayang kulit* puppets are crafted leather; buffalo hide and painted with bright colors. The performance is accompanied with gamelan orchestra consisting of about 20 musicians using varieties of traditional music instruments such as *gong*, *bonang*, *kenong*, *kendang*, *rebab*, *siter*, and other metallic instruments (see also Korsovitis, 2001:59).

as picture carved from animal skins which symbolizes the human characters (Aizid, 2012:19).

Study Walter Angst title *Wayang Indonesia the Fantastic World of Indonesian Puppet theater* showed that at the first time wayang performance was *pre hindu* tradition which is use for appeal of the gods for wellbeing of the village. And today, wayang performance in Islamic era is not use the *lakon pakem* or specific tradtional story but rather use *lakon carangan*³⁰, a derivational story which in this case he had largely invented himself. The *Dalang* performed a story with distinctly moral and religious (now Islamic) teaching (Angst, 2007 :13).

Study Irvine (1996: xii) on the history of Javanese Wayang *Purwa*³¹ showed that traditional javanese theater, or wayang purwa is a complete art form. It combines religion, mysticism, folklore, history, literature, philosophy, music, dance, social, and political comment. It contains high drama, subtle wordplay and low comedy. Irvine's stress that wayang was encompass universal moral and ethical philosophical concept which inspire inner contemplation and set standards for outward behaviour. Wayang can have as many levels of meaning as there are members of the audience.

Groenendaal (1987:4-5) explained wayang purwa means "old", "the first cause", wayang purwa performance, the manuscripts took form whole or half of Indian Ramayana and Mahabharata manuscripts in javanese version. Purwa from sankrit word as pūrwa means first, old,

³⁰Schechner (1990: 32) emphasis that there are different kinds of *lakons*. Some dealing with legendary Javanese figures, some based on the Ramayana, some on the Mahabharata.

³¹In the wayang purwa the shadow of leather puppets of peculiar shape are thrown on screen (*kelir*) of white cloth, often having a red border, and stretched on a wooden frame (*panggung*). Behind the screen hang a copper lamp (*blencong*), under which the performer (*dalang*) is seated (see Helsdingen, 1913:19).

east, purwa age mean pre-historic, ancient period³². Solichin (2011) described that Wayang performance has philosophical meaning, every elements on wayang performance has own philosophical meaning. Solichin's interpreted that wayang as *tontonan*, *tuntunan*, and *tatanan*. Wayang as *tontonan* means, wayang invited and engage audiences to see the wayang performance as media entertain. Wayang as *tuntunan* means, give moral message to the audiences. Wayang as *tatanan* means, wayang performance showed the meaning of human life form early bird to the olders. Korsovitis (2001:59) defines that wayang as entertainment. Meanwhile, Schechner (1990:29) stress that wayang is high art total theatre, it is old and "traditional".

Sutrisno,et.all (2009) published collaborative book title *Filsafat Wayang*, in the first chapter of the book describe about introduction of the book; chapter two describe on the elements of wayang performance start of the instrument, story, and the structure of lakon wayang. Chapter three, describe about epistemology of wayang, chapter four describe about metaphysical of wayang, chapter five describe the axiology of wayang, and chapter six describe about conclusion and reflection. Meanwhile, Susilamadya (2014) on his book introduced number of tokoh wayang Mahabharata.

Wayang become important element in Javanese culture since wayang used as media of *dakwah* by Walisanga. Number of studies showed that wayang (shadow puppet)/*wayang kulit* also used as media of entertain and certain ceremony. Wayang (shadow puppet) is a unique performance at that time. Historically, in the Hinduism and Budhism tradition in Nusantara (before Indonesia exist), Wayang (shadow

³²In Javanese literature of around 1000 A.D, the *Wayang Purwa* (*Purwa* means original or old) is mentioned as a well-known, theater performance (see Korsovitis, 2001:59).

puppet) used as media of entertain and religious ceremony done by religious leaders³³. After, the ruin of hinduism and budhism tradition in Nusantara and the coming of colonialism era (British, Dutch, and Japanese occupation), wayang³⁴ transform into different way especially since introduced by *walisanga*. Schechner (1990:27) study shows that before Dutch intervention wayang was important not only aesthetically, ritually, and socially but also politically. Wayang was able to incorporate and propagate Hindu and then Islamic values themes. Widodo³⁵ said that:

“setelah jatuhnya tradisi hindu-budha telah terjadi perubahan dalam wayang yaitu pertama, wujud/bentuk dari wayang itu sendiri. Wujud yang pada awalnya menyerupai manusia kemudian berubah menjadi wujud simbolik. Kedua, lakonnya juga berubah dari segi cerita tradisi Mahabharata dan Ramayana masih tetap ada tetapi isinya disesuaikan dengan kultur masyarakat Indonesia. Ketiga, gending-gendingnya juga berubah, mulai jenis gendingnya dan lagu-lagu yang mengiringinya. Kalau gending-gendingnya dulu untuk menghadirkan roh-roh, sedangkan era Walisanga, gending-gendingnya hanya untuk pengiring pertunjukkan semata-mata, dan lagu-lagu zaman dulu lebih menggunakan bahasa sansekerta, Jawa kawi, dan kalau sekarang lebih ke Jawa baru. Keempat, dulu waktu penyelenggaraan bersifat insidental (bebas, tengah malam, siang), sekarang sudah tertata, punya aturan, dulu wayang dilihat di belakang layar tetapi sekarang dilihat di depan layar”.

³³In this point, it is not many informations or data about how wayang used as media of religious ceremony and entertain during hinduism and budhism era in nusantara, who did actually had authority to conduct the wayang performance.

³⁴Basically puppet existing in society, but only for the elite because it reflects the greatness of the ruler besides religious rituals, Islam entered, so that Islam does not worship that spirit in puppet believed, then by the trustees amended the form of puppets and created a more complex, integrated between Islam , local culture, and culture is already there, forming styles such as jogjakarta puppets, solo, Cirebon, Bali, puppet eventually develop dynamically.

³⁵Interview with Widodo, pemerhati wayang kulit Indonesia, Wednesday, 27 May 2015 09:26.

(translation: After the fall of the Hindu-Buddhist tradition has been a change of shadow puppets: first, a form/shape of the puppet itself. Being initially resemble humans then turned into a form of symbolic. Secondly, lakonnya also changed from the Mahabharata and Ramayana tradition persists in terms of story but it adapted to the culture of Indonesian society. Third, gending-gendingnya also changed, from the type gendingnya and songs that go with it. If gending first to bring the spirits, while walisanga era, to escort the show solely, and songs more ancient Sanskrit language, Javanese Kawi, and if now over to the new Java. Fourth, the first time wayang performance was incidental (free, midnight, noon), and previously the puppet seen behind the scenes but now it is organized, has a rule and now could seen in front of the screen).

Today, wayang become academic concern since Wayang acknowledged by UNESCO in 2003, scholars at Faculty of Philosophy, Universitas Gadjah Mada in collaboration with Senawangi (Senawangi foundation) has concern to inserted Wayang on faculty of philosophy curriculum. In 2012, Philosophy of wayang become elective course at Faculty of Philosophy, Universitas Gadjah Mada. This idea as the result of collaborative research between Faculty of Philosophy and Senawangi foundation in searching philosophy of Wayang (Epistemology, Axiology, and Ontology) since 2010s, through this research, philosophy of wayang has formulated and inserted to undergraduate to doctoral degree curriculum at Faculty of Philosophy as elective subject.

Wayang Discourse Today: produce and reproduce

Today, wayang is not merely belong to society. Wayang is become academic trend in Indonesia society. There is such changing paradigm on wayang's idea and mind. It is realize that wayang give contribution to moral teaching and philosophy. Rusdy (2015) on her book title

Semiotika dan Filsafat Wayang analisis Kritis Pergelaran Wayang, structuring and analysing the elements of wayang performance in the perspective of semiotics and philosophy. Wayang become academic consumption. Dialogue and discourse on wayang is not just found on old javanese family, grandparent's circle, orphant's circle, and *warung kopi*. Dialogue and discourse on wayang also found at academic life. Wayang discourse is produce and reproduce at academic life. Faculty of Philosophy Universitas Gadjah Mada, one of institution in Indonesia which is very active develop wayang as philosophy concern.

Dr. Sindung Tjahyadi³⁶, a lecturer at philosophy faculty said that philosophy of wayang at the first time introduce as subject of study for philosophy student in 2007 (2 credits). Philosophy of wayang is become one of focus of study under cluster *religi dan budaya* (religion and culture). In 2011, Senawangi foundation develop workshop related to development of wayang curriculum at faculty of philosophy. At the workshop number of faculties was designed and formulated syllabus on philosophy of wayang at undergraduate to doctoral degree at philosophy faculty. At undergraduate degree, philosophy of wayang become elective course and student learn about introduction of wayang, history of wayang, types of wayang, and philosophical dimension of wayang. Design of teaching on philosophy of wayang, invite student to watch wayang performance, group discussion, and lecturing. Yerinta³⁷, a student of philosophy said she would choose philosophy of wayang as her elective course at religion and culture cluster. She interested with wayang because she wants to know more about wayang. She wants to compare between the story of wayang and wayang performance. She likes story of Ramayana and Mahabharata because she is familiar with that story since kindergarten. She gets knowledge about wayang at the

³⁶Interview with Dr.Sindung Tjahyadi, 20 April 2015 10:00.

³⁷Interview with Yerinta in 23 April 2015 10:40.

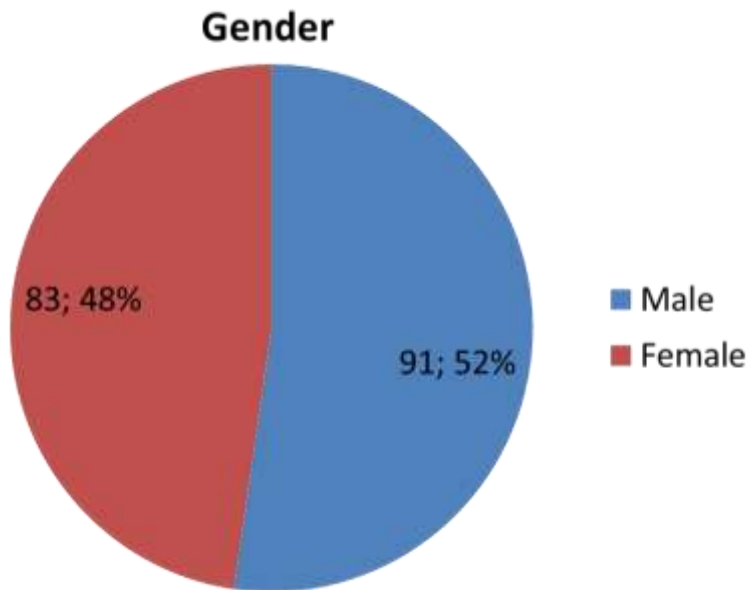
first time from her father and grandfather. The reason she wants to choose philosophy of wayang because there is a media to know and understand about wayang especially questioning on various wayang styles. We underlines that wayang produce and reproduce at academic life because as a response phenomenon on the society deal with wayang progress. Wayang ideas produce at academic life with the purposes to fill subject at philosophy of faculty under cluster religion and culture. Meanwhile, wayang reproduce at academic life to preserve and cultivate hidden story on the wayang performance as part of scientific discourse, how to separate between mythology and reality at that time and contextualize today. Dr. Iva³⁸, a lecturer of philosophy of wayang explains that the obstacles and challenges on wayang teaching at higher education is language. How to transfer of information about wayang story into *bahasa Indonesia* still difficult because there are many term on wayang story could not translated into *bahasa Indonesia*. In addition, the challenges on wayang teaching are how to offer a course with new ideas and information to the students, how see wayang as problem solving in society, and how to solve on political problem in Indonesia through learn wayang philosophy.

Wayang between tradition and modernity: Young Indonesia's perspective

In this part, we would like to highlight on how young Indonesia's perspective see wayang as tradition in the context of modernity era. We spread out survey to 174 respondents at philosophy faculty Universitas Gadjah Mada in May and June 2015. The respondents' age around 17-

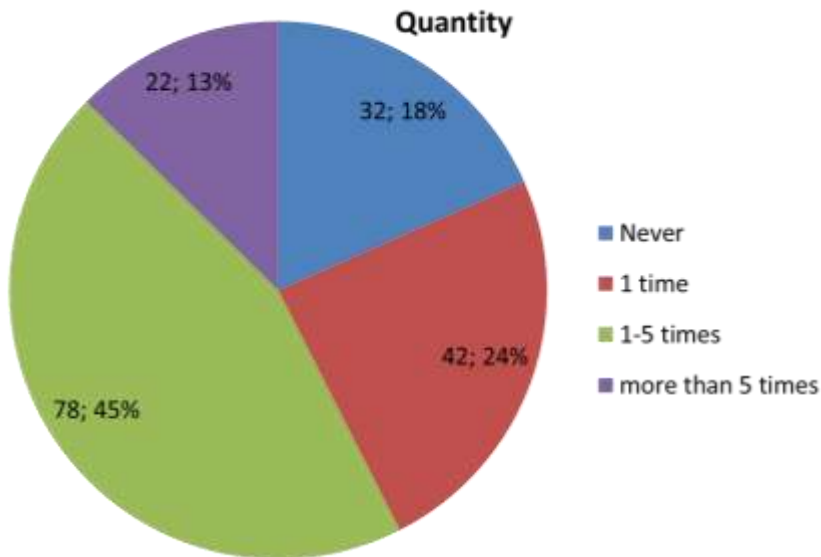
³⁸Interview with Dr. Iva, 20 May 2015 12:00.

26 years old. We found that there are 83 respondents (48%) are female and 91 respondents (52%) are male. As shown on the chart below:

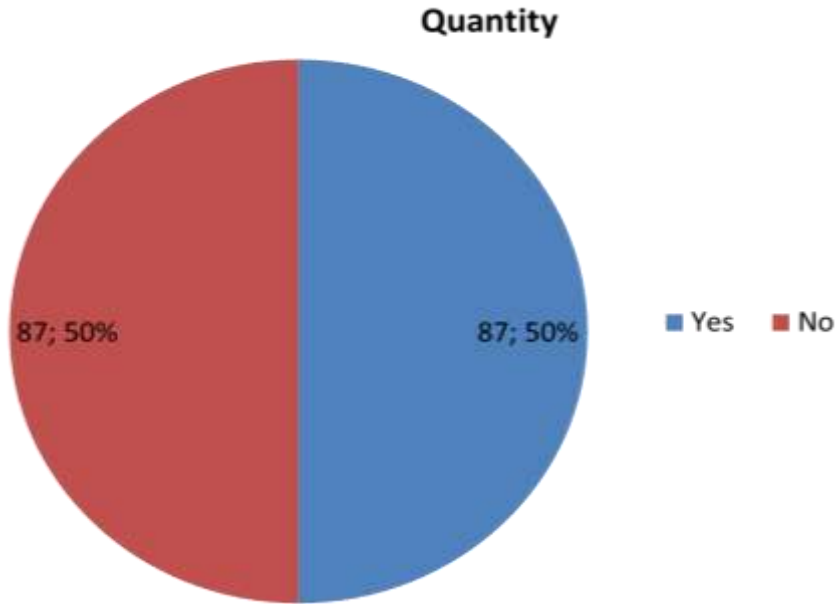


On the survey we ask five questions to map on the knowledge of student or young generation about wayang and wayang performance's idea.

Question 1: How many times do you watch wayang performance?

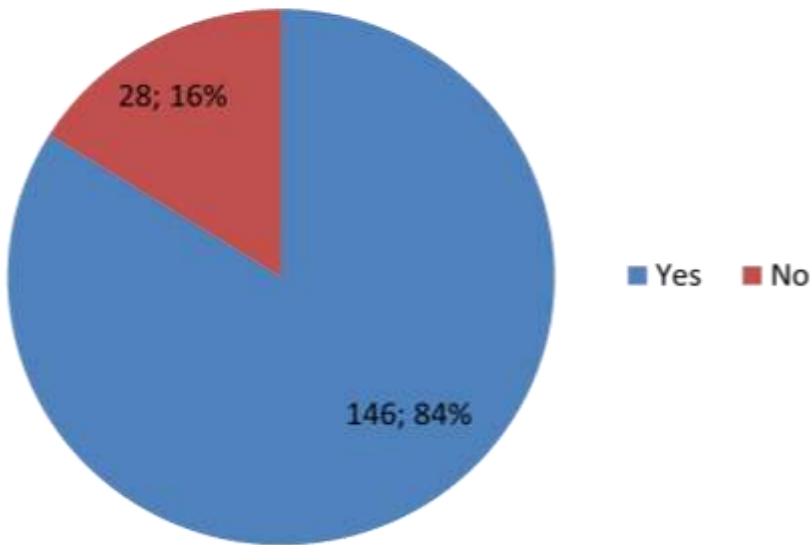


On the chart above shows that 13 % of respondents said more than 5 times, they watch wayang performance, 18 % of respondents said never watch wayang performance, 24 % respondents said 1 time watch wayang performance, and 45 % of respondents said 1-5 times watch wayang performance. This survey that wayang performance still familiar performance among young generation as proved that 45 % of respondents watch wayang performance around 1 to 5 times. it means that wayang still in the memory of young generation and become important meaning for Indonesia's society today. **Question 2:** When you watch wayang performance, do you understand the content and the story of wayang performance?



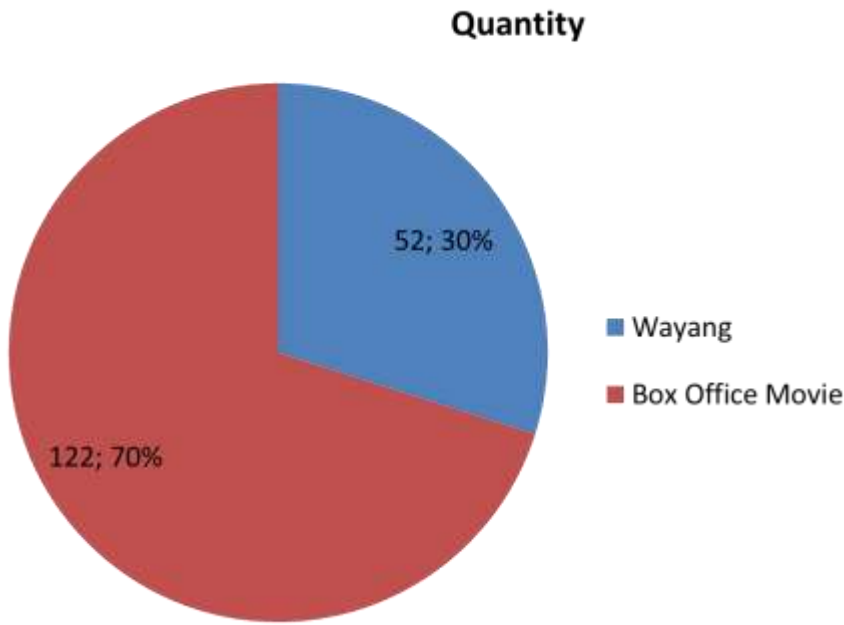
According to the survey above shows that 50 % of respondents (87 respondents) said understand the wayang story and content. It means they can understand the story of wayang performance in general not in word by word, 50 % of respondents (87 respondents) said that they are not understand the story of wayang and its content. The respondents who are do not understand of the story and its content of wayang because they have language barrier to access the language. Usually, the *dalang* use Javanese language and the audience do not understand Javanese language. **Question 3:** Do you interested with wayang performance?

Quantity

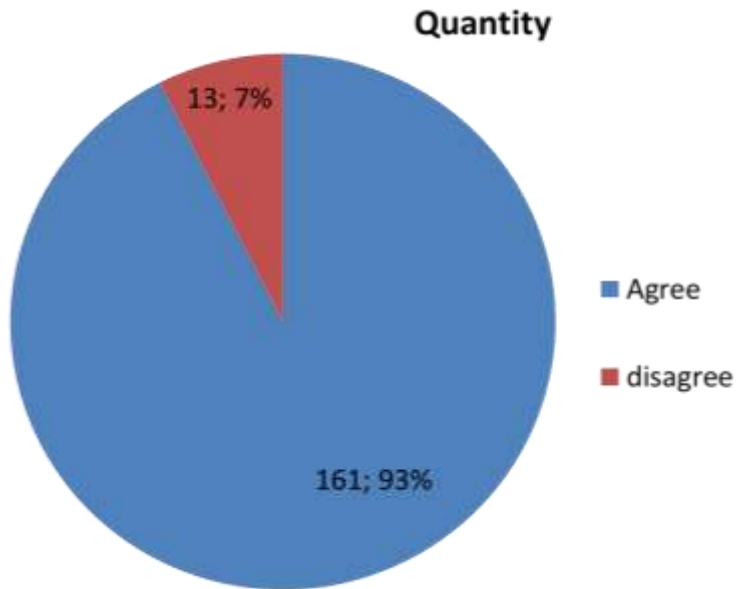


The survey above shows that 84 % of respondents (146 respondents) said interested with wayang performance. The respondent who says still interested with wayang performance because it is give unique performance and locality styles, the reason that given are various such as the respondent interested with wayang performance because on the wayang performance story could applied on daily life, there are many values teaching on wayang and give guidance on how to be a good man. They learn about two things could avoid evil, they are goodness and truth. Other reasons said that wayang is one of Indonesian tradition that needs to preserve. Wayang story describes about many characters of human, from the making of wayang to the performance really detail and full of meaning. 16 % of respondents (28 respondents) said that they are

not interested with wayang performance. The reason respondent said not interested because the language is difficult to understand. **Question 4:** If you give a choice, which one you prefer watching wayang performance or box office movie?



The survey above shows that 70 % of respondents (122 respondents) will prefer watching box office movie, 30 % of respondents (52 respondents) said they will watch wayang performance. **Question 5:** Do you agree if wayang taught at school or higher education?



The survey above shows that 93 % of respondents (161 respondents) said agree if wayang taught at school or higher education. Many respondents agree that wayang taught at school or higher education because it is Indonesian culture and at least Indonesian citizen know about wayang, other reasons said in order Indonesian children are not forget about they own culture, to preserve Indonesian tradition, wayang is really philosophy and there are many moral teaching, so it need wayang education at school or higher education. and 7 % of respondents (13 respondents) said disagree if wayang taught at school or higher education.

Looking Wayang in the Future: Wayang as a forgotten Memory

The existence of wayang in the past found on the ancient inscription. There were two ancient inscriptions (*Prasasti Kuti* and *Prasasti Wukajana*) in the era of old Mataram. shows that wayang was one of the oldest performance in Nusantara (Rusdy, 2015:xiii). Korsovitis (2001:59) study found that unfortunately there is no definite evidence on where and when shadow puppet plays originated first, as there are many varieties of shadow plays throughout south East Asia, India and China. Furthermore, Korsovitis (2001: 60) states that:

“as a form of traditional theatre, the Wayang in the 21st century faces increasing pressure from modern forms of entertainment such as film, television and other forms of theatrical expression, Its richness, varied forms, the flexibility of interpretation, its natural adaptability to modern time and its educational cultural value have made it survive the test of time. It is relevant, popular and a source of pleasure and enjoyment for millions of Indonesian people today. A national treasure.”

The statement of Korsovitis above shows that wayang performance meets challenges. Dialogue and discourse on wayang today mostly stress on how much to pays the wayang performance, how to choose the topics of wayang performance which is relevance to the public, how to choose current issues and bring it to the wayang performance as entertainment, who give sponsor for the wayang performance, who are the *sinden* or guest stars on wayang performance. Those issues become discourse during and after wayang performance. Even thought, wayang performance are still popular and famous in Indonesian society today, wayang is still become a forgotten memory. Cohen (2007: 338) view on the global perspective deal with traditional puppets theatres practices

today underlines that traditional puppet theatres practiced today around the world face challenges and opportunities with the decline of traditional systems of patronage and training, the movement of performers and performing objects across borders, the emergence of new forms of media and technology the development of new audiences, and the formation of modern professional associations at local national, and international levels. When young generation give option to choose watch wayang performance or box office movie they prefer watching box office movie. As shown on the survey above found that 70 % of respondents prefer watch box office movie. Event though, they could not understand the language because in English at least they could read on the translation version or summary on the advertisement at Cinema. Unlike, on the wayang performance, there is no introduction and translation or even summary in Indonesian version when wayang performances conducted. Finnally, this study shows that wayang as traditional theatre still become interesting discourse among young generation.

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Biography

Sri Teddy Rusdy is PhD graduate in Philosophy, Faculty of Philosophy Universitas Gadjah Mada. She is the founder of Kertagama foundation and Chief of Senawangi (Association of Wayang Indonesia). She has interest research in Wayang and its development in Indonesia. Sri Teddy Rusdy is active in number of association on Wayang both national and International. She attended number of conferences in Indonesia and abroad. Sri Teddy Rusdy is active in number of cultural ad tradition programs.

Hastangka is a PhD candidate in Philosophy, Faculty of Philosophy Universitas Gadjah Mada. He has interest in Indigenous studies and Pancasila. He is being involved in number of community and organization such as Pusat Studi Pancasila UGM and Sinergi Bangsa (Pusat Pengkajian dan Pengembangan Wawasan Kebangsaan).

**Between Tradition and Modernity: Javanese Working Women in
the Market**
(women porters in Pasar Beringharjo, Yogyakarta)

June Cahyaningtyas³⁹

Abstract

The paper attempted to discuss how Javanese working women negotiate themselves in the nexus of tradition and modernity. Taking the case of women porters in a traditional market in south central Java, the research aimed at investigating the way in which modernity influences the type of co-modification brewing in the city and the impact it eventually gives to these women porters. Using ethnographic method and drawing from the combined cultural and political economic approach, the research found that there is a lapse between what is currently regarded as agency and victim, attached to the idea of women's deliberation, including Javanese women. The research concluded that only by looking at the dynamic relationship between the traditional cultural aspect and the modern political economic, one can get a clear picture of the contending relations between modernization on the one hand and tradition on the other hand and how this contention has influenced the livelihood of traditional market in Javanese society and of Javanese women working in the market.

Keywords: tradition, modernity, Javanese women, market

³⁹ The writer is a lecturer in Department of International Relations, University of Pembangunan Nasional "Veteran" Yogyakarta.

Introduction

Much analysis on gender relations in Southeast Asia have confirmed a much rather egalitarian character, untypical with any other regions in the world. Some cultural traits which similarly found within the region which influencing women's higher positions are the bilateral and matrifocal kinship system, as well as the greater emphasis on the complementarity instead of conflict within gender relations. When hierarchy is observed, the widely accepted pecking order of the society is mostly based on age seniority and/or on social status which is transferable in-between family couples. In economic realm, women have more access to control of, and to contribute to, household economy.⁴⁰

Endowed with cultural traits which are relatively equal to that of their counterparts, these women are also known for their active participation in economic activities. Trading activities seem to be the most visible area where the role of women is evident, especially in Java. Playing in different role, a Javanese woman may become a producer/supplier, a trader, a buyer, a porter, or a combination of these two/more roles. Brenner (1998) who studied the lives of women traders in Central Java found that Javanese women made better traders than men. Javanese women are adept in running family business and when she dies or retires, the business simply shuts down unless a child is groomed to take over the business. Another study by Kuntjara (2005) demonstrated women's assertiveness in economic activities and women's capacity as skillful and smart negotiator. Women are skillful and confident in using different strategies to assert their desire in

⁴⁰ In terms of inheritance, however, women's position is relatively weak. Although women have the rights to inherit or to claim property, but their portion is not in the same amount to that of men. While Islamic values may contribute in this regards, in areas where Islamic teaching is not predominant culture, similar situation applies. See Li (2003).

business transaction.⁴¹ Earlier studies conducted by Geertz (1961) showed that market, as well as agriculture, was the field where women exercised their income earning activities which eventually contributed to their household economy.⁴²

The aforementioned studies show that market in Javanese society has been seen as the area where man does not have any control of. It is the world accessible for women to exercise their authority in public realm, in extension to the domestic realm. In practice, man and woman are in fact seen as equal partner, each as a creature with equivalent or, more precisely, proportionate soul and bodily capability (Errington 1990). But, local cultural theory, which understands market in Java as ‘donyane wong wedok’ (a woman’s world)—not in agentic terms, but instead in a pejorative connotation—is focusing on the differential access to power between men and women. The theory, implied from Anderson’s interpretation on Javanese theory of power (Anderson 1980), explicates that market activities and anything dealing with the handling of money is powerless because it lacks spiritual content. Only women deal with the market and, thus, women could not authenticate their power in society.⁴³

⁴¹ Kuntjara’s study in East Java market also shows additional interesting point in terms of the language use in the transaction, in that both interlocutors conversed in the same level of Javanese or, else, in Bahasa, reflecting the equal relationship between the buyers and the sellers. In spite of the axiom *pembeli adalah raja* (buyers are the king), in that buyers could be considered as having higher status than seller, both buyers and sellers can assert to each other without attending to their hierarchical relationship. See Kuntjara (2005).

⁴² With regards to control over the money, most studies of Indonesia stress women’s control over finances and authority within the home. See Papanek & Schwede (1988).

⁴³ It is incorrect, however, to see how market is run without any concern to power politics. Being located near Kampung Ketandan—i.e. the Chinese settlement—and Kampung Kauman—i.e. the Santri inhabitants, Beringharjo has provided a nucleus for entrepreneurialism and a base for identity politics in terms of ethnic inclusion (for the Chinese) and of religious reform (for the Santri). Distinct elaboration, however, is needed to analyze this assumption.

Despite the many reference given to the employment of local cultural theory in understanding Javanese society and how gender relations have been manifested within, some criticisms are worth to note. To begin with, a focus on local theory fails to give a moral fiber to women's active participation in the market. Also, the theory is not derived from the actual fact of women's position in Javanese society, and of gender relations in Java. Saturated with the idea of Javanese hierarchy, the theory is driven by the spirit of "oriental exoticism" (Gibson 2000), which fails to acknowledge the influence of Islam and the idea of equality it professes, while ostracizing the social stratification—in terms of religious piety, social status and rank, or gender—previously applied, i.e. prior to the introduction of Islam in Java.⁴⁴ With reference to the market, Islam has been said to create a blue print for a new political economic landscape in society (Wertheim 1956, Dobbin 1980). Nonetheless, much elaboration of Islam with regards to the market have been mostly focused on the trading activities, which is plainly rational and purposive in its action, hence essentializes the distinctiveness of men from women. Hence, instead of uncovering an honest account of women's position in the market, the modernized political economic approach has rewritten the traditionality of the cultural approach.

The paper comes up with the idea to incorporate the issue of women working in the market in a complex intersection between

⁴⁴ Historians on Indonesia, such as M.C. Ricklefs, and anthropologists on Indonesia, such as Robert Hefner, have professed that Islam was introduced in the archipelago in peaceful ways, i.e. with the adaptation of local cultures in its spread of teaching (e.g. in the form of shadow puppet theater), instead of with violence. This brings to at least two consequences that, firstly, Islam is not perceived as something alien and a rigid institution of religion but easily accepted and transcribed within local cultural expression; and, secondly, this expression is very great in variance, but the foundational ethics highlights the same.

traditionality and modernity.⁴⁵ Following the previous findings, the paper would like to study women working in the market, with women porter⁴⁶ as its focus. On the shell, the option comes with the reason that more attention has been given to women buyers and sellers, but less attention to women porters as if their elements are less crucial to the market as a whole. To take a deeper look, the work of women porter especially in traditional market in Java could not be forever seen in a traditional form of economic activities mainly because it depends on the use of physical labor. More elaboration is, thus, needed to see the traditional character it holds and how it got influenced by, and entangles with, the pace of modernity.

Also, by focusing on women from lower class, the study corroborates the issue of gender from particular class category and questions to what extent women's capability in the market can be exercised in this regards. A distant observation may likely emit more concern on the structural exploitation that they experience. Indeed, to ignore the way the structure works on them is to close the eyes to the ideosyncratic element which is built by the structure itself. Focusing on the special region of Yogyakarta, the study would like to look at how modernity is influencing the traditional structure of the society and affects the life of its people and to see how power is at play in this process. By engaging the issue of gender, culture and political economic structure, the objective of this study is to find out women's positionality in particular workplace, with the case of *buruh gendhong* in a traditional market. The paper is a revised version of the earlier

⁴⁵ Weber's distinction on the modern-rational and traditional action explicates the necessity of the ends, the means, and the result of one's action to be found wanting. An action becomes rational when it is not dictated by tradition, which depends on the habituation of long practice. See Weber (1947).

⁴⁶ In Javanese language, porter is known as *gendhong*, which literally means to lift and to carry something on the back.

research report, based on a field study⁴⁷ on women porters in Beringharjo Market.

Beringharjo Market

Pasar Beringharjo is one of the signature of Yogyakarta province, popular for its cultural specialty. Beringharjo is located at the southern end of Malioboro, the original commercial district, north of *keraton* (the royal palace). Since its establishment in 18th century, Beringharjo has been being a home for local traders and a place to develop the growth of batik industries. Currently, covering as wide as 55.433 square meters of land, the market is a home of over 6.000 commercial traders with 5.441 kiosks (JIBI, 26 June 2011).



Picture 1. Beringharjo Market

Photo courtesy by Tjetjep Roestandi (2010) Source:
<http://www.flickr.com/photos/tjetjep/5047133208/>

⁴⁷ The study was conducted in 2010 when the writer was a student in Center for Studies of Social Sciences Calcutta (CSSSC), India, affiliated under the program of International Research Training Program which was funded by SEPHIS (South-South Exchange Programme for Research on History of Development).

Compared to other traditional markets in most part of Java Island, Beringharjo remains surviving despite the challenge posed by the opening of supermarket, hypermarket, and shopping malls, overrun by nation-wide enterprises from Jakarta and international franchises. According to one market official interviewed, Beringharjo receives more than 16.000 visitors during the weekdays and the number will automatically increase during the weekend and national holiday. But, the highest record of visitors reaches at the end of the Ramadhan, i.e. six to eight times higher than the regular number of visitors. Therefore, notwithstanding the steeping decrease of the customers' visit to traditional market, those who come to Beringharjo remains substantial. The significance is later shown in the aggregate market turnover which reaches 108.700 dollar per day and 76 million dollar in Ramadhan (*Republika*, 2 September 2010).

Apart from the existing model of dualistic economy⁴⁸ attributed to Javanese economy, the survival of Beringharjo as traditional market is partially derived from the legal provision ruled by the government. Apart from the legal protection which was given through the issuing of Act No. 5/1992 on cultural heritage, Beringharjo is one of the historical landmarks of Yogyakarta. Its survival is also made possible with the ancient romanticism shared among the inhabitants and tourist itinerants which is reflected from the city's aura and living tradition.

⁴⁸ In Indonesian studies, the concept was firstly introduced by J.H. Boeke (1953) by referring to a system in which traditional and modern economic sectors exist side-by-side as a separate economic activity. The system took place in post-independent Indonesia, when an old economic system that had already existed cannot be removed despite the emergence of a modernized economy. In Java, in terms of market, this can be found in forms of traditional market (bazaar) and modern, firm-type (retail stores or small factories) economy (Geertz 1967). Thus, dualistic economy assumes a clear distinction between rural-urban sectors, subsistence-plantation farming, and communal-market economies. See Boeke (1953) and Geertz (1967).

To be sure, Yogyakarta is politically and economically entangled with the idea to sustain its distinctive feature as a representative site of Javanese culture on the one hand and the hub of development on the other hand.⁴⁹ With the implementation of political decentralization in 1999 and the precedent of Aceh's special autonomy in 2001, the bid for a legal draft on Yogyakarta's special autonomy has since 2006 been taking underway. This effort is combined with the maintenance of traditional aspects in forms of arts, norms, and imageries; along with the appearance of global connection in forms of economy, culture, and technology. The city attaches the tagline 'Never Ending Asia' to boost the number of itinerants in response to the dwindling economy following the 2005 earthquake. Another tagline currently attached to the city is 'The City of Tolerance' and 'Jogja Istimewa'. Both constitute the idea of cultural preservation in the face of modernity. In Yogyakarta, cultural tourism, along with education, are the main field of economy.⁵⁰ Thus, within the context of changing regional governance structure, the city has tried to combine the effects of globalization and localization for its own sustenance.

In view of this entanglement, Beringharjo market is challenged with suppleness. The provincial government has conducted some

⁴⁹ The view of Yogyakarta is interchangeable between the traditional and cosmopolitan city, in part because it is the inheritor of the durable, yet provincialized, Javanese monarch and in part also because of the influx of migrants and itinerants from rural setting outside the city, students from across the county, and even tourists from different parts of the country. Since 1980s, many pensioners have relocated to Yogyakarta, hence strengthens the impression of a balanced, unruffled life.

⁵⁰ Accordingly, the economic activities developed in Yogyakarta is basically related with these two economic fields, as can be observed from the number of universities, polytechnic institutes, boarding houses, photocopy shops, computer shops, motorcycle repair shops, internet cafes, coffee shops, hotels and restaurants, art galleries, handicraft industries, art performances, and cultural festivals.

renovation, in part as an attempt to fulfill the demand of the customers. The renovation of Beringharjo has been conducted three times in early 1990s, in 2003, and in late 2010. The market is now comprised of three floor building and is divided into two areas: the western part is filled up with batik-based fashion supplies, whereas the eastern part sells local crafts, like batik, silverware, pottery, and woodcarving in the front area, together with *jamu* (herbal medicine), household supplies, and palatable foods in the back area. Along with the physical renovation, the government has improved the infrastructure of the market, including better cleanliness, ample lighting, and an overall comfortable environment. This improvement, however, is concentrated in the west side building which is oriented toward tourist itinerants looking for batik-based merchandise.

Picture 2. Inside Beringharjo Market



Photo courtesy by Tjetjep Rustandi (2010)

Source:

<http://www.flickr.com/photos/tjetjep/5049066938/in/photostream/>

Beringharjo as any other market has considerable role in accompanying the emergence of regional market economy, a belief shared by many Neo-Classical economists. Yet, the proposition held by Neo-Classical economists that market is always assumed to be efficient and that market players are always considered rational and to act in accordance with their rational choice are calling for close scrutiny. A closer inspection on the reality of women porters in Beringharjo emits a distinction from the earlier proposition.

***Buruh gendhong* in Beringharjo**

In Beringharjo, there are—guesstimated—around 100 women working as porter (*buruh gendhong*, hereafter) whose age varies from 20s to 60s. These women mostly come from Kulon Progo, a far away district within the Province of Yogyakarta. But some others come from bordering districts, such as Boyolali, Klaten, and Sukoharjo, within the administrative province of Central Java.⁵¹ Majorities of them are coming from the same village of the natal town. Those who have already been working as *buruh gendhong* use to take their relatives, friends or neighbors to work with them.

To work as *buruh gendhong* requires an insider, because one cannot take a place without knowing where to situate oneself. One needs to be included and recommended by someone who has been becoming its member. Some others come into the sector through inheritance, in

⁵¹ Some live in a rented, 3 x 4 meter, room in a group of 2 to 4 people with a share of 500 to 1,000 rupiah per day. They are clustered in some quarters, such as Ratmakan, Legokan, Ngupasan, and Gondomanan. Some others have to trudge far away from home or to travel by public transportation which costs them 5,000 to 8,000 rupiah (0.5 to 0.8 dollar) a day. For the first group, homecoming is made after 10 to 14 days of working in the city. They will also come home when there is family observance, during the harvest time, or during *Lebaran* (the Eid Festival). Source: Interview.

that a girl inherits the position left by her mother or her other relative. This chain of membership shows the spatial registering of traditional occupation derived through social connection instead of competition. To a lesser degree, however, a competition may be evident in particular situation, especially when social connection is produced out of nothing or when social connection is seen as part of the working of relation of production.

Many women have in fact kept the job for 10 to 30 years, mainly due to the spiral of poverty. Other than poverty, it is important to steer clear the line that the longevity of the work has nothing to do with an inherited, bondage-based work. To a markedly opposing comparison with India, division of work in Java has never been maintained or codified by a strict, regulating structure and norms⁵² and, what is more, social mobilization in Java is moderately open, inclusive, and feasible⁵³.

Being *buruh gendhong*, a woman may earn 1.5 to 2.5 dollars per day. After being deduced with some expenses, including 0.5 dollar as monthly membership fee paid to the market manager, one could get as much as 40 to 60 dollars a month.⁵⁴ Their education varies from

⁵² On the other hand, there are varieties of work in Yogyakarta which is carried on a patterned way, such as *abdi dalem*, i.e. working as 'servants' to the royal family, where the Javanese model of traditional client-patron relationship—instead of master-slave relationship in view of capital ownership—can still be found nowadays. In this manner, it is out of place to recall the typical assumption of Marx's productive forces, because it relegates for all intents and purposes the idea of human relationship in a mechanistic way.

⁵³ A status in Java is not fixed. It may change over the course of an individual's lifetime, as he or she rises or falls in social position through education, marriage, parenthood, acquisition or loss of wealth, promotion or demotion, and other achievement or changes in fortune.

⁵⁴ The amount is equal to half of the minimum regional wage in Yogyakarta Province. With so many ends to meet by the family, it is likely impossible to live a better life. Most of them are able to school their children to finish senior high school. With this qualification to meet, they expect their children to get better [choice of] work and better earning than them. An interviewee explain happily that her daughter

elementary to junior high school drop outs. Economic hardship faced by the family, lack of education, and minimum requirement of physical strength forced them to go for this profession. If they had better education, they could have bid for a better job—like a shopkeeper—that may not emit more earnings but will not toil their physics either.

Some women confessed they already married and the family cannot depend on one source of income.⁵⁵ While seeing their revenue of having considerable value for fulfilling family's needs, they regard their work as complementary to their husbands. This thought is in line with the general conception that husband and wife should work together as a team. But, instead of seeing it on the basis of *kanca winking* (behind the scene) which stresses the decorative function of a wife, the conception indicates the active participation of women in running the household economy and directing family's strategy.⁵⁶

Those women who leave their family in the village pay 3 to 4 days family visit after 10 to 14 days of work. Other than a moment of reunion, the homecoming is meant to dole out the money they get in the city. Instead of being given to their husbands, the money is likely to be dispersed among siblings, parents, or accountable son or daughter. Husband rarely keeps the money, for fear of spendthrift practices or

has been working in a factory and earn 80 dollar per month, from where half of the salary is used to help schooling her younger siblings. Source: Interview

⁵⁵ The kind of work perform by their husbands are lack of assurance—such as *penarik becak* (trishaw pedicab driver), *penarik delman* (horse carriage driver), or rural farmer—in that they cannot secure the income. Source: Interview.

⁵⁶ Quoting Manderson (1983:14), Papanek and Schwede (1988) maintain that most studies of Indonesia stress women's control over finances and authority within the home. According to Geertz (1961) and Koentjaraningrat (1985), the Javanese believes that females are cleverer than males and this gives woman leverage to exercise her function in the management of the household and family decision making. As a wife, woman makes most household decisions and only on major matters do they consult to their husbands (Geertz 1961). As a mother, woman is the main and direct authority figure over the children (Koentjaraningrat 1985).

remarriage. A woman from Kulon Progo revealed that she came to the city with her children after getting a divorce out of her husband's polygamy.⁵⁷ Being relatively free from the exigency of *praja* (honor), lower class women usually have greater autonomy to settle on divorce. But, life after divorce has never been easy. Sealed with the label *janda* (divorcee), many women try to get away from social scrutiny by going to the city. Seeing that this combination of poverty and circumstance could compel them to prostitute—as a result of limited option for job available for an inexperienced, rural woman in the city (Utomo 2005), working as *buruh gendhong* or a house maid indicates an accomplishment in its own way.

The working hours is started at 4 a.m. when trucks loaded with farming products arrive. For each carrying, one will get 2,000 rupiah (16 cent) with the largest amount possible to carry individually between 30 to 50 kg. Excluding the busy hours, they may earn more or even less payment, because the price is not set in a fixed term, but is negotiable and is sometimes even left open according to the will of those hiring their physics. This has something to do with the Javanese's idea of *tepa slira* (putting oneself in the other's shoes), which envisions the cultural ideal of seeing the other's point of view.⁵⁸

When asked about their timidity to negotiate their service fee, the prompt reactions given demonstrated a caginess. Although in the one

⁵⁷ Being the first wife, she and her children were economically left abandoned by her husband. After divorcing from her husband, in 1980 she decided to move to the city until she find a post as a *gendhong* woman. This account of unsuccessful marriage is not uncommon among people in Java (Papanek & Schwede 1988), and sealed with the label *janda*—which refers to both widowed and divorced woman—they try to get away from social scrutiny by going to the city (Utomo 2005).

⁵⁸ Taken into the national ideological context, Beatty (2002) explains that the idea presages the protean ability—bestriding ideological differences—that goes beyond mere tolerance, but is at once social, moral, and cultural, and has helped Indonesians 'to weather the political storms in post-independence Indonesia'. See Beatty (2002).

hand they declared their needs of money, on the other hand they deem the appropriateness of the act in view of *kepantasan* (good manners). They come close to statement that *rezeki [sudah] Ada yang mengatur* (the boon is enjoined by God). Some, especially the younger ones, also count up that they are actually in competition with mechanical gears that could have been used by the market authorities in place of their labor.

The impression of non-assertiveness is in fact an act in itself. The Javanese conceives it as an act of *prihatin* (focused solicitude) through which they negotiate the possible effect of change that likely harm to their survival. Seeing in the light of *sepi ing pamrih*, the reaction expresses ‘the spirit of surrendering everything to God’, which is manifested in the form of *rila* (non-attachment), *nrima* (gratefully accepting life as it comes), *waspada-eling* (mindfulness), *andhap-asor* (humility), *prasaja* (modesty), and *sabar* (patience).⁵⁹ Notwithstanding their subservient asceticism, many of them took up alternate work, also in realization of their limited physical strength due to aging. As part of their strategy, some tried to get work as helper to merchants in surrounding area, some backed with a side-job of small trader.⁶⁰

Though it is true that their work is molded by compulsive necessity, it is heedless to say that they do not retain the idea of agency. In subsistence level, their daily struggle to survive is in itself an act of agency. Hope to ameliorate family burden and commitment to work in a *halal* (principled) way provide the element of choice in their action. Sharing the familiar attitude among Javanese women, they maintain

⁵⁹ According to Mulder (2005), “this ethic is neither this-worldly nor other-worldly, but directed to the harmony of the totality of existence, of life within Life” (2005: 55).

⁶⁰ Without leaving *gendhong* as the main job, those of the latter open up their sale only during their slackening time. They usually do not have a kiosk of their own, except a small area they occupy where they can display their products, waiting for the next busy hours of *gendong*, i.e. when *Beringharjo* is about to close at 4 p.m. Source: Interview.

their staunchness to their children, for whom the family strategy is intended.⁶¹ When asked why they pick a grueling work, the most-cited phrase they use is “*Menawi kagem anak, udan angin nopo nggih tetep dilakoni*” (concerning the children, gust and squall cannot fetter). Also, in spite of poverty, where there is always an itch to beg in the street junction to get easy money, they refuse to do that on the basis of principle and respect. Thus, in addition to the choice and strategy they have met, ethics corroborates the manner in which they define their ability to control themselves over the possessive external world.⁶²

Physical strength is the main capital needed for this work. Within a day, a woman porter can carry as many as 10 to 15 times, and that may require them to move to different floor. With the intensity of moving up and down while carrying heavy loadings, these women are pertinent to health problem, including those specific to women reproductive function. Considering that some of them are women of reproductive age, health advocacy is of critical importance for them. This has become one of the main tasks performed by *Paguyuban Sayuk Rukun*, the organization set up with the assistance of Yasanti—a local NGO—to promote their interests. In collaboration with NGOs of similar or adjoining interests on a regular or eventful basis, *Paguyuban* has successfully provided its member access to health center.

It is interesting to note that the term *paguyuban* at used is meant to the creation of an ideal type of social relations, in that it is projected to be an organically real social entity, which necessitates a “unity of

⁶¹ Citing Jay (1969), Papanek and Schwede (1998) assert that Javanese women are more likely to put family interest and the desire of their children first.

⁶² Among the Javanese, the dual fight of *jagat kecil* (microcosm) and *jagat gedhe* (macrocosm) should be strived for the triumph of inner-self toward phenomenal world. See Mulder (2005).

will”.⁶³ This paradigm of communal networks is translated in the establishment of communal networks and shared social understanding. Every *selapan* (35 days), that is every Sunday-Pon, they hold a meeting in Masjid Muttaqien, a nearby mosque to Beringharjo. Organized by Yasanti, a discussion is use to be held with regards to their livelihood. They also have *arisan* (rotating credit association) and *simpan pinjam* (savings and credits with small interest) among themselves.⁶⁴ Their ability to earn personal income enables them to have control over household budgets and expenditure decisions, however diminutive the amount is. The financial significance of *arisan* lies in making a lump sum available within a limited time, while *simpan pinjam* in keeping them away from making a debt in time of needs. Apart from the financial benefit, both offer an avenue for sociability and groundwork for mutual trust.

The admirable will of the members of *Paguyuban* to develop, however, is challenged with the lack of communion. At the outset, although *Paguyuban* was open for every women porters in Beringharjo, its membership had not yet comprised them all. To some extent, the situation was in part conditioned by the fissures within women porters themselves. As has been said earlier, the market is divided into different trading sectors which leads to the segregated control over particular working territories, whereby the practically more lucrative territories can

⁶³ The term *paguyuban* is equivalent with the notion of community or communal society or *gemeinschaft* (Tonnies 1957), in which social relations is defined and regulated on the basis of traditional social rule—direct face-to-face relations—and is determined by *wesenwille* (natural will)—i.e. natural and spontaneously arising emotions and expressions of sentiment.

⁶⁴ Studies on *arisan* demonstrate the combined benefit of saving and sociability for its members. *Arisan* meetings may also be the occasion for other informal economic transactions, including buying and selling items, making brokerage arrangements, and exchanging information. See Papanek and Schwede (1998).

be found in the palatable food sectors and is dominated by women porters from Klaten. Thus far, women porters from Kulon Progo have been being the active members of the *Paguyuban*. Many of them have observed the benefits of their participation, including awareness on the rights they retain as worker within the market communities and wife in their household.⁶⁵

At length, the lack of communion between porters has given considerable effects. First, they cannot stand-up fighting the market rate of payment. Second, despite the fact that these porters have occasionally loitered in the market at night, *Paguyuban*'s urge to the corresponding market offices to provide them a rest room has not yet fulfilled. Third, the *simpan pinjam* scheme is no longer in use, because of the limitation of people involved and the minor savings supply for enabling the credits.

In 2011, during Yogyakarta bi-annual art exhibition, many women porters were taken in by local artists to take part in art performance. In their performance, they were carrying some artificial loads with pictures of renowned public figures clutched on the sack facing the audience. Set the stage in the western tip of the Malioboro, they stood in a corner of the junction and walked through the main street when the traffic light was on (see Picture 4). The sack had been formally and symbolically handed down in the opening ceremony by the then Minister of Culture and Tourism Jero Wacik to one of the participating porters, who then received the sack and carried it on her back.

⁶⁵ Source: Interview.

Picture 4. buruh gendhong in 2009 Yogyakarta Art Exhibition



Source: *Harian Jogja*, June 2, 2012

It is highly susceptible that *gendhong women* who were taking part in this performance realised how eventful their actions were. Did they really know the meaning of their involvement? Did they understand why they were to carry loads with pictures of particular figures at their backs? Did they even have the option to choose the figure themselves or had it been set by the director? Times to times, people like women porters are invited or even mobilised to join staged performances as such without knowing what they are actually representing. Mobilisation is the only word applicable for this mode of performative inclusion.

Performative inclusion also occurred in the so-called *Gerakan Nasi Bungkus* (Wrapped Rice Movement) in early 2011, in which hundreds of people trying to reaffirm their support to the idea of

preserving Yogyakarta as special region in Indonesia. The wrapped rice which was referred in the movement is popularly known as *sego kucing*. Literally, the word *sego* and *kucing* means rice and cat, but the term popularly refers to small portion size of rice, served with scant topping and wrapped with banana leaf or used newspaper. During the performance, the wrapping paper was decorated by local newspaper highlighting the news coverage on the specialty of Yogyakarta province, added with pictures of Sultan and his palace.

Budi Ubrux, the artist and initiator of the movement, said that he was trying to appreciate the form of solidarity that is attached to the idea of Yogyakarta and its people. He was particularly referring to the incident during Mount Merapi eruption in 2010, when a short instant message was circulated sporadically by unknown source and was calling for the collection and distribution of *sego kucing* to the victims of the disaster. This was seen as a reflection of solidarity among people of Yogyakarta in time of crises. Reflecting on this expression of solidarity, the artist then urged the need to cultivate it in daily life in order to deter hedonistic way of life which currently obfuscates the city life.

The movement itself was only one of the locomotion enacted by local artists and supported by large section of its inhabitants, including *buruh gendhong*, showing their loyalty to the impartiality of Sultan as both the symbolical and administrative ruler of Yogyakarta. Like most traditional Javanese, *buruh gendhong* have culturally a high regard to the Sultan. The Sultan is unfalteringly perceived as the just ruler from where the safety of the people is vowed. Service rendered to Sultan is equated with devotion to God. Sultan has a God-like reverence, in that Sultan is well perceived as the servant of God and His Messenger, Prophet Muhammad, yet Sultan's submission to God does not hinder his authority over his subjects as much as God to his servants. The

legitimation of monarchical authority in Yogyakarta, for example, uses the concept of destiny (*takdir*) in quite the same way as it is used in Islamic teaching, both refers to the determinist understanding of the relationship between divine authority and human agency.

Quite contrast to the people's submission to Sultan and his family, the royal family have been embroiled with conflict-ridden policies, that went by the benefits of the people. The establishment of Ambarukmo Plaza in 2008 which lying on a heritage site is one of the policies on land confiscation by the royal family. This policy, tempted to pool the profit of the modern market through global brands, is also reflected in a number of controversial construction projects, including the massive development of malls and hotels with legal provision from the government. The investiture of Sultan's daughter as his heir has created division among royal family members and speaks to the many instances where politics of culture is conscientiously at play. The employment of the new slogan, Jogja Istimewa, in early 2015 which is essentially meant to promote Yogyakarta as one of the leading economic region in Java through tourism, trades, and investments, has set a new gambit for the royal family to conserve its boons. Under the politics of culture mode, people or groups of people, like *buruh gendhong*, have been being overlooked. At the cost of sweeping impression, these women who employ themselves in a traditional, inimitable occupation and who seemingly disassociate themselves with a rational-based employment could have been used up as the insignia of a city's distinctive identity.

Conclusion

The study has initially shown that Javanese culture has given two distinctive consequences for women. On the one side, culture ensures women's involvement in conducting economic affairs in and outside the household. On the other side, women's aptitude in dealing with money, instead of being a source of authority, has been a source of their imperfect qualities. To complement the analysis, the study tries to apply the local cultural theory with that of political economic approach. Based on the political economic approach, women's involvement in the market could be regarded as a form of participation, both economically and politically. Yet, as already been described above, the drive for working in the market is coming out of economic necessity. On the base level, this act of survival is imbued with the idea of agency and the act of selflessness as is directed toward family needs. The study, thus, comes with the argument that woman's agency can be observed in the widest sense of understanding, which is not merely focused on woman's personal capabilities or rights (to pursuit her own happiness), but is based on choice, however limited the range of choices she makes, and based on the ability to give off her capabilities to others.

But, having lack of education and skill, the work of porter is classified as menial (*kasar*). This factor, added to the idea of spiritual deficiency of the market, is then substituted with moral observance, which is fulfilled in the form of propriety. Following the mainstream idea of agency, Javanese culture of selflessness provides no basis for direct takings and in many ways inhibits the

exercise of assertiveness. In the case of *buruh gendhong*, however, women's ability to exercise agency is manifested in different forms, such as control over budget and expenditure, organizational involvement, and autonomous decision of alternate works, to name a few.

With reference to the effort of empowering *buruh gendhong*, the contribution of Yasanti is worth noting. The organization, which is mainly composed of all-women staff members, has tried to deliberately form a constituency as its strategy, which normally begin by forming arisan as an entry point. From this, the idea of gender equality and the need of women to organize among themselves are then introduced. But, as shown in the finding, the actuality of this strategy is met with tremendous challenge, which in many respect comes from *buruh gendhong* themselves. The difference of spatial control between *buruh gendhong* according to their referential natal town has frequently led to the frictions between themselves. Thus, the idea that a community can be founded on the basis of commonality of place and proximity of needs are confused with primordial cohesion.

Primordiality in this paper is seen as the long standing force of social relations, and is kept rejuvenated in the face of tightened competition, economically and politically. Primordiality works in an inward and outward ways, altogether. As a foundation of identity, primordiality is likely to get stronger, instead of being deteriorated, even when society has arrived to the rational stage of

development. To some extent, primordiality has been a source to the distinctive feeling of difference and/or of dominance. But, being entangled by the larger network of identities and of interests, primordiality is now confronting the biggest challenge when dealing with modernity, which is swaying in the current pace of the city life.

Apart from the existing finding, the study puts up with some limitations. First, the study was unable to understand the influence of Islamic value and ethic to the dynamic repertoire of the market in Java. Second, by focusing on the market, the study has not been able to find out the changing nature of relationship in the family and to reveal problems relatable to poor family. In sum, the study calls for further study on the points which are still missing in the existing result.

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THE DISCOURSE OF FRIDAY SERMON IN INDONESIA A SOCIO-PRAGMATIC STUDY

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Abstract

The study explains the special characteristics of Friday sermon at mosques in the perspective of socio-pragmatic and Javanese culture. The data were taken purposively from Friday sermon in Indonesia. The study utilizes recording technique to collect the data. Social context of speech component is taken into account in the analysis. The result of the study shows that Friday sermon, analysed by using Dell Hymes' speech components i.e. (1) Setting and Scene, (2) Participants, (3) Ends, (4) Act, (5) Keys, (6) Instrumentalities, (7) Norms and (8) Genres, encompasses special characteristics. There are some terms appear in Friday sermon, most of them are derived from Arabic language; the vocabulary is grounded on the environments of mosque, i.e., family, religiosity, academic, networking and social environment. Friday sermon has distinct rules, yet in any discourse it is influenced by the khotib. The addresser or preacher has authority in delivering Friday sermon with his own language style, even though he should obey the prevailing rules.

Keywords: *Friday sermon, socio-pragmatic, speech component, Javanese culture and register*

INTRODUCTION

Friday sermon is a special and unique verbal occurrence. It is explained in some researches of Friday sermon viewed from various perspectives⁶⁶. Based on the researcher's observation, Friday sermons in Surakarta was delivered in at least three medium languages, i.e. Javanese, Indonesian and Arabian language. Generally, Javanese language is utilized in rural area and a small part of town. Indonesian language usage is common in urban area. This is because in urban area, the Friday worship's audience come from numerous backgrounds of education, culture or profession. Arabian language for Friday sermon is employed in some certain mosques. Other than the three languages, there is Friday sermon using English as the medium language in an

⁶⁶Sermon-focused studies were conducted by Amir Ma'ruf, *Wacana Khotbah Jumat: Studi Kasus Empat Masjid di Yogyakarta* (Yogyakarta: Gadjah Mada University, 1999), Dudung Rahmat Hidayat, *Pemakaian Bahasa Indonesia Ragam Lisan oleh Para Khotib di Kotamadya Bandung: Studi Deskriptif terhadap Ragam dan Fungsi Bahasa* (Bandung: Indonesia University of Education, 1999), Widada Hadisaputra, "Gejala Interferensi dalam Bahasa Jawa: Studi Kasus Bentuk Tuturan Khotbah Jumat Agama Islam", *Jala Bahasa: Jurnal Ilmiah Kebahasaan*, Vol I, No. 1 (2005), p. 1-13; and Kundharu Saddhono, *Analisis Wacana Khotbah Jumat: Pendekatan Mikro dan Makrostruktural* (Surakarta, Sebelas Maret University, 2005); *Wacana Khotbah Jumat di Kota Surakarta: Sebuah Kajian Sosiopragmatik* (Yogyakarta: Gadjah Mada University, 2011); "The Discourse of Friday Sermon in Surakarta: A Socio-pragmatic Study", *Wacana: Journal of the Humanities of Indonesia*, Vol. 14, No. 1 (April, 2012), p. 145-153; "Bentuk dan Fungsi Kode dalam Wacana Khotbah Jumat: Studi Kasus di Kota Surakarta", *Adabiyat: Jurnal Bahasa dan Sastra*, Vol. XI, No. 1 (Juni, 2012), p. 71-92.

Islamic boarding school in a particular time.

The focus of the research is Friday sermon in Indonesia as a representation of Indonesian culture, particularly with Indonesian language as the medium. The choosing of study materials of Friday sermon register comes from an idea that language utilized in Friday sermon has special form, function and characteristics. For example, the specialties present in the opening of sermon in Arabian language which is then followed by Indonesian language. There has been a research on verbal styles of Friday sermon⁶⁷. Nevertheless, it cannot completely describe the specialties of Friday sermon, particularly in Indonesia of which the people strongly hold the dominant Javanese culture.

As a verbal discourse, Friday sermon has special structure when it is observed. It begins and ends with complete *salaam*. Besides, its structure has specialties that it consists of two sermons and each has its own special form. The first sermon of Friday sermon structure consists of (1) *mukadimah* (opening) which contains *hamdalah*, two sentences of *syahadat* and *Salawat Nabi*, (2) a call for improving piety and devotion, (3) the sermon contents/materials completed with data, facts, analysis, history, Al Quran *nash* and quoted *hadith*, (4) brief conclusion of the sermon and (5) closing with wishes and prayers. The second sermon

⁶⁷Conducted by Dudung Rahmat Hidayat, *Pemakaian Bahasa Indonesia Ragam Lisan oleh Para Khotib di Kotamadya Bandung: Studi Deskriptif terhadap Ragam dan Fungsi Bahasa* (Bandung: Indonesia University of Education, 1999)

comprises of (1) *hamdalah*, two sentences of *syahadat* and *Salawat Nabi*, (2) the order of piety and devotion, (3) sermon conclusion and (4) closing prayers for the entire Muslim⁶⁸.

As a verbal discourse, Friday sermon has utilized language characteristics, indeed. The emergence of register forms is influenced by non-lingual factors. There are some factors in determining Friday sermon register, as Hymes⁶⁹ formulated by acronym of SPEAKING, i.e. (1) **S**etting and **S**cene which means the location and situation where a speech takes place, (2) **P**articipants meaning the speech participants, (3) **E**nds or the verbal objective, (4) **A**cts implying the method of speech presentation, (5) **K**ey meaning the speech tone, (6) **I**nstrumentalities or speech devices, (7) **N**orms and (8) **G**enres or speech types⁷⁰. The understanding toward *speech components* is important considering that linguistic codes which are taken for this study object can be interpreted by examining and observing social and cultural context as what is contained in the speech component

⁶⁸Yunus Hadi Syam, *Titian Menuju Takwa* (Yogyakarta: Cahaya Hikmah, 2003), p. 33

⁶⁹Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach* (Philadelphia: University of Pennsylvania Press, 1974), p.112

⁷⁰Suwito, *Sosiolinguistik* (Surakarta: Faculty of Letter Sebelas Maret University, 1985), p. 32; Ronald Wardhaugh, *An Introduction to Sociolinguistics* (Oxford: Basil Blackwell, 1998), p. 153; Ralph Fasold, *The Sociolinguistics of Society* (New York: Basil Blackwell, 1993), p. 44; Abdul Chaer and Leoni Agustina, *Sosiolinguistik* (Jakarta: Rineka Cipta, 1995), p. 62.

concept as well as concerning Javanese culture context which is dominant in Indonesia.

RESEARCH METHOD

The research is to study the language usage in Friday sermon based on context and situation. The type of the research is descriptive qualitative with natural setting which essentially describes in words qualitatively, instead of mathematic numbers or statistic⁷¹. Data for the study is Friday sermon in Indonesia comprising of four island and four mosque environments, i.e. Bali (educational environment), Kalimantan (religious environment), Java (networking environment) and Sumatera (social environment). Friday sermon taken as the study sample is in the period of 2014-2015. The sample drawing technique is purposive sampling. Sermon discourses which was taken as the sample is data having characteristics corresponding to the writer's required data and considered to be able to represent as a whole⁷².

The data were collected by using recording technique. Some points that should be noted are (1) time and place of the verbal occurrence, (2) verbal manifestation, (3) the identity of the addresser and society or the addressee and (4) the speech objective or the content⁷³. In addition, data were collected by in-depth

⁷¹ Thomas R. Lindlof, *Qualitative Communication Research Methods* (Thousand Oaks: SAGE Publisher, 1994), p. 21.

⁷² As stated by Edi Subroto, *Pengantar Metode Penelitian Linguistik Struktural* (Surakarta: Sebelas Maret University Press, 2009), p. 32.

⁷³ Kundharu Saddhono, *Etnik Madura: Perspektif Integrasi Linguistik Kultural* (Surakarta: Pustaka Cakra, 2010), p. 54.

interview with *khotib* concerning to the matter of Friday sermon language.

The study employed matching method to examine and determine the identity of particular lingual unit by utilizing determining device of non lingual, other than language and the corresponding language⁷⁴. Soepomo Poedjosoedarmo stated that linguistic research is basically a contextual research. Contextual research is a research of verbal manifestation (language) with respect to social context following the verbal occurrence⁷⁵. In the data analysis, the social context of speech components will be considered. The speech components in the study data analysis are (1) the addresser, (2) the addressee, (3) speech situation, (4) speech objective and (5) the speech content. It shows that language analysis in this research is conducted by considering elements outside language such as social, situational and cultural factor⁷⁶.

RESULT OF THE RESEARCH

Speech Component in Friday Sermon

Speech Setting and Scene

Setting and *scene* is one of the factors influencing language usage.

⁷⁴Sudaryanto, *Linguistik: Identitasnya, Cara Penanganan Objeknya, dan Hasil Kajiannya* (Yogyakarta, Duta Wacana University Press, 1995), p. 13.

⁷⁵In Maryono Dwi Raharjo, *Bahasa Jawa Krama* (Surakarta: Pustaka Cakra, 2001), p. 20.

⁷⁶Markhamah, *Etnik Cina: Kajian Linguistik Kultural* (Surakarta: University of Muhammadiyah Surakarta, 2001), p. 11.

Setting is more physical which includes time and place of the verbal occurrence. Scene refers to the situation and time of the verbal occurrence. This situation is a psychological background which refers to psychological situation following verbal occurrence. Different time, places and situation can generate different language variation. It is the factor of background and situation which raises the formal and sacred style in Friday sermon. It is called formal because the speech delivered by the speaker is message or advice in order to improve the piety. Sacred refers to the definition that Friday sermon is a range of prayers containing certain requisition and pillars. Consequently, when the requisition and pillars are not completed, Friday sermon is considered invalid.

Related to setting, the discourse of Friday sermon is conducted in the afternoon or at around 12.00 p.m. of local time. It was held in mosques of four island in Indonesia to represent the mosque environment. The scene is the serious audiences wherefore Friday sermon is part of Friday prayers. However, most of them were sleepy or even sleeping during the sermon. It occurred due to sermon was held at noon recess in which the audiences who have been doing activities since morning, was exhausted. With that condition, they had to listen to the sermon which possibly made them even more sleepy because *khotib's* speech style was not interesting. At the same time, *khotib* was ready to preach to engage the audiences to perform good deeds. This is when a key role of *khotib* is needed that he had to know the physical and

psychological condition of his audiences so that the sermon he delivered meets the objectives as expected.

Participants

Participants are people involved in the direct and indirect conversation. The speech participants are the speaker and the listener, the addresser and the addressee, and the sender and the receiver. Subject correlated to participants are age, education and social background. Besides, social status also highly determines the range of language used.

The participants in Friday sermon are *khotib* as the addresser and audiences as the addressee. *Khotib* plays important role in determining speech because it is monologue. The relationship between *khotib* and his audiences influences the existing speech type. *Khotib* whose role is to preach has to be concerned about the language he uses by seeing the audiences condition. Such factor is related to the speech level because sermon takes place in Bali utilizing Balinese and Indonesian as their daily language.

Generally, a *khotib* has to possess deep knowledge of religious and meet the particular requirements which one of them is able to recite Al Quran fluently. Most of *khotibs* in Friday sermon have higher education. No wonder that Javanese culture appears in the series of Friday sermon. Meanwhile, most of the addressees were male and *baliq* (adults) with varying education levels. The

education level was identified by seeing the mosque environment. For example, most of the addressees are highly educated as the location of the mosque is in a campus area. The majority of addressee's cultural backgrounds are Balinese and Indonesian, but some are not, as in the academic and social environment.

The Ends (the Speech Objective)

The ends are the results or responses from a conversation as expected by the addresser (ends as outcomes) and the final objective of the conversation (ends in view goals). In other words, the ends are the speech intention and objective comprising the topic which is influential in language utilization. Friday sermon has the ends to spread the orders of piety and the knowledge or comprehension toward the Al Quran verses and the words of Prophet Muhammad SAW in *hadith*. Such factors make Friday sermon a special speech.

The verbal occurrence causes the language possessing special characteristics, as the language in the sphere of law, trading, military, etc. The obligation of *khotib* is to deliver the message of piety and that of the audiences is to listen and pay attention to the speech. Therefore, it is forbidden for the audiences to talk or sleep during the speech for a reason that it causes the Friday worship invalid.

Sequence of Act (Method of Presentation)

Sequence of act consists of message form and message content. It refers to the form, sequence and the content of the discourse. It is how the addresser begins the speech, delivers the message and closes the speech. The speech forms have to do with the choice of words, how it is used and the relevance between what is said and the speech. In pragmatic study, the form includes locution, illocution and per locution. The speech form in sermon, daily conversation and the process of learning and teaching are different subject.

This factor is closely related to the monologue *khotib* with the addressee passively participating. This condition causes particular act of speech so that the speech will be well delivered to the audiences. Most of Friday sermon is delivered in Indonesian. Some of them are presented in Arabic in respect to the demand of the Friday sermon pillars. The sequences of Friday sermon begin with *salaam* (Islamic greeting), *azan* (call for Muslim to sign the time to start praying), *hamdalah*, *syahadat*, *shalawat*, message of devotion, sermon material and prayers for the first sermon. The second sermon begins with *salaam*, *hamdalah*, *syahadat*, *shalawat*, message of devotion, conclusion and closing prayer.

The Keys/Speech Tone

The keys are the spirit in verbalizing the speech. The spirit of speech influence the language style and tone in speech. Because

Friday sermon is part of Friday worship occurring in formal and sacred situation, the language in speech is prim and proper. Furthermore, not any kinds of humour are allowed to be inserted in the speech because it can interfere the sacredness of worship. Stated in *hadith*, that someone is talking during sermon, his prayer is futile. *Khotib's* tone, attitude and the way he preaches, has specialties based on several things like the ideology and location of mosques. As a messenger, his sermon is serious without any humour inserted.

The Speech Device/Instrumentalities

Instrumentalities are devices/means exercised in the speech. It is the way the sermon is delivered either by oral or written. It is also about the media to spread the speech including by letters or radio. Instrumentalities have to do with the means referring to the language articulated by the addresser embracing speech code such as dialect or register.

Friday sermon is delivered orally. In sermon in podium in front of the audiences, some *khotibs* perform it spontaneously, but the remaining do by reading text. As quoting Al Quran, they have to recite it because the reading should be right in line with what is stated in it. In the speech, *khotibs* use Indonesian and Arabian language as the requirement in Friday speech. They generally use loudspeaker so that the audiences in a large number are expected to be able to listen to the sermon.

Norms of Interaction and Interpretation

Norms of interaction and interpretation point to a norm or regulation which bounds the speech, for example: what may be delivered and may not, how to deliver it: soft, rude, open, immoral and so on. These norms also aim on the interaction norms between addresser and addressee and discourse interpretation used and obeyed by both sides.

In Friday sermon, it is clear that the speech is only delivered by *khotib* and the audiences are only listeners. The addressees only listen to the sermon, answer *salaam*, and say ‘amen’ for prayer. During the sermon, the audiences may not talk because it will cause Friday prayer to be not wholly perfect. If we see closely, there is uniqueness in Friday sermon where addresser of the sermon is not only the *khotib*, but also *muazin*, person who peals *azan*. The structure of Friday sermon begins with opening salaam and ends with closing greet plus pray. In conclusion, addresser in Friday sermon consists of two persons: *khotib* and *muazin*, while addressees are all audiences who give passive response when *khotib* greets them and prays. Similar thing is performed by addressees when *muazin* peals *azan*.

Speech Genres

Genres are types or forms of delivering discourse. This directly points to delivered discourse types, for example telephone discourse, newspaper discourse, sermon discourse and so on.

Friday sermon is included into speech genre, sermon in particular. *Khotbah* (sermon) is speech which particularly explains religious moral⁷⁷. Many expressions in Arabic appear in Friday sermon for it is a series of Islamic worship where the language is often employed. Friday sermon is particular and unique verbal occurrences because it has special characteristics. Prevailed verbal occurrences can be divided into religious proselytizing, recitation, seven minutes sermon events and so on.

Terms In Friday Sermon

Friday sermon is an established discourse type and it has been known by society. Once a *khotib* does not follow those structural norms, he will get negative reaction from his audiences. Related to this, there are in fact several main entities that need to be considered, among them are discourse classification and the function of language in society. Generally, discourse can be divided into three important points: (1) type of discourse according to its language function which is communicative in nature, (2) type of discourse according to its language function which is sacred in nature, and (3) type of discourse according to its language function which expressive in nature⁷⁸. Study about these types of discourse is often challenged with border line problems. Since language is continuum in nature and continually stretched, thus making firm classification is difficult to do. In

⁷⁷According to *Kamus Besar Bahasa Indonesia* (Bahasa Indonesia Advance Dictionary) (Jakarta: Pusat Bahasa, 1999)

⁷⁸Soepomo Poedjosoedarmo, *Sosiolinguistik* (Yogyakarta: Naskah Buku, 2010)

border line, there are types of mix discourse which is expressive-communicative, expressive-sacred, sacred-communicative in characters and so forth.

Types of discourse is included in language variation⁷⁹. The term discourse is compared to register. In Linguistics Dictionary, register is compared to language variations of *manner of discourse*, *key*, and *keyword* which have different language and various meaning according to usage: discussed topics, speakers' relationship, speaking partner and subject of speaking, medium of speaking⁸⁰. This type of discourse will be different from one another because of dissimilar meaning or will exist on addresser when addressing discourse. The most important factors to determine types of discourse are item, structure, and variant determiner. Thus, in approaching some language variation we must take two steps, they are: (1) highlighting type of variety from language point of view, and (2) highlighting type of variety from other type used in observed variation⁸¹.

Observed point in this study is term or special vocabulary appears in Friday sermon occurred in city of Surakarta. Term is word or phrase which accurately reveals a meaning, concept, process, and condition or special character in certain subject. If we comprehend

⁷⁹Ibid

⁸⁰Bambang Kaswanti Purwo, *Kamus Linguistik* (Jakarta: Gramedia, 2008), p. 206.

⁸¹Soepomo Poedjosoedarmo, Op. Cit., p.37-38.

further, vocabularies in Friday sermon can be classified into ideological dialect. State of situation in Indonesia with various religions can cause employed language variations. There are special terms appear in Friday sermon because its discourse is special one.⁸².

CLOSING

Based on the explanation above, it can be concluded that there are terms appear in Friday sermon because the sermon is in the sphere of Islam. Since speech takes place in Islamic sphere, thus terms which frequently appear are originated from Arabic. Because sermon is part of Friday prayer series in Islam hence creates sacred situation. This situation later stipulates the subsistence of Arabic language in its utterance as one of the provisions. Related to characteristic of vocabulary usage, this research is based on several mosque environments, they are: family, religiosity, academic, networking and social environments. Each mosque environment affects on the Friday sermon speech language, vocabularies and diction. These social factors make Friday sermon in those five distinct locations different. Factors from addresser, addressees, speech location and speech topic give influence on language usage and its vocabularies. Although Friday sermon has clear norms yet addresser factor may affect the utterance. Addresser or *khotib* has autonomy in sermon with his language

⁸²Kundharu Saddhono, *Wacana Khotbah Jumat di Kota Surakarta: Sebuah Kajian Sosiopragmatik* (Yogyakarta: Gadjah Mada University, 2011), p. 276-278

style but there are he should adhere to the prevailing norms.

Based on the above conclusion thus it may be stated that Friday sermon is utterance delivered by a *khotib* in a sacred situation because it is part of Islamic worship, contains invitation to fellow Muslims to belief more in Allah SWT. The characteristic of sermon can be seen from discourse structure, code form and function, code shift, act of speech and language and diction characteristics. With such understanding and explanation thus Friday sermon has special characteristics compared to religious proselytizing, recitation, seven minutes sermon and other events in Islam or any sermon beyond Islam.

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MILLENARIANISM AND ISLAMIC RESURGENCE

Exploring the Intertwining between Religion and Politics in
Contemporary Indonesia

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Abstract

The current Islamic resurgence, simply defined as the return of Islamic belief, doctrine, and value as a source of personal identification manifested in personal, political, cultural, and social life, poses Indonesian Muslims in the enduring struggle for reconciling between religious tradition and modern life. Canonical traditions and classical Islamic texts that prophesied the imminent coming of Yaumul Qiyamah (Armageddon) and their popular reception among Indonesian Muslims reveal how religious text still has a powerful influence in shaping the way Indonesian Muslims perceive the world and how they deal with it. My paper seeks to address continuing scholarly debate on the interconnection of Islamic tradition and modernity in contemporary Indonesia. My paper particularly deals with popular books on millenarian topics published in the last 15 years. Millenarian discourse on the imminent coming of Mahdi (the Savior) requires and implies that Muslims to be strongly committed to perform all religious obligations as prescribed in the Shariah (Islamic law). Millenarian discourse on the coming of Dajjal (the Deceiver) and the spread of Fitnah (Confusion) and Jahiliyya (Ignorance) in the last also becomes ideological tools to make a demarcating line between Muslim-ness and Kafir-ness and the so-called dar Islam (House of Islam) and darHarb (House of Unbeliever).

Introduction

Millenarian belief has long been identified as one of the main ideological forces in traditional peasant societies in Asia and Africa (Hobsbawm 1959, Worsley 1968, Burridge 1969, Kartodirdjo 1966, 1971, 1973, 1984). There are also those who suggest that millenarian-apocalyptic ideas, though not mainstream, are well-established within the Islamic tradition, stemming from social turmoil and political crisis (Cook 1997, 2002, 2005, Filiu 2011). All these scholarly studies imply that millenarian-apocalyptic belief plays a significant role in driving popular revolutionary and socio-political movements because it sets a high religious commitment and offers a coherent and total vision of socio-religious change. The idea of the Mahdi in Islam has been used to rally support for moral purification, armed struggle, economic demands, and political protest (Furnish 1999, 22).

This paper explores millenarian view as embraced by a Sufi group named Naqshbandi-Haqqani in Indonesia. This millenarian view is a distinctive feature of Naqshbandi-Haqqani that is not common compared to other Sufi groups. I argue that millenarian belief plays an important role in shaping personal religious piety among Indonesian Muslims. I also argue that millenarian belief plays a part in providing religious basis for symbolic political resistance. To support the argument, this paper elaborates discussion into five sections. First, it deals with introduction by elaborating current scholarly studies on

millenarianism. Second, it examines method of data collection and analysis adopted in this paper. Third, it explores in details millenarian view as seen among Naqshbandi-Haqqani's disciples in Indonesia. Fourth, it analyses socio-political significance of this millenarian view as an expression of Islamic piety and symbolic political resistance and finally, this paper concludes by reviewing main points that support the argument.

Method of Data Collection and Analysis

This paper is based on research project entitled *The Politics of Contending Piety: Sufism and Islamic Social Movement in Indonesia*. Data are collected through in-depth interviews with respondents in Jakarta, Yogyakarta, Batam, and Tangerang. The interviews complete library research to collect primary texts on millenarianism written by leader and disciples of Naqshbandi-Haqqani in Indonesia. I also adopt framing analysis, a special theoretical approach in social movement theories to find out diagnostic and prognostic aspects of social movement, to comprehend transcripts of interview and primary texts.

The Coming of *Mahdi* and *Dajjal*: Millenarian View and Naqshbandi-Haqqani Community

Since its inception, millenarian-apocalyptic belief has been a signature theme for Naqshbandi-Haqqani (2006, 122, Habibis 1989, 225, 1990, 605, Atay 1994, 200). Among Naqshbandi-Haqqani's disciples, this millenarian-apocalyptic belief is primarily attributed to spiritual unveilings (*kashf*) that the Grand Sheikh Abdullah Faiz had during his five years of seclusion (c.1908-1913) and his near-death experience after being shot

during his service in the Ottoman army in the First World War (1914-1918). According to Naqshbandi-Haqqani sources, Sheikh Abdullah Faiz predicted in advance the Arab-Israeli war of 1967 and 1973 in which Arab forces would be defeated. He predicted that ‘Islamic spirituality would be popular in England’.

He made prophesies that “there would be a war in the Gulf area involving the whole world”, “Germany and England would lead the whole of Europe”, and “in Germany there would be a saint assigned by the Mahdi and Jesus who would raise and train people there in spirituality”. He also prophesied that ““there would be a big change in the approach of Arabs to politics, one powerful regime was going to change to a better way of government”, “communism would collapse”, and “a peace deal would occur between Israel and Arab which the United States would broker”. In addition, he also predicted that “in the midst of peace, suddenly there would be an attack and invasion of Turkey by a close neighboring country that would lead to a big war causing a great disaster across the world during which the Mahdi would come forth and Jesus Christ would return on earth”.⁸³

This millenarian-apocalyptic belief was at the beginning only transmitted orally (*sohbet*). Afterwards it was disseminated globally through written materials and online publications by his deputy (Sheikh Hisham Kabbani) and other disciples. This openly proclaimed millenarian-apocalyptic belief is certainly one of the main features distinguishing Naqshbandi-Haqqani from other Sufi

⁸³<http://naqshbandi.org/chain/39.htm>, accessed 20 June 2011

movements in Indonesia. In a translated book entitled *Kiamat Mendekat*:

Kronika Terobosan Ilmiah dan Peristiwa Akhir Zaman yang Membuktikan Ramalan Nabi,⁸⁴ Sheikh Hisham Kabbani has stated that his master attempted to elaborate an established eschatological view among Sunni Muslims and addressed this distinctive teaching to both fellow Muslims and Western people.

Through this book, Sheikh Hisham Kabbani echoed his master in his attempts to provide a textual basis from the *Quran* and Prophetic tradition (*hadits*) as well as compelling scientific evidence that the Muslim community has passed a thousand years in triumph and currently lives within the five hundred years of decline that will soon be revived by the Mahdi and Jesus Christ. The emphasis on millenarian belief and the last days departs from the interpretation of the Prophetic tradition implying that God granted the Muslim community only fifteen hundred years in this world (Kabbani 2004a, 41), which means that less than 70 years are left. Sheikh Hisham Kabbani has written:

For the first millennium of Islamic civilization, the Muslims were favoured by Allah with advancement unparalleled before or after...After its first millennium a gradual yet definite decline began within the Ummah which has continued until our present time. As the

⁸⁴ This book was originally entitled 'The Approach of Armageddon: A chronicle of scientific breakthroughs and world events that occur during the last days, as Foretold by Prophet Muhammad' and published by the Islamic Supreme Council of America in 2003. With 10,000 copies, it was sold out soon after it became available on the market. Interview with Arif Hamdani, 11 August 2010 and Abdurrauf Kurniadi, 30 September 2010.

Muslims have wandered away from the way of the Prophet and Allāh's heavenly message of Islam, the divine blessings and support have similarly diminished. Miraculously, the Prophet predicted that this process would take one thousand years and it came to pass. The second prediction in this hadith is that the Ummah will continue further for five hundred more years in decline (2003a, 35).

The contemporary era is perceived therefore as a critical time of preparation for the coming of the last days in which Naqshbandi-Haqqani in particular and the Muslim community in general will again play a great historical role, once and for the last time.

This millenarian belief as held among Naqshbandi-Haqqani's disciples is closely related to the notion of the Signs of the Hour. These signs relate to all unfolding events in the past, present, and future that affect humanity and the Muslim *ummah*. Echoing his master, Abdullah FaizDagestani, Sheikh NazimHaqqani believes that the minor Signs of the Hour have already passed and the major ones are soon to come.

The minor Signs have to do with the widespread moral decadence resulting from weakening religious norms in regulating people's daily life.⁸⁵ The Signs of the Hour are characterised by massive injustice, oppression, bloodshed, tyrannical rule, and especially sexual permissiveness affecting everyone in all walks of life, especially those who are not guilty, the poor, and the

⁸⁵<http://www.sufilive.com/print.cfm?id=122&lc=EN>, accessed August 2011

weak.⁸⁶The minor Signs of the Hour are also related to modern fashion that disregards modesty in clothing, especially among women, pornography, same-sex relationships and other forms of sexual permissiveness as being foretold by the Prophet Muhammad (Kabbani 2004a, 113-179). Such minor Signs thus apply practically to present self-examination of the contemporary moral decadence within the Muslim *ummah*.

The major Signs of the Hour include major occurrences: the time when the sun will rise from the West, smoke will cover the whole world, massive earthquakes, and plagues that will affect everyone in the world. Sheikh Hisham Kabbani relates the major signs of the hour to the current state of countries in the Middle East about which the Prophet reportedly said that in the last days “the barefoot, naked, indigent shepherds compete in building tall structures” and “the barefoot and naked, the deaf and dumb are the kings of the earth” as narrated in Sahih Muslim, and that “...the destitute (*al-buhm*) camel-herders compete in building tall structures” as recorded in Sahih Bukhari. Sheikh Hisham Kabbani has also said that,

...the Prophet (s) said: "Sawfatudi'unarun min ardi Najdinyashra'ibbulahaa'naqulibili bi Busra," "Such a fire will come from the land of Najd that camels in Basra will run away from its heat" (Bukhari, Muslim). That happened last year [Iraq war]. Prepare yourselves, therefore, not for the best, but for the worst. Dark ages, not progress, [are] is coming ahead. Only after the dark ages will the golden age of Islam come about, which is the

⁸⁶Interview with Mustafa Mas'ud, 18 September 2010.

*age of Mahdi (s). In the very near future many events are going to take place around us. Every one of us must be careful concerning his beliefs, the beliefs of his wife and family, and of his children. Satan is not leaving anyone alone. He is trying to change your beliefs and to remove you from the love of saints, of Sufi people, and of the Prophet.*⁸⁷

Sheikh HishamKabbani also related the prophecy of the ‘fire in Hejaz’ to what is happening in Arab countries.⁸⁸ He attributed all these developments to the economic boom in the Gulf countries and particularly to the war for oil and the chaotic situation in Gulf areas (Kabbani 2004a, 340). Sheikh NazimHaqqani and HishamKabbani have taught their disciples that the world is heading toward an imminent Armageddon. Sheikh Nazim described this as follows,

Armageddon is the war between East and West, and it is written that the West will win and the East will vanish. The biggest of all wars is between the believers, followers of Jesus Christ, people who have prepared themselves for the savior, and the followers of the Anti-Christ, unbelievers, who are running after this life’s pleasures, following materialistic thoughts, seeking pleasure that their egos are asking for, asking for every freedom. They are people who always come into contact with the devil, falling under his control, and supporting the kingdom of Shaytan. They will be with the Anti-Christ because they are evil in

⁸⁷ <http://www.sunnah.org/audio/2nd.htm>, accessed 10 June 2011

⁸⁸ As recorded in SahihBukhari and Muslim, hadith number 6935.

themselves. The devils will carry them to the source of evil and devils, the Anti-Christ (Haqqani 2004, 67).

The coming of Armageddon, depicted as the great battle between Good and Evil and between Truth and Falsehood, between believers and unbelievers, is a constant theme in Naqshbandi-Haqqani's apocalyptic teachings. The great battle is personified by the well-known figures in Islamic apocalyptic literature: the Mahdi, Jesus Christ, the Dajjal/Anti-Christ, and Gog and Magog. The Mahdi and Jesus Christ are always depicted as representing the forces of Good, while the Dajjal (Anti-Christ) and Gog and Magog are bad. The Mahdi is described as a direct descendant of the Prophet Muhammad who was born in the Wadi Fatimah, a green valley on the way from Jeddah to Medina between 1930 and 1940. He is the fortieth generation in the line of Hasan and Hussein's descendants.

Sheikh Nazim has further stated that the world has been heading toward a catastrophic situation in which people will be killed *en masse*. Only one out of seven will survive and the number of women will be 40 times higher than men.⁸⁹ Yet, in many of his *sohbet*, Sheikh NazimHaqqani changes the details of when and what will actually happen, though he is consistent in saying that the new era will come during his life time. In the 1980s, Sheikh Nazim, for instance, associated this catastrophic event with a nuclear war. During the 1990s, he explored this topic in relation to the fear of the coming Y2K and its impact on

⁸⁹ <http://www.sheiknazim2.com/thirdwar.html>, accessed 10 June 2011

computer networks across the globe. Currently, he elaborates the last-day scenario in relation to the socio-political dynamics in the aftermath of 9/11, especially in the Middle East.⁹⁰ He pays particular attention to the role that Turkey will play in the global conflict.

Sheikh Nazim has asserted that the Mahdi is alive now but remains hidden because ordinary people are not ready yet to see him physically. His first appearance was in 1960 when 12,000 saints gathered and gave *bai'at* to him.⁹¹ He is now still hidden in a place behind the Mountain of Qaf, in the empty quarters, the RubaQali, a desert between Yemen and Saudi Arabia. No one can go there, because of the quicksand, moving sands. The place is protected by genies that send out electricity that can kill intruders or drive them away. He is living with his 99 caliphs and other highly spiritual and powerful people (Haqqani 2004, 67). The Mahdi will eventually appear during the *Haji-Akbar* in Mecca when people will gather and give *bai'at* to him *en masse* (Haqqani 2004, 64). Sheikh Nazim has given these details about the Mahdi:

He will appear for all people, according to the Lord's Command, in the Great War, Armageddon. There are one hundred and one hindrances which he must overcome before he can appear; ninety-nine of those hindrances have passed. Now only two are remaining. Then there are 7 stations on his way from Damascus to Istanbul- Homs, Hama, Trablus/Tripoli, Halep/Aleppo, Konya, Bursa/Turkiye, and in Istanbul he will take out the flag of

⁹⁰ Interview with Mustafa Mas'ud, 18 September 2010

⁹¹ <http://www.sheiknazim2.com/sahibuzamaan.html>

the Prophet peace be upon him from the Topkapi Palace. But before that, the Padishah will appear and they will meet in Konya where Mehdi will put on the sword of the Prophet and his coat, the Holy Amanats/The Relic. After Mehdi has taken out the flag in Istanbul, the Anti-Christ will come quickly through Khorasan in Iran, and run to Jerusalem, to go around the whole world from there for 40 days. Muslims are expecting Sayyidena Mehdi and they are waiting also for Sayyidena Isa/Jesus Christ to come from the Heavens. Christians are expecting Jesus Christ to come back from the Heavens, too. But the Jews, because they do not believe in Sayyidena Isa and Sayyidena Muhammad peace be upon them, are still waiting for a prophet from among themselves to appear...There will be a Heavenly Announcement: "The enemy of Allah, dajjal, has appeared. Whoever wants to save himself from him must go to Damascus, Mecca or Medina... so believers will run because dajjal will be after them. They will run like streams to Damascus, and all believers must be there for 40 days..dajjal will go around the whole world, but 700 Angels, 700 Jinn/beings made of smokeless fire who inhabit the earth with us, and 700 Awliya/Saints from Budala, Nujaba, Nuqaba, Autad and Ahyar will protect Damascus so he won't be able to enter."⁹²

Meanwhile, Ahmed Amiruddin, one of Sheikh Nazim's disciples living in Canada, associates the coming of Mahdi with the finding of the Ark of the Covenant. Quoting al Suyuti, Ahmed Amiruddin has written that "the reason he will be known as the Mahdi is that he will show the way to a hidden thing. He will bring the Ark of

⁹²<http://naqshbandihaqqani.blogspot.com/2005/12/saviors-imam-mahdi-as-jesus-christ-as.htm>, accessed 25 June 2011

the Covenant to light from a place called Antioch”. He has further stated that the Ark will emerge from the Tabariya Sea through the efforts of Imam al Mahdi and it will be placed before him at the Al Aqsa Mosque in Jerusalem.⁹³

The Mahdi will rely on Jesus Christ to defeat the Dajjal because he will not manage to face the Dajjal alone.⁹⁴ Sheikh NazimHaqqani stated this about Jesus Christ’s descent to earth during the Armageddon:

After 40 days, Isa alaihi salaam peace be upon him will come down from the Heavens. It will be the time of the fajr/dawn prayer when he comes down in the Omayyad Mosque in Damascus. He is coming down to a minaret of that Dome in the East, under which SayyidenaYahya, John the Baptist, is buried. Two Angels will protect him with their wings, and bring him down to earth. He will be wearing a green turban, and he will be shining. He has the most beautiful face, rosy and white. His beard is red, and he is sweating. And he has a sword. When he was on earth, he never touched a sword, but now he is coming as a Savior to save people from the hands of the Anti-Christ. His sword is a miraculous sword, a Heavenly sword; it can reach any point to where he sends it. The Lord gave it to him. He is not coming as a Prophet anymore but as a

⁹³<http://ahmedamiruddin.wordpress.com/2009/05/13/history-of-the-ark-of-the-covenant-an-islamic-perspective/>, accessed 10 June 2011

⁹⁴Naqshbandi-Haqqani’s ideas regarding Prophet Isa (Jesus Christ) is allegedly based on the interpretation over the gospel of Barnabas which was reportedly found in Cyprus during the Byzantine rule (Stjernholm 2011).

member of the ummah/nation of Sayyidena Muhammad, following his shariat(2004, 65-66).⁹⁵

The *Dajjal* Anti-Christ is described as an arch enemy of both the Mahdi and Jesus Christ. The *Dajjal* is depicted as a one-eyed man coming from Khorasan who will lead the world to disobey God and His commandments. He will offer a worldly paradise to those who follow him and a worldly hell to those opposing him. Under these circumstances, the most illiterate believer can recognise him because *kafir* will be clearly encrypted on his forehead. Like the Mahdi, he is now ready to appear but still hidden. Sheikh Nazim has said:

He is now in chains imprisoned on an unknown island that no one can approach because he is saying: "I am your Lord", claiming to be the Lord of mankind, not just a prophet but the Lord... He can't move from there. He is shaitan, the father of all devils. He is giving orders, and he has 30 deputies who are preparing people for his coming.⁹⁶

As revealed in this statement, Sheikh Nazim Haqqani asserts that the *Dajjal* will appear and proclaim himself as the Lord for human beings. On his appearance, the *Dajjal* will be the main source of confusion and create a rift and discord within and among Muslims. However, before the true Mahdi appears, Sheikh Hisham also asserts that there would be thirty false Mahdi and, by

⁹⁵<http://naqshbandihaqqani.blogspot.com/2005/12/saviors-imam-mahdi-as-jesus-christ-as.html>, accessed 21 June 2011

⁹⁶<http://naqshbandihaqqani.blogspot.com/2005/12/saviors-imam-mahdi-as-jesus-christ-as.html>

implication, thirty false Dajjal(Kabbani 2004a, 229).⁹⁷Sheikh HishamKabbani describes the Dajjal and what he will do to the Muslim believer as follows:

The Dajjal will have powers of the devil. He will terrorize the Muslims into following him, converting them into unbelief. He will conceal the truth and bring forth falsehood. The prophet said that the Dajjal will have the power to show the image of one's dead ancestors on his hand, like a television screen. The relative will say, "Oh my son! This man is correct. I am in Paradise because I was good and I believed in him." In reality that relative is in hell. If the relative says, "Believe in this man, I am in hell because I didn't believe," one must say to the Dajjal, "No, he is in Paradise. This is false." The Prophet said: the Dajjal will say to a Bedouin Arab, "what will you think if I bring your father and mother back to life for you? Will you bear witness that I am your lord? The Bedouin will say, "Yes." So two devils will assume the appearance of his father and mother, and say, "O my son, follow him for he is your lord (Kabbani 2003a, 223-224).

According to Sheikh Nazim Effendi, the coming of Armageddon, in which a deadly clash will occur between the believers and non-believers, is a prerequisite for the coming of new awaited golden era, under which Muslims would eventually

⁹⁷ <http://eshaykh.com/doctrine/false-mahdis/>

be led by a true spiritual-political leader. Under his leadership, Muslims and all human beings around the world will eventually embrace and seek deeper spirituality, live in a natural way, be concerned only with God, and take no heed of worldly things. The new awaited era is also characterised by justice, peace and by implication the disappearance of oppression, ignorance, confusion, and disunity or division. This last-days theme therefore projects both a grim scenario of the coming of massive global conflict under which people will suffer terribly and a positive utopian vision of the heavenly kingdom on earth afterwards. Sheikh NazimHaqqani has further stated that the Mahdi and Jesus Christ will support each other during the Armageddon. He has explained that,

Sayyidena Mehdi will offer the place to Jesus to be Imam, but Jesus will refuse. Sayyidena Mehdi will lead the prayer once, and after that Jesus will be Imam...And Sayyidena Mehdi will be with him for 7 years...Jesus will kill the Anti-Christ, break the crosses, and make clear the truth about himself and his mother Sayyidena Mariam/Meryem/Mary the Virgin. He will govern the Heavenly Kingdom on earth for 40 years. In his time, all technology will be destroyed, and everyone will be given miraculous powers so that when you look somewhere and you say: "BismillahirRahmanir Rahim, by Your Divine Permission, Oh My Lord, You honored me to be Your Deputy, I ask of You", and if He gives permission, you may put your step from here to there. After Jesus has killed the Anti-Christ, there will be no more devils...people will live a life like in Paradise, Paradise Appearances, Tajallis/Divinely Visions will come on them...At that time,

the purpose of Allah's creation will appear. Isa will marry and have children. When he is going to die, he will be buried in Medina, in the fourth tomb next to the Holy Prophet, Sayyidena Abu Bakr and Sayyidena Omar may Allah be well pleased with them, that is empty now. Then all believers will die by a sweet scent from Paradise. Everything terrible after that will come to the unbelievers who will have started to reappear during Jesus' time...⁹⁸

Soon after the *Dajjalis* defeated, the new awaited era will prevail in which people can fulfil their potential as God's servants. The new awaited era will be led by the Mahdi and Jesus Christ. Under the Mahdi and Jesus Christ, evil rule will eventually be demolished and an Islamic order will be established in which the Mahdi will give constant spiritual guidance. In addition to that, during the time of the Mahdi and Jesus Christ, spiritual people will do miraculous things without the help of modern technology. Sheikh Nazim has further stated that,

After this big war people will be like a candle ready for the match. Sayyidina Mahdi will open the seed of faith in their hearts, opening the hearts of the believer who lived through that war. Common people will be dressed in sainthood and will be granted miraculous powers and lights from Allah Almighty. Awliya will be love springs. People will be perfect servants of Allah, living on prayer and dhikr, and swimming in love oceans. Everywhere you

⁹⁸ <http://naqshbandihaqqani.blogspot.com/2005/12/saviors-imam-mahdi-as-jesus-christ-as.html>

will find the love of the Lord. Creatures will take from you that divine love. We are created for that. The perfection of creation should appear in those days (2004, 68).

Together both will uphold justice and peace over the whole world. The Mahdi and Jesus Christ will lead people into spiritual life and political harmony. Sheikh Nazim even stated that during the Mahdi era, the 73 different sects in the Muslim community and religious divergence among Muslims and between Muslims and non-Muslims will eventually disappear. Sheikh HishamKabbani has also said that the caliph is a spiritual leader who will give guidance to political leaders. According to Sheikh NazimHaqqani, the 21st century is the age of truth as people come to realise their basic existential mission as God's servants. Sheikh Nazim said that the coming of Armageddon is one of the two last unfulfilled prophesies before the last day. According to him, the coming of Armageddon is inevitable in order to cleanse the world and to draw a distinction between sincere believers and non-believers.⁹⁹ During the Armageddon, no place in the world, except Mecca, Medina, and Damascus, will be safe.

Sheikh HishamKabbani said that the Mahdi, with the help of Jesus Christ, will act as a *mujtahidmutlaq* (a religious reformer of absolute authority) in the modern era. Sheikh HishamKabbani has also said that the title of caliph is reserved exclusively to the Mahdi as a spiritual leader, not as a political leader (2004a, 279). Interestingly, Sheikh Nazim also relates a future scenario for the

⁹⁹<http://www.sheiknazim2.com/thirdwar.html>

unity of the *ummah* in line with the Mahdi prophecy. For example, he said that under the Mahdi, all people will be united to the extent that all religious rifts and political divergence will end. He has further proclaimed a utopian vision under the Mahdi and Jesus Christ, in which all human beings will be united. On the 29th November 2010, Sheikh Nazim al-Haqqani stated that,

The Lord wants to change everything now...[a]new declaration [for the] first time in Islamic history, that 73 sects will now be made one...they are putting a line for ending Tasawwuf (Sufism), from now until end of world because [the]Holy Prophet and Quran never spoke on it...no more Naqshbandi, Qadiri, 40 tariqats, no Tasawwuf (Sufism) or Salafi, Wahabi...nowhere it is saying [does it say] Israel chosen ones, twelve sects (the twelve tribes of Israel mentioned in Surah al-Maidah v. 11-12) no more...from now until [the] end of world we must say we are Rabbaniyoon...no[t] any Tasawwuf, I am not Sufi, I am Rabbani, that is [the] highest honour, this is for Christians, Jews, [the] whole Islamic world, to end all nifaq (treason), that order coming tonight, don't say "I am Naqshbandi, I am Haqqani"...just say I am Rabbani, finish.... O `ulamas! If anyone asks you what is your way, say, "I am trying to be Rabbani," or "I am Rabbani." Finished! La ila aha illa-Llah.That is bombardment on the fortress of Shaytan. Finished! Don't say, "I am Christian," "I am Jewish," "I am Maronite," "I am Orthodox," "I am Catholic," "I am Protestant," "I am Shi'a," "I am this, or that". No! No more using the term "tasawwuf" as it was never used by the Sahabah (r)!...Quran saying only Rabbaniyeen, no more Naqshbandi, no more Tasawwuf (Sufism)....you must be

for whole nations...no more fighting between Mutasawwif (Sufis) and Salafis....I am saying first for myself, that I am not Mutasawwif, but trying to be Rabbani (Divine).¹⁰⁰

By *Rabbani*, Sheikh Nazim refers to those who commit themselves only to serve God and humanity. He therefore proposed a total vision not only for Muslims but expanded this total vision to include the followers of other religions: Jews, Christians and others. Sheikh Hisham Kabbani describes this total vision by referring to a prophecy that in the last days, Islam will enter every house and people will voluntarily embrace Islam, including those in the West (2004a, 253-263).

When the Mahdi and Jesus Christ are gone, the world will again descend into moral decadence leading to total natural destruction which will also be the end of the time for all believers and the world. The final signs for the Judgement Day will then appear which includes the emergence of *Dabbah* (the beast) from underground, heavy smoke in the sky, the sun rising from the west, the destruction of Ka'bah in Mecca and the appearance of Gog and Magog (*YajujandMajuj*) who will destroy everything in sight (Habibis 1990, 608, Kabbani 2004a, 289-302). The final signs will also include the flooding of Egypt and Cyprus, and the eruption of a volcano near Bursa. Next, there will be a time when the Angel Israfil will blow the first trumpet resulting in the death of all remaining believers. This will be followed by resurrection day, the day when Angel Israfil blows the second trumpet.

¹⁰⁰http://sufilive.com/Koonoo_Rabbaniyeenah_Be_Those_Who_Establish_Lordly_Worship_-2770.html

Between the first and second soundings of Israfil's trumpet, there will be heavy rain lasting for 40 days during which all human beings will rise to life again, ready for the judgement day, the day when human beings will go to God's court. Only those who did good deeds will go to Paradise, whereas those who carried out bad deeds will receive Hellfire.

Having elaborated in detail on the signs of the hour and the coming of Armageddon, Sheikh Hisham Kabbani ends his account by simply instructing his disciples to recite *Al Kahf* verse and a formula of *dzikr* recommended for avoiding the Dajjal's *sfitnah* (Kabbani 2004a, 343-347). By doing this, he uses millenarian-apocalyptic narratives to create a dramatic effect that is used as a teaching method (Habibis 1989, 221-240, 1990, 603-619, Atay 1994, Damrel 1999, 1/6). This ritual-devotional practice is employed as 'what has to be done'—a practical recipe for anticipating the imminent coming of Armageddon and the Mahdi/Jesus Christ for individual Muslims. In this respect, Naqshbandi-Haqqani is not completely unique compared to other Islamic movements.

Islamic Piety and Symbolic Political Resistance

Though employing different religious terms, Naqshbandi-Haqqani resembles other Islamic movements in its insistence on upholding a utopian vision about Islam and Muslims and their role in addressing current socio-political problems. Through the prism of millenarian-apocalyptic scenarios, Naqshbandi-Haqqani

provides both negative and positive scenarios about the future. Through ambiguous and symbolic narratives of this millenarian-apocalyptic view, Naqshbandi-Haqqani not only offers a distinct world-view but also attempts to change religious preference, ritual, and behaviour in line with a traditional Sufi religious repertoire. In the case of Naqshbandi-Haqqani, a millenarian belief represents a world-view for dealing with the world and the self-perception of those who play a part in it.

The millenarian-apocalyptic belief as embraced by Naqshbandi-Haqqani is quietist rather than revolutionary in nature because this belief is primarily concerned with cultivating self-piety and is disseminated as an instrument for teaching. The motivational framing is not directed to drive broader socio-political change but to change personal behavior and religious preference. Millenarian view justifies the acceptance of miracle, spirituality and the quest for religious-spiritual guidance.¹⁰¹ Using this millenarian-apocalyptic scenario, Naqshbandi-Haqqani community rejects the secular world-view, which puts too much emphasis on the importance of science and technology and rationalistic thinking to address all human problems.

Furthermore, Naqshbandi-Haqqani maintains that personally cultivating good character is a basic foundation for enduring social and political changes. Naqshbandi-Haqqani comes to a diagnostic framing that modern people reject spirituality because of their addiction to technology and that modern science

¹⁰¹ http://www.sufilive.com/Technology_Removes_the_Taste_of_Mankind_s_Real_Life-2547.html

enslaves people who depend on it rather than on their own faculties. In the end, this community tends to simplify the problems by offering spiritual piety as a ‘magic solution to cure all illness and diseases’. This shows that as a faith-based movement, Sufi collective action involves more emotional attachment than rational calculation.

Conclusion

The case of Naqshbandi-Haqqani shows that millenarianism becomes an integral part of contemporary Islamic resurgence in Indonesia. By turning to old prophecies, people comprehend the current world, their problems and possible solution in the future. Millenarianism, as a religious teaching, is thus still powerful to project socio-political changes within contemporary Muslim society. However, millenarianism also represents social crisis within Muslim community. This crisis is so severe that Muslim turn to divinely redemptive solution which is utopian in nature.

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CIVICS LEARNING BASED ON LOCAL WISDOM AS A STRATEGY FOR REVITALIZATION OF PANCASILA VALUES TO STRENGTHEN THE NATIONAL CHARACTER AND IDENTITY

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Abstract

The research was aimed in general at creating a model of Civic Education teaching in Junior High School based on a local wisdom as a strategy of revitalizing the values of Pancasila for empowering the character and identity of the nation. Particularly the aims of the research were (1) to describe the early teaching model, (2) to improve a teaching model, and (3) to examine the effectiveness of teaching model of Civic Education based on the local wisdom.

The research was carried out in two stages. The activity plot of the second stage were (1) the model development through an action research, (2) the examination of the model effectiveness by comparing the effect of model implementation toward the experimental group to the controlling group, and (3) to formulate the learning model test result.

The research result showed as follows. Firstly, the early model design of Civic Education based on the local wisdom showed a structure, a social system, reaction principle, supporting system and following influence of measurable teaching. Secondly the model validity test showed that Teaching Program Design (RPP) needed improving into some procedures which lead to the step of the cooperative teaching of Program Based Learning (PBL) and Score Classification. Entirely the percentage of the scale already made

included into a good category, namely 53,33% and a very good category 40%. Thirdly the result of model effectiveness test of Civic Education was showed by fulfilling the validity criteria, the practicality, and the model effectiveness. The model implementation of Civic Education ran in line with the improved model and was able to improve the score of character, the score of national identity, namely 80%. The teaching model was also able to increase the learning completeness at least 75% so that the learning model of Civic Education based on local wisdom fulfilled the effectiveness requirement of a learning model.

Keywords: *model effectiveness, local wisdom, Civic Education*

A. Introduction

Gardner (2007) reveals that global integration promotes opportunities and threats that move through three main channels. *First*, globalization allows mankind and nations to operate more effectively in an increasingly competitive global economy. *Second*, globalization makes the relationship among countries closer so that it is necessary to have the ability to communicate across nations. *Third*, globalization is affecting the increase of the change speed. Similarly, in welcoming the *Masyarakat Ekonomi Asean* (Asean Economic Community) by 2016, a regional economic integration has the potential to lead to competition that thrusts both opportunities and challenges for Asean countries. Globalization creates new culture; a new cultural brings progress but on the other hand it can be a threat to the existence of various

forms of local cultural heritage which have been national identities.

Although the era of globalization and the MEA could not be avoided, every country certainly does not want to lose their personality and identity. Every country has the establishment and outlook on life which becomes the basis for maintaining and conducting interaction among nations. This is the collective consciousness that always reminds a nation to have an ideology and a clear view of life so it will not be tottering on the current of globalization. For Indonesia, Pancasila (the five principles) is the basic view of life, the foundation of the country, as well as the national identity. Pancasila has been able to unite all parts of Indonesia from Sabang to Merauke.

Although Pancasila has been 'able to' unify the components of the nation, but in recent years, the reform era seemed helpless, and is often manipulated. Every citizen in this country 'fear' to examine Pancasila in depth. Serious impact on the manipulation of the values of Pancasila by the rulers made many political elite and most people assume that Pancasila is the New Order political label so that developing and assessing Pancasila is regarded as an attempt to restore the victory of the New Order era. Of course, a cynical view and attempts to weaken the role of ideology Pancasila would be a threat for the integrity and survival of the nation of Indonesia. That's why the revitalization of Pancasila values is absolutely necessary so that people always feel that Pancasila is still there and is needed for the country of Indonesia.

The strategy on revitalization of the Pancasila values, especially for strengthening the national character and identity needs to be constantly carried out. Strategy that can be done is through education primarily through Civics education learning (PKn) in school. In this case, the values of local wisdom can be integrated into a civics lesson that has been imposed from basic education to higher education.

Based on the above brief description, the problems that will be investigated in this paper are: how is the existence of Civics subject, how is the integration of the values of local wisdom in teaching civics, and how is the civics learning model based on local wisdom as a strategy for revitalization of Pancasila values to strengthen the national character and the identity?

B. Research Methodology

The product of this development research in Surakarta is a Civics learning model based on local wisdom as a strategy for revitalization of Pancasila values to strengthen the national character and identity. The advantage of this approach, can especially be seen from the working procedures which are very attentive to the needs and real situations in school, systematic and cyclical.

Data were collected by using in-depth interviews, observation, and focus group discussions (FGD). The data collected were primary and secondary data in the form of informants (Civics teachers, students, principals, and education

official), documents, places and events. Stages of development models used include preliminary studies, development, and testing of the Civics learning model 'winding'.

C. Results and Discussion

1. Civics Learning in School

The Law on National Education System of the Republic of Indonesia Number 20 of 2003 article 3 states that civics education is essentially an education which leads to the formation of good and responsible citizens based on the values of Pancasila. Therefore, teaching civics, in practice, is a Pancasila education. Epistemologically, civics education and Pancasila education is an integrated knowledge system which mission is to grow the potential of students to have a "civic intelligence", "civic participation", and "civic responsibility" as a citizen of Indonesia in the context of the character and civilization of Indonesia that refers to Pancasila (Winatapura, 2001).

In Indonesia, Civics systemic framework is built on the paradigm that the Civics is designed as a curricular learning subject aimed at developing the potential of individuals to become Indonesian citizens who are noble, intelligent, participatory, and accountable. Theoretically, Civics education is designed as a subject of study which includes the dimensions of cognitive, affective, and psychomotor which is confluent or interpenetrating and integrated in the context of the substance of ideas, values, concepts, and Pancasila moral,

democratic citizenship, and country defense. Programmatically, Civics is designed as a subject of study that emphasizes the content embedding values and learning experiences in the form of a variety of behaviors that need to be realized in everyday life (Budimansyah, 2008: 24).

From a number of competencies required in learning civics, then the important things are (1) mastery of specific knowledge and understanding, (2) the development of intellectual abilities and participatory, (3) development of certain character and mental attitude, and (4) a true commitment to the value and the basic principles of constitutional democracy. Thus, competence development must touch three major components in teaching civics, namely civic knowledge, civic skills, and civic dispositions.

In the practice of Civics teaching so far has shown a symptom of desire to reject the civics lessons that merely show moral values. On the other hand, Civics is considered lost its academic characteristics due to the absence of adequate scientific theories. Civics learning model is assumed emphasize more on the sake of political regime with uninteresting and formalistic materials. The learning process does not encourage students' ability to think critically. This is because (1) the material being taught tend to be verbalistic on moral values of Pancasila as civic virtues, (2) the learning model used tends to be in the form of cognitive memorizing,

causing boredom due to monotonous, theoretical, cognitive even verbalistic materials (Samsuri 2010 : 130).

The results of the research also reveal the strengths, weaknesses, opportunities, and threats in the civics teaching. The *strength* of Civics teaching among others lies in the government support, Dikpora (Youth Education and Sport Service), and schools in the implementation of Civics, the enactment of Civics as a compulsory subject, the MGMP (Teacher Association) of Civics, the willingness of teachers to perform a wide variety of learning methods, and the willingness of teachers to become role models and show figures which can be a role model. The *weaknesses* of Civics teaching among others are being vulnerable to be used as a tool to sustain the interest of power, learning civics merely show moral values, and tend to be verbalistic on moral values of Pancasila as civic virtues. Then, the *opportunities*, among others, are the learning by doing , social problem solving learning, socio-participatory learning, enculturation and socialization, learning through socio-cultural interaction within the context of community life. The *threat* against Civics learning include the impact of globalization on cultural homogeneity that swept the world, the decline of manners and strong ethics culture of violence, and a lack of appreciation of local cultural values.

Considering the various strengths and opportunities as well as taking into account the weaknesses and threats on learning civics relevance to the implementation of Pancasila

values, the revitalization of the Civics teaching in accordance with the demands and needs of the construction of the nation's character is absolutely necessary.

2. The Importance of Local Wisdom Values in Learning Civics

Cultural value system is a guideline adopted by every member of society, especially in attitude and behavior and also be a benchmark to assess and examine how individuals and groups act and behave. According to Djajasudarma et al. (2002: 13), the system of value is so strong pervasive and deeply rooted in the soul of the community that it is difficult to be replaced or changed in a short time. Local wisdoms are the values that are believed and internalized within the individual so they are reflected in each behavior.

In general, the meaning of local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good-value, which is embedded and followed by members of the community. According to Sedyawati (1986: 186-192), local knowledge can be divided into two senses, namely (1) all the values, concepts and technologies that have been owned by a nation before it gets foreign influence and (2) power owned by a nation to absorb, interpret, change, and create all the "foreign influence". Local wisdom is local knowledge that is created from the adaptation of a community, coming from life experiences which are communicated from generation to

generation. Local wisdom regeneration process is done through oral tradition (folklore) and literary works, such as the Chronicle, mysticism, songs, tales, *lontar*, and so forth (Gunawan, 2008).

The existence of human is assessed in the cosmological context, in the middle of the universe that is believed to be the battle scene between the two powers to be harmonized. As disclosed by Suseno (1991: 39) that the harmony of life in Java community is determined by two basic principles, namely the principles of harmony and respect. An attitude that reflects the harmony of life cannot be separated from the attitude of *teposlira* (tolerance). With the knowledge of *nandur bakal ngundhuh* (planting will result on harvest) or *ngundhuh wohing pakarti* (picking result of actions), attitudes and behavior of the Javanese people are actually controlled by the light of conscience to act away from insult. The Javanese do not think that by the time they give, it must be returned to him in the form of other goodness. Thus, they must be sincere and *Rila legowo* when helping, donate or lend something to someone else. In the context of such kindness, Rukmana (1990) states that "sincerity" is like "*idhep-idhep nandur pari jero*"; *Parijero* means rice which takes a long time to be harvested.

Javanese culture emphasizes flavor, creativity, and initiative in life. Those three things are combined into a single unit very closely. According to Mulder (1986) there are three main values in view of the Java community life, especially in the neighborhood of gentry's family in Surakarta. All three are

respectful, harmonious, and mutual help. As a core value, the three principles of life that later develop into the values of other life principles. These developments show that the values in Javanese culture are very broad and flexible. However, the expansion could not be separated from the three main principles. Respectful, harmonious, and mutual help are referred to as *core values* while other values that appear as the expansion branch of the third main values which are used as a live view of the Java community are called as value transformation.

Local wisdom-based education can be regarded as a model of education that has high relevance for the development of life skills by relying on the empowerment of local skills and potential in each region. Learning material should have high significance and relevance to the real empowerment of their lives based on the realities they face. The curriculum is prepared in accordance with environmental conditions, interest and conditions of learners. Local wisdom-based education is education that teaches students to be always attached to real situations they face. Therefore, civics learning should be combined with a variety of values approach. The main characteristic of Civics is not only to transfer knowledge but is also more focused on how students learn and carry out a good life. Thus the learning aspects of civics is not just knowledge but also moral and value.

Therefore, teachers must understand and apply various models of educational value.

In the context of Surakarta society, local wisdom values of Javanese culture need to be explored deeper so that it can be socialized to the younger generation. Values such as mutual assistance, tolerance, *teposeliro*, solidarity and so on are good if embedded in learners. Thus the hope of having a cultured young generation can be realized.

3. Civics Learning Model 'Winding' as Strategy for Revitalization of Pancasila Values

Civics learning model based on local wisdom is developed using the approach of the curriculum process. The approach is conducted by integrating the Javanese wisdom values into the standards and basic competencies taught. This method does not disturb the process of teaching and learning in school and can be accepted by all learners without having to add lesson hours.

Learning materials are developed by using teachers and students' handbook, students' worksheets and values of local wisdom of Javanese culture. Selection of the values that are developed is adjusted to the learning material and the values of character education. Media and learning resources are based on the standard of competence and basic competences, as well as teaching materials, learning activities, and indicators of achievement of competencies. In this model, media, resources, and learning tools used by teachers are basically very broad; it

can be either print media or electronic media ranging from simple to high-tech modern media. Therefore the selection and use of the media, sources, and tools are not specifically defined but need to pay attention to the real conditions in schools, in particular, about the availability and capability.

Procedures and instruments of process and learning achievement assessment are adjusted to indicators of competence achievement and refer to the standard of assessment. The goal is to determine to what extent the learning which has been implemented successfully achieve the goals set. Therefore the assessment conducted involves both process assessment and achievement assessment. The process assessment is geared to assess the activities and behavior of students during the learning process while the achievement assessment is intended to assess the results of learners' mastery of the specified learning materials.

The process assessment on the implementation of the Civics learning model developed based on local wisdom is conducted by observing the activities of learners during the learning process. For example, during the discussions, individual and group tasks, at the time of presentation, giving responses, and others. The achievement assessment employs test and non-test techniques. Test is used to assess the mastery of competencies in accordance with the purpose of learning. Attitude scale is used to measure the character and attitude toward national identity. Learning evaluation is prepared in

accordance with the purpose of learning, because the evaluation is conducted to measure achievement of learning goals. The test is developed as the evaluation instrument consisting of multiple choice questions to capture the students' knowledge on the material, and the attitude scale test is used to measure the character and attitude of students towards national identity.

In order to raise awareness and develop the ability of students to identify their own values and the values of others, the implementation of cooperative learning approach is merged with value clarification approach. The merging of these two learning models is based on the fact that moral development is closely related to cognitive development and the results of social interaction. The Civic learning model based on local wisdom is expected to intelligently develop the students' ability to understand and find moral values in the dynamics of social interaction that is full of challenges, especially in the social conditions that are considered not conducive to grow moral values.

Thus the design of learning model developed is by incorporating cooperative learning model and values clarification packed in a tournament. Cooperative learning consists of six stages, namely: (1) presenting the objectives, (2) submitting information, (3) organizing in groups, (4) guiding groups to work and learn, (5) evaluating, and (6) giving appreciation. The Values Clarification model consists of three stages, namely students (1) pick and choose values,

(2) appreciate and express values, (3) actualize and internalize the values. Merging the two models of learning in practice still refers to the learning model according to Permendiknas No. 41 of 2007 consisting of 5 stages: apperception, exploration, elaboration, confirmation and closing.

The learning through various stages above is able to make the Civics learning more meaningful. Learning is an activity that takes place interactively between internal factors of the learners themselves and external or environmental factors that create a change in behavior. Maturation of intellectual or cognitive growth of students is shown by the increasing of response independence of the stimulus characteristics. Integration of the values of local wisdom that comes from Javanese culture can be carried out as it has meaning for the community. In defining the values of local wisdom of Javanese culture, learners actively, through discussions, conduct transformation of meaning to build a character. Through a process of self-indication, learners assess, give meaning to cultural values that can be imitated, and decide to act upon the meaning. In this context, the interpretation and transformation of cultural values into character values cannot be separated from their social interactions. Civics learning model based on local wisdom is to develop "learning how to" find something meaningful instead of merely "what learning achievement".

D. Conclusion

Global integration and the presence of the Masyarakat Ekonomi Asean (Asean Economic Community) facilitate foreign cultural values to enter Indonesian territory. But as a nation, the character of the Indonesian nation will always maintain their identity. For Indonesia, Pancasila is not only a way of life but also the national character and identity.

Pancasila is the collection of values that are originated from and are believed by the people of Indonesia. Therefore, in learning at school, especially in the context of Surakarta community, local wisdom values of Javanese culture, such as mutual assistance, tolerance, *teposeliro*, and solidarity should be embedded to learners. 'Educators' which has knowledge competence, attitudes, and skills to teach the values of Pancasila and the character of the nation and want to be a good example for upholding Pancasila are absolutely needed.

The revitalization of Pancasila can be done by integrating the values of local wisdom in teaching civics in school, which is called the Civics learning model based on local wisdom as a strategy for revitalization of Pancasila values to strengthen the character and identity of the nation. Development of models starting from contextual learning by incorporating cooperative learning model and values clarification, packaged in a tournament so that the Civics learning can be more meaningful.

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TRADITION AND MODERNITY OF JAVANESE WOMEN IN MODERN INDONESIAN NOVELS

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Abstract

The objective of this paper is to elucidate and describe the shifts in traditional values caused by modernity which affects the Javanese women's thought and attitude in the 1980s - 2000s modern Indonesian novels. The shifts of traditional values and modernity are depicted in the novels written by authors, which were published from 1980s to 2000s. Based on the study, a conclusion is drawn that the 1980s Indonesian novels of showed a large number of authors from Java, who raised literary works which used local Javanese background and which described Javanese women's thoughts and attitude in patriarchal culture. All male authors and some female authors showed similar depictions of the characters of Javanese women who conform to the tradition as women who are patient, acquiescent, submissive, loyal, devoted to their husbands, and so forth. During 1990s, male authors still portrayed ideal women in traditional Javanese culture. During 1980s, NH. Dini was the only author who showed the shifts of the values through her thoughts and rebellious attitude against her cultural values. In the 2000s, many female authors, who raised the thought and attitude of the 21th century Javanese women, emerged. Their works showed the tensions which were caused by the shifts from traditional to modern values. Through their novels,

Nh. Dini and other female authors of the 2000s aspired to show that woman have full rights over her body instead of being governed by the convention of the cultural values.

Keywords: *tradition, modernity, Javanese women, modern Indonesian novel*

Introduction

Tradition is hereditary customs of a group of people based on their cultural values. Tradition shows how the community members behave. It regulates how a human being relates to others or how a group of people relates to other groups as well as how human being behaves toward the environment. It develops into a system which has patterns and norms which also govern the use of sanctions and threats against violation and deviation (Mursal Esten, 1982: 5).

In each tradition, there are conventions agreed by the whole community. These conventions become guidance for the community to think, act, and behave in pursuance of agreed traditional values (Mursal Esten, 1982: 6). Violations on the tradition are heavily disparaged and will be socially detrimental to the concerned individual. Therefore, as a social creature, an individual always strives to follow his/her traditional values to the best of his/her ability.

The traditional community, as stated by Daniel Bell (in H.A.R. Tilaar, 2004:16), has already been in a mess because of an uncertain life. There are huge changes that are caused by the emergence of the renaissance and capitalism, which was

characterized by the Industrial Revolution in the 18th century in Europe. Along with it, modern community emerged. Modern community is signified by the rapid progress of science and technology as well as the advancement of the education. In the words of Ulrich Beck (in H.A.R Tilaar, 2004:22), modernity is a process of detraditionalization of a community life. Modernity is always in contrast with tradition, even though not all traditional elements are thrown away and substituted with new elements. Tradition cannot just be eliminated from the continuity of the human life.

Ulrich Beck, Anthony Giddens, and Scott Lash opine that tradition continually and sustainably shifts to modernity. The transformation from the traditional community to the modern one does not directly transform its social values (Soedjito, 2001:7). Community has already accepted the swift changes of the results of science, technology, and education, yet its social values do not instantly abandon its traditional values. Traditional values and modernity both affect the community life and values. Some social and cultural values undergo dynamic changes and have the nature of a revolution. Ullrich Beck (in H.A.R Tilaar, 2004:16) elucidates that the five processes which befall the present world community are caused by modernization, some of which are: (1) globalization; (2) individualism; (3) gender revolution; (4) unemployment; and (5) global risks because of environmental and monetary crises.

Traditional and Modern Values of Javanese Women in Modern Indonesian Novels

The shifts from traditional to modern values are mirrored in modern Indonesian novels especially those which talk about the life of women. For authors, women become attractive figures to be presented in their novels. The word *perempuan* (woman), is derived from the word *empu*, which has a positive meaning, that is honorary title which means the master/mistress or honorable person (Kris Budiman, 2000:75). Therefore, the meaning of the word *perempuan* bears a better meaning than the word *wanita*, since the word *wanita* has *kerata basa* (originated from) Javanese word, *wani ditata* (willingness to be governed). Javanese women means women who come from Javanese ethnicity and live in the circle of Javanese cultural heritage, which affects their way of thinking, their attitude/behavior, and the social and cultural values owned by those Javanese women.

Javanese women's characters are not merely determined by their personality. They are greatly affected by the social and cultural values which are abounded in their community. Those social and cultural values are inherent from one generation to the next, passed down from parents to children. Tradition is attached to the customs, cultural values, and certain norms that are present in Javanese culture and that have been instilled by the parents in their daughters ever since they were small. Those values are internalized inside the girls and manifested in their personality and attitudinal patterns.

Javanese Women's Traditional Values in the *Serat* (Literary Works) Written by Kings

According to Soedjito (2001:5), in traditional community a king is the rope that binds and has the highest authority. The social values always stress and regulate the relation between the superior and the inferior, including between husband and wife. Thus, king acts as the mainstay, strengthened by the community structure, to govern his community solidarity. The king conceives regulations which culturally become conventions which bind his community.

Kings, in their times, wrote literary works or appointed poets to write literary works to legitimize the king's name and convey certain values that were considered good to the community, especially to the nobility. It also applied to Javanese literary works which listed ideal traditional values for Javanese woman. Their works are known as *sastra wulang* (educatory literary work). Javanese woman's traditional values in *Serat Centhini* contain the characteristics of a Javanese woman as analogized by the five fingers of the hand as follows: (1) *Jempol* (thumb), means *pol ing tyas*. A wife should completely succumb to her husband. She must always comply to whatever wishes that her husband has; (2) *Penuduh* (index finger), means that Javanese woman should never disobey her husband's directions; (3) *Penunggul* (middle finger), means that Javanese woman must always glorify her husband and look after his dignity; (4) *Jari manis* (ring finger), means that Javanese woman must always show nice and sweet facial expression while serving her husband; (5) *Jejenthik* (baby finger/pinky), means that Javanese woman must always skillful

and smart in serving her husband (Hadidjaja and Kamajaya, 1979:18).

Serat Candrarini which was written by Pakubuwono IX and Raden Mas Panji Esmubrata (1939:1-5) portrays an ideal wife like nine Arjuna's wives. They are Wara Sumbadra, Dewi Manuhara, Dewi Ulupi, Retna Gandawati, Wara Srikandi, Dewi Manikharja, Retna Rarasati, Dewi Maheswara, and Dewi Sulastri. An ideal wife in *Serat Candrarini* is characterized by beautiful face, attractive, elegant, unassuming, gentle, forgiving, loyal to her husband. She can also serve her husband well, is skilled in woman works, likes to read books, and so on.

Serat Wulangreh Putri which was written by Pakubuwana X (1940:2-5) advises Javanese woman of her position as a wife. A woman should have a sense of humility, be respectful towards her husband, abide her husband's order and advice, be careful in her conducts, be devoted to her husband, and be able to control herself.

In the years of 1980s, 1990s, and 2000s, along with the emergence of many authors from Javanese ethnicity, many Javanese authors took the topic of the life of Javanese women in patriarchal culture through modern Indonesian novels. Their twist and turns in their life problems, thoughts, and feelings, completed with their opinion differences, become an attraction on their own for the creation of Indonesian novels in those years.

Traditional Values of Javanese Women in the 1980s Modern Indonesian Novels

The development of the 1980s novels was signified by the emergence of many female authors. These authors such as Titis Basino, Nh. Dini, Latri Fardani Sukarton, Titie Said Sadikun, Mira W., V. Lestari, and Maria A. Sardjono, generally depicted Javanese women in their domestic life. Also emerging were male authors such as Arswendo Atmowiloto, Pandir Kelana, Y.B. Mangunwijaya, Linus Suryadi Ag., and Ahmad Tohari, who portrayed the life of Javanese women in patriarchal culture. The Javanese women that they portrayed are generally similar to the concept of the traditional values of Javanese women found in *Serat Centhini*, *Serat Candrarini*, and *Serat Wulangreh Putri*. Some of the traditional values for Javanese women are patience, *nrimo ing pandum* (acquiescent to whatever life befalls), sincere acceptance, unassuming attitude, gentle demeanor and speech, ability to devotedly serve her husband, and faithfulness. The following is a depiction of a Javanese woman made by a male author.

Suprpto membuka sepatunya lalu langsung pergi ke kamar mandi. Segala sesuatunya sudah disiapkan oleh istrinya. Air panas dalam beberapa termos besar, handuk, sabun, sikat gigi dan pasta gigi, sandal, ember besar, sarung, dan piyama (Pandir Kelana, 1983:37).

Female authors of the 1980s also depict the figure of Javanese women in a similar image to those depicted by their male counterparts. Javanese women are women who have images of

being patient, *nrimo ing pandum* (being acquiescent to whatever life befalls), having sincere acceptance, concealing resentment for the sake of their family harmony, being gentle in her demeanor and speech, being able to devotedly serve her husband, and so on. Those are clearly visible in the following excerpt.

Sore itu suamiku pulang terlambat. Pukul lima baru sampai rumah. Aku tak menanyakan kenapa atau ada apa. Kupikir itu akan menambah kekesalan hati seorang suami yang telah payah-payah bekerja seharian dan sampai rumah disuguhi pertanyaan usang yang membosankan (Titis Basino, 1983: 86).

The traditional values of Javanese women which are drawn by the majority of either male or female authors in the 1980s are Javanese women in their position as wives and house wives who should always act dedicatedly, be full of self-control, and be devoted to her husband such as dictated by Javanese women's life conventions which were represented by the kings' literary work. The image of a Javanese women has been instilled by the parents through educational values in the family in accordance with Javanese cultural values. Since they are young maidens, there are certain conventions which apply to Javanese women to prepare themselves for matrimony, to act in certain ways to be good wives who are able to serve their husband. It is illustrated in *Sri Sumarah*, a novelette written by Umar Kayam, as seen in the excerpt below.

Embahnya dalam bulan-bulan berikutnya mempersiapkan cucunya dengan

sebaik-baiknya. Persiapan bagi seorang gadis untuk menjadi istri. Modelnya, Sembadra

alias Lara Ireng, adik Baladewa dan Kresna, istri Arjuna, laki-laki dari segala laki-laki.

Dialah istri sejati. Patuh, sabar, mengerti akan kelemahan suami, mengagumi

kekuatannya (1985:10).

Traditional Values of Javanese Women in the 1990s Modern Indonesian Novels

The 1990s modern Indonesian Novels are still greatly dominated by authors who wrote their novels in the 1980s. Some of those authors were Umar Kayam, Ahmad Tohari, Remy Silado, and Mangunwijaya. Umar Kayam through his novel, *Para Priyayi* (The Noblemen) follows in the path of the traditional values of Javanese women as clearly visible in the following excerpt.

Dik Ngaisah, alhamdulillah, adalah istri seperti yang saya harapkan semula. Ia adalah perempuan yang sudah disiapkan orang tuanya untuk menjadi istri priyayi yang mumpuni lengkap akan kecakapan dan keprigelannya. Di dapur ia tidak hanya tahu memasak, tetapi juga memimpin para pembantu di dapur. Dalam mengatur meja makan serta kamar tidur dan menaruh meja dan kursi di ruang depan dan ruang dalam jelas Dik Ngaisah lebih berpengalaman daripada saya. Segera saja terlihat bagaimana bekas tangan rumah tangga priyayi melekat pada semua yang disentuhnya (Umar Kayam, 1992:83).

The *Bekisar Merah* (Red *Bekisar*/a kind of pheasant, usually kept because of its beauty), a novel written by Ahmad Tohari, portrays a story of a woman of Javanese-Japanese mixed blood

who became a concubine of a rich entrepreneur from Jakarta. She was a poor hamlet resident of *Karangsoga*, yet was blessed with a beautiful face. Because of her loveliness, she became the concubine of an affluent entrepreneur called *Handarbeni*. She had a luxurious life; nevertheless she did not feel happy since the luxury was not the result of her own hard work. She did not feel happy albeit her abundant wealth; since the essence of happiness was not based on the amount of wealth one has, but on her dignity as a woman, as shown in the following excerpt.

Dulu waktu masih menjadi istri Darsa, Lasi bekerja dan merasakan hadir secara utuh. Bukan hanya memasak untuk suami dan mencuci pakaiannya, melainkan juga mengambil peran dalam urusan nira sampai bisa dijual sebagai gula jawa. Ya, bekerja memeras keringat dan menikmati makna kehadirannya di dunia nyata. Kehidupan adalah beban bersama suami, yang harus dibayar dengan kebersamaan bahkan kesatuan suami istri, lahir dan batin, dengan keringat lelaki dan perempuan setiap hari. Lasi merasa peran dan arti dirinya memiliki bobot yang indah dan mendalam. Namun, kini bobot indah itu hilang justru setelah ia dimanjakan menjadi sekedar hiasan dalam sebuah rumah tangga yang makmur, sangat makmur (Ahmad Tohari, 1992:23).

Tohari's novel reveals both the strength and the helplessness of Javanese women. Lasi wanted to be a "powerful" woman who did not merely enjoy the riches because she only became the "*bekisar*" of a rich entrepreneurship. Once, she had been an independent working woman, but she did not have any power to change her fate since Handarbeni had hegemony over her. She

was unable to unravel Handarbeni's hegemony since she owned neither skills nor education sufficient enough to release herself out of her life as a kept woman.

A Change from Traditional Values to Modernity of Javanese Women in the 1980s and 2000s Modern Indonesian Novels

Nh. Dini is one female author figure who breaks the established image of Javanese women in novels. The Javanese women that she depicted are those who had undergone cultural changes from the traditional to modern values. Gender revolution as a part of modernity is also voiced by Nh. Dini through her novels. This gender revolution or feminism had started since the renaissance, led by Lady Mary Wortley Montagu and Marques de Concordet. That feminism was then continued by other figures such as Mary Wollstonecraft, Betty Friedan, and Nancy Freiser. In Indonesia, feminism first emerged in 1960s, and it went into higher education institutions in 1970s as a scientific study.

The figures of Javanese women that are portrayed by Nh. Dini are those who were courageous to defy the tight patriarchal culture which bound them through the tradition of Javanese culture. That breaking of traditional values branded her works controversial in her time. The Javanese women's courage to act decisively in facing household conflict was considered inappropriate with the traditional values of Javanese women as wives who were devoted and loyal to their husband. The Javanese

women dilemma's pulled both ways between tradition and modernity is superbly pictured in Nh. Dini's novels.

The figure of Javanese women portrayed by Nh. Dini is in dilemma; whether to keep the marriage which does not bring any happiness or to divorce in order to seek her happiness as an individual. If she keep her marriage on, she will always physically and mentally suffered her husband's treatments. Yet if she is divorced, people will blame her as a wife who is unable to make her husband happy. Moreover, in Javanese culture tradition a woman who becomes a widow because of a divorce action is considered as a woman who is incapable of serving her husband well. As such, divorce is deemed shameful for Javanese woman. Yet, the woman characters in Nh. Dini novels are firm in their stance to divorce to gain happiness as individuals. Individual happiness is their private right. The struggle to gain happiness as individuals has to be paid dearly by the characters. They have to lose their beloved children as depicted in the excerpt below.

Selama duapuluh empat tahun aku dijejali pemikiran bahwa *seorang istri adalah bayangan suaminya. Bahwa surga seorang istri terletak di telapak kaki suaminya. Bahwa suami adalah ratu dan wakil Tuhan yang harus dianut dan diikuti segala perintahnya. Aku telah mengharapkan menjadi istri seperti itu. Setiap kata suamiku kusetujui meskipun dalam hati aku menyangkalnya. Setiap tindakan keras hanya kupandangi dengan mata sedihku. Tetapi itu semua kini sudah berlalu. Aku berhak atas kebahagiaanku. Biarlah aku tidak usah menjadi istri sempurna yang selalu dijejalkan orang tuaku kepadaku* (Nh. Dini, 1988:130).

In 2000s, many female authors emerged and found group in *sastrawangi* (literary means fragrant literature; literary works written by female authors which themes are mainly dominated by sexuality) and *Forum Lingkar Pena* (an organization for authors and would be authors). The emergence of the 2000s female authors started since Ayu Utami won the novel writing contest held by *Dewan Kesenian Jakarta* (Jakarta Arts Council) through her novel *Saman*. Ayu Utami's authorship was followed by other female authors such as Nova Riyanti Yusuf, Jenar Mahesa Ayu, Dinar Rahayu, Herlinatiens, and others. Also emerging were several female authors from *Forum Lingkar Pena* such as Helvy Tiana Rosa, Abidah El-Khalieqy, Asma Nadia, Afifah Afra Amatullah, and many others.

The changing values from the tradition to the modernity of Javanese women in the 2000s modern Indonesian novels are represented by Ayu Utami, who is an author from Java. Through her novel entitled *Saman*, Ayu Utami depicts a Javanese woman who lived in the megapolitan city of New York and interacted internationally. This woman was in the current of cultural changing, between a Javanese woman who should guard her tradition and one who had been affected by West culture as a result of modernization. Ayu featured a controversial Javanese woman figure called Shakuntala. She was a Javanese girl who had always got moral values that a girl should keep her virginity prior to marriage. As shown in the excerpt below, a girl's virginity was an indicator of her morality.

Ibuku membuka satu rahasia besar: bahwa aku ini ternyata sebuah porselin cina. Tidak boleh retak, karena orang akan membuangnya ke tempat sampah atau merekatkannya sebagai penghias kuburan. Ibuku berkata, aku tak akan retak selama aku memelihara keperawananku. Keperawanan adalah persembahan seorang perempuan kepada suami. Jangan pernah diberikan sebelum menikah, sebab kau akan jadi barang pecah belah (Ayu Utami, .2000:124).

As befitted her name, Shakuntala, who in *pewayangan* (the world of puppetry) was portrayed as a rebel, the character of Shakuntala in the novel was also depicted as a rebel girl. She deconstructed the values that her mother had taught her. Woman's morality could not be measured from the length of time she guarded her virginity. Ayu also revealed on how a woman's body was her own private right, instead of being constructed over a cultural convention. The following is her opinion on virginity.

*Keperawan tidak lebih penting dibanding tubuh perempuan lainnya. Mengapa dia mendapatkan keistimewaan? Dia hanyalah daging sama dengan yang lain.
Karena itu, akan kuserahkan keperawananku pada orang yang kukasihi, walaupun tanpa melalui lembaga pernikahan (Ayu Utami, 2000: 125).*

Based on *Saman*, quite a big value change was experienced by the Javanese woman character depicted by Ayu Utami. There is a change of values, from tradition to the modernity, in which Ayu demands for culturally undifferentiated treatment of woman and

man. The demands for woman should not differ from those for man. There is a consciousness over woman's body. The woman's body is not determined by cultural values, but it is her own prerogative right.

The woman character in *Saman* was depicted to have the same condition as that in NH. Dini's novels. That Javanese woman character was in the conflict and tension between traditional and modern values that occurred through the inclusion of Western culture. Ayu Utami contests Javanese patriarchal culture and breaks down the establishment of the values through her novel *Saman*. The content of her novel is quite jolting, for it explicitly narrates the relationship between man and woman naturalistically.

Tension between tradition and modern values is also experienced by the Javanese woman character in the novel *Perempuan Berkalung Sorban* by Abidah El-Khalieqy. That novel portrays Anisa's life story, a Javanese woman who lived in a *pondok pesantren* (Islamic boarding school). Ever since a little girl, she always enquires why women are treated differently from man, while when given the same opportunity, woman undeniably has the same ability with man. It is shown in the excerpt below.

"Apa ibu belum mengatakan padamu kalau naik kuda hanya pantas dipelajari kakakmu Rizal atau kakakmu Wildan. Kau tahu mengapa? Sebab kau ini anak perempuan. Nggak pantas anak perempuan kok naik kuda, pencilakan, apalagi keluyuran mengelilingi ladang, sampai blumbang segala. Memalukan!" (Abidah El-Khalieqy, 2009:7).

Anisa rebels from the values that bind her as a woman. She acts critically toward the Javanese's values and conventions that usually go on through her parents. For her, there is no difference between man and woman. Given the same treatment and opportunity, their capabilities are the same.

"Bu, Pak Guru bilang kewajiban seorang perempuan itu banyak sekali. Ada mencuci, memasak, menyetrika, mengepel, menyapu, menyuapi, menyusui, memandikan, dan banyak lagi. Tidak seperti laki-laki, Bu. Kewajibannya cuma satu pergi ke kantor. Mengapa aku dulu tidak jadi laki-laki saja, Bu? Aku ingin pergi ke kantor. Aku ingin belajar naik kuda seperti Rizal" (Abidah El-Khalieqy, 2009:14).

Modern Indonesian novels which show cultural transformation from the traditional to modern values are actually not moved to modernity yet. The values inside acculturate tradition and modern values. Tensions between traditional and modern values often happen. Their authors also get controversial stigma because they write works which break down the established values of man and woman relationship. Sherry Ortner (in Budi Winarno, 2014:373) states that inequality between man and woman is caused by system of values that is given particular meaning culturally.

Conclusion

1. The 1980s and 1990s modern Indonesian novels show the presence of support for the established values of Javanese traditional culture, which are also found in *serat-serat* (literary

works) that are written by Kings.

2. Nh Dini and authors of 2000s wrote literary works which attempt to break down the established values of Javanese women in patriarchal culture. They tried to explain the restlessness of Javanese women who are in the position between persevering the traditional values and taking part in the emergence of new values through modernity. For them, a woman's body is not an appropriate thing to be constructed culturally through various conventions that govern what can and cannot be for a woman. A woman's body is her own prerogative right which should be determined by herself as an individual.

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**Government or Local Value-Oriented?:
An Analysis of Muhammadiyah's Religious Education
Curriculum Policy¹⁰²**

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Abstract

The article investigates how community-based education as developed by Muhammadiyah constructs its curriculum, whether it is merely governmentally-standardized or, more than that, enriched with its own local values. It seems interesting to portray due to the political tendency of the ruling government in making sure that all educational practices including managed by private sectors, politically fitted into the government existing educational policy. The Muhammadiyah's educational decision may show itself sometimes to be in line with and, in another time, to be different from the government policy. This article especially addresses Religious Education (RE) curriculum within Muhammadiyah, which to some extent enriches local value uniqueness over the

¹⁰² The paper is presented at the 8th International Indonesia Forum organized by International Indonesia Forum (IIF) and State University of Surakarta 29 – 30 July, 2015 in Surakarta, Middle Java, Indonesia.

government curriculum policy. To study this case, the article makes full use of historical, documentary and interview sources of shaping the standpoint of how the Muhammadiyah's RE curriculum design seems different and to enrich what the government has decided. The result of the study shows that as a non-governmental organization, Muhammadiyah decides to take the existing RE curriculum of the government with taking account of the enrichment of local or Muslims' values, competency and content standards endorsed by Muhammadiyah's state of mind. Besides, by considering the cases of the School-Based Curriculum started from 2006 and the 2013 Curriculum, Muhammadiyah's initiatives not only follow the existing government policy but also try to look for the other possible curriculum enrichment. Thus, politically speaking, Muhammadiyah education seems to combine both the government political decision and the local values of Muhammadiyah itself.

Key words: *Muhammadiyah; Educational Standards; Religious Education; Curriculum Policy*

Introduction

Muhammadiyah has been established since 1912—earlier than the Republic of Indonesia formally declared in 1945—and has autonomously fostered such social services as education and social welfare.¹⁰³ Its activism in education seemed to have been set up as part of empowering communities. Historically speaking,

¹⁰³ Fuad, M. "Civil Society in Indonesia: The Potential and Limits of Muhammadiyah", *SOJOURN* Vol. 17, Number 2 (2002), p. 133; Latief, H. "Poverty, Muslim Activism and Social Welfare: The Philanthropic Vision of Charitable Institutions in Indonesian Islam (The Case Study of Muhammadiyah)", *International Joint Seminar Proceedings*, Muhammadiyah University of Yogyakarta and IIU Malaysia, 2006, p. 483.

at the first time, Ahmad Dahlan, its founder, inclined the educational service to be fully social, instead of reproducing economic interest. In other words, education had been created as a means of building on social criticism and awareness.

Directing the way to counter colonialization emerging in Indonesia from physical to intellectual and spiritual struggle through the educational sector can be seen as a hidden strategic method. Apparently, Muhammadiyah has engineered its society by producing key persons with any capacity needed in boosting social change. Some of Dahlan's students, for instance, had an understanding and braveness in trying to change the Great Mosque's prayer direction fitted into their knowledge based on Astronomy they had learnt from their teacher, Dahlan himself. Here, like other modernist organizations that emerge in some regions in across countries, Muhammadiyah places education as a key sector for re-building and modernising Indonesian society.¹⁰⁴

As previously mentioned, educational institutions within Muhammadiyah, like other private sectors, are typical of the so-called 'community-based education'. It is meant that those institutions are initiated by, developed by and dependent upon society or communities within both socially and economically. Further, any decision making comes from the society, but not

¹⁰⁴ Baharuddin, R. The Muhammadiyah Movement: Its Rise and Development in West Sumatra: A Study of Islamic Educational Reform During the Dutch Colonial Period. *Thesis*. Leiden: Leiden University, 2000, p. 80

from the government.¹⁰⁵ Like other traditionalist institutions such as pesantrens massively built by Nahdhatul Ulama, a more traditionalist Indonesian Muslim organization, Muhammadiyah schools and madrasahs are established initially by their elites or members who are economically supporting. However, in the following times coincided with the much stronger government, certain political influence which may come from the government itself or persons involved in certain political interests, then partly change the organization social tendency, either to be controlled by as well as to be independent from the government intervention.

An attention that will be much paid in this article is Muhammadiyah's policy on education especially in Religious Education (RE) curriculum. As well known, this organization has produced its own religious—Islamic—concept as a state of mind. The decree on 'back to the Quran and the Sunnah' meaning all Islamic matters in Muslims' belief or worship for instance, must fit both Islamic resources. However, it is often different from those understandings mentioned in textbooks on Islamic teaching formally issued by the Government's team. Moreover, regulations on Religious Education in general, are some times different from those being issued by the Government. Hence, Muhammadiyah's standards in Islamic teaching may be considered as either

¹⁰⁵Nielsen, D. Memetakan Konsep Pendidikan Berbasis Masyarakat di Indonesia (Mapping Out the Concept of Community-Based Education in Indonesia) cited in F. Jalal and D. Supriadi. 2001. *Reformasi Pendidikan dalam Konteks Otonomi Daerah* (Education Reform in the Context of Local Autonomy). Yogyakarta: Depdiknas, Bappenas and Adicita Karya Nusa.

coincided or tense with the Government's as that happens for Muslim education in general.¹⁰⁶

Addressing such educational issues as Religious Education policy then becomes the main discussion of this article. It will try to analyse how Muhammadiyah's educational policy has been constructed compared from that of the Government. Besides, it also discusses a possibility of Religious Education curriculum uniqueness—for instance local values—of Muhammadiyah policy under the State educational regulations. Systematically it then begins with taking account of some basic theories on education or Religious Education curriculum in the context of the government and community decisions, analyse findings based on such resources as documents and relevant literature to take more understandable conclusions.

Theoretical Framework

Educational management and decision making process can be taken through either the so-called community-based or government-based education (Nilson, 1999).¹⁰⁷ Community-based education (CBE) means that any decision of education begins with society or communities' voices, but not the government's. In contrast, Government-based education (GBE) focuses on the top-down policy making from the government to the societies. The latter, however, politically places the communities are merely to

¹⁰⁶ Ramadhan, A. The Place of Islamic Education in the National Educational System in Indonesia. *Thesis*. Leiden: Leiden University, 1998, p.1

¹⁰⁷ Nielsen, D.

be a target of the educational development brought and addressed by the government.

The emergence of the above binary oppositions of the educational decision making can be originated from the very initial discourse and practicality of the so-called Non-Governmental Organization. There are dozens of the Non-Governmental Organizations (NGOs) emerging in both developed and developing countries considered able to negotiate with the State(s) policy as to their development system.¹⁰⁸ In Indonesia, the flourishing of those NGOs has occurred since 1980s. Their presence has become a balance power to a corrupt tendency of the ruling government especially relating to public policy. The work of Syamsuddin¹⁰⁹ showed a strategic way of the so-called 'allocative politic' by which Muhammadiyah tried to negotiate its standpoints on the policy such as marriage and education Act. The legislation process intervention has been one of the types of how the NGOs, like Muhammadiyah, in encountering and balancing the State regulations.

The presence of Muhammadiyah, like other social and religious movements, taking part in optimizing and sustaining

¹⁰⁸ Fakih, M. *Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia* (translated from *The Role of Non-Governmental Organizations in Social Transformation: A Participatory Inquiry in Indonesia*, a dissertation at University of Massachusetts at Amherst, USA). Yogyakarta: Pustaka Pelajar, 1996, p. 5

¹⁰⁹ Syamsuddin, M.D. "The Muhammadiyah Da'wah and Allocative Politics in the New Order Indonesia. *Journal of Al-Jami'ah*, Vol. 2, Number 1 (1995), p. 35-71.

educational services has happened as not all social development can be covered and run by the State(s) as the single agent. Even if, in the ammended 1945 Constitution of the Republic of Indonesia states that ‘the government shall provide a National educational system’ for Indonesian society and, at the same time, every citizen has a right to have an access to education, the participation rate to basic and middle education has longer been contested. Having considered the fact, the presence of Muhammadiyah’s schools seems to be a momentum of empowering society so far untouchable by the government calculation and intervention.

Referring to the constitution, the social participation genuinely to some extent free from the State intervention has been stated in the 2013 Education Act, stating that education is both under Government and community responsibility. From that legal perspective, they, the Government and the community can side by side or supposedly build on and develop the National education. It is also legally accepted as one of them independently develop and proceed an educational circumstance where both national and local values are promoted. The recognition to the non-governmental activism in education, accordingly, is the main point of providing a spacious arena for it to grow connecting to its own identity, cultures and values.

It is considerably important to strengthen a decision making process by which the Government and the communities have an opportunity to enrich the National education system. As highly recognised, the country, Indonesia, is unlikely to shape a monolithic system of education by taking account of the Indonesian

pluralistic society, culturally and religiously. It seems the truth that the Government may produce certain educational standards such as National curriculum and, at the same time, the communities either established or growing also have a place to develop its potentiality including their local values offered and educated in its classrooms. Therefore, the ideal type of educational policy for building Indonesian pluralistic society is ‘negotiable policy’¹¹⁰ which combine top-down and bottom-up decision making approach; standardization and creativity models of curriculum development; and enforcement and wisdom in shaping educational communities based on issued laws and regulations.

Contribution and Evolution of Muhammadiyah Education System

The Indonesian national education system does not begin with and grow from a neutral, empty space of the real Indonesia itself. Before independence, it had longer been colonised by some European—Portuguese and Dutch—and Japanese military and political forces. Those colonial governments by means partly influenced how the National education to be shaped. Their effect can be traced back from such infrastructure as school buildings and such as subjects as Natural and Social sciences typical of

¹¹⁰ The term ‘negotiable policy’ is a reflective phrase used, by the writers of this article, to place the importance of ‘Social Interaction’ model of curriculum design between ‘members of the adopting group’ such as Muhammadiyah and other public and private sectors with their communities. See: Kelly, A.V. *The Curriculum: Theory and Practice 6th Edition*. London: SAGE Publications Limited, 2009, p. 128

public schools that can be contrastingly compared from the indigeneous, Muslim learning place, *pesantren* whose lessons are essentially pure traditional Islamic sciences. In short, before Indonesia formally declared, there had been some educational practices undelying the following forms of Indonesian educational system.

As described in picture 1, 2 and 3, there has been an evolutionary process of how the National education system is shaped and what the connectedness of the Government's and the community's, especially Muhammadiyah, educational policy looks like. Picture 1 illustrates that the National educations system is a complex system which includes the Dutch (school), *pesantren*, *madrasah* and other educational models. Picture 2 simply shapes the next pattern of Muhammadiyah's self reliance, in the one hand, of becoming part of the whole National education system and that of the independent education system or it is often called sub-system of the National education. The third picture, finally, there has been the negotiated type of educational policy making process between the Government and Muhammadiyah. These brief schemes at least reveal that the construction of the National education system originates from the socio-educational complexity, rather than singularity.



Picture 1



Picture 2



Picture 3

Drawn from a specific contribution of Muhammadiyah education system, it is historically interesting by tracing back the initial model of Muhammadiyah's madrasah built in 1911, combining pesantren and Dutch (secular) school model.¹¹¹ This Muhammadiyah type of education has considerably contributed in building a relatively new Indonesian educational system. The so-called *Madrasah Diniyah Islamiyah Muhammadiyah* (MDIM) taught such subjects as religious and foreign sciences. In terms of curriculum approach, it applied the dichotomic and connected way interchangeably. The former accentuated how the Islamic teaching taught was separated from the foreign sciences and *vice versa*. The latter, on the other, accentuated on relating Islamic decrees to

¹¹¹ Jainuri, A. *The Formation of the Muhammadiyah's Ideology 1912-1942*. Surabaya: IAIN Sunan Ampel Press, 1999.

social issues. The teaching process even encouraged students to directly implement Islamic teaching in students' real life.

The origin of madrasah as one of the Muslim education system can be taken from, for instance, the growth of such madrasah system in the Muslim middle ages (750-1258) and the education system in Al-Azhar University, Egypt, when its integrated curriculum, both Islamic and modern ('secular') sciences, was designed by Muhammad Abduh and Rasyid Ridha, the two education reformers in that University. This type of Madrasah might be more conservative by looking at it in the mid- and end-twentieth century Pakistan where traditionalist Muslim curricula were dominantly or fully taught. Meanwhile, madrasah developed by Ahmad Dachlan, the Muhammadiyah founder, was an intellectual effort (*ijtihad*) for combining as well as integrating the spirit of "progressive Islam" through Islamic teaching and modern sciences. For Muhammadiyah, both sciences are *conditio sine qua non* as well as the complete worship, both individual (with God) and social (with all creature), to re-build the Indonesian society and humanity.¹¹²

Moreover, Dachlan also contributed in establishing Madrasah *Zoe'ama* (for males) and *Za'imat* (for females) in 1935. Subjects taught in this Madrasah were mostly Islamic traditions oriented to create truly Muslim scholars (see **picture 4**).¹¹³ The

¹¹² Dachlan, A. "The Unity of Human Life" in Kurzman, C. (Ed). *Modernist Islam 1840-1940: A Sourcebook*. New York: Oxford University Press, 2002, pp. 344-48

¹¹³ see *Peratoeran Choesoes Pembahagian di dalam Madrasah Zoe'amaa Mehammadiyah*, 1935.

depth and width of Islamic teaching taught were expected of being able to bring students to be intellectually well-informed (*faqih*), but not merely to put basic knowledge of Islam into practice as educated in MIDN. It can be said that Madrasah *Zoe'ama* and *Za'imat* had been a continued level of MIDN early established and *Kweekschool* Muhammadiyah (now is *Madrasah Muallimin* serving secondary school) than was then established around 1940s. Therefore, Muhammadiyah has had a real practice of managing madrasah system.

As massively established by Nahdatul Ulama, a more traditionalist Indonesian Muslim organization, Muhammadiyah also had its history of establishing a kind of pesantren approximately in 1909 where Dachlan taught merely traditionalist Muslim traditions. However, in the following time, he used to incline the madrasah as the core of schooling while pesantren (*boarding system*) was placed as its complementary system where, for the rest of time, his students could apply in practice intensively what they had learnt in madrasah. Such combined-education system was by means different from pesantren system spread out by those traditionalist Muslims. In this respect, pesantren in Muhammadiyah historically was not in separation from madrasah system.

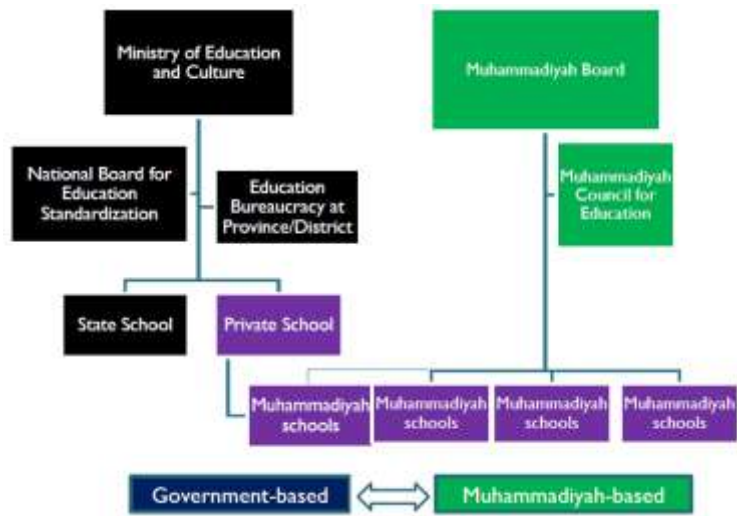
Another contribution of Muhammadiyah in establishing educational institutions is when it built Sekolah “*Angka Lara*” (2n Level School) or *Sekolah Rendah* in 1924. This school was Muhammadiyah Public school added with Religious (Islamic)

Teaching. This type of school was in practice affected by the Dutch school system where modern sciences were mostly delivered while Islamic teaching was to be added as well as complementary.¹¹⁴ This Dachlan's initiative was because of his previous involvement of giving a religious lesson in *Kweekschool*, a Dutch school, in Jetis, Magelang, Middle Java. Besides spreading out the madrasah system, Muhammadiyah has considerably mushroomed the school model. Today it has had a couple of thousands of schools accross the country.

Since 1970s, Muhammadiyah education institutions have become part of the whole national educational system as described on **picture 2**. Relating to this changing shape of the Muhammadiyah education system, **scheme 1** also posits it in the dynamics of National educational policy. Politically speaking, any education policy of the government must be followed by this organization. In line with the much stronger power of the New Order regime, the top-down system of educational policy tended to increase. One of the leaders of the Muhammadiyah educational board, Projokusumo, said that the place of Muhammadiyah for the government was 'just to help'. It seems that Muhammadiyah has had a commitment of taking part in succeeding the National education projects. But, on the other hand, it can be meant that the government policy is generally dominant. However, the scheme also indicates that Muhammadiyah council for education has had an important place for making its schools nearer to

¹¹⁴ see Rangrang Pengadjaran (Leerplan) pada Sekolah Kelas II Muhammadiyah, *Soera Moehammadijah*, No. 4 Th. 2, 1924.

Muhammadiyah’s values. The challenge is that how Muhammadiyah’s education system can operate fitting its own identity while the government as the supra-structure tends to dominate public sectors especially education.



Scheme 1

After the Reform era, since the early 2000s, Muhammadiyah’s schools have changed its political mainstream in education in order for being revitalised of its identity as one of Muslims’ standpoints in Indonesian education. This effort is truly

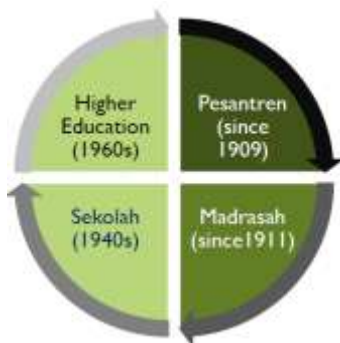
able to be tracked when this organization criticized the 1998 Education act. One of the attracting issues debated within the regulation was the significance of Religious Education (RE) for Indonesian students. After having a long-term struggle, Muhammadiyah, along with other Muslim organization, finally reached a goal of placing RE as an obligatory subject and must be taught by a teacher who has the same religion as his or her student's religion mentioned in the 2003 Education Act. The more technical rules of the 2003 Education Act such as the Government Regulation on Religious Education and the Ministry of Education and Culture's Regulations especially on outcome, content, process and evaluation standards issued in 2005 and 2013 respectively, have become an anchor how standardized education processes in Indonesia operate. In terms of the policy impact, Muhammadiyah has so far made use of those regulations just to be a standard which means a minimum aspect that must be both formally and substantially fulfilled. In this respect, Muhammadiyah can optimize its local values as additional standards as long as the government's standards have been covered. However, in practice, the regulations seem not easy to deal with. For instance, the teaching times per week for RE administratively accepted are 5 hours whereas those for RE in Muhammadiyah's schools are 7 hours, meaning that the local policy of such private sectors as Muhammadiyah is by no means considered.



Scheme 2

Scheme 2 at least sums up political trends of Muhammadiyah's education system when it encounter the government policy. First, it began with the type of management—including curriculum—separated from the Government educational dominancy (1911-1970s). Second, the Muhammadiyah's education then entered a phase coupled with the ruling government (1970s-2000s) and, thirds, it has developed its negotiated local values and tendencies, socially and religiously started from 2000s. Being tense and compromising with the government policy sometimes also inevitably happens.

Another contribution of Muhammadiyah's education is that of RE delivery. As historically known, there has been an educational institution 'diaspora' such as pesantren initially established in 1909s, madrasah in 1911, sekolah since 1940s and higher education in 1960s. Each of them has various tendencies. As described in picture 4, the the portion of Religious education is that pesantren is the top in delivering RE and the followings are madrasah, sekolah and higher education. However, in the madrasah and school systems combined with boarding (pesantren), the RE portion is by means enhanced. Theoretically, outcome quality from such institution should be enhanced from the side of understanding and possible practices of religious values.



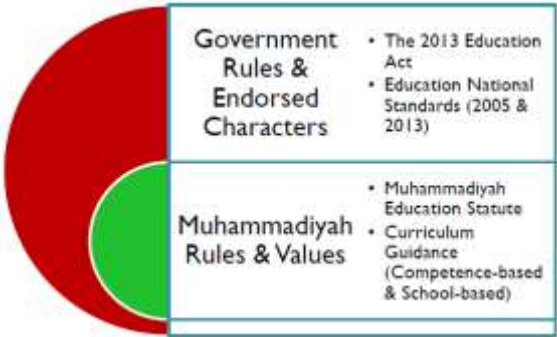
Picture 4

Muhammadiyah's Religious Education after reform era: Enriching?

The subject of Religious Education (RE) in Muhammadiyah schools is called ISMUBA which is abbreviate from *Al-Islam*, *Kemuhammadiyah* and *Bahasa Arab* (Islamic Teaching, Muhammadiyah Studies and Arabic). The Islamic teaching itself is divided into four foci of teaching such as *Aqidah* (Belief), *Akhlaq* (Ethics), Quran-Hadis and *Tarikh* (Muslim History). Meanwhile, the existing name of the subject officially issued by the Ministry of Education and Culture is *Pendidikan Agama Islam* (Islamic Religious Education) and *Akhlaq Mulia* (Good Ethics). The two different names for this subject may have several indications. First, RE package in Muhammadiyah seems much wider in terms of scopes and contents of the teaching due to the Muhammadiyah Council for Basic and Middle Education, for instance, develops its own standpoints and values beyond curriculum standards decided by the National Board for Educational Standards. Second, RE version of the Government indicates that there has been accentuation on the separation of the understanding concept with the term “Islamic Religious Education” and of the practical aspect with the term “Good Ethics”. However, by making the separation, as if this ethical issue is not part of the religion itself.

Relating to the government regulations on RE, Muhammadiyah education, as part of the National education system, consistently takes those stated in the 2013 Education Act

and several key aspects especially curriculum standards either issued in 2005 or 2013. The former becomes a foundation of the 2006 curriculum commonly known as School-based Curriculum (SBC) and the later for the 2013 curriculum. As described on **scheme 3**, Muhammadiyah then develops its own local potentials by producing the Muhammadiyah school regulations and curriculum guidance especially on Islamic Teaching.

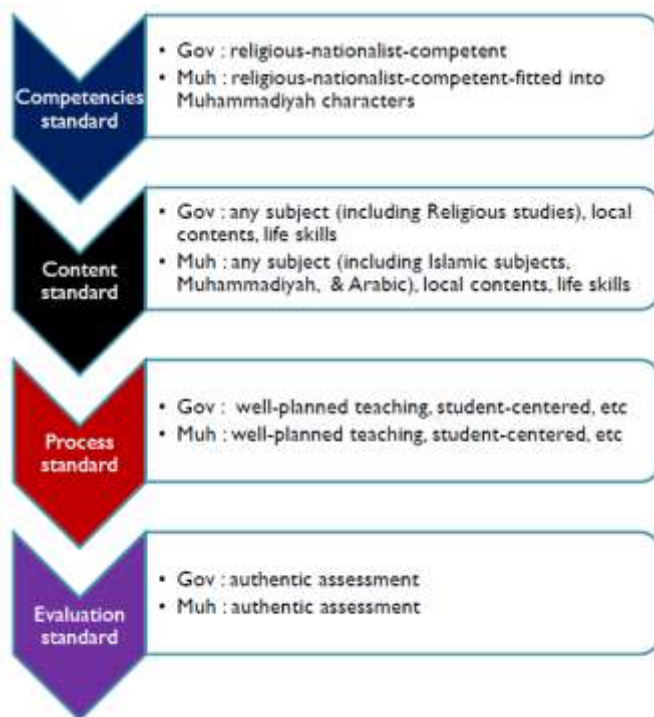


Scheme 3

If the Educational National Standards relating to curriculum design as a scoup of debates ¹¹⁵ are considered, Muhammadiyah education seems to have referred to the standards

¹¹⁵ see the four curriculum aspects such as objectives, experiences, methods and evaluation, for instance in Stanley, A.F. “The Tyler Rationale and the Ralph Tyler Project: An Historical Reconsideration.” *PhD Dissertation* in the University of Georgia, Athens, Georgia, 2009.

being issued. **Scheme 4** below at least indicates that there are some local values of Muhammadiyah emphasized in broadening and enriching the existing values being projected by the government. The two areas which are highly possibly enriched by Muhammadiyah education correlate with competency and content standards. As a modernist Muslim organization, it has had its own state of mind on religion. Muhammadiyah characters mentioned in that scheme here for instance linked to the spirit of being back to the Quran and Hadis (Prophet's decisions). Such spirit, in some cases, can be distinguished from the more traditionalist one like Nahdhatul Ulama often referring their religious standpoints to certain Muslim school of thought especially Syafii school of law. The place of Syafii interpretation to the Quran and Hadis seems to be highly considered. From this perspective, religious standpoints endorsed by an author of the RE official textbook supported by the government are by means in line with certain religious standpoints, put simply, either traditionalists or modernists.



Scheme 4

Leading the 2006 and 2013 curricula, for the government, is not only how to make sure that students are able to master knowledge and skills, but also linked to its commitment to include 18 primary characters such as discipline, social care and other individual and social characters. As evidence to enrich those National characters, Muhammadiyah council for education located

in Yogyakarta produces 40 religious values endorsed to be taught in Muhammadiyah's schools. Those values are

*.. caring the poor and the needy, progressive thinking, simple, responsible, wise, peaceful, dinamic, discipline, economical, affection, happiness, freedom, cleanliness, sincerity, honesty, cooperation, modesty, balance (moderate), role model, commitment, creative, serving, loyalty, reading, respect, nationalism, innovation (tajdid), self-confidence, unity, proactive, voluntarism, humility, patience, praiseworthiness, decent, critical, socially good practice, accuracy, carefulness, tolerance and resilience.*¹¹⁶

Conclusion

As an independent, non-Governmental organization, Muhammadiyah sets up its own education system, however, in the following time, it has either partly or fully and either cooperatively or independently established its educational policy under National education system. Its strategy not to follow all the Government policy seems to be its character which is autonomous and typical of Non-governmental organizations.

Muhammadiyah's Religious Education (RE) uniqueness can be seen from such standards as competencies and contents, its local values and much more times of teaching provided compared from those of the Government's. It reveals that providing more

¹¹⁶ Muhammadiyah Council of Basic and Middle Education of Yogyakarta, *ISMUBA Curriculum Guidance*. Yogyakarta: Muhammadiyah Council of Basic and Middle Education of Yogyakarta, 2012, p. 5

contents and values has made it run beyond the RE curriculum standards issued by the Government. Muhammadiyah does not totally take 'a different way', but exactly enriches formal values/characters being issued by the Government.

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FROM PLANTATION TO MILITARY STATE: The Changing of Urban Symbol of Malang from 1923 to 2000

By Reza Hudiyanto¹¹⁷

Abstract

In the Historiography of Urban in Indonesia, studies on architecture development, relief and inscription take on pivotal position. Nearly eighty years of research, most scholars were more interested in those topics. While, the last trending topic focused on the theme about local wisdom, local value and people's interpretation meaning were attached more on symbols. As unit of space, city has been an area of contest where each social group competes to place their identity on it. This indication was very clear since Dutch Indies colonial Government constructed the cities in early twentieth century. The following city-ruler shows the same pattern. They image made the city as means to show their power by creating statues, street name, and other forms.

This article is an output from the field, oral-testimonies and archives research using historical methods. All finding sources were collected, interpreted and presented in written form. Symbolic approach was used to interpret meaning of this symbol. Many monuments contain messages and values which directly made by the former military major

In this research, the city-ruler builds a monument in the urban civic centre, particularly intersection road, crossroad and the middle of the square. Most of those monuments take shape of soldiers with military uniforms. The second thesis from this research is the changing of street names represents the circulation of power. The dominant-group always presents themselves in a

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very strategic point of the city. In the following days, it needs to make city monuments as representation of local culture, not political domination.

Introduction

(Harimau Mati Meninggalkan Belang, Gajah mati meninggalkan belang, manusia mati meninggalkan nama)¹¹⁸

According to Cassirer the differences between man and animal is the ability to create a symbol. So he defined that man is *animal symbolicum*. Symbolism way of think and act were the main character of human being. (Cassirer: 1987, 41). “Man could die once in a time, but his name was lasting forever” henceforth he expresses this by making physical symbol. In order to make his existence remembered, man tried to erect monument that commemorate his merits and services to the country. That’s why most monuments were created from a stone because this material was not perished through the time. In some cases, this scenario was not made when a revolt occurred. For example in 2003, mobs in Baghdad destroyed the statue of Saddam Hussein that was made from rock.

What does the monuments mean? According to American Heritage Dictionary, monument is something venerated for its

¹¹⁸ “Dead Tiger left stripes, elephant died leaving the tusks, man died leaving the name”

enduring historic significance or association with a notable past person or thing: the architectural monuments of ancient Rome; traditions that are monuments to an earlier era.¹¹⁹ The most vivid example of monument of World War II is “The Raising Flag in Iwo Jima”. That monument has inspired the monuments in Java, particularly related to the Indonesian Dutch War from 1945 to 1949. There must be components of soldier in uniform, flag and weapon. Statues and other physical forms are not the only shape of monument. Monument could take shape in non-physical such as an identity or label. This kind of non-physical monuments correlated with person or places that are associated with historical moment. In this case, prominent person or outstanding figure from the time of revolution was placed in the most strategic point in the city. Military domination to the city symbol becomes clear since the end of 1960th when the New Order came to power. This short article tries to show that political domination play important role in the process of image built by the making of symbols.

Monument: Created and Perished

According to some archeologists human has the sense to visualize the spiritual power. They believe that spirit and power of natures are brought to realty by making picture and statue as media for ritual. They also created spells, songs and offering to cult their spiritual masters. That was the beginning of culture. It is

¹¹⁹ The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 by Houghton Mifflin Company. Updated in 2009. Published by [Houghton Mifflin Company](http://www.houghtonmifflin.com). All rights reserved.

no wonder that the complex culture is identical with great monument. In Java, one of the most spectacular monument which become sign of complex society is Buddhism-Siwaism temple (Candi Buddha dan Siwa). Since the eight centuries, Javanese society has the ability to absorb culture that came from outside – particularly India, and were combined with local culture to make a area of temples, state and letters. In the following years, Ruler builds a *candi* to commemorate himself as eternal ruler of the world. The King also used Candi as a tool to conquer the heart of his people.(Ishii; 1993, 188-9)

In following periods from fifteenth to seventeenth century, Islamic State in Java has been using the combination of Hindu-Javanese and Islamic Culture as based of governance and bureaucratic order. From the monument, it looks like the Islamic State inherited the former tradition such as chronogram (*Candrasengkala*) in Mosque of Demak¹²⁰ and the Front Gate of Yogya Royal Palace, Javanese arts of writing in *Babad Tanah Jawi*; and the system of social stratification, architecture and many other cultural achievement.

Dutch East Indies Colonial and Post Colonial Monument

Perhaps the very early of colonization was began in Batavia. As the centre of colonial power, old city of Batavia is a

¹²⁰ E.P Weiringa, "A Monument Making the Dawn of The Muslim Era in Java: Chronicles and Chronograms on the Grand Mosque." Gunter Blamberger and Dietrich Boschung. *Figuration of Time in Asia*. Munchen: Wilhelm Fink Verlag, 2002: 169-170

groundbreaking of Colonial State. So many monuments were founded in that complex. It was the first part of city that imitated the old city of Amsterdam. But in the end the *Oud Stad* was abandoned. In the beginning of eighteenth century, the new part of the city was founded, namely Weltevreden. As the new space for living and administering, Dutch colonial government made a square like Waterlooplein and Koningsplein. (Abeyasakere: 1987, 54-7) They put a statue on the edge, such statue of The Founder of Batavia, Jan Pieterzoon Coen; Lion in front of Cathedral in *Koningsplein* (king square) and also put monument and burst of J B Van Heutz in Gondangdia. They also built General Governor Palace in the east side of Waterlooplein and North side of Koningsplein. Most building were *indisch empire style* with a roomy space, pillars and large size. In 1890, the growing of the cities in most part of Java came faster. There were so many Architects and Construction bureaus helping the Residential Office in constructing many Government Offices, Housing and Public Infrastructures.

As the decentralization in 1930 was implemented, the role of the architects and construction bureau became more important because this new policy demanded more units of technical works to do improvement of public facility such as modernized traditional market, constructing drink water installation, building abattoir, making “kampong” improvement, residential area and street repairs. What happened to this urban space after the independence? So often in post-colonial cities, all have been going on to this day, architectural styles and housing standards are still

colonial, the by-laws are obsolete, the subsidy structure favors the upper income groups, there are almost unbelievable disparities between the standard of the rich and the poor. As the European dispatched from Malang in 1949, former European quarters in *Bergenbuurt* and *Orangebuurt* were occupied by military and high echelon civilian personal. Many of them could not pay high price of tax so they sold their houses to Chinese. However, the army expressed their domination over this elite-residential area by erecting monument TGP (Tentara Genie Pelajar), Colonel Hamid Rusdi¹²¹, Surapati and Brawijaya Army Museum. They placed bust of General Soedirman, statue, tank, artillery, aircraft gun in front yard of museum and some cuboids with relief of war in each side. This was the tradition to Indonesian Municipalities to make their power milestone.

Monuments as Symbol of Political Domination

According to Tennekes (In Peter Nas 1993), symbol deals with the attachment of meaning, an emblem, a non explicit connection of ideas. A Bust or a portrait of the unknown person, for example, is an image and not a symbol, because it is not linked to values derived from outside the picture concerned. Statues are always symbol because they have shown pure depiction. Statues always imply the association of idea, statues, painting, and label,

¹²¹ He was known as Chief Command of Surapati Division. Soedianto and Abdoelkahar, TKR Divisi VII Untung Suropati Malang-Besuki 1945-1948. Malang: UM Press, 2000. hlm 156

identity and such like which can be considered carriers of symbols. Nas has developed symbol to nine concepts namely type of symbol carriers, symbolic elements, symbolic domain, symbolic value or power, symbolic ecology, level of symbol, formal and informal meaning, dynamics symbol, function of symbols. From this concept, Nas wrote a numbers of years ago which contained analysis of a series of old myths about Indonesian Town, looking at such things as their founding and origin of their names. Nas paid particular attention to the myth of Banyuwangi and Majapahit.(Nas: 1993, 14-16) I can mention many other names that originated form old myth such as Salatiga (*Salah-tiga*), Semarang (*asem-arang*), Boyolali (*Bojo-lali*), Malang and Blitar (*baline tartar*). More than twenty statues and monuments large and small in Jakarta origins form old myth and histories of Java such as Hanuman, Gadjah Mada, Garuda, Diponegara, Kartini, Arjuna, Krisna and many other small statues. It proves that old myth, folktale also inspired many local leaders to identify place.

In his book, Abidin Kusno (2000; 23) also used symbol as analytical tools. He started from theory that city was full of symbol where the ruling power showed their political expression. Architecture and urban planning play important role in shaping social, culture and politic of people. They also represented government interest to build national esteem. Kusno's thesis was not too different from Peter Hall. Hall's theory assumed that State political system gave effect to number, size and character of the monument. North Korea, Vietnam and Iraq are countries that build

statue of their leader with big size and strong character. Many years before, Beneddito Moussolini expressed his ambition to rediscover the glories of Rome by this speech:

My ideas are clear. My orders are precise. Within five years, Rome must appear marvelous to all people of the world – vast, orderly, and powerful, as in the time of empire of Augustusyou shall create vast spaces around theater of Marcellus, the capitoline Hill and the Pantheon. All that grown around them I centuries of decadence must disappear.(Hall, 2002: 197)

The Indonesian Leader produced two kind of monument. Old Order monuments brought about the message of Decolonization. Soekarno – the pioneers of reinvented national symbol, tried to uproot colonial heritage, to crush Western expansion and to revive National Culture. The new Order monument gave the message to emphasize glorious of Indonesian past – which mostly from Javanese ancestors, to crush communism and to depict army superiority over civilian. Its figures could be found in the Monumen Crocodile Pit in Jakarta, Serangan Umum, General Soedirman and Monument Slamet Rijadi in Surakarta. The difference is General Soeharto never expressed his will explicitly in constructing the image of Jakarta through statues and monuments even he never made statue of him self. Even today we can not find Jalan Soeharto.

Using of urban space as means of expression was subject of Colombijn works. He said that symbol has two meaning, formal

and informal. Formal is the meaning attached by the symbol makers meanwhile, informal meaning is the meaning that came from outside the symbol.(Colombijn: 1994, 303) As the second largest city in East Java Provinces, since the 19th century, Malang was home of people from different ethnic, religion and social class. Each group competes for a place to show their identity. If Batavia was full with statue, in the same period, no statue was found in the city. The only statue was found bust of Mother Mary in front of Santa Ursula Catholic School. The beginning of decorated city was in 1946.

Most monuments were correlated to Dutch-Indonesia war from 1945-1949. It also emphasized the role of army in the struggle for defending this country from foreign invaders. We can differentiate monuments into three categories. First category is monument as symbolic of memorial historical moment such as Tugu. The monument Tugu sited in the middle of Circle Square (Alun-Alun Bunder). Its shape resembled of six bamboo spears (*bambu runcing*), symbol of Revolution War in 1945 to 1949. The relief downside depicted five main islands in Indonesia, and figure of Soekarno and Mohammad Hatta. This monument was actually built in 1946 as commemoration of August 17th Indonesian Proclaimacy. When the Dutch Military captured the City in end of July 1947, this monument was demolished. Dutch put a miniature of Queen Crown in the top of the monument instead. In 1951, Kotapradja Malang rebuilt the monument with financial support as much 25.000 gulden from Dutch as a charge for destruction they made to this monument. Finally in May 1953, the monument was

finished. Presiden Soekarno made an official speech in the opening ceremony that this monument is a symbol of eternal struggle. Soekarno said that our revolution was not over yet, because Papua was still under Dutch Colonization. (Java Pos, 16 Mei 1953)



Monument Tugu (1953)

Monument Col Hamid Rusdi (1992)

Table 1 will describe the meaning of monuments in Malang according to some informants. Many of them are from outside Malang.

Official Name	Meaning from Informan	Other meaning
Monumen Hamid Rusi	Honor to the serve of Major Hamid Rusdi to the country as Commandant in Indonesian-Dutch War	Hero Traffic sign Icon of struggle in Independence war
Monumen UKS	Education based on Healthy life	Traffic sign Malang is healthy city
Monumen Pahlawan TRIP	To honor and remembered serve of Indonesia Student Troop in defending the city at first Dutch military aggression	Malang the city of Soldier To honor and remembered serve of Indonesia Student Troop in defending the city at first military aggression
Monumen Tentara Genie Peladjar	To honor and remembered the struggle of Indonesia Student Troop in defending the city at first Dutch military aggression	Traffic sign
Monumen KNIP	Diplomatic Struggle to defend Nation Independence National Commitee of	City decorated

	Centre Indonesian assembly and soldiers with weapons	
Monumen Kadet Suropati	Coat of Arms kota malang City of Flowers	Green city City of education Beautiful urban design
Monumen Adipura	Malang, clean city	Appreciation Traffic controller
Monumen Chairil Anwar	Tribute to Chairil Anwar as his merit	Street furniture
Monumen Tugu Malang	Bamboo spears as weapon symbol in confronting Dutch Coat of arms	Centre of Local Government Traffic controller City decoration Axis of the City
Monumen Juang 45	Struggle of people against Dutch	Decorated the cities Symbol of people courage
Monumen ABRI Manunggal	United of Armed Forces and People	Military head quarter Cooperation and Unity
Monumen Jendral Soedirman	Pay respect to general Soedirman and his merits of National struggle to defend Independence of Indonesia.	Traffic control

(It was the feedback from list of questions that being distribute to 50 informants in August 2014)

The second monument located in Ijen-Semeru streets. Those monuments stand in the middle of the boulevard so that everyone can see. It consists of statue with of man wearing military uniform, with weapon in his shoulder, and offended performance. There is an inscription at the bottom of statue, containing list of 61 persons who died in the combat between TRIP and Dutch Marines from November 1945 to 1949. But as modernization going through in every corner of the city, only tiny parts of people gave attention when the pass those monuments. Rarely did people use this place to commemorate their merits since they made ceremony in their own school or Office. The same context is also found in monument Juang 45, Kadet Suropati, Tentera Genie Peladjar and Jendral Soedirman,



Monument KNIP



Monument UKS

The second type is the monument that functions as sign of historical moment occurred in that place. Monumen Komite Nasional Indonesia Pusat was built to commemorate the Plenary Session of KNIP in March 1947. *Societeit Concordia*. In July 1947, as the Dutch troops were approached the city, TNI made scorched earth strategy that cost very expensive. Most of the buildings and homes in the city were burned to the ground, including *Societeit Concordia*. This memorial building was not rebuilt until the Shopping Centre “Sarinah” stood right on the former place of *Societeit Concordia*. In order to remember that KNIP plenary session once took place in that location, government built Monumen KNIP.

The third type is monument correlated with image building. In this type, the meaning of monument not associated with political domination or historical moment but decoration. Monument UKS (*Unit Kesehatan Sekolah*= health unit of School),

gives the message to public that Malang is the good place for Education. In more details, health is the foundation for making better generation. Monument as city decoration can also be found in the northern part of the city, that is “Welcome Monument “ or Tri Bina Cita and MIG 21. The Welcome monument was built in 1983 and has messages to the public that Malang is an industrial city, education city and tourist city. Meanwhile the MIG 21 Monument represents of Air Force although Abdurahman Saleh Air Force base located 8 km east of the monument. It seems that distribution space of monuments proved the superior of Army among so many social groups in the city. Recently one of those monuments have been favorite places for “selfie” and hang out. For example monument Hamid Rusdi is the best place for motor bikers and car-club. There has been changing from place for ceremonies to the place for expressing identity



Monument Pahlawan TRIP (2006)



Monument Lion of AREMA (2014)

The end of military domination was began on periods of Muhammad Anton in 2014. He was elected as mayor in the third Local Election since reformation 1998. In the second year of his rule, along with private company under the program of Corporate Social Responsibility, he built monument taking shape of Lion in front of Malang Train way Station. It is symbol of “AREMA”, a Football Club home based in Malang. That is the first monument representing symbol of people, not the elite rules. In fact this icon was inspired by Malang’s coat of arm in the Dutch Colonial periods. Despite of its civilian political background and other motives to get people sympathy, this monument changed the tradition of using monument as media to expressed their identity. Before the reform era, army was believed as the only centrifuge power of the people in Malang. Nowadays, since the civilian

government take power, local symbols flourish, symbolized by statue of three lion in this strategic point of the city. Singo Arema is believed as the symbol of Young people in Malang, and has reduced the potent of conflict among them.

Renaming the Streets: Political Construction by Identity

Since the Dutch Indies Colonial periods, city is place for symbol of competition. One of many city symbols is street names. According to Kees Grijns, street names did not only function as identity but also reflected local value and characteristics of neighboring people. (Grijns 2007: 230) These names had existed since the colonial periods but vanished in 1969. The city was transformed from plantation, plural city to military state. Teoh state that the changing of street names not simply linguistic matter but it was a competition over symbolic reproduction in creating urban environment. (Yeoh: 1996, 221) In the Dutch East Indies periods, *Gemeente Malang* labeling the streets in European quarter with names of Governor General, member of Dutch Royal Family and mount in the archipelago. But after the coming of Japans that brought the colonial to the end, all street names correlating with Dutch were changed to Indonesian persons. This is the example of streets named that were changed by Japanese Municipal (Si Tyo)

Idenburgstraat	Suropati	Wilhelminastraat
dr. Cipto		
Van Heutzstraat	Pajajaran	Willemstraat
Diponegoro		

Van den Boschstraat	Sultan Agung	Julianastraat
Kartini		
Van der cappelenstraat	Ronggowarsito	Emmastraat
Dr. Sutomo		
Speelman Straat	Majapahit	Sophiastraat
Trunojoyo		

There were many others changing name, but just in linguistic terms such as *meubelmakerstraat*¹²² to Jalan Pertukangan, Pandhuisstraat to Jalan Pegadaian and Jagalanstraat to Jalan Jagalan. Apparently anti-Dutch sentiment was main cause in the changing of streets names. Let me quote Suharjo speech in front of City Hall in 5 January 1952. “Bahasa Belanda (Hollands) just produces *overheersing geestelijk* (spirit of superiority) that in the end will put down Indonesian (Bahasa Indonesia). Futhermore, he ask government to ban using Dutch language, and refused the Bahasa Belanda in all subject learning.” (*Djava Pos*, 8 January 1952) Even though so many streets name were changed, it did not make people confused. Newcomers’ guest in Malang, could imagine of situation of surrounding place looks like in the past yet. For example, men could guess that in the past, that places must be the center of craftsman from the streets name Jalan Petukangan. It also takes place in other quarter such as Jalan Gelanggang, Jalan Bingkil and Jalan Perusahaan. These names comemorated history of the city because its name depicted the

¹²² *Craftman* =Dutch

character of environment. Street name also represented plurality of the citizens such as, Jalan Pecinan, Jalan Klenteng, Jalan Tan Bo Liang, Jalan Embong Arab, and Jalan Pecinan Kecil.

Those characters disappeared in moment when Orde Baru Government made dramatic changed. They renamed almost all streets with names of military person particularly from army. This policy was based on City Council Decree No 12, May 28th 1969. The changing of Street names can be illustrated in the list below.

Streetsname before 1969	Streetsname after 1969	Streetsname before 1969	Streetsname after 1969
Betek	May Jend Pandjaitan	Lowokwaru	LetJend Sutojo
Celaket	Jak Agung Suprpto	Oro-oro Dowo	BrigJend Slamet Riyadi
Dinoyo	May Jend MT Haryono	Petukangan- Tumenggungan Kulon	Jend Gatot Subroto
Glantung	Let Jend Suparman	Rampal	Panglima Sudirman
Jagalan	Kapt Pierre Tendean	Sawahan	Julius Usman
Kasin Kulon	Brigjend Katamso	Sukun Klayatan	S Suprijadi
Kulon Pasar	Sersan Harun	Wetan pasar	Kopral Usman
Klenteng- Kotalama	Laks RE Martadinata	Blakang Loji- Tongan	Ade Irma Surjani (anak dari Jend AH

			Nasution)
Kayu Tangan	Brigjend Basuki Rahmat	Kasin Kidul	Arif Margono (anggota laskar 66)
Kutobedah	Kol Muharto	Klojen Kidul	Aris Munandar

Sumber : Tjamboek Berdoeri, *Indonesia Dalem Api dan Bara*. (Jakarta: ELKASA, 2004) hlm 343

Since 1931, Malang has been known as city of School, Sport and Soldier. There were many schools from elementary to high level of education; there were a huge military headquarters in Eastern part and base camp and so many sport facilities in Western part of the city. By this renaming, the image of Malang as *Garnizoen Stad* (City of Soldier) became strong. The anti-communist message being attached on this new street names since names of seventh *Pahlawan Revolusi* were labeled in the main axis road of the city. It cannot be questioned that the army has done big deal here. Since 1968, mayors of Malang were come from military middle rank person for example Kolonel Indra Soedarmadji (1968-1973), and Kolonel Soegiono or known as *Ebes* (1973-1983). The city council was also dominated by military.

Eventhough this decision was contra-productive because the renaming has put the interest of army and erased character and collective memories of the city, nobody even dared to protest against this decision because the consequences were very hard to

bear. The circumstances under new order did not permit anyone to speak freely. If someone had spoken something too harsh against government policy, he could have been arrested or accused as communist. This consequence did not only fall to himself but also his descendant. But from the DPRGR (Local Parliament) side, the new names were given to respect and honor to National Heroes. But the fact the character of name absolutely disconnected with surrounding environment. Then, the renaming of streets has banished local identity. There were no longer kampong identities since Dinoyo streets renamed as Let Jend M T Haryono street. People being scared to the power of Army, never proposed to postpone the execution Local Parliament Decree because of being afraid being accuse as Indonesian Communism Party (PKI) descent. The result is all main roads representing the army and no Chinese name is enlisted in the street names in Malang. The deteriorated political relation between People Republic of China in one side and the rehabilitation of Diplomatic Relation with Western country in the other sides, made bad situation to the fate of Chinese Culture in Indonesia. This was the end of symbol of plural society and the beginning of uniform city.

Concluding Remarks

In the course of time, the ruler always hesitated to make their names lasting forever. City, as the node of man, capital, goods and ideas flow, is an important place for the rulers to place their identity. Different kinds of rulers produced so many kinds of monuments with their own characters. Dutch colonial monuments

were made characterized by discrimination, superiority of white man over color people. Urban symbol carried to European, occupied the best location in the city. It comprises not only in physical symbol such as monument, statue and building but also in non-physical symbol such as street names. Apparently, this tradition has been continued by Indonesian Municipality. The former position of European symbol was placed by Indonesian, not long after the decolonization. In term of location preference, municipality did not make a breakthrough by placing its symbol of identity in the same place as their former rulers.

The distinction between the Dutch made monuments and Indonesian made monuments is on the shape. The first one tends to show their identity as conqueror and royal palace while the second one tends to show superiority of military over civilians. The domination does not only appear on uniform, weapon, symbol, relief or image, but names of places and streets. Military symbols always placed in main axis streets and the most strategic point in the cities. It ended in 2014 when the monument of a symbol of famous Malang football club “Singo Edan” was built in the centre point of the city nearby Circle Square (*Alun-alun Bunder*) and Malang Train way Station. So the changing of urban symbols represents the dynamic of political *zeitgeist* (spirit of time).

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Djava Pos, 21 Juni 1953

**DHUKUTAN TRADITIONAL CEREMONY IN
TAWANGMANGU, KARANGANYAR REGENCY,
CENTRAL JAVA**

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ABSTRACT

The objective of this paper is to describe (1) the origin and development of Dhukutan traditional ceremony which currently is still being regularly performed by people of Nglurah village, Tawangmangu District, (2) procession of Dhukutan traditional ceremony, and (3) function of Dhukutan traditional ceremony for the local community, especially the youth.

*The summary of three main points, these are follows. **Firstly**, the practice of Dhukutan traditional ceremony is driven by the folklore about Narotama (Airlangga followers) who is more well known as Kyai Menggung. The ceremony is conducted every Tuesday Kliwonat wuku Dhukut time which is believed to be the day Kyai Menggung's wedding with Nyi Rasa Putih. In the past, ceremony was conducted in simple way. However years after, the ceremony is always being conducted rousingly. The offerings are also becoming more various. **Secondly**, the procession of the ceremony is always opened by the preparation of mental, physical, and the offerings. Then, it is continued by the collection of two enceks 'trays made from webbing of bamboo' of offerings whose main ingredient is corn to kaling's house or modin to be given a prayer. The offerings is left at Modin's house until morning of the next day where during the night, people do stay up the whole night that is known as begadang. The next morning, which is on Tuesday Kliwon, people from two villages, which are Nglurah Lor*

*and Nglurah Kidul parade with their own offerings to Menggung Temple (Pundhen) through different gates. The offerings are brought by adult men who are considered as the strongest in their own village. After the offerings are given wishes and prayer, they are combined in a pincuk that is then being brought surrounding the temple for three times. At the fourth lap, the remaining of the offerings and its pincuk is used as a battle weapon between the two strongest men from those two villages. This session is the peak of the ceremony where they throw the offerings to each other. This is also followed by people of those two padhukuhan. The battle is the peak procession of Dhukutan traditional ceremony and it is a symbol of battle that once happened between Kyai Menggung and Nyi Rasa Putih. The procession ends with a last agenda which is an entertainment with shadow puppet show for the whole night. **Thirdly**, for the local community including youth, Dhukutan ceremony is seen as an important event, other than Idul Fitri, that is not to be missed by anybody, even for those who are living in other cities faraway for job. The ceremony symbolizes gratitude and a prayer for safety and blessing. The youth are determined to conserve the practice. In order to avoid the ceremony from deviating too much from Islam practice, the prayer are taken from Alquran, and the choice of word “Kyai” for Mbah Menggung that is considered as the dhanyang for the Nglurah village people.*

A. Introduction

One of traditional culture remains to be maintained for its existence up to now is traditional *Dhukutan* rite in Mount Lawu's valley, in Tawangmangu, Karanganyar Regency. Basically, this traditional rite is a village cleaning (*bersihdesa*) rite with ritual of throwing offering (*sesaji*) to each other as the peak

of event among the members of society in two *padhukuhan* (hamlets) in Menggung Temple area. The ritual of throwing offering involving all of society members in two *padhukuhan* is conducted based on a folklore about the seizure of power in that area. The fighting event is then celebrated routinely once in 7 *lapans* (7 x 35 days), on Tuesday *Kliwon*, *Wuku Dhukut*. As a traditional rite, *Dhukutan* ceremony has not been spread widely today so that it has not been known widely, even by the people of Karanganyar Regency themselves. Meanwhile, the raise and propagation of traditional *Dhukutan* rite existence are very prospective in developing the natural tourism potential (mountains and waterfalls) of Tawangmangu area that is well-known for its cool and beauty as well as cultural tour in Menggung Temple.

The study on traditional *Dhukutan* rite with its peculiarity (different from other village cleaning rite) that is holistic in nature, by emphasizing on historical aspect and its existence background, symbolic meaning, and its function for its owner society has not been conducted yet. For that reason, a study should be conducted comprehensively, including ritual aspect and its effect on the society. The focus of current study is on: (1) how is the background and the progress of traditional *Dhukutan* rite's existence that is still undertaken today by the people of Nglurah Village, Tawangmangu Subdistrict?, (2) how is the process of traditional *Dhukutan* rite practice as the village cleaning ceremony with the peak event of throwing ritual offering to each other among the members of society that is being conducted massively (involving all society members of two *padhukuhan*) and forging

each other among all society members of two *padhukuhan*? and (3) what are the meaning and the function of traditional *Dhukutan* ceremony organization to the local people, particularly the young generation?

B. Background and Development of *Dhukutan* Rite

1. Myth of *Dhukutan* ceremony

Traditional village cleaning rite in Nglurah Village is named *Dhukutan*. The organization of such a rite was based on the following myth. The story began when Airlangga left Nglurah Village for Sukuh. According to the local myth, Airlangga went back to Kediri along with his adherents, except Narotama and some of his subordinates. After Airlangga's leaving, Narotama and his subordinates resided in that place. He was then named KyaiMenggung. During living in Nglurah Village, KyaiMenggung lived very modestly. The clothing he worn was made of bark and he ate corn rice because they could only plant corn there. It is this plant that was made the basic meal for people in Nglurah Village and it played a very important role in preparing *sesaji* (ritual offering) in *Dhukutan* ceremony.

It was told that at that time in Nglurah Village there was a lady named Nyi Rasa Putih. She was known as an annoying and bothering woman. She was different from KyaiMenggung who was kind, decorous, wise, and prestigious. For that reason, dispute and fighting often

occurred between them to maintain their own authorities. However, the dispute ended up peacefully after they got married. The marriage between KyaiMenggung and Nyi Rasa Putih occurred on *Wuku Dhukut*, exactly on *Tuesday Kliwon*. It is the reason of why *Dhukutan* rite is held on that day. In this *Dhukutan* rite, there is a ceremony called *tawuran* (fighting). This *tawuran* ceremony symbolizes the hostility between KyaiMenggung and Nyi Rasa Putih that ends up peacefully later.

2. The development of Dhukutan Rite

When the traditional village cleaning rite “*Dhukutan*” begins to be held can be related to KyaiMenggung or Narotama’s life span. The fact that Narotama was one of Airlangga’s adherents who escaped from King Wurawari’s attack, it means that the runaway occurred in about 1016 AD. If it is interpreted that Narotama was 20 years old during his runaway and died when he was 100 years old, it means that traditional *Dhukutan* ceremony started to exist around the 11th century or about 900 years ago. It is not a short period of time for a traditional ceremony.

In a relatively very long period of time, it of course affected the form of ceremony. In the past, according to the local elders, *Dhukutan* ceremony was held more modestly than it today. In 50s, the ritual offering only contained corn rice and *gudhangan*, plus side dishes and a variety of snacks called *jajanpasar*. Even since 90s, there was Fanta beverage. The

procession of ceremony also changed in which the *tawuran* event formerly held by throwing stone to each other, now is changed into throwing ritual offering. In addition, the prayers were formerly read in Javanese (a kind of mantra), but now it is read in Islamic prayers taken from Quran. Even the salutation Kyai ‘refers to Islamic teacher’ is given for Narotama.

C. Dhukutan Ceremony Procession

1. Ceremony Preparation

In ceremony preparation there are several points to do by the people: (1) ritual offering preparation, and (2) personal preparation. To prepare the ritual offering, the primary ingredient used consists of corn and other ingredient made of crop. This ritual offering preparation is usually conducted two days before the ceremony day. In preparing this offering, the local people should comply with the rules existing in order to prevent the adverse effect from occurring.

Some of ritual offering preparation is done by every member of society and some other is made by *kaling* head. The ritual offering compulsorily made by every family is the meal put onto two *enceks*. Encek is a container designed specifically for putting the ritual offering, made of woven bamboo in square shape equipped with banana leaves midrib on its edge to make it strong. This banana leaves midrib should be intact and come from a typical banana variety, other than *banana mas* (*pisang mas*) type. There are two types of

ritual offering prepared by the elders or *kaling* head: the ritual offering for *dhanyang* or small house temple offering or *tinon* and the one for family.

In detail, there are three types of ritual offering prepared by the members of society. The first is the ritual offering dedicated to Kyai Menggung and Nyi Rasa Putih considered as *dhanyang* ‘village patron’. This ritual offering contains *tumpengjagung* (ceremonial dish of corn rice served in a cone shape), side dishes, *jajanpasar*, and beverages consisting of water in a jar, ‘young coconut’ water, and fanta. In addition, there are some pieces of *iket* cloth and dress believed as coming from the palace. This ritual offering is put in small temple or *tinon* and is released 5 days after the rite. The second is the ritual offering brought together by the participants of rite to Menggung Temple when the rite begins. The equipment of this ritual offering is as same as that of the first one plus *rokok klobot* ‘corn leaves-enclosed cigarette’, fireplace, incense, and “three-kind” *telon* flower. The third is the one prepared by all people during the rite. Each member of society brings two *enceks*. The first one contains *tumpeng jagung* as well as its side dishes, and the second contains *jajanpasar*.

Before holding the ceremonial activity, every member of society makes some self-preparation first either physically or spiritually. Spiritual preparation is the one emphasizing on soul/spirit cleanliness. Meanwhile, the physical preparation is the cleanliness pertaining to both physique and everything

related directly to the ritual process. It is conducted by means of big bathing (*mandi besar*) for both women and men. This preparation is made to make the implementation of rite successful, and to avoid the disaster coming from *dhanyang*'s curse.

2. The ritual implementation

a. Ritual offering submission

After ritual offering and other preparation have been completed, the ritual is implemented. The first ritual implementation is done by submitting the ritual offerings in *kaling*'s house. This offering is submitted a day before the ritual proceeds. The ritual offerings are submitted by the people in two *enceks*. On their way to the ritual offering collection place, when some unexpected thing occurs for example the ritual offering falls down, it may not be recollected because in their opinion the offering has been requested by *dhanyang*.

b. Prayer delivery

This praying for the ritual offering led by the village elders and the *kaling* is conducted after all of ritual offerings have been collected from the people. The pray is usually accompanied by all residents, both male and female. After being prayed for, the kind of ritual offerings dedicated to *dhanyang* is put into small temple or *tinon*. It is stored there and released five days later. In the night,

kendurian event is held together, followed with *lek-lekan* ‘*begadang*’, in which the people are staying up and talking together all night to guard the ritual offerings in *kaling*’s house.

c. *Dhanyang* dedication rite

In the morning, exactly on *Tuesday Kliwon* on *Wuku Dhukut*, all people have assembled in the leader’s or *kaling* head’s house. Before conducting the rite, some of collected ritual offerings are distributed to the people as the symbol of togetherness. After 07.00 a.m. the *dhanyang* dedication rite is prepared, while waiting for *Kaling* head. After everything has been ready, the ritual offerings are brought from the villagers’ house to *pundhen* (ancestor grave). On the way to *pundhen*, all of villagers yell out “Hurrah !Hurray !!!!”. The ritual offerings are brought by some male adults. There are two ritual offering processions: *Nglurah Lor* and *Nglurah Kidul*, both of which enter into *pundhen* from two different gates. The *Nglurah Lor* enters the main gate in the west, while *Nglurah Kidul* enters the south gate. Both companies enter into the *pundhen* site at nearly the same time. After the companies have entered into *Pundhen* yard or *Menggung* Temple, the ritual offering is put on the available pandanus plaited mat. Then it is prayed for by the village elders.

The ritual sequence that should be conducted during the rite in the temple includes burning incense,

bonding the head of sculptures (sculptures of Kyai Menggung and Nyi Rasa Putih) using *iket* led by *kaling*, praying led by the village elders, and distributing ‘*air sumber*(source water)’ to those wanting it. The source water is believed as generating livelihood and granting our ideal.

d. Fighting event

The core rite of *Dhukutan* tradition is *tawuran* (fighting). Before the *Tawuran*, the prayed ritual offerings are mixed into a contained called *Pincuk*. This pincuk is made of intact banana leaves before which is burned on the incense. Every village or RW makes two pincuks brought by two male adults. The pincuk containing the mixed meal is brought around the temple three times while throwing the meal to outside the temple. It is intended to prevent the external disaster from entering into the village. The spectatoraffected by ritual offering throwing is believed as getting bless from *Dhanyang*. In the fourth round, the pincuk carriers throw the ritual offerings to each other. This *tawuran* rite symbolizes the fighting ever occurring between the two *Dhanyangs* (village patrons): Kyai Menggung and Nyai Rasa Putih.

Then the rite has been completed and the villagers go back to their own village to hold the next rite. For Nglurah Lor village, the rite is continued in Kali Jaro site. Kali Jaro site lies in the north of Nglurah Lor village. The

site constitutes a soil hole in 2 m² width. In the site the dedication rite is held, led by Kaling. After praying, the tawuran rite is held. After the tawuran rite has been completed, it is followed by burning the prepared firecracker out of the temple yard. With the end of two rites, the core rite of Dhukutan has completed, followed with the entertainment event symbolizing the villagers' gratitude, happiness and togetherness.

Some decades ago the fighting rite has ever been held using stone existing surrounding the temple rather than meal. Therefore, after the rite many people were injured and bloody, but the injuries only occurred for a moment because after they left the temple, the injuries cured themselves. Then, the dangerous tradition is changed by throwing meal to each other.

3. Entertainment

Entertainment program is the last one held by the villagers. The entertainment program selected is leather puppet performance all night. The puppeteer selected also comes from the village. Meanwhile the story performed is the one telling about gratitude to God. The reason of why the leather puppet is selected is because according to the villagers, leather puppet is dhanyang's favorite. In the past the leather puppet performance had ever been substituted with *Ande-ande Lumut*, the cost of which is considered as cheaper, but it exerted adverse effect on the Nglurah villagers. The Village

was befallen with flood disaster with many life tolls. Since then, they do not dare to replace the leather puppet performance.

D. Meaning and Function of *Dhukutan* Rite

If the folklore tells that HyangMenggung was an ascetic living in the jungle, it may likely be justified. Considering its demographic condition, this area is very still surrounded with slopes resembling the fortress as if separating it from other areas. The reason of why this area's residents welcome the *Dhukutan* rite by abstaining from eating rice and replacing it with corn or other crop is because that EyangMenggung had ever advised that his subordinates should live modestly and were allowed to plant crops (*palawija*) only.

Regarding the folklore developing above, the Nglurah villagers do not dare to plant anything other than corn and crops. They believe that when they break the belief, they will get sanction. For example, harvest failure and epidemic attack. As a result, Nglurah villagers always plant corn and crop as well as fruits and flower. Epidemic and other consequences of belief breaking are sanction, and according to their belief, are EyangMenggung's curses to those who break the command. For that reason, a special rite should be held immediately once in every six or seven *lapans* on *WukuDhukut* on *Tuesday Kliwon*.

The analysis conducted on the prohibition of rice planting in this area concluded that Nglurah area is not suitable for planting

rice, and it is only suitable for planting corn and other crops requiring much rainfall. Rationally, the presence of *pageblug* disease epidemic befalling the villagers can be illustrated as follows.

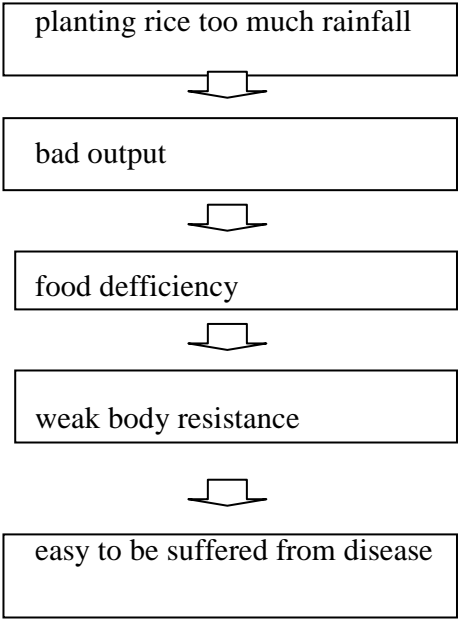


Figure 1. Illustration of the Disease Epidemic Rationale

From the chart above, it can be seen that folklore on the numerous diseases that can happen can be accepted because with the high rainfall in that area, the rice plant cannot give good productivity. When the food plant is failed, it means that the villagers are food deficient and are in hunger. It of course results

in weak body among the villagers so that they will suffer from a variety of diseases. It means that folklore can explain something actually existing. In addition, in the presence of strong metaphysic stream in Javanese culture, the stories like folklore can grow and develop until today.

The belief above, of course, affects the work ethos of farmers in Nglurah village who always makes the developing folklore as guideline, in which Eyang Menggung advised the subordinates to plant other than rice. For that reason, they do not plant rice but corn, crop, ornamental plant and fruit. Scientifically, it makes sense that because of its natural condition, fruit, flower, and plant requiring much rainfall will thrive in this area. In fact this can be maintained until today. It means that the work ethos of Nglurah villagers is inspired by the developing folklore.

Related to the myth of Dhukutan tradition origin, the behavior in village cleaning rite and the Nglurah villagers' ideology are bound with the myth. It is consistent with Lincoln's analysis (2009: 24) stating that as a narrative, myth has function beyond other forms of narrative because it is considered as a reality capable of directing and guiding its owner society thereby compels them to avoid abstinence and to undertake some imperatives. It is stated that myth 'has power' the other narratives (fable, legend, and history) do not have. The visualization of its classification can be seen in the figure 1 below.

	TRUTH	CREDIBILITY	
POWER			
FABLE	—	—	—
LEGEND	+	—	—
HISTORY	+	+	—
MYTH		+	+
+			

Figure 2. Classification of Narrative type characteristics

In its development, in addition to myth bond, *Dhukutan*rite also has implicit meaning as the ‘reflection on the condition occurring’ in Nglurah. *Dhukutan* rite is intended as the form of anticipation and self-introspection on what have occurred or will occur in the future. For that reason, this *Dhukutan* rite can be called village cleaning (*bersih desa*)rite. Because it is considered as very important, each time when the *Dhukutan*is held, the Nglurah villagers who live in other areas, including the youths who work, study, or do other activities, devote their time to go back to their kampung. *Dhukutan* rite as the form of village cleaning rite is intended to purify the village from sin and to avoid and to secure it from any form of disaster. In addition, this tradition also serves to improve the feeling of unity and integrity among its members of society.

E. Conclusion

Considering the elaboration above, the following conclusions can be drawn. *Firstly*, traditional *Dhukutan* rite that is held about once in 7 months in Nglurah Village, Tawangmangu, Karanganyar Regency is based on the myth about the dispute between Narotama and Nyi Rasa Putih. *Secondly*, the rite procession starts with preparation, including physical and spiritual preparation of villagers, and rite equipment preparation. The event starts with preparing *sesaji* (ritual offerings), praying, and undertaking processing (marching) to Menggung site area. The peak of event is the fighting (*tawuran*) by throwing the ritual offerings between two villages (Nglurah Lor and Nglurah Kidul). *Thirdly*, to Nglurah Villagers, *Dhukutan* rite is defined as the manifestation of respect to the Village's ancestor or dhanyang, Kyai Menggung and Nyai Menggung. The function of it is as sin purification, gratitude, request for security, and strengthening the unity among the villagers.

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LEARNING LOCAL HISTORY TO INCREASE HISTORY CONSCIOUSNESS OF SENIOR HIGH SCHOOL STUDENTS IN MADIUN

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Abstract

his research aims to develop learning model loads of local history to raise history awareness of high school students in Madiun. This research is the research and development of procedures or research steps and development refers to the cycle of R and D from Borg and Gall (1983:626) includes some activities: information gathering and problem identification, planning model, development of early model, limited test, revision model, small scale test, revised model, large scale test, revised models, final model, dissemination and implementation. This research was conducted over two years. The result identification: 1) The material of learning loads of local history in high school Madiun. Among other things TRIP, G30 S PKI, PKI Madiun 1948, and “Gerbang Maut” means the gates of death (SOCO), and Retno Dumilah; 2) the methods used discussion, assignment, and once visit history; 3) still more learning in the classroom, less support from the school to learn outside of class, limited time of lesson, planning and execution are less mature and coordinated in carrying out learning outside of class less support to achieve the goal of learning history in raising awareness of history. Based on information gathering and loads of local history to rise history awareness high school students in Madiun city.

Key Words: Learning history, Local history, History awareness

Introduction

A. Background

Madiun is the historic town. In the past various events left traces of historical significance, to local communities or in general Indonesian community. The history traces such as, places or historic sites and relics of historic objects.

The historic sites is a place which has historical value. A place called historical value if there are objects or historical relics; it is the place of birth, death, and the grave of important figures; or it is certain to important events happened, in the discipline history was called the past events which have social significance.

In regional autonomy eras, the existence of local history will become more important. The history is not only has the great narrative which revolves about figures who acted with all historical act. History is also contain many flakes containing small narrative about the entire with all of ornaments, the human story happened in politic problem, social, culture, and anothers which known as a decent reference for generations.

According to Singgih (2009: 4), there are two benefits of local history in the context of development regional autonomy era, namely: 1) history of the area means to explore and discover and build regional identity and personality (character building); 2) history of the area as a means to build

social solidarity that is needed in regional development; 3) history of the area as a vehicle for social reconciliation.

Local history is important as learning resources. Haryono says that benefits of local history in everywhere education level will make students possible to learn history, they can resonate with aspects eigenwelt own (Sartono Kartodirdjo in Soedarsono, 1986). Local history allows us to relate in a very intimate with very local events and may have been considered not great, but in fact has an important role and valuable in shaping the larger events.

Local history learning means awareness to the learners that they have their own past. They have a pride that was born long before there play a role figures in shaping the condition related to the present. Continuity awareness and this locality can be equipped on the learner to show the identity of their historical, social, and cultural. The further learners are involved in the local history exploration means that the higher the identity and pride of their past groups, regions, and cultures.

Awareness of history or historicity is a picture of the level of consciousness of a community on the importance of the past. This picture will be seen by looking of the past as an important thing to be expressed correctly. Disclosure of the past history of a society is determined by their historical awareness, because either form or mode of expression, will always be a reflection of cultural expression and social

concerns of the community that produced history itself (Taufik Abdullah, 1985:xx; Sartono, 1982:16)

The awareness to regional or areas past do not to damage the culture that has been positive in community. It means, do not let the students have excessive pride the tribe primordial aspect and their culture more be highlighted. It will damage the spirit of togetherness which has reached well.

By local history which is learned in or out the classroom, means that the students know directly how the figures identity and life biography. They can give question about the history actor life side.

By local history which is taught in or out class, it means that the students know how how personal and biographical history of the figure's life directly. They can ask the figure's life history. By a good technique asked and question, the students can recognize and imitate the figure's soul leader in a wise and sage. How do they sacrifice anything for the sake of a freedom, it needs to be appreciated by learners in learning local history.

B. The Goal of Research

The goal of this research is learning model loads of local history result to increase awareness of high school students in Madiun, and it is realized in scientific article and implementative guide book.

Method of Research

This research is the research and development of procedures or research steps and development refers to the cycle of R and D from Borg and Gall (1983:626) includes some activities: information gathering and problem identification, planning model, development of early model, limited test, revision model, small scale test, revised model, large scale test, revised models, final model, dissemination and implementation.

This research is conducted over two years. At the first year was conducted to: 1) identify local history material which is taught by senior high school teacher in Madiun city; 2) to express learning local history loads to senior high school in Madiun; 3) to express how far learning local history loads increase awareness to senior high school students in Madiun, and also to find learning development model loads of local history to senior high school in Madiun. The data and information get in depth interview with the leaders of the relevant agencies such as the Department of Education, the head school, the teachers, and the students.

Then, the result of problem identification is developed from the series of focus group discussion (FGD) then invites experts' history learning. The result is a model early learning development load of local history to increase the awareness of senior high school students in Madiun city. The guide further is tested to see the effectiveness in raising history student's awareness. The guide is tested on a small scale at three schools are taken by random. Subject's trials are teacher and students. Then, it

is tested in large scale to six schools which is taken by random technique.

Incoming data from field is used to conduct revision to the last product. In the last cycle the guide product is disseminated and ready to implement. Dissemination done through writing in national scientific journal accredited as the result of research in second year.

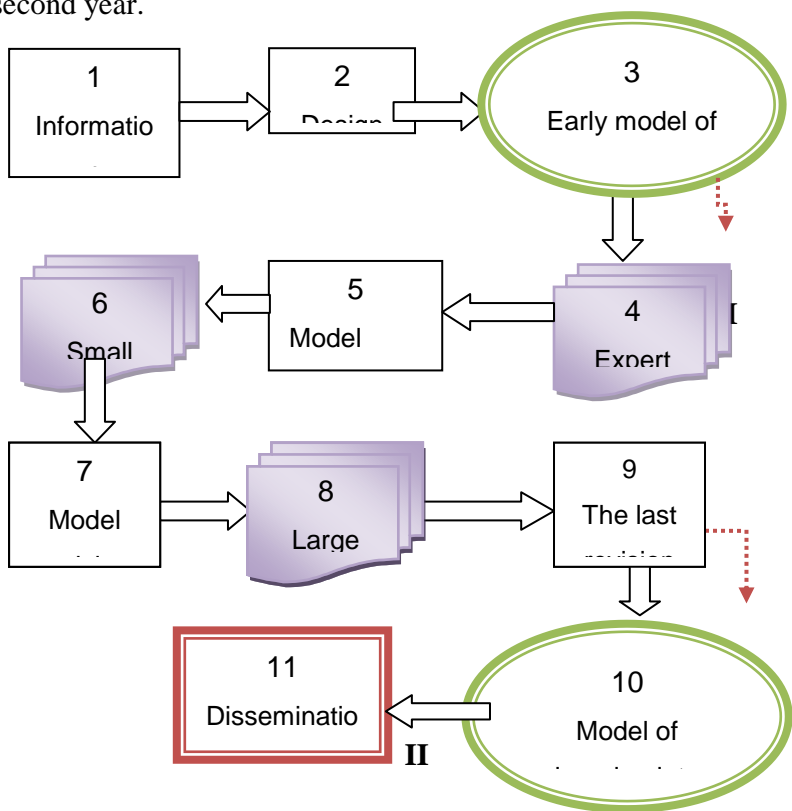


Figure 1 : Research Flowchart

The Result of Research

1. Learning of Local History Load To Senior High School Students in Madiun

Materials of local history learning in Madiun School are TRIP, G30S PKI, PKI Madiun 1948, Gerbang Maut means the gates of death (SOCO), and Retno Dumilah, but this is not input in to history curriculum. The teachers are only mention relationship with the kingdoms in Java. The figure of Retno Dumilah has relation with the kingdom in central of java. Soco is the name of village. This location is about five hundred meters to the south of Iswahyudi airfield. Soco includes in the district Bendo Magetan. Soco village in bloody incidents which is done by FDR/ PKI 1948 has a meaning of its own history. This is because in Soco Village leaders considered enemy by FDR/ PKI slaughtered en masse in to the old wells in the middle of moor.

The method used is discussion visit history and also assignment. The visit history is done in Kresek. Before visit in that place, at the first time divide the students in to the groups. Then, every group is given the task what will they learn in history place. After that, the students make report of a paper in group. One of student as the duty of group presented in front of class. In the field, the critical question appears that must be sought the answered by students.

Time is Sunday, so it is out of school hours. The students are free to visit their own groups because the location is near.

The problem arises because there is no curriculum in material of Madiun local history and limited time only one hour lesson. At the first there is resistance from school about visit history because it can interfere teaching activities, but it is only once. Then described to the headmaster that time in out of school hours so then the headmaster allow the researcher to do this research.

Next to the historical visit can be designed full day on Saturday and to all classes. School will support and allow consider the curriculum used is curriculum 2013 that further highlight its story and require the students to find by them self.

2. Learning Model Development Loads Of Local History To Increase History Awareness Senior High School Students In Madiun City

Local history teaching is a part of learning process in formal education environment, the main goal is the success of the process it self to get the goals set in curriculum. It is different from local history that more emphasis on knowledge attainment about history event that used as study target, that is history in a particular locality. So that, local history teaching in schools should be viewed as an alternative that possible can

be selected and applied by bringing the students on living history, that is history of neighborhood.

The main basic of the choice why should local history as an alternative is the possibility of developing insighting into history teaching. It is hoped the students to be more passionate to follow the lessons. The approach or teaching methods are very diverse and each has advantages and disadvantages, so the choices in a teaching approach will so depend on the goals or a target.

From local history teaching the students are invited to get closer to the real situation of the closest environment. Then take the students directly to recognize communities, in which they are as a part of it. That is not wrong if it is called local history teaching can break through boundaries between “the worlds of school” with “the real worlds” outside of schools. From local history teaching the students will get many of examples and experiences of community development levels, including on present situation. They will also encourage developing the specific skills such as observation, questioning technique or doing interviewe, selecting source, fact-finding, etc. all this time loud sounds are boring history lesson, full memorizing facts, so it is not interesting. In addition to the assumption says that through students’ history teaching are forced to reveal past. Tough, history study can be taken the values of live that lead people to live the life at the present and the future to be better.

Although the local history teaching is very support local curriculum development effort to familiarize with the surrounding environment, so it will also accommodate the region needs, but the advantages is not mean without obstacles, it means that there are the weakness of this teaching approach. There are somethings should be underlined: first, the problem of local history source and the ability of students to give their values (source analysis). Second, there is a dilemma between limitations of curriculums times' allocation with process of resource, so the written in report needs long time. As known, activity to build local history learning is done in field (outside of school). Third, what has been achieved through local history teaching are often out of sync when students face national exam, there are another obstacles.

What should be done by the teacher as one whose control during the process of study in school? Willingness and high work dicipline of teacher also students are the keys. So, it finally comes to the teachers selves. There are form of teaching can be applied from the easiest to the most difficult. The easiest, teacher enough take some examples from local evidence to give explanation of nation history materil that is being taught. Another way by getting observing historical source and collect historical data (go to musem, historical sites, or interview). The last, in form of case study that longer preparation and steps (students involved in selecting a topic,

make planning activities, implementing the plan since heuristic to step of historiography).

From three forms of local history teaching in school, the second relatively close to the target. It is not need long time but invite or involve students doing research outside of school although using simple thing. The process choice here takes precedents than result, and of course gives motivation to students to improve skills needed when conducting study in field, so that learning history is not boring anymore.

Basically, local history learning is different with local history it self. Local history means process of learning activity in formal education environment whose goal is the success of process itself in achieving goals set out in the curriculum. Conversely, local history learning is a activity to get knowledge about historical events which is used as the target of study by prioritizing process of study that has clear specific target (Suharsono, 2009: 6-7). According to Doudi, local history teaching is through the boundaries between sociologist – phsychologist world when students know and live environment directly when they are as a part of environment (1967:7-8).

In local history learning students will get examples and experiences from different level of community. In a nutshell, they will more easily graps the concept of time or development that will be the key to linking the past, the present, and the future.

Based on some pillars of CTL, it is clear that history learning so relevant with some theories such as J. Bruner theory about concept of process approach. In accordance with the nature of matter and the source of local history, the learners will be more sensitive to the social and cultural environment. Learners are also encourage developing specialized skills such as observing, interviewing, collecting, and selecting source, conduct classification and identify concepts and make generalization which is pushing for development learning process that is inquiry (Suharso, 2009:9)

In addition to the advantages and some of the basic thing related to local history learning, there are some weakness seen when the teacher implement the program of local history learning. The weaknesses are: first, the difficult of resources that can be used as a target of local history study. Every region has different difficulty levels remembering there are different events at their region. Second, the students are late to finish the report writing task because limited curriculum and syllaby. Often, the students late collect the duties on time, so it will make teacher troublesome. Curriculum gives limited time allocation can not give opportunities linger long. In other side learners want to give ideal writing report. Third, the implementation of local history learning demands on teachers to have discipline in organizing activities such as planning, determination of topics, preparation, implementation, and preparation of a report on

the activities. It means demand on ability and work hard of teacher also students.

Fisrt, the type of presentation of local history information from teachers to the learners without require the learners are in field. This model and type are still conventional such as history learning method others that possible to make learners feel saturated and bored.

Second, the teachers can make discovery model to sorounding environment. This type can applied to the learners in elementary school or senior high school, although intensity of depth material and different of riset.

Third, the teachers can apply historical trip models to explore the wealth of local history and their own culture. According to Susanto Zuhdi historical trip is a discovery program in the past by visit to historical places. The historical places such as are tomb figures, retreats, community, and also centers of economic activity (Lestariningsih, 2007: 3). Beside that, the teachers can harness the closest region musem as target of historical trip.

Fourth, the teachers can choose the model historical tourism as a means visiting historical sites. In the model of historical tourism, learners enjoy the historical objects like them as tourists and memorable recreation. A shade of enjoyment of the natural beauty of the panorama is more highlighted than an element of study (Nurjanto, 2007: 5).

Fifth, the teachers can choose the model purely historical studies. It means the teachers give a load of pure

historical research assignment for learners with restrictions that have been programmed as well as possible. But before confusion and waste of time happen, teachers should give advance about material research and the basics of historical research.

Sixth, the teachers choose the culture camp model to exploration them about local history. The culture camp is a joint activity conducted in a historical place by the way the learners invited to live and stay with local people.

Based on the model the researchers develop variety of learning models load of local history to increase awareness the history of high school students in Madiun. The design of the model generally consists of four components of activity that is the preparation, implementation, evaluation and reflection, then reporting.

1. Preparation

Preparation activity includes preparation in school and in field, technique preparation in school includes activities: formation of comitte, formation of groups and group assignment divison, debriefing exploration theory and critical questions, equipment preparation, orientation of the location, means of transporting goods, supplies individuals and groups, check the condition of the tool and its accessories as well as providing a means of transportation from school to the location. Site preparation includes:

administering licensing and appeals experts, the assessment location, consumption, and socialization to the community.

2. Implementation

The implementation includes three main activities: clarification and object exploration compose of reporting, presentation in class.

a. Clarification and object exploration

This activity is an activity of participant to clarification material that have been gotten in campus by the real reality. Reality of teority obtained in school then clarificated by objective reality that found in field. Clarification is accompined by the exploration of participants to the object that has not been obtained from the theoretical in schools. Therefore the participants hoped deeper understanding to the object. This activity must be accompined by the competent experts.

b. Compose of reporting

After back from field, the participants are compose reporting in a group. Then, the comitte make report as document of learning material with the next implementation.

c. Presentation in class

Each group presented the result of report in front of class according to topic as their job. Materials made in power point. After presentation, the other participants give respond in the question form, ask next clarification

or add new data and information that has not been revealed.

3. Evaluation and Reflection

Evaluation and reflection packaged into a series of activities. This activity done together by students and teachers, also it is supported by the note data of teachers. The teacher assistant facilitates the advantages and the weakness from preparation to implementation. Evaluation and reflection will be learning together to design next activity. The students will not feel burdened because all of the answer and statements are relevant accommodated along with the activities framework. After evaluation and reflection is done, then closing in a creative and fun also. Schematically, the learning model load of local history can be seen in this following chart:

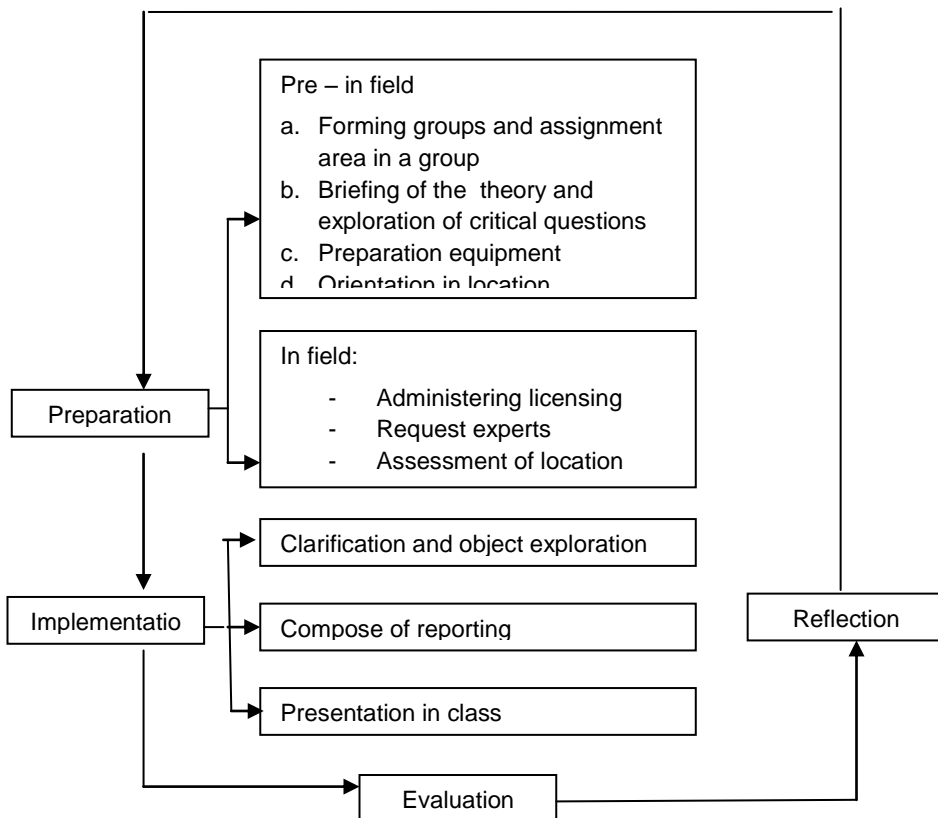


Chart: Learning Model Loads Of Local History

Discussing of Research Result

Learning model loads of local history above really potential to be an alternative learning of historical active,

innovative, creative, and fun. The students become accustomed to do anything by mobilize all potentials and in various ways. Students and teachers actively involved physically, mentally, emotionally, and even moral and spiritual.

This model gives experience directly so learning is an active process to students to build their own knowledge. Model gives authority to the students to think critically responsibly, while teachers more listening and respect the students' ideas, also give options and opportunities to make their own decisions. The learning process is to develop intrinsic motivation. This motivation is more meaningful because it is pure and lasting and it is not depend on impuls or the influence of others.

That model is innovative characteristic. The learning uses media/ help tools mainly based new technology in to the learning so mental renovation happended, including building confidence.

The model is also a creative learning because there are creativities in building competition and in learning implementation in the class and utilization of heritage objects and sorounding as a source materials and facility to learn. Creative learning creates various learning activities so it will fulfill a variety of student ability levels and learning style of students. The students also to be creative in create activity, implementation, and make the report.

The model is an effective learning. There are many experiences and things that are obtained by the students in the field. The teachers also get new experience as the result of interaction with the students and surrounding environment. The effectiveness of learning is done by evaluation. Here, evaluation is not only test but also reflection, contemplation carried out by teachers and students, also supported by the teacher's records data.

The teachers to be the effectiveness of teacher because they more mastering of material: teaching and guiding by giving examples: respect and give motivation to the students: teaching skills of problem solving: use variety of methods: build their own science: teach the way to learn something. The students to be an effective learner means that they are mastering science and competition needed and get new experience,

This model creates a fun learning condition. Rilex environment, fun, and does not create tension or stress, safe, interesting, and not make students hesitate to do something. In the field provided rich learning materials and varied and can apply for different methods that involve all of sense and brain activity. Situation of learning challenges students to think ahead and explore the material being studied, both in the classroom and in the field. This model creates positive emotional learning when the students study together, when there are humors, impulses of spirit from students and teacher assistant.

Evaluation and reflection make students will not burdened, because all of the answers and questions will be accommodated along relevant with activities framework.

Closing

A. Conclusion

1. This research was conducted over two years. The result identification: The material of learning loads of local history in high school Madiun. Among other things TRIP, G30 S PKI, PKI Madiun 1948, and “Gerbang Maut” means the gates of death (SOCO), and Retno Dumilah. The methods used discussion, assignment, and once visit history. Still more learning in the classroom, less support from the school to learn outside of class, limited time of lesson, planning and execution are less mature and coordinated in carrying out learning outsideof class less support to achieve the goal of learning history in raising awareness of history.
2. Based on introduction reset, it is developed model of local history learning to increase the awreness of senior high school students in Madiun city. In general, the model consist of four components; preparation, implementation. Evaluation, refelction, and reporting. Learning model loads local history is very potential to become alternative in history learning that so really active, innovative, creative, and happily. The students become accustomed to

do everything to mobilize all the potential and diverse ways. The students and teachers involved physically inactive, mental, emotion, and even moral and spiritual.

B. Suggestion

Senior high school in medium city is hoped can involve inactive in implementation of learning model load of local history so the goal of history learning to increase the history awareness can be achieved

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