



# **ELTTL**

## **CONFERENCE PROCEEDINGS**



*The 6<sup>th</sup> English Language Teaching, Literature, and Translation  
International Conference 2017*

UNNES in collaboration with AWEJ

*Conference Proceedings*

**“Beyond 21<sup>st</sup> Century Education in ELT, Literature and Translation: Linking  
Theories to Contextualized Practices”**

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Universitas Negeri Semarang  
2017**

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## Preface



ELTLT has become one of the greatest annual events for Semarang State University. It can be seen from its improving participants and presenters year by year. ELTLT 2017 has successfully invited leading linguists, researchers, scholars, and lecturers to present varied topics with its main theme “Beyond 21st Century Education in ELT, Literature and Translation: Linking Theories to Contextualized Practices”.

The objectives of the 6th International Conference on ELTLT are to exchange and share ideas as well as research findings from all presenters. Also, it provides the interdisciplinary forum for those involved to present and discuss the most recent innovations, trends, concerns, practical challenges encountered and the solutions adopted in the field of English Language Teaching, Literature, and Translation.

As the chairperson of the conference, I would like to express my sincere gratitude to all keynote speakers – Prof. Dr. h.c. Juliane House (Hamburg University), Aslam Khan bin Samahs Khan (Executive Vice-Chairman of Erican Education Group and Vice President of MELTA), Leslie Barratt, Ph.D (Professor Dr. Leslie Barratt, Professor Emerita of Linguistics Indiana State University, Professor of Graduate Studies Rajabhat Roi-Et University), Rochayah Machali, Ph.D (University of New South Wales, Australia), and Said M. Shiyab, PhD (AWEJ’s editorial board member and the Director of Graduate Studies of Modern and Classical Language Studies at Kent State University, U.S.A). Then, it is my honor to say welcome to 200 presenters coming from many universities in Indonesia and some from other countries.

On behalf of the organizing committee, we express our thank to Prof. Dr. Fathur Rohman, M.Hum as the Rector of UNNES and Prof. Dr. Agus Nuryatin, M.Hum as the Dean of the Faculty of Languages and Arts for their support.

Welcome to the 6th ELTLT 2017.

**Arif Suryo Priyatmojo**

Chairperson of ELTLT 2017

English Department

Faculty of Languages and Arts

Universitas Negeri Semarang





## Welcome from the Dean of Languages and Arts Faculty



As the Dean of Languages and Arts Faculty, we are proud to have an annual international conference such as ELTLT 2017.

To be chosen as presenters for the parallel presentation in this conference is a considerable honor and achievement. I would like to congratulate the presenters who have been selected, as well as the reviewers who have chosen the successful presenters. Obviously not everyone interested in the chosen topic could attend this conference, so the post-conference proceeding will present to a much wider audience issues related to the topic. The proceeding is also a proof that the contributions of presenters are valued.

I also would like to offer my congratulations and appreciation to the organizing committee who have been working to prepare the conference, and to all keynote speakers, featured speakers, presenters, and participants for such an impressive conference.

We hope that through this annual ELTLT conference, there will be a stronger bond amongst academics, especially those with the expertise of English language teaching, literature, and translation. I wish you a wonderful conference.

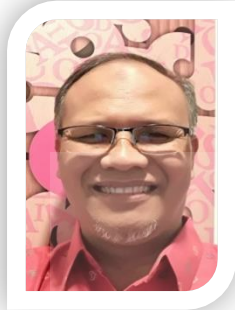
Semarang, October 2017

**Prof. Dr. Agus Nuryatin, M. Hum**

The Dean of Languages and Arts Faculty  
Universitas Negeri Semarang



## Welcome from the Head of English Language and Literature Department



We are privileged to organize this annual conference. This year ELTTL is actually the fifth conference; the first, namely ELTL (English Language Teaching and Literature) Conference, was last 4 year. We have received quite a lot of abstracts and most were accepted for presentation. Surprisingly, the number was doubled as compared to last year and last 4 years. This means that more academics are interested in our conference and trust us as organizer of the conference.

Therefore, I would like to congratulate the organizing committee who has been working hard to prepare the conference. I also would like to extend my deepest gratitude to all keynote speakers, presenters, and participants for their contribution to our conference.

I do hope that this annual ELTTL conference could serve as a bridge that channels bond amongst academics, especially those with the expertise of English language teaching, literature, and translation.

With best wishes for a rewarding and successful conference!

**Dr. Rudi Hartono, M.Pd.**

Head of English Language and Literature Department  
Faculty of Languages and Arts  
Universitas Negeri Semarang(UNNES)



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## DEATH AND CULTURAL DISCOURSE AS ANTI-RADICAL MOVEMENTS IN THREE PESANTREN LITERARY WORKS

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### Abstract

This article is a part of our research dealing with the power of discourse in constructing ideological subjects in Pesantren to counter Radicalism. In this part we analyze the role of religious discourse and Pesantren as a discursive formation in countering radicalism in three literary works; 1) a poetry entitled Kekuatan Hati by Nailatus Asmahani, 2) a text drama entitled Senandung Ratapan Hati by Kusnadi and Saidatul Hasanah, and 3) A Little Fairy (a short story) by Ifa. We use Foucauldian perspective that takes language as a power instrument; it means that it has a function to spread certain discourses. Simply, Foucauldian discourse is various statements about particular topics which relate to other topics and construct a formation in particular periods that create discursive practices which produce knowledge. Finally, we have found that love as imagination of religion of ideal life is also potential to spread violence and Pesantren as a religious institution has a role to lead subjects to be radical or else. The result of this analysis is that Al-Falah as a Traditional-Modern Pesantren is potential to spread counter acts on radicalism through literary works.

**Keywords:** Literature, anti-radicalism, Pesantren, Foucauldian discourse

### Introduction

Terrorism is a global issue that also becomes the concern of Republic of Indonesia (RI) government. Since Osama bin Laden has claimed that he and his group Al-Qaeda have been responsible upon 2/11 attack in NY, US in 2001, and spread of terror caused by the Al-Qaeda, ISIS and Boko-Haram, Islam has identified as a religion of terrorist. Series of terror also happens in Indonesia, in which Islam is dominant as the people's religion; make Indonesia lose trust of the world such as tourist banned for some times (). International keeps an eye upon the development of terrorism in Indonesia.

Therefore, RI government pays attention to the case seriously. Radical organizations are ruled in the regulation in lieu of law (Perpu) as a proof that RI is serious in fighting terrorism in Indonesia. Indonesia Hisbuth Tahrir (HTI), an Islamic hardliners in

Indonesia that aims to change RI leadership system into Khilafah System is one organization banned after the newest regulation in lieu of law made to anticipate the radical movement getting stronger. (Thejakartapost.com, Asianwes.it, and nasional.compas.com)

Moreover, Pesantren (Islamic Boarding Schools) is suspected as one of the nest of Islam radical movements in Indonesia. Lukens-Bull in his paper claims that Pesantren is "a source of anti-radicalism and an ally in the efforts to establish peace and harmony in the world" (Vol 02, No 01. Journal of Indonesian Islam, June 2008). In line with Bull, we analyze literary works written by santri (students who live in Islamic Boarding Schools) to find out religious and humanity discourse in the texts in countering radicalism. The purpose of this research is finding discourse construction of

anti-radicalism in santri's works so that we can formulate concept of anti-radicalism movement through literary works.

### Methodology

Based on Foucauldian understanding, literary work is a work that can represent particular discourses that correlate with issues and interests in society at certain historical periods (Foucault, 1980). In addition, literary works can construct particular discourses which are shown for certain interests. These discourses require discursive practices in the form of a series of systems and procedures to help them operate and produce knowledge that then influences the way people think in a certain period. In short, Foucault considers his concept in a historical line base on three things; dispersion, discontinuity, and contrast. The three conceptions is countering Hegelian dialectical concept on everything that imagine all problems has its solutions (Foucault, 1980 and Hariatmoko, 2015;10).

Foucault himself lays out two procedures in the discursive practices in question—exterior and interior—which include, 1) exclusion; it is done with bans, taboo and categories on madness, 2) rarefaction; it is conducted to test discourse control through depletion, discipline and commentary, 3) determination of conditions applied with access restrictions and role insertion in the rules of speaking subject (Young, 1981: 49).

Furthermore, Foucault leads to a series of methodological steps relating to his philosophical resistance to the establishment of Hegelianism as follows. 1) Reversal principle; questioning the contrary (subversive) to the existing system so as to find the source of discourse from the history of such thought. 2) Discontinuity principle; discourse should be treated as an interdependent but aligned and mutually exclusive practice of mutual exclusion and mutual disinterest. 3) principle of specification; in this principle, we place the

discourse as the violence we do on something or practice that we plant in it. 4) a principle of exteriority; it is an analysis of the possibilities of the external conditions of the discourse so that the discourse surfaces and establishes its boundaries (1981: 50).

Through dispersion, discontinuity and also contrast of religiosity and humanity events in the texts, discursive formation is formed. Events of the same issues in real life are also a part of the formation in producing knowledge that will legitimize truth. Finally, when the construction of religiosity and humanity is traced in the episteme of the subjects, we can find out the position of the text and the producers of the text whether they are in line with radical movements in Indonesia or else.

### Finding and Discussion

#### a. Literature in Al-Falah

The caretaker of Pesantren Al-Falah, Gus Muhammad Ma'mun, is the figure behind the literary knowledge of the Al-Falah students. As a keen book reader, he even introduced the history of the Republic of Indonesia to the santri through the works of Pramoedya Ananta Toer (Arif and Supriandi; Interview,2017). In line with that, Arifa Jauhari, Gus Ma'mun's cousin also spreads the understanding of and her love of literature by establishing literary writing community. They sometimes hold book discussion activities with other students, watch a movie together, and then also proceed with a discussion. The literature that is introduced to the santri is not only Middle Eastern Islamic literature or pesantren literature but also 'world' literature which no longer merely contains Islamic nuances. Furthermore, literary community of santri in the pesantren produces literary works such as poems, short stories and drama scripts which are often performed at the imtihan (a graduation feast in pesantren) event in which the parents and relatives of the santri attend. The following works are talking about death.



Using discursive method, we map each work to have critical analysis on them.

### 1 Kekuatan Hati

Naimatul Asmahani's poem in the following quotation is worrying the future. The diction chosen is somewhat grim when imagining the future, the uncertainty in life was tense. For example, in Asmahani's poem, entitled *Kekuatan Hati* (the power of heart), /the star/ is presented callous /melancholic/ state in /crying painfully/ and /alone/. Even her body is described as /die/.

#### *Kekuatan Hati*

The star looked at me sadly  
Even cried painfully  
Alone  
The body is like dead  
These ropes have paralyzed my joints  
Shackled hands and feet  
Gripped my neck tightly  
Makes me helpless  
But, there is still life in the heart  
This body is almost dead, or  
It could even die  
But this will stay alive  
Prepare all desires  
Until one day  
The shackles are detached  
And I flapped my wings around the world  
With gratitude and a smile of happiness  
21st Dec 2016

The future success described as the celebration of going /around the world/, it is believed to be a process that must be fought for, and ultimately can redeem all the suffering of the struggle. Death and suffering are considered not as death and payment in the afterlife, but still in this world. However, the possibility of dying or nearly-died conditions, in this case, can be borne or even faced because there is still hope, and fortitude within those who suffer. The fortitude is expressed as /life in the heart/ which is closely related to belief; something related to spirituality. Meanwhile, anguish

and shackles are the physical matter referred to human experience. Thus, it can be said that spiritual belief refers to religiosity and that the physical is a matter of humanity.

### 2 A Little Fairy

A Little Fairy by Ifa is about a young man named Zafran Al-Fathan who lives in a boardinghouse since his rich parents has passed away and his uncle takes all his heritage. Fathan is portrayed as a 'pious' and kindhearted man; he recites Qoran in the tombs of his parents everyday and helping a little girl; Syifa Nazila, who is separated from her sister while she is at the funeral garden. He takes care of her for days at his boardinghouse until then they meet Nazila's sister, Zira. An accident occurs in the garden when Nazila, Zira and Fathan meet up there. Nazila is hit by a motorcycle and dies. Nazila's death reunites Fathan and Zira; the girl who has separated from him because of the different social status. At the end, even though they lose Nazila, they both remain grateful to God for having reunited.

Through a series of particular events raised in the story, A Little Fairy guides the readers to a view that everything happens is by God's intervention. The following quotation confirms that Nazila's sacrifice is the God's will:

"Kak Fathan and kak Zira must always be together for the sake of Nazil" she said, and the remark becomes her last remark. God has taken her, Nazil is not mine and Nazira anymore, she belongs to God. " (Ifa, 2017)

Nazila wants Fathan and Zira should always be together even though they do not have any marriage bonds yet. Ifa brings emotional attraction of the opposite sex discourse in Islamic nuance text. This effort indicates liberal ideology is also coloring the text. Furthermore, A Little Fairy presents God as a figure who has a prerogative right on everything, such as wealth and happiness.

Even life and death itself is the decisive power of God. Man thus has not much power over himself and his life, for all have been arranged and man is only obligated to carry out what has been arranged, without any protest. The powerless mankind indicates the existence of a contrast ideology of the liberal one. Nazila's death on one side is for the sake of Fathan's union with Zira and on the other because it is God who wants the two things to happen. The events actually have been outlined by God, so everything must be good. Even if that suffering is not paid for by happiness in the world, there is still a promised and more lasting tomorrow; afterlife. In short, the death is for good. The diversity of ideologies in the story proves that *Al-Falah*, where Ifa as the writer lives, is open to critical thinking. Freedom in thought is a critical way to find out truth, and learning religion does not mean that it is a circumcision on the critical thought. This fact is inline with what Gus Ma'mun belief as the caretaker of the pesantren; that freedom in thought is a way to find truth. He lets the santri to explore anything in a literary works, a guide is given in literary discussion. Arifah also helps them in running the life of literary community in *Al-Falah*, it means that the families of the caretaker of pesantren as the highest authority have dominant roles in spreading ideologies that form works produced there.

### 2.3 Senandung Ratapan Hati (The Hum of Heart)

Death also appears in the drama staged by santri during imtihan on May 2017. The drama revolves around the struggle of a poor farmers family who are fighting for a good education for their son named Firman. Firman is sent to pesantren by their parents because they think that pesantren provide what a modern man needs; religious studies and modern science at the same time. This choice of Firman's father shows the perspective that life must have a balance between the brain and the heart. He believes

that religious knowledge can guide "modernmen" to lead the world, to make sure that science will be applied wisely on earth. The conversation between the parents and child about education plan is as follows:

Mother : I want my child to have a good manner and in line with Islam thought.

Father : I want to send him to pesantren

Mother : what do you mean?

Father : yes.. sending him to an Islamic Boarding school

Mother : away from home?!

(Silence, both are busy with their mind)

Father : my goal is.. I'm sending him to study theology, to know the distinction upon right and wrong that will lead him to know ethics. I want him to be smart in brain and heart.

Mother : (inhaling) {music} ok, Let's do it.. ask his reciting teacher to accompany us to the boardinghouse.

(Kusnadi dan Khasanah)

For Firman's mother, the distance between home and the center of education is a problem even though finally she gives up upon her husband's decision. The effort of asking the teacher to take them to pesantren shows inequality of social status between this family and kyai. Therefore, they need a help of the reciting teacher to mediate the gap between Firman's family and the kyai who assumed as one with a great knowledge about religion. Then, Foucault goes on to say that the will for truth, like any other system, requires institutional support, either to strengthen or improve it through all levels of practice (1981: 55). Firman and any other santri with their families are part of the discursive formation to perpetuate 'truth' addressed to kyai and other religious leaders. Those who have limitation on religious knowledge are excluded from the dominant. The greatness of a kyai is also constructed through mystical ideas. The reciting teacher suggests the family to come to pesantren on

Wednesday evening because it is believed as a good day so that Firman will be diligent and enjoy living in pesantren. Finding a good day to go that is presented in this perspective is a mystical belief. Pesantren with the kyai and the students are a hierarchical relationship that is perpetuated by mystical belief. Kyai as the authorities with highest power position lead pesantren; his authority is legitimized by his knowledge in religion. His order is like order from God, and then he becomes a site with all the students and their families as followers. The amount of the followers of famous kyai in a famous pesantren often become a tool of political agenda, using the charisma of kyai to gain his followers voices in certain political interest, even as a state tools to support the popularity of regime in power.

Furthermore, financial problems in education exposes in the efforts of Firman's family during their son studies in the pesantren. They work hard to provide Firman's need in pesantren, they owe it from neighbors and even selling their only old bike. However, all the bitterness of fighting poverty through gaining higher education is ended with the death of the father. The rise of a new hero who replaces the father happens after the death; Firman's uncle provides all the tuition fee.

### Conclusion

The three works show a common knowledge about 'today' which means 'world' and tomorrow which means heaven. Death becomes a transitional event from the world to the heavenly realm. In the perspective of these writings there is no imaginable death in hell. Nailatul Asmani's poem shows death as the peak of all suffering events as a survival effort, or in other words, it is the end of any forms of life. On the other hand, death according to Asmani is also a metaphorical death to rise from the agony of life. The image of a better life grew after the parable of death. Meanwhile, the death of Firman's

father also encourages Firman to reach his dream, and ends the economic crush of the family. Furthermore, Nazila's death features the noble sacrifice of the little girl for her adult sister and text addresses her as a little fairy. In the name of 'the will of God', Fathan and Nazira are ultimately happy to be united by Nazila's death. All the death in the works are sufistic death; death that rejoices the life in this 'world'. However, the goodness of the death is a double blade phenomenon. Sufism as the top knowledge in studying religion (Luken-Bull;2008, and Gus Ma'mun;2017) puts love to God as priority in life but it also potential to be used as a tool of political propagandas, it can be a site of violence to lead subjects to be radical or else. The goodness in death inclines with jihad spirit. Consciousness on the radical treat makes Gus Ma'mun and Arifah strengthen the santri's psychological awareness through literature. They take their santri to re-thinking and negotiating phenomena in their daily life through writing literary works. Writing never comes from a vacuum, it demands an understanding on things, needs a long reading process and negotiations. Finally Jihad spirit that is embodied in the works of santri of Al-Falah is free from radicalism that naturalizes by cultural discourses in the text.

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