



ABSTRACT

**The 1st International Seminar of
Language, Literature, and Education**

**EFFORTS TO DIGNIFY
THE INDONESIAN LANGUAGE
IN A GLOBAL PERSPECTIVE**

Jakarta, July 25, 2017 - July 26, 2017





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September 10th, 2017

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Dear Author,

Your paper entitled “Representation Locality Osing Literature “*Agul-Agul Blambangan*”: A Description Of Patriotism Of *Osing* Society” has been reviewed and will be published in the International Seminar on Language, Literature and Education (ISLLE) Proceeding that issued by KnE Publishing Service (<http://knepublishing.com>). Thanks for your contribution.

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THE 1ST ISLLE 2017

IKAPROBSI
PENGURUS PUSAT
INTERNATIONAL SEMINAR
OF LANGUAGE, LITERATURE AND EDUCATION

CERTIFICATE OF APPRECIATION

Presented in appreciation of

Sunarti Mustamar

with sincere thanks for being presenter on

The 1st International Seminar of Language, Literature, and Education
held on July 25 - 26, 2017 in Jakarta, Indonesia

Chief Executive



Prof. Dr. Suherli Kusumana, M.Pd.

Head of IKAPROBSI



Prof. Dr. Endry Boeriswati, M.Pd.

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The 1th International Seminar of Language, Literature, and Education

Efforts To Dignify The Indonesian Language
in A Global Perspective

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FOREWORDS

As a tool for communication, language has an indispensable role in the life of a nation and state. Language as national identity and its position has been strengthened since October 28th 1928 and the enactment of Law No. 24 Year 2009 on Bahasa Indonesia. In 2045, Indonesia is predicted to be at an advantage in various sectors as it welcomes its 'golden generations'. Prediction of Indonesia to be a nation with great power not only in Asia but also in the world has also been echoed. To achieve this great vision, improving the quality of human resources must be prioritized and efforts should be made through appropriate education mechanism and formulation. This leads to the significance of the development of Bahasa Indonesia as a tool to achieve the goal and keep the sustainability of the Unitary State of the Republic of Indonesia.

Life phenomena on the context of either social, education, economics, politics, or legal require language to be communicated. This makes the existence of Bahasa Indonesia in various contexts essential. Besides, language becomes a tool of thought in solving national problems as the role of language both verbally and non-verbally can inevitably diminish the problems as it plays in polite and respectful ways.

Language, literature, art, and culture have vital position in education field. Possessing good understanding of these aspects will lead students to have exemplary and strong character and be independent and responsible so that they can compete with current world's challenges. For this reason, language, literature, arts, and culture and their instructions play great roles in enhancing the quality of human resources to realize Indonesia's Golden Generation.

Accordingly, thoughts on intensifying the functions of Bahasa Indonesia into international language has begun to rapidly emerge since Law No. 24 Year 2009 chapter III on National Language and fourth section, article 44 on Intensifying the Function of Bahasa Indonesia to be International Language established, stating that:

- 1) Government intensify the function of Bahasa Indonesia into international language, gradually, systematically, and continuously.
- 2) Improvement on the function of Bahasa Indonesia into international language as stated in verse (1) is coordinated by linguistic bodies.
- 3) Further provisions on the improvement of the function of Bahasa Indonesia into international language as referred to verse (1) shall be regulated in a Government Regulation

In light of the background, the Association of Indonesian Language and Literature Study Programs (IKAPROBSI) is carrying out this International Seminar on Language, Literature, and Education (ISLLE). ISLLE is conducted to promote and radiate the prestige of Bahasa Indonesia to international society. The effort to make Bahasa Indonesia reputable and enhance its function so it can be considered as international language candidate is expected to be made through this program.

Dignifying Bahasa Indonesia until it is acknowledged as one of the international languages is believed to give continuous and great advantage for Indonesia. However, this is indeed not an over-night success and easy job to do. To make it happen, all effort and support from every element in this country are needed.

This program hopefully may become a meeting point for experts of language education coming from both local and international bodies to share, reflect, and exchange

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ideas and experiences to find best alternatives or solutions for the barriers of Bahasa Indonesia becoming International Language.

Chairman,

Prof. Dr. Endry Boeriswati, M.Pd.



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CHALLENGE IN INDONESIAN LITERATURE LEARNING FOR FOREIGN LEARNER

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Abstract. The purpose of studying Indonesian at Busan University of Foreign Studies (BUFS) is to be able to communicate in the target language, receive and convey the message or information. To enhance language competence, BIPA curriculum will be more efficient in cultural-based curriculum. One of cultural-based teaching material should be attained with literature. For this purpose, the curriculum and teaching material are standardized based on the language competence. In order to comply with the reorganization of the department in the Busan University of Foreign Studies, the new challenge we faced is to maximize literature learning with the minimal learning hours.

Keywords. BIPA, Culture-Based Curriculum, Teaching Material, Literature Learning

REPRESENTATION LOCALITY OSING LITERATURE
"AGUL-AGUL BLAMBANGAN" A DESCRIPTION OF
PATRIOTISM OF OSING SOCIETY

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Abstract. The "*Agul-Agul Blambangan*" by Much Syaiful is historical roman which describes struggle and attack toward VOC. The aims of research are to describ of (1) intrinsik unsures, (2) way, instrument, way strategy, and (3) values of patriotism. Data collection by observation method with techniqe of record which analyzed by interpretation method. The result is that (1) Intrinsically-themed single against the Dutch because of being oppressed and blackmulled. The main character of *Agung Agul* and *Maw Ranyeg* is simple and popular; conflicts occur between Blambangan warriors and the Dutch colonists and fellow conflicts; Setting in Blambangan and royal villages. (2) The requirement of being a soldier is to have strength and knowledge; ready support molherland with a tool of war in the form of spears, helmets, arrows with a distinctive strategy. (3) Patriot values include the value of the fighter, the colonial mark, the seizure of the fort and nature of a knight.

Keywords: Representation, Locality Osing Literature, Patriot.

REPRESENTATION OF LOCALITY IN OSING LITERATURE “*AGUL-AGUL BELAMBANGAN*”: A DESCRIPTION OF PATRIOTISM IN *OSING* SOCIETY

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ABSTRACT

The “*Agul-Agul Belambangan*” by Moch Syaiful is a historical roman that describes struggle and attack towards VOC. This research’s aims are to describe (1) intrinsic elements, (2) way, instrument, war strategy; and (3) values of patriotism. The data was collected through observation method with the technique of record, and analysis was conducted using interpretation method. The results are that (1) Intrinsically, the literature’s theme is struggle against the Dutch due to oppression and blackmail. The main characters, *Agung Wilis* and *Mas Rempeg*, are simple and popular; conflicts occur between *Belambangan* warriors and the Dutch colonists and fellow conflicts; the setting is in *Belambangan* and royal villages, (2) To be a soldier, one is required to have strength and knowledge; be ready to support motherland using spears, heirlooms, arrows as weapons with a distinctive strategy, and (3) Patriotic values include the value of the fighter, the colonial mark, the seizure of the fort and nature of a soldier.

Keywords: representation, locality in Osing literature, patriot.

1.0 INTRODUCTION

Agul-Agul Belambangan is a historical novel written by Moh. Syaiful. As a fiction, this novel contains information about the struggle of *Belambangan* people against colonizers, the Dutch. *Belambangan* people were strongly against oppression on them. *Belambangan* is a kingdom that comprised of several smaller kingdoms. Therefore the Dutchmen, who wanted to dominate the territory for crops were *Belambangan* people’s most unwanted. There were also several other foreign societies in *Blambangan* who did not intend to take control, such as English who seek for crops; Chinese who usually sold drugs, jewelry, and groceries; Mandar people who liked to sell oil and clothes. Everyone lived peacefully together with *Belambangan* people, except the Dutch who used various ways to put *Belambangan* people into conflict. *Belambangan*’s public figures had tried every way to drive out the Dutch. In the struggle, it is revealed that the main characters of the novel risked their life for the sake of *Belambangan* motherland. The issues are (1) which public figures have patriotic heart in the struggle against the Dutch or *Kumpeni Landa* (Dutch’s Ally); (2) what their weapons and strategies are to attack the Dutch; and (3) what their struggle’s embedded values are.

Agul-Agul Belambangan novel comprises of 11 chapters, namely: (1) *Kendhali Putih*; (2) *Ksatria Agung Blambangan*; (3) *Ksatrian Lemahbang*; (4) *Utusan Agung*; (5) *Ulupampang*; (6) *Selamatan Agung*; (7) *Laskar Pamungkas*; (8) *Medhot Dalan Wijenan*; (9) *Ontran-Ontran Blambangan*; (10) *Mendhung Peteng Ring Kutha Lateng*; and (11) *Gumuk Badrang Tegal Perangan*. All of those chapters tell about how the figures as descendants of *Belambangan* kings struggled against the Dutch.

The historical novel begins with Belambangan kingdom with fertile ground, people living in peace and mutual cooperation with no conflicts, led by a popular king named Danurejo, grandson of king of Tawang Alun's descendants. Agung Wilis is Danurejo's son with Mengwi Bali kingdom's concubine. Together with Ki Uthun the Kendali Putih's stableman, Agung Wilis struggled against the Dutch in Banyualit area. Other characters were also in the battlefield, such as Rangga Satoto, Agung Wilis's uncle from Bali who was appointed as king Danuningrat's *senopati*. In this matter, one Tawang Alun's descendant named Tapasana was jealous of Rangga Satata and Agung Wilis. In the battle, conflict between Tapasana and Agung Wilis and Rangga Satata flourished until a slander was told to king Danuningrat, saying that Agung Wilis and his uncle would seize the kingdom from Danuningrat. This slander resulted to Rangga Satata being punished in Pagetasan to death. Agung Wilis knew about this when he visited his relatives in Bali. At that moment, the Dutch took over Banyualit.

2.0 THEORY BASELINE/MATERIALS/ METHODS

This study uses structural study theory and semiotics. Structural theory means the study of forms or structures. In this respect, it is used to analyze the intrinsic elements of the novel. Semiotic theory or a study of meaning of signs is used to find meanings or patriotic values expressed in *Agul-Agul Belambangan* novel.

2.1 STRUCTURAL THEORY

Etymologically, the word *struktural* originates from *structural*, which in Latin means form or building. The origin of structuralism concept can be tracked in *Poetika Aristoteles* (Poetics of Aristoteles), especially the tragedies. It says that in composing a literary work, we need to deal with a plot that must have the characteristics of unity, entirety, completeness, and occurrence (Teeuw, 1984:121). In Literature, the theory of structuralism developed from formalism, in which the results achieved through formalism were mostly continued in structuralism. It means that on one hand, formalism was involved in establishing structuralism, and on the other hand, structuralism was established in the basis of formalist pioneers' experiences. This means that formalism's deficiencies were revisited in structuralism.

In literary works, there are four approaches: mimetic, pragmatic, expressive, and objective. Structuralism theory belongs to objective approach, which reveals literary works as a standalone entity, autonomous and separated from the surrounding environment, the readers, and the writer itself. The structural analysis on *Agul-Agul Belambangan* novel is discussed through the intrinsic elements that include: theme, characters, conflict, and setting (Abrams, 1976:50).

First, theme is the meaning of a story or the key ideas or key purposes. Key story is the main purpose of the story. If the story development is subject to key story, in this analysis this theme aims to allow readers capture the key story (Nurgiantoro, in Sugiastuti, 2005:44). Nurgiantoro divided themes into major theme (one that becomes the key ideas of a literary work) and minor theme (one that supports major theme). **Second**, a character is an imaginary individual who experiences events in a story. Additionally, character is the one, the subject who drives events in the story supported by certain nature or traits. Traits are the quality of a character that includes logical and mental qualities that differ one character with another.

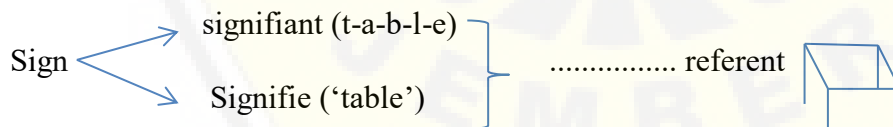
Based on its role, a character in a story is divided into main character (one with important role) and supporting character (one who supports main character). **Thirst**, conflict is a contradiction, which in literature means something dramatic, in which two powers are involved in a balanced fight with action and reaction. Conflict is divided into physical and mental conflict. Tarigan (1984:134) classified conflict into five types, namely (1) human and human; (2) human and society; (3) human and nature; (4) one idea and another; (5) someone and his/her inner voice. **Fourth**, setting is a place where events happen in a story of the character. Setting of conventional story should be clearly depicted, except for symbolic or absurd literature. In absurd literature, elements are often randomized, including the blurred setting. Pradopo (1975/1976:43) categorized setting based on its function into five types, namely (1) the place of event; (2) life environment; (3) life system based on the character's life environment; (4) tools or stuffs of life; and (5) time of event.

2.2 SEMIOTICS THEORY

The word *semiotics* originates from *semion* (Greek) which means 'sign'. Piliang thought that semiotics theory can be used as a method in various disciplines due to the great tendency of seeing various social discourses as linguistic phenomena. In other words, language becomes a model in many social discourses. According to semiotics, if all social practices can be considered linguistic phenomena, all of them can be seen as signs. This is possible due to the broad meaning of sign itself (Piliang, 1998:262).

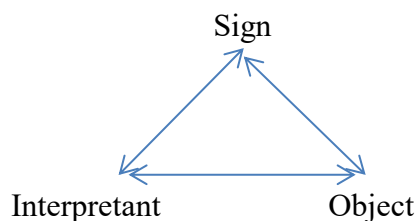
Two semiotic figures according to Berger are Ferdinand de Sousure (1857-1913), a linguistic figure who said that the knowledge he developed is European semiology, and Charles Sander Pierce (1839-1914), philosophy and logic expert from the United States. Both developed semiotics study separately and did not know each other.

Semiology, according to Sousure, is based on the assumption that as long as human's attitude and behavior has meaning or functions as a sign, there is a system of difference based on social convention. Pierce stated that human logic is always done through signs. It means that logic is similar to semiotics and semiotics can be applied to all signs (Berger, 2000:11-22). The Theory of Meaning according to Ferdinand de Sousure about sign is as follows.



The scheme means that the significant (t-a-b-l-e) that means 'table as a facility to study' and its real form do not have direct connection.

Semiotics is a study of sign, functions as sign, and produce meaning. Sign is something that someone else sees as another thing. Zoest (1993:18) stated that something that can be observed or made observed is called sign. In this respect, it is not limited to an object, but also event and other forms. Pierce suggested that semantic triangle theory includes *sign*, *object*, and *interpretant* as in the following picture.



Sign in semiotics according to Pierce is something with physical form that can be captured by human's senses and something that refers to or represents other things. Sign is something that comprises of symbols agreed by public society. Object or referent (icon and index) is social context that becomes a reference of sign (Hoed, 2001:21). Interpretant or sign user is a concept of thinking of the person who uses the sign or meaning about the object referred. The important thing in semiotics is about meaning that appears from a sign when someone uses the sign to communicate.

2.3 PATRIOTISM

The word *patriotism* originates from *patriot* and *ism*. Patriot means 'to have the war soul', while suffix *-ism* means tenet. Hence, patriotism means 'a tenet of war soul'. In other words, it is someone or some people who have the war soul with all their shortcomings as well as social and educational background. In this case, the soul specifically refers to that of depicted in the story of *Agul-Agul Belambangan*. The war soul can be represented in interpersonal physical form, the spirit expressed in their speech, support for the war, war equipment, strategies, and symbols used to support the strugglers.

2.4 METHOD OF THE STUDY

The method used to collect data was observation on the story text of Moch. Syaiful's *Agul-Agul Belambangan*. The descriptive qualitative approach was used on the intrinsic elements and the values of patriotism in the characters. The data was then classified and analyzed with interpretation method.

3.0 RESULT AND DISCUSSION

Based on the writer's observation on *Agul-Agul Belambangan* (hereinafter referred to as AAB), based on the intrinsic elements of theme, characters and traits, conflict, and setting, the results are in the following.

3.1 INTRINSIC STRUCTURE OF AAB NOVEL

3.1.1 Theme

The theme of AAB novel is the war of Belambangan soldiers against the Dutch colonizers, which includes: Kendhali Putih horse as Agung Wilis's ride; Agung Wilis and Senopati Rangga Satata as strugglers supporting the King of Belambangan Danuningrat; the place of soldiers in Belambangan fortress; Agung Wilis comes back from Bali after convincing *bekel* to fight the Dutch; one of small towns in Belambangan is Nationally popular with prosperous people living happily together with other nationalities; Mas Rempeg is seen as the bead of Agung Wilis to fight the Dutch as *agul-agul Belambangan*; the war strategies against the colonizers; war against the Dutch in Banyualit, Singolatre; Politics of Ripping Apart by the Dutch; and the Dutch turning Belambangan soldiers into a mess.

3.1.2 Characters and Traits

The main characters in AAB novel are Agung Wilis and Mas Rampeg. The supporting characters include: Ki Uthun, Pungkas, Rangga Satoto, Tapasana, Mas Ayu Wiwit, Ki Bomo, Ki Baluran, Ki Singotaruno, dan Lembu Akas, Rempeg, Ki sumur Gumilang, and Kemuning. As a soldier, Agung Wilis has the following traits: leader of the army, responsible, firm, like to seek for knowledge in places located out of human's reach through meditation. It is suggested by the following excerpt.

“Kacang mestine sing bakal ninggalaken lanjarane, Prabu Tawangalun embah buyute Pangeran Wilis bengen uripe gedigu. Dhemen urip madhep nyang hang kuawa, ring panggonan hang sepi lan sing tahu ditambah manungso.... Wilis dadi wong kajen ring sak tlatah bumi Belambangan, didhemeni rakyat mergo andhap asor ring lakune lan diwedeni musuh mergo kesakteane” (Syaiful, 2016:18).

It means, ‘Nuts should not leave its skin, so that how Prabu Tawang Alun of Prince Wilis’s grandson lived then. It was peaceful to live by looking up to the God Almighty, in a quiet place and unknown to people... Wilis has become a respected person in Belambangan land, people liked him for his kindness in behaving and was feared for his powers’. The main character Mas Rempeg is considered the bead of Wilis for the many traits they have in common.

3.1.3 Conflict

In the novel, there is a conflict between the main character and his followers and the Dutch, as well as a conflict between supporting characters of Tapasana and Rangga Satata in the fight to take over *senopati* of Macan Putih kingdom while fighting against the Dutch. It can be seen from the following data. The conflict of struggle against colonizers can be seen in the following data.

“Bapak labuh perang ring Banyualit ngusir Kumpeni hang arep nguasai Belambangan. Kumpeni Landa nggawa bedhil lan meriyem ngancuraken Benteng Banyualit. Laskar Agung Wilis ngalangi lakune Kumpeni Landa. Sulur Ampedan lan Ki Uthun ana ring ngarep nyungsung nyang pelore Kumpeni. Pelor nuju nyang laskar Wong Agung Wilis” (Syaiful, 2016:2)

The above paragraph means ‘Father led the war in Banyualit to drive out the Dutch who wanted to take over Belambangan. The Dutch carried weapons and cannon to destroy Banyualit Fortress. Agung Wilis Army blocked the way. Sulur Ampedan and Ki Uthun was in the frontline to block Dutch’s bullets. The bullets ran towards the army of Wong Agung Wilis’.

Meanwhile, conflict between Blambangan figures can be seen in the following data.

“Bengen Agung Wilis ngelungguhaken pamane hang teka Bali, hang aran Tumenggung Rangga Setata. Tumenggung Rangga Setata mula uwong hang sakti lan duwe ilmu kanuragan lan ilmu perang hang linuwih. Mula iku Pangeran Wilis percaya nyang kepinterane Rangga Setata. Sakjerone Rangga Setata dadi Senapati ring Macan Putih, para prajurit Macan Putih bisa duwe ilmu kanuragan lan ilmu perang hang linuwih pisan, mergane Rangga Setata mesthi ajeg anggone ngelatih

para prajurite. Sing luput uga Agung Wilis. Rangga Setata aju dadi senapati perang hang didhemeni prajurite. Wis sing keitung pira akehe peperangan hang bisa dimenangaken Rangga Setata lan Pangeran Wilis. Sampek-sampek Prabu Danuningrat saya dhemen nyang, senapatine iki. ... Mas Tapasana, sepupu Prabu Danuningrat iri hang jenggi marang Rangga Satata, satemene Mas Tapasana kepingin dadi senapati Macan Putih....” (Syaiful, 2016:22).

It means, ‘Agung Wilis once assigned his uncle from Bali named Tumenggung Rangga Satata. Tumenggung Rangga Satata was a man with supranatural powers, *kanuragan* power, and advanced war insights. Therefore, Prince Wilis trusted Rangga Satata. During the leadership of Rangga Satata as *senopati* in Macan Putih, the soldiers gained *kanuragan* powers and advanced war insights also, since Rangga Satata trained them regularly. He often won wars with Agung Wilis. Prabu Danuningrat eventually fell for this *senopati*... Mas Tapasana, Prabu Danuningrat’s cousin envied Rangga Satata. Mas Tapasana wanted to be Macan Putih’s *senopati*...’.

3.1.4 Setting

The setting in AAB novel is generally located in Belambangan kingdom territory or Banyuwangi, East Java. The wars against the Dutch occurred in various location settings: *Kebalen Belambangan Village, Benteng Banyualit, Tanah Merah, Ulupangpang, Alas Malang, Wijeman, Singolatren, Tegal Perangan, Benteng Lateng, Darwono, and Alas Bayu*. The time setting in AAB novel is the year of 1771.

3.2 WAR REQUIREMENTS, TOOLS, AND STRATEGIES AGAINST THE DUTCH

Every Belambangan soldier was ready to fight for the motherland. Requirements to become a soldier are as follow: have *kanuragan* power, immunity power, can do *bintean*, can ride a horse, and do not fear to face the enemies. The tools used for the war were weapons, *pusaka, tumbak, jemparing, pistol, cannon, and bomb*.

Meanwhile, the war strategies of Belambangan soldiers were making traps or mines in the form of deep holes with sharp weapon; making forts to defense and watch enemies; part the river water with *sasak*; block enemies from entering the forest; and consolidation with the Sub-district heads. The Dutch’s strategies were setting up a conflict, ripping apart, and slander trade.

3.3 VALUES OF PATRIOTISM IN AAB NOVEL’S CHARACTERS

The patriotic values or spirits in AAB novel include strugglers’ values such as widow of strugglers; signs of colonizers and signs of Dutch fighters; fort seizure with the Dutch; and noble traits. The values of strugglers and widow of strugglers can be seen in the following quote. “*Emak isun dadi randha. Randhane uwong hang berjuang ngelawan Kumpeni Landa ...*” (Syaiful, 2016:3). It means ‘my mom became a widow. The widow of strugglers died in the war against the Dutch...’ The heroic soul of Belambangan people was strong, as this quote says “*Hei Kumpeni Landa, aja enak mangan enak turu ring bumi Belambangan, kesatriya sagah tanding ...*” (Syaiful, 2016:86).

The signs of colonizers can be noticed from the following quote. “*Bapak labuh perang ring Banyualit ngusir Kumpeni Landa hang arep nguasani Belambangan. Kumpeni*

Landa nggawa bedhil lan meriyem ngancuraken benteng Banyualit...” (Syaiful, 2016:2). It means that father fought in Banyualit to drive out the Dutch who wanted to dominate Belambangan. The Dutch carried fire guns and cannons, destroying Banyualit fortress.

The value of fort seizure with the Dutch can be seen in the following excerpt. “... *Laskare Agung Wilis mbedhah lawang kidul. Ambyak-ambyake laskare mlebu nang benteng. Uwong-uwong Landa benteng ceweng diuber-uberlaskare Agung Wilis ...*” (Syaiful, 2016:165). It means that Agung Wilis’s army opened the South gate. All of his army entered the fort. The Dutchmen were chased by Agung Wilis. Furthermore, the values of noble traits can be seen in the following quote. “... *Para kesatriya magih sagah abela pati njunjung bumi pertiwi, sagah tandhing adu pati totoan nyawa, surut sakwetara nyang Derwono aju mbangun kekuatan ring alas bayu kanggo jejege telatah Belambangan*” (Syaiful, 2016:183). The excerpt means that those with noble heart will not fear to die for the motherland, able to fight and risk their life, kneel to the God Almighty, let’s build strength in Alas Bayu for Belambangan’s victory.

4.0 CONCLUSION

The intrinsic elements in AAB novel are among others: main theme of the struggle against the Dutch with several supporting themes. The main characters were Agung Wilis and Mas Rempeg as soldiers from the son of king’s concubine with their modesty and closeness to the society. Conflict was with the colonizers due to oppression and extortion. The requirements for being Belambangan soldiers are: immunity and fearless to fight against enemies with weapons such as *tumbak*, *kelewang*, *pusakan*, *jemparing*, pistols, cannon, and bomb. Simple strategies were used for the war. The patriotic values include fighting spirit, signs of colonizers and Dutch fighters, seizure of Dutch forts, and noble traits.

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