

PENGEMBANGAN MODEL *PROJECT-BASED LEARNING* UNTUK MENINGKATKAN KEMAMPUAN BAHASA INGGRIS SISWA PONPES MODERN DI MALANG RAYA

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Abstract: English is taught in Modern Islamic Boarding School as one of language competences must be mastered by the students beside Arabic. The teachers find difficulties to implement learning models that make the students to be active and the students need others learning variation. Research and Development (R & D) design is used in this research that aim to produce the development of "*Project Based-Learning Model*" plus VCD to improve the Students' English Ability of Modern Islamic Boarding School at Malang Area. The model of development is adopted by Borg and Gall Model starting from collecting information, development of initial product, 1st expert validation, 1st product revision, 2nd expert validation, 2nd product revision, tryout, and final product. The Experts' English Material validation conclude that formulation of learning objective, content, material selection for development of "*Project Based-Learning Model*" have got category of Excellent. The validation of the Expert of Media conclude that final product of VCD have been appropriated with the aspects of learning media that are feasible to be applied.

Keywords: "Project-Based Learning Model", Modern Islamic Boarding School

PENDAHULUAN

Pengembangan pendidikan pesantren (modern) memiliki tanggung jawab sebagai sekolah umum berciri khas Islam agar mampu meningkatkan kualitas sumber daya manusia. Karena manusia yang berkualitas itu setidaknya memiliki dua kompetensi yaitu kompetensi IMTAQ dan IPTEK. (Ponpes Modern Al-khoirot, 2011, h.1)

Mengacu pada hal tersebut diatas, Bahasa Inggris adalah salah satu mata pelajaran wajib yang diajarkan di Ponpes Modern sebagai salah satu kompetensi bahasa yang harus dimiliki oleh siswa selain Bahasa Arab.

Kompetensi bahasa Inggris yang harus dimiliki oleh siswa pada era globalisasi ini adalah keterampilan komunikasi yang interaktif, dimana siswa dipacu untuk dapat

mempraktekkan ketrampilan berkomunikasi sesuai dengan tema yang ada dalam kehidupan sehari-hari, didukung dengan penggunaan model pembelajaran yang dapat memotivasi siswa untuk meningkatkan kemampuan Bahasa Inggris, salah satunya dengan menggunakan "*Model Project-Based Learning*".

Melihat keunggulan dari "*Model Project-Based Learning*" yaitu dapat memotivasi siswa untuk menghasilkan suatu proyek atau hasil karya autentik yang dapat meningkatkan kemampuan siswa, maka penggunaan model ini adalah suatu solusi yang tepat dalam mengatasi permasalahan yang dihadapi guru dan siswa.

Hal ini sejalan dengan prinsip-prinsip pengembangan Kurikulum 2013 yang menyatakan bahwa proses belajar dengan

pendekatan ilmiah (*scientific approach*) dan penilaian hasil belajar berbasis proses dan produk melalui kegiatan mengamati, menanya, mengeksplorasi, mengasosiasi dan mengkomunikasi (Balitbang Kemdikbud, dalam Mulyasa, 2013, h. 82).

Didukung pula oleh Karakteristik Kurikulum 2013 yang tertuang dalam Kerangka Dasar dan Struktur Kurikulum dirancang untuk mengembangkan keseimbangan antara pengembangan sikap spiritual dan sosial, rasa ingin tahu, kreativitas, kerja sama dengan kemampuan intelektual dan psikomotorik. (Mulyasa, 2013, h. 85)

Menurut hasil analisa kebutuhan, masalah yang ditemui di SMA Ponpes Modern Al-Rifa'ie Gondanglegi, Malang adalah guru-guru mengalami kendala dalam menerapkan model-model pembelajaran dan siswa memerlukan teknik atau inovasi pembelajaran lain yang dapat meningkatkan kemampuan Bahasa Inggris. "*Model Project-Based Learning*" dikembangkan sesuai dengan karakteristik Kurikulum 2013 adalah solusi dari permasalahan yang ada.

Perumusan Masalah

Mengacu pada latar belakang dan hasil analisa kebutuhan di lapangan maka rumusan masalah dalam penelitian ini adalah: Bagaimanakah pengembangan "*Model Project-Based Learning*" untuk meningkatkan kemampuan Bahasa Inggris Siswa Ponpes Modern di Malang Raya?

Adapun tujuan dari penelitian ini adalah untuk menghasilkan suatu produk pengembangan "*Model Project-Based Learning*" plus VCD pembelajaran untuk meningkatkan kemampuan Bahasa Inggris siswa Ponpes Modern di Malang Raya.

Manfaat dari penelitian pengembangan *Model Project Based-Learning* ini bagi guru dan bagi siswa Ponpes Modern di Malang Raya adalah sebagai berikut:

1. Bagi Guru Bahasa Inggris, tahap-tahap pengembangan "*Model Project-Based Learning*" dan hasil produk dari penelitian ini diharapkan dapat memberikan contoh/ model pembelajaran yang inovatif dan dapat merubah kelas yang monoton menjadi kelas yang aktif dan menyenangkan dan dapat dipakai sebagai acuan

dalam melaksanakan pendekatan "*scientific approach*" (kegiatan mengamati, mempertanyakan, mengeksplorasi, mengasosiasi, dan mengkomunikasi) dalam Kurikulum 2013.

2. Bagi Siswa Ponpes Modern pelaksanaan tahap-tahap dan produk dari pengembangan "*Model Project Based-Learning*" ini diharapkan dapat meningkatkan kemampuan Bahasa Inggris siswa karena siswa dapat mengeksplor kemampuannya untuk menghasilkan sebuah proyek (*authentic material*) dalam pelajaran Bahasa Inggris, karena siswa dipacu dan dimotivasi untuk dapat menciptakan dan menghasilkan sebuah proyek yang siswa eksplor sendiri, berkolaborasi dengan teman sejawat dalam sebuah kelompok, yang pada akhirnya mereka mengkomunikasikan dalam bentuk display hasil kerja proyek yang dapat meningkatkan kemampuan Bahasa Inggris.

Pengertian "*Model Project-Based Learning*" (PjBL)

"*Model Project-Based Learning*" (PjBL) merupakan model pembelajaran yang melibatkan siswa didalam suatu proyek berdasarkan suatu masalah dan pada akhirnya siswa dapat menghasilkan suatu karya nyata. (Colley, 2008, h.23 dalam Lisminingsih, 2010, h. 112)

Menurut Hodgins (2010, h. 2) "*Model Project-Based Learning*" (PjBL) lebih menekankan model pembelajaran yang berfokus pada siswa (*student-centered*) dimana siswa sebagai subjek aktivitas belajar lebih mandiri dalam menyelesaikan karya autentik sebagai hasil pembelajaran.

Kriteria Pembelajaran Berbasis Proyek yaitu keterpusatan, berfokus pada pertanyaan atau masalah, penyelidikan konstruktif atau perancangan, memberi otonomi kepada siswa dan nyata. Komponen utama dari Pembelajaran Berbasis Proyek adalah (1) mengajukan pertanyaan atau masalah yang disajikan untuk menyusun dan memulai aktivitas, dan menekankan kepada sejumlah proyek yang berarti, (2) didapatkannya hasil akhir atau sejumlah produk sebagai rangkaian aktivitas,

komunikasi individu atau berbagai hasil tugas yang menjawab permasalahan. (Lisminingsih, 2010, h.113)

Ada berbagai kelebihan dalam menerapkan "*Model Project-Based Learning*" yaitu: 1) *Problem Solving* (melatih siswa untuk mampu menyelesaikan berbagai permasalahan yang dihadapi), 2) *Self-Directed Learning* (memupuk dan melatih rasa tanggung jawab, inisiatif dan kebebasan untuk belajar mandiri), 3) *Creative Thinking* (melatih kemampuan daya kreasi siswa dalam menciptakan hal-hal baru), 4) *Real World Connection* (melatih siswa untuk menghubungkan konsep yang diperoleh dalam pembelajaran agar dapat diaplikasikan dalam penyelesaian permasalahan di dunia nyata), 5) *Cooperative* dan *Collaborative Learning* (melatih siswa untuk saling berbagi dan bekerja sama dengan orang lain), 6) *Refleksi* (siswa berlatih untuk mampu mengemukakan dan menceritakan kembali pengalaman belajar yang telah mereka peroleh), 7) *Authentic Material* (ada produk nyata hasil karya siswa). (Gora, 2009, h. 4).

METODE

Rancangan penelitian ini adalah Penelitian Pengembangan yang bertujuan untuk menghasilkan sebuah produk yaitu Pengembangan "*Model Project-Based Learning*" plus VCD pembelajaran untuk meningkatkan kemampuan Bahasa Inggris siswa Ponpes Modern di Malang Raya.

Lokasi dan Subyek Coba

Subyek coba dari penelitian ini adalah 28 orang siswi SMA Pondok Modern Al-Rifaie, Kelas X IPA-1 yang berlokasi di Jalan Raya Ketawang No. 1 Gondanglegi, Kabupaten Malang yang tinggal di dalam pondok (*boarding*).

Model Pengembangan

Model pengembangan produk yang digunakan adalah Model Pengembangan Borg dan Gall (1989) dengan sepuluh tahap dalam penerapannya, yaitu: pengumpulan informasi, pengembangan produk awal, validasi ahli 1, revisi produk, validasi ahli 2, revisi produk 2, *try out*, dan produk akhir.

Diawali dengan pengumpulan informasi yang berkaitan dengan mata pelajaran Bahasa Inggris yang diberikan di

SMA Pondok Modern Al-Rifaie Gondanglegi, antara lain mereview material yang digunakan dalam pembelajaran Bahasa Inggris, mempelajari silabus yang telah ditetapkan oleh SMA Pondok Modern Al-Rifaie Gondanglegi dan melakukan analisa kebutuhan dengan jalan observasi, interview, diskusi, dan memberikan angket kepada pihak-pihak yang terlibat dalam pembelajaran Bahasa Inggris di SMA Pondok Modern Al-Rifaie Gondanglegi, Malang.

Tahap perencanaan dengan membuat kerangka kerja dari pengembangan "*Model Project-Based Learning*" antara lain susunan dan tugas kerja tim, surat izin, schedule, rancang instrument, dana, sarana prasarana.

Peneliti mengembangkan "*Model Project-Based Learning*" untuk meningkatkan kemampuan Bahasa Inggris siswa Ponpes Modern di Malang Raya berdasarkan beberapa informasi yang telah diperoleh dari fase pertama yang mana akan dihasilkan peta konsep tentang pengembangan "*Model Project-Based Learning*" plus VCD pembelajaran yang disesuaikan dengan silabus dan tema yang ada.

Kegiatan yang dilaksanakan dalam pengembangan "*Model Project-Based Learning*" adalah menciptakan proyek dalam pembelajaran Bahasa Inggris yaitu siswa berkelompok membuat proyek yaitu : 1) Portofolio Jenis Announcement Text, 2) Mading tema Announcement Text, 3) Merekam Performa Teman.

Dari peta konsep tersebut akan dikembangkan produk awal penelitian ini, yaitu berupa pengembangan "*Model Project-Based Learning*" yang divalidasi oleh dua orang ahli dibidang Bahasa Inggris dan seorang ahli media.

Setelah menyelesaikan produk awal berupa pengembangan "*Model Project-Based Learning*" plus VCD pembelajaran, fase selanjutnya yaitu validasi produk oleh para ahli. Proses validasi Ahli Materi Bahasa Inggris berfokus pada RPP, tema dan desain proyek.

Proses revisi dilakukan berdasarkan komentar-komentar yang diberikan oleh para ahli. Proses validasi dan revisi dilaksanakan dua kali untuk masing-masing ahli agar menghasilkan produk yang benar-benar dirasa sudah baik dan siap untuk diujicobakan.

Sebagai permulaan uji coba kelompok kecil dilaksanakan untuk mengetahui kelayakan, manfaat, efektifitas dari “*Model Project-Based Learning*” plus VCD pembelajaran.

Produk akhir dari penelitian ini adalah pengembangan “*Model Project-Based Learning*” plus VCD pembelajaran untuk meningkatkan kemampuan Bahasa Inggris siswa Ponpes Modern di Malang Raya.

Pengumpulan data penelitian yang digunakan adalah: (1) dokumentasi, interview dan observasi yang digunakan untuk memperoleh informasi awal dalam tahap penyusunan “*Model Project-Based Learning*”, (2) kuesioner digunakan untuk menggali data kualitatif, 3) format validasi yang digunakan untuk memperoleh komentar dan saran dari para ahli untuk revisi dan validasi produk, 4) penilaian proyek.

Hasil yang dicapai dalam penelitian yang mengacu pada Tujuan Penelitian, yaitu untuk menghasilkan produk Pengembangan “*Model Project-Based Learning*” plus VCD pembelajaran untuk meningkatkan kemampuan Bahasa Inggris siswa Ponpes Modern di Malang Raya.

DISKUSI DAN TEMUAN

Langkah-langkah Pengembangan “*Model Project-Based Learning*”

Pengembangan “*Model Project-Based Learning*” diawali dengan studi pendahuluan dengan menggunakan studi literatur dari berbagai sumber. Dilanjutkan dengan pengumpulan informasi dari studi lapang berkaitan dengan analisa kebutuhan (*need analysis*).

Tahap I dimulai dengan membuat kerangka kerja dari pengembangan “*Model Project-Based Learning*” antara lain dengan membuat peta konsep, susunan dan pembagian tugas kerja tim peneliti, menentukan siapa para Tim Ahli, Kordinator Lapangan (Korlap) dan Guru model yang akan mendukung penelitian.

Tahap II yaitu pengembangan awal produk yaitu Pengembangan “*Model Project-Based Learning*” untuk meningkatkan kemampuan Bahasa Inggris Siswa Ponpes Modern di Malang Raya. Diawali dengan informasi dari studi lapang tentang Need Analysis, Kurikulum yang dipakai, Silabus, Program Semester, RPP, Kalender Akademik,

nama siswa, buku teks Bahasa Inggris yang mengacu pada Kurikulum 2013.

Dari hasil rapat kerja tim peneliti dibuatlah sebuah rancangan awal yaitu RPP dengan tema Announcement Text yang mengacu pada Kurikulum 2013 yang sudah dilaksanakan pada semester II tahun Akademik 2013-2014 Kelas X IPA-1 di SMA Pondok Modern Al-Rifa’ie, Gondanglegi, Malang.

Tahap ke III adalah Validasi produk awal dari Ahli Bahasa Inggris 1 dan Ahli Bahasa Inggris 2. Lembar validasi para ahli Bahasa Inggris dibuat oleh tim peneliti berfokus pada RPP yang mencakup materi pembelajaran, alokasi waktu, langkah-langkah pembelajaran (*scientific approach*), refleksi, dan penilaian.

Diskusi dengan Ahli Media meliputi pembuatan story board/naskah video, durasi waktu, pemilihan setting, sedangkan produk akhir akan diselesaikan setelah proses editing.

Tahap IV adalah Revisi Produk dilakukan oleh para ahli Bahasa Inggris dengan menggunakan lembar validasi yang sudah diberi komentar dan masukan berkenaan dengan Pengembangan “*Model Project-Based Learning*” antara lain revisi RPP.

Uji Coba Model

Subyek uji coba model atau kelompok kecil adalah siswa Kelas X IPA-1 SMA Pondok Modern Al-Rifa’ie, Gondanglegi, Malang. Tahap Uji coba “*Model Project-Based Learning*” adalah pelaksanaan kegiatan Video Shooting penerapan langkah-langkah kegiatan dari pengembangan “*Model Project-Based Learning*”.

Tahapan Pelaksanaan

Pelaksanaan video shooting mengacu pada scenario/storyboard yang sudah dibuat Tim. Pelaksanaan video shooting dilaksanakan selama 5 kali pertemuan dengan Tema Announcement Text.

Pertemuan I

Kegiatan PBM fokus pada pemantapan materi di semester 2 yaitu tema Announcement Text dan langkah-langkah pembelajaran mengacu pada kurikulum 2013 dengan pendekatan saintifik (*scientific*

approach) (kegiatan 5 M yaitu mengamati, menanyakan, mengeksplorasi, mengasosiasi dan mengkomunikasi).

Pertemuan II

Kegiatan PBM fokus pada materi contoh-contoh *announcement text* dan *scaffolding* dengan tugas Proyek 1 Portofolio yaitu siswa mencari Announcement Text dari sumber internet secara individual yang nantinya akan dijilid sebagai Portofolio.



Pertemuan III

Kegiatan PBM fokus pada kegiatan kolaborasi (kelompok) dengan membuat karya nyata (*authentic material*) sebuah Mading (Proyek 2) yang bertema Announcement Text. Siswa berkelompok menciptakan sebuah Mading 3D dengan bahan-bahan yang mudah didapat (daur ulang).

Pertemuan IV-V

Kegiatan PBM fokus pada kegiatan mendisplay di papan display hasil karya Mading (Proyek 2) dari 5 kelompok. Kemudian kegiatan dilanjutkan dengan mengkomunikasikan Announcement dan siswa lain merekam (Proyek 3).



Hasil Analisa Data Studi Pendahuluan

Hasil dari observasi dan interview di lapangan (*need analysis*) diidentifikasi suatu permasalahan yaitu Guru-guru mengalami kendala dalam menerapkan model-model pembelajaran yang bisa meningkatkan kemampuan Bahasa Inggris.

Hasil analisa data kuesioner siswa menunjukkan 71 % siswa termotivasi untuk belajar Bahasa dan 25 % siswa sangat termotivasi untuk belajar Bahasa Inggris. Sebanyak 71 % siswa sangat setuju untuk menggunakan media pembelajaran. Ditambah pula sebanyak 71 % siswa setuju jika guru menggunakan materi pembelajaran

berfokus pada materi autentik, pembuatan proyek dan bekerja dalam kelompok yang sesuai dengan karakteristik "*Model Project-Based Learning*".

Produk Akhir

Produk akhir dari penelitian ini adalah "*Model Project-Based Learning*" plus VCD pembelajaran yang disempurnakan dengan tahap revisi dan validasi Ahli Media.



Aspek-aspek yang divalidasi oleh Ahli Media antara lain: tampilan luar VCD pembelajaran, isi VCD, kesesuaian VCD dengan RPP, penggunaan bahasa dalam VCD, durasi waktu, efek suara dan efek video, yang secara umum hasil validasi ahli media sangat baik dan VCD pembelajaran adalah layak untuk disajikan sebagai hasil produk akhir pengembangan "*Model Project-Based Learning*".

Hasil Evaluasi Ahli Materi

Hasil evaluasi Ahli Materi Bahasa Inggris 1 dan 2 menunjukkan hasil skor 5 dengan kategori Sangat Baik untuk Aspek Perumusan tujuan pembelajaran meliputi : kejelasan dan kesesuaian SK dan KD, kesesuaian SK dan KD dengan tujuan pembelajaran, ketepatan pejabaran KD kedalam indikator, kesesuaian indikator dengan tujuan pembelajaran, kesesuaian indikator dengan perkembangan siswa.

Dari Aspek Isi yang disajikan mendapat skor 4 dengan kategori baik meliputi sistematika penyusunan RPP, kesesuaian kegiatan pembelajaran dengan penerapan "*Model Project-Based Learning*", kejelasan langkah-langkah pembelajaran yang mengacu pada penggunaan "*scientific approach*" dari Kurikulum 2013 (kegiatan mengamati, mempertanyakan, mengeksplorasi, mengasosiasi, dan mengkomunikasi). Ditambah pula dengan Skor 4 untuk kategori Baik dalam aspek kesesuaian materi dengan tujuan pembelajaran, penggunaan bahasa dan alokasi waktu.

Saran dan tanggapan dari Ahli Materi Bahasa Inggris 1 yaitu Penyusunan RPP

hendaknya disesuaikan dengan kaidah penulisan yang ditentukan BSNP. Sedangkan dari Ahli Materi Bahasa Inggris 2 yaitu Pemilihan Media dan materi pembelajaran hendaknya disesuaikan dengan kondisi dan karakter siswa Ponpes Modern.

Hasil Evaluasi Ahli Media

Hasil evaluasi Ahli Media terhadap produk akhir berupa VCD pembelajaran menunjukkan kategori Sangat Baik dengan Skor 5 pada Aspek tampilan luar yaitu kemenarikan dan kesesuaian gambar cover dengan karakter siswa Ponpes Modern. Aspek Isi VCD pembelajaran, kemenarikan dan ketepatan pemilihan gambar cover, kualitas gambar gerak, kualitas suara, kejelasan isi.

Sedangkan pada aspek kesesuaian VCD dengan RPP, penggunaan bahasa, durasi waktu, efek suara, efek video sama mendapat skor 5 dengan kategori Sangat Baik. Tanggapan dari Ahli Media: sebagai media pembelajaran produk ini sudah baik dan sangat layak untuk diaplikasikan.

SIMPULAN

Mengacu pada tujuan penelitian Tahun ke-1 adalah untuk menghasilkan produk pengembangan *Model Project*

Based-Learning plus VCD pembelajaran untuk meningkatkan kemampuan Bahasa Inggris siswa SMA Ponpes Modern di Malang Raya, maka hasil produk akhir dari pengembangan "*Model Project Based-Learning*" plus VCD pembelajaran ini dapat memecahkan masalah-masalah yang dihadapi oleh guru dan siswa sesuai dengan analisa kebutuhan pada awal studi pendahuluan di SMA Pondok Modern Al-Rifa'ie Gondaglegi, Malang.

Validasi Ahli Materi Bahasa Inggris menyimpulkan bahwa perumusan tujuan pembelajaran, isi, pemilihan materi dalam Pengembangan "*Model Project-Based Learning*" sudah sesuai dengan standart BNSP dengan skor 5 kategori Sangat Baik.

Hasil validasi Ahli Media menunjukkan hasil yang sama dengan skor 5 kategori Sangat Baik dan layak untuk dijadikan sebagai media pembelajaran.

Pengembangan *Model "Project-Based Learning"* plus VCD pembelajaran ini merupakan karya inovatif yang dapat menjawab permasalahan yang dihadapi oleh guru-guru di Ponpes Modern di Malang Raya, yaitu bagaimana menerapkan model-model pembelajaran yang mengacu pada pengembangan kurikulum 2013.

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PEMBELAJARAN MANAJEMEN RESIKO DALAM KETRAMPILAN BAHASA DAN BUDAYA BAGI PESERTA PROGRAM INTERNASIONAL

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Abstrak: Risk management theoretically or practically is an important need for the international program participants and for the organizer. Many campuses in Indonesia hold the Indonesian Language and Culture Program and other similar cultural programs. To face the enactment of ASEAN Economic Community next December 2015 in which one of the programs is the issuance of free visa for skilled labors, the international exchange for studying, apprenticeship, and working is becoming more intensive due to the fact that Indonesia is a potential market and is an attractive tourist destination. Therefore, risk management is a compelling need. The success of managing risk for the safety of international program participants can enhance the image of Indonesia in education, tourism, trade and other sectors. Based on the importance of risk management in including it in the language and culture skill or other similar programs in Indonesian and English as the best practice, it is hoped to contribute in the education of minimizing disaster risks.

Key words: risk management, international program participants, learning, language and cultural skills.

PENDAHULUAN

Manajemen resiko merupakan kebutuhan setiap orang. Dimanapun seseorang berada kewaspadaan hendaknya menjadi hal utama apalagi di tempat yang belum dikenal sama sekali baik itu berhubungan dengan daerah yang baru pertama dikunjungi maupun orang-orang baru disekitar. Seperti kata pepatah, lain padang lain belalang lain lubuk lain ikannya, yang berarti bahwa setiap daerah itu mempunyai adat-istiadat sendiri yang harus dihormati. Di jaman global sekarang ini lalu lalang orang dalam melakukan perjalanan untuk keperluan berbagai bidang semakin hari semakin banyak, baik untuk keperluan bekerja, belajar maupun berwisata. Melakukan perjalanan di luar daerah disamping dapat mengurangi rasa stres dan lelah juga merupakan suatu 'prestise' atau aktualisasi diri termasuk aktivitas-aktivitas

yang dilakukannya. Namun demikian, seseorang kadang lupa bahwa pada saat melakukan aktivitas atau sedang menikmati sesuatu yang menarik ada bahaya tersembunyi yang mengintai yang tidak disadari.

Berkaitan dengan pembelajaran bahasa dan budaya serta program-program internasional lain yang banyak diselenggarakan oleh kampus-kampus di Indonesia, mengedepankan keselamatan, kesehatan dan keamanan merupakan kebutuhan utama yang tidak bisa ditawar. Hal tersebut menjadi tolok ukur bagi penyelenggara program. Keselamatan dalam hal ini meliputi keselamatan diri sendiri, kesehatan dan keselamatan akan harta benda yang dimilikinya. Ketiga hal tersebut dapat dipelajari melalui kebiasaan yang ada dalam masyarakat setempat. Sedangkan kewaspadaan berhubungan dengan tempat

tinggal baru, orang-orang yang baru dikenal, suasana baru, masyarakat yang baru dikenal yang semuanya berbeda dengan kondisi atau keadaan peserta di tempat asal. Sehubungan dengan hal tersebut manajemen resiko seyogyanya dipahami dengan baik oleh penyelenggara program maupun peserta program internasional.

Sehubungan dengan hal tersebut manajemen resiko seyogyanya dipahami dengan baik oleh penyelenggara program maupun peserta program internasional. Manajemen resiko adalah proses identifikasi resiko yang sedang berlangsung, menganalisa dan mengembangkan respon terhadap faktor resiko (Baltzan, Philips dan Haag, 2009, h.524 dalam Oroian, 2011, h.12)

Berdasarkan pengamatan di beberapa organisasi internasional bencana yang sering dialami oleh para peserta program internasional (PPI) adalah kesehatan, keamanan dan budaya. Dalam hal kesehatan ketidakcocokan makanan pada saat-saat awal merupakan hal yang banyak dialami oleh para mahasiswa sehingga menimbulkan sakit yang berhubungan dengan pencernaan. Penyakit semacam ini ada yang berlangsung sebentar tetapi juga berlangsung lama bahkan dapat menjadi lebih parah dan penderita harus diopname di rumah sakit. Menurut Posthuma, Richard dan Jaime (2008, h.3) bencana yang dialami oleh ekspatriat dibagi menjadi dua yaitu bencana kesehatan dan bencana keamanan. Termasuk dalam bencana kesehatan adalah wabah endemik, penyakit menular, fasilitas dan jumlah pusat kesehatan lokal yang berkualitas rendah dan sulitnya mengakses pusat-pusat kesehatan. Sedangkan termasuk dalam resiko keamanan adalah masalah terorisme, kriminalitas, dan resiko lain yang berhubungan dengan situasi politik dan sosial. Termasuk dalam bencana yang berhubungan dengan budaya adalah kurangnya kepekaan terhadap budaya setempat, menganggap segala sesuatu tidak apa-apa (*poor judgement*) dan kerentanan daerah kediaman penduduk (*redidential vulnerability*), dan kerentanan akan resiko harta kekayaan (*poor judgement in risking life over property*). Ketidaktahuan seseorang akan budaya setempat bagi orang baru dapat menimbulkan masalah yang akan mengganggu keselamatan dan keamanan baik bagi orang

baru tersebut maupun bagi masyarakat di sekitarnya.

Seiring dengan kebutuhan akan keselamatan, kesehatan dan keamanan karena perpindahan orang yang semakin tinggi, kebutuhan akan pengetahuan tentang budaya antar negara ASEAN juga meningkat, dan hal ini sudah disepakati dalam kesejahteraan dan perlindungan sosial pembangunan bangsa yang tahan bencana dan masyarakat yang lebih aman. Ada 12 tindakan yang menjadi prioritas yang salah satunya adalah memperkuat kesiapsiagaan menghadapi bencana yang berbasis masyarakat dan partisipasi melalui upaya promosi kearifan lokal dan kebiasaan setempat, implementasi kesadaran publik dan pendidikan serta pemanfaatan bersama praktik terbaik dan pelajaran yang diperoleh untuk membangun masyarakat yang tahan bencana (Cetak Biru Komunitas Sosial Budaya ASEAN 2010, h.26-27). Dengan demikian pembelajaran tentang manajemen resiko di suatu daerah juga merupakan pembelajaran budaya.

Sehubungan dengan hal tersebut artikel ini bertujuan untuk mendeskripsikan manajemen resiko yang biasanya dihadapi oleh PPI pada umumnya baik yang berhubungan dengan kesehatan, keamanan maupun budaya dengan harapan pengelola program-program internasional dan PPI lebih sigap dalam mengambil keputusan apabila mengalami hal-hal yang tidak diinginkan.

Pembelajaran Bahasa dan Budaya Indonesia

Salah satu program internasional yang dilaksanakan di kampus-kampus di Indonesia adalah Pembelajaran Bahasa dan Budaya Indonesia (selanjutnya disebut PPBI). Program ini sudah dimulai sejak tahun 1840 yang tersebar di 37 negara antara lain di Jepang, Jerman, Amerika Serikat, Canada, Australia, Cina, Filipina, Hongkong, Singapura Taiwan dan lain sebagainya (Direktorat Ketenagaan Republik Indonesia 2008). Oleh karena itu, tidak mengherankan jika banyak kampus di Indonesia setiap tahun atau semester menyelenggarakan PPBI. Para peserta PPBI tinggal di Indonesia dalam waktu yang pendek, menengah maupun jangka panjang atau antara 2 minggu sampai satu tahun. Selama tinggal di Indonesia selain belajar di kelas mereka juga belajar di luar kelas yang

kegiatannya mengunjungi obyek-obyek wisata alam, budaya, peninggalan sejarah, menyaksikan festival, mengikuti seminar, melakukan penelitian, menginap di rumah penduduk setempat, menghadiri acara adat setempat dan kegiatan lain yang tujuannya adalah meningkatkan kemampuan berbahasa dan mempelajari budaya Indonesia.

Disamping hal tersebut diatas perkembangan pendekatan pengajaran bahasa kini sudah memasukkan budaya yang dalam pengajaran Bahasa Inggris terkini terdapat *Content Language Integrated Language Learning (CLIL)* yang beberapa diantaranya bertujuan memperkenalkan konteks budaya secara lebih luas, mempersiapkan internasionalisasi, dan mengembangkan minat multibahasa dan sikap dalam berbahasa, yang kegiatannya antara lain *language showers, one-week CLIL camp, international project dan total early immersion* (Mehisto, Marsh and Frigols, 2012, h.13-17). Sedangkan *Culture for Teaching English* menyatakan bahwa bahasa bukan hanya sekedar bagaimana mendefinisikan budaya tetapi merefleksikan budaya. Budaya itu adalah konsep luas yang diturunkan pada banyak konsep bahasa yang diajarkan dalam bahasa kedua (Goode, Sockalingam, Brown and Jones, 2000 dalam Omer dan Ali 2011, h. 258). Strategi dalam mengajarkan budaya bisa menggunakan materi otentik dari masyarakat penutur berupa film, pemberitaan atau pertunjukan televisi bermain peran maupun kapsul budaya yaitu menggunakan obyek yang berasal dari budaya target. Sedangkan Tomalin (2008, h.1) menyatakan bahwa pengajaran bahasa Inggris seyogyanya memasukkan pengetahuan budaya, nilai budaya, tingkah laku budaya dan kecakapan budaya setelah kecakapan mendengarkan, berbicara, membaca dan menulis.

Pembelajaran Bahasa, Budaya, Pariwisata dan Manajemen Resiko

Dalam pariwisata, PBBi dikategorikan sebagai salah satu wisata pendidikan yang sangat potensial. Wisata ini mempunyai efek ekonomi ganda yang tinggi karena lama tinggal yang panjang (McInstosch, Goeldner, and Ritchie, 1995, h. 256). Wisata yang dilakukan oleh PPBi ini dapat dikembangkan menjadi banyak diversifikasi produk bidang bahasa menjadi wisata minat khusus bahasa.

Di Malang ada bahasa Jawa ragam Malang, misalnya bahasa *Walikan* yang sangat khas yang tidak dipunyai oleh masyarakat lain. Malang juga mempunyai banyak komunitas pecinta sepakbola AREMA yang mempunyai jargon-jargon tertentu yang menarik sebagai produk pariwisata. Pembelajaran Bahasa dan Budaya Indonesia (PBBi) dalam bahasa Inggris disebut *Teaching Indonesian as a Foreign Language (TIFL)*. PBBi di berbagai kampus dapat menambahkan kekhasan bahasa daerah masing-masing sebagai sentuhan khusus yang membedakan antara PBBi di suatu daerah dengan daerah lain, sehingga akan banyak produk wisata minat khusus bahasa, misalnya *TIJL (Teaching Javanese as a Foreign Language)*, *TIWL (Teaching Walikan as a Foreign Language)*, *Teaching Balinese as a Foreign (TIBL)* dan bahasa-bahasa daerah lain yang dapat dikembangkan sebagai produk yang mempunyai nilai tambah. Dengan memasukkan bahasa Daerah sebagai tambahan PBBi banyak keuntungan yang dapat diperoleh antara lain ada usaha untuk melestarikan penggunaan bahasa Daerah, menggugah kesadaran masyarakat akan penggunaan bahasa Daerah, meningkatkan eksplorasi akan bahasa dan budaya Daerah sehingga akan menimbulkan rasa cinta tanah air melalui bahasa.

Bagi para pengajar bahasa Indonesia, bahasa Daerah maupun bahasa Inggris atau bahasa asing lainnya kerjasama dalam bidang pengajaran akan mendorong kerjasama lintas disiplin ilmu. PBBi pada tingkat awal membutuhkan bantuan bahasa Inggris atau bahasa asing lain untuk kelancaran proses belajar mengajar, demikian pula bila sudah sampai tingkat menengah atau tingkat mahir peranan bahasa asing untuk membantu kelancaran proses belajar mengajar tetap dibutuhkan, dan penggunaan bahasa Inggris lambat laun dikurangi.

Dengan berlakunya Masyarakat Ekonomi ASEAN pada tahun 2015 dan *World Trade Organization* pada tahun 2018 kebutuhan akan PBBi akan meningkat karena dibukanya aliran barang, jasa, investasi, logistik dan sumberdaya trampil (Pidato Menteri Pariwisata Ekonomi Kreatif, Marie Elka Pangestu, dalam Munas Hildiktifikasi 13 Mei 2014). Indonesia merupakan potensi pasar yang sangat besar dengan jumlah

penduduk nomor 5 di dunia. Siapapun yang akan menjalin kerjasama dengan Indonesia di bidang apapun penguasaan bahasa Indonesia merupakan salah satu kunci sukses. Ada dua kepentingan strategis dalam PBBi ini. Di satu sisi produk bahasa bisa dijual karena banyak orang diberbagai negara mempunyai kepentingan ekonomi, politik dan kepentingan lainnya. Di sisi lain sektor-sektor penting bila tidak diantisipasi sedemikian rupa dengan peraturan, maka tidak tertutup kemungkinan aset-aset akan lebih dinikmati oleh pihak asing karena mereka sudah menguasai bahasa Indonesia. Ini juga merupakan bencana bagi masyarakat sekitar.

Bencana adalah gangguan fungsi yang serius dari suatu masyarakat yang menyebabkan kerugian manusia di bidang lingkungan, ekonomi, materi yang melebihi kemampuan dan mempengaruhi masyarakat untuk menyelesaikannya dengan menggunakan kemampuan mereka (Lemmet, Silvia and Hopkin, KCMG, 2008.h.6) Dari definisi ini dapat disimpulkan bahwa masyarakat berupaya dengan menggunakan kemampuan dalam menyelesaikan gangguan yang kemungkinan terjadi pada dirinya

Manajemen resiko yang perlu dipikirkan adalah melakukan sesuatu yang diimplementasikan dalam kegiatan bahasa dan budaya untuk menjamin keselamatan diri sendiri. Kegiatan-kegiatan tersebut meliputi kegiatan sejak dari penjemputan, selama mengikuti PBBi dan setelah mengikuti PBBi. Pada saat penjemputan para pembelajar akan melewati tempat umum seperti bandara, stasiun kereta api, terminal bus atau tempat umum lainnya. Demikian pula setelah tiba di hotel atau di rumah keluarga. Pada saat keluar rumah mengikuti PBBi akan melewati jalan yang sebagian besar tidak mempunyai trotoar. Di jalan orang asing akan tampak beda penampilannya sehingga akan menjadi pusat perhatian baik dalam segi yang positif maupun negatif. Dari segi positif kampus atau tempat belajar menaikkan sisi promotif dengan kedatangan wisatawan asing namun disisi lain kewaspadaan harus ditingkatkan untuk keselamatan dan kenyamanan mereka.

Penerapan Manajemen Resiko dalam Pembelajaran Bahasa dan Budaya

PPBi dan program-program pertukaran internasional yang lain selama ini kurang

memperhatikan manajemen resiko sehingga apabila terjadi sesuatu dengan PPI penyelenggara kurang sigap dan belum ada aturan-aturan tertulis yang mengikat. Hak dan kewajiban PPI dan penyelenggara diatur dengan baik, demikian pula dengan keluarga apabila PPI tinggal dengan keluarga. Pemberian informasi tentang hak dan kewajiban ini bisa dilakukan sebelum program dilaksanakan atau bisa diberikan di negara asal, diulangi lagi saat setelah PPI tiba di tempat, dan dibahas dalam matakuliah. Dengan demikian terjemahan dalam bahasa Inggris sangat diperlukan untuk dapat memahami informasi manajemen resiko ini.

Pembelajaran bahasa dan budaya tidak hanya kecakapan berbahasa meliputi mendengarkan, berbicara dan menulis dan pembelajaran yang berhubungan dengan seni sastra, seni tari, seni kuliner, seni batik tetapi juga pembelajaran kebiasaan adat setempat. Kebiasaan di dalam kampus, keluarga, masyarakat kampung, kota dan kebiasaan apa saja yang tabu bagi masyarakat setempat. Seringkali terjadi bahwa ada hal-hal yang bagi masyarakat merupakan hal yang tidak bisa diterima namun bagi PPI itu adalah hal biasa sehingga menimbulkan salah pengertian.

Adat Kebiasaan Setempat, Penghindaran, dan Solusi

Berikut ini contoh-contoh yang sering dialami PPI yang tinggal dalam jangka waktu lama dalam keluarga di Indonesia dengan kondisi dan situasi setempat yang berpotensi menimbulkan gangguan dan hal-hal yang harus dihindari antara lain masalah makanan, berjalan di trotoar, lingkungan yang kurang bersih, berada ditempat umum, berkendara, menyaksikan festival atau hari besar, bepergian ke pantai atau gunung, adat istiadat setempat, dan peraturan keluarga.

Menawarkan makan adalah salah satu bentuk keramahtamahan orang Indonesia, namun belum tentu semua makanan cocok apalagi bila baru beberapa hari datang. Begitu tiba di suatu tempat makanan adalah kebutuhan yang paling utama, ketidakcocokan makanan dalam satu sampai tiga minggu pertama dapat menyebabkan sakit perut, muntah atau keracunan yang dapat mengakibatkan sakit disentri, sakit typhus dan penyakit lain yang memerlukan perawatan

intensif. Hal yang harus dihindari adalah makan yang berbumbu pedas dan berminyak.

Di negara maju orang suka berjalan sambil melihat disekitar karena fasilitas bagi pejalan kaki sangat bagus dan lebar. Jalan-jalan di kota-kota di Indonesiabelum semuanya dilengkapi dengan trotoar bagi pejalan kaki. Trotoar yang ada banyak yang digunakan untuk berjualan pedagang kaki lima atau untuk parkir mobil. Dengan kondisi tersebut berjalan kaki harus ekstra hati-hati

Berada di tempat umum seperti seperti bandara, mall, transportasi umum dan pasar kewaspadaan dalam membawa tas, dompet, kamera, dan dokumen-penting menjadi prioritas utama. Selalu ada orang-orang yang tak bertanggungjawab, melakukan hal-hal negatif untuk mendapatkan keuntungan. Demikian pula pada saat menyaksikan festival, pertemuan, karnaval dan peringatan hari besar atau berada di kawasan keramaian menyaksikan suatu pertunjukan juga tak lepas dari orang-orang yang tak bertanggungjawab. Pada saat orang-orang menyaksikan atraksi, perhatian akan tertuju pada atraksi sehingga terkadang lupa akan barang-barang yang dibawanya. Pada saat-saat tertentu para peserta festival atau karnaval beraksi dan pada saat itulah biasanya orang-orang yang tidak bertanggung jawab beraksi menunggu korbannya lengah atau sengaja mendorong, mendesak kerumunan, atau membuat gaduh untuk mendapatkan sesuatu.

Pergi ke pantai atau gunung menikmati pemandangan seyogyanya dilakukan pada pagi hari atau sore hari bila mau menginap, sehingga pada pagi hari bisa menikmati matahari terbit atau matahari terbenam. Naik gunung seyogyanya dengan orang yang sudah berpengalaman dan mengenal gunung tersebut dan mengenal pula apa yang diperbolehkan dan apa yang tidak diperbolehkan.

Berkendara, yaitu naik sepeda motor atau mengendarai mobil hanya diperolehkan bagi pelajar yang memiliki SIM internasional. Bagi salah satu organisasi internasional pertukaran pelajar apabila hal ini dilanggar maka yang bersangkutan akan dipulangkan ke negaranya (*AFS –The Indonesian Foundation for Intercultural Learning*, 2008, h. 49).

Hal lain adalah kurangnya pemahaman akan adat istiadat setempat sehingga terjadi kesalahpahaman. Salah satu contoh di

sebagian besar masyarakat Indonesia masih berlaku aturan bahwa laki-laki dan perempuan hidup bersama tanpa nikah adalah tabu. Demikian pula berciuman dimuka umum bagi laki-laki dan perempuan yang bukan muhrim. Hal-hal semacam ini sangat perlu disampaikan kepada PPI. .

Dalam hal kepatuhan akan peraturan keluarga kadang terjadi sesuatu karena PPI yang kebanyakan orang Barat bisa menjadi sumber masalah. Salah satu hal yang kurang dipahami adalah menghormati peraturan keluarga. Pulang larut malam apalagi bagi anak perempuan Indonesia bukanlah hal yang lumrah. Seorang anak bagi keluarga Indonesia walaupun sudah dewasa dia tetaplah seorang anak dan orang tua bertanggungjawab penuh. Hal ini yang kadang sulit dimengerti oleh orang Barat. Seseorang yang sudah berumur lebih dari 17 tahun di negara Barat sudah dewasa dan mempunyai kebebasan, namun tidak demikian halnya bagi orang Indonesia.

Masih banyak hal-hal lain yang disebabkan oleh perbedaan budaya maupun kebiasaan dalam keluarga dan masyarakat yang bisa menimbulkan kesalahpahaman dan akhirnya terjadi sesuatu yang tidak diinginkan. Solusi terutama masalah perbedaan budaya seringkali sulit dicapai karena masing-masing mengemukakan bahwa budayanyalah yang paling baik dan penyelesaian melalui budaya yang dibawanya adalah yang terbaik. Bahkan ketika sudah pulang sampai ke negara para peserta masih belum bisa menerima kalau perbedaan itu memang ada. Solusi yang tepat adalah menganalisa resiko dan memilih strategi yang paling tepat, menghindari situasi yang menimbulkan resiko, mencegah cara untuk menghindari, meminimalisir kesalahan, jika sesuatu yang jelek terjadi mencari cara mengurangi kesalahan tersebut (Posthuma, Richard, Garcia, Jaime, 2008, h.4)

Antisipasi bencana bagi seseorang di tempat baru dimana orang tersebut jauh dari sanak saudara merupakan kebutuhan pokok. Indonesia belum termasuk negara yang fasilitas umumnya berstandar internasional sehingga banyak hal yang perlu diinformasikan, ditulis dan dipahami berkali-kali. Pemahaman tentang perbedaan budaya dan tradisi ini ditulis dalam bahasa Indonesia, dan Inggris atau bahasa Indonesia dan bahasa asing lain sesuai dengan kebutuhan. Contoh-

contoh diatas dapat dikembangkan dan dijadikan sebagai bahan ajar. Pola atau model yang diberikan latihan-latihan dalam bentuk pertanyaan tentang bacaan, latihan kosakata, *skimming, scanning* perlu diikuti dengan *field trip* sesuai dengan topik bacaan sehingga peserta PPBI atau program lain serupa betul-betul memahami hal-hal yang nampaknya sepele tetapi bisa menimbulkan bencana dan mengetahui apa yang harus dilakukan untuk meminimalisir bencana.

Secara lebih rinci manajemen resiko bagi PPI bisa dimulai dari pemberian informasi dan cara-cara menanggulangi bencana dan meminimalisir resiko yang terjadi dengan topik-topik sebagai berikut disertai dengan catatan budaya dan catatan lain yang berhubungan dengan resiko yang terjadi. Secara lebih rinci contoh materi pembelajaran dapat disusun sebagai berikut:

Tabel 1: Contoh Materi Pembelajaran

Topik	Sub Topik	Manajemen Resiko	Catatan Budaya Setempat	Kecakapan Bahasa	Bahasa untuk Keperluan Informasi	Komponen Bahasa
Musim Kema-rau dan musim Hujan	Demam Berdarah	-Hindari air tergenang -Gunakan obat nyamuk sebelum tidur atau pasang kelambu	Jus jambu merah untuk menambah sel darah merah	Membaca	Mengidentifikasi pokok pikiran	Tata bahasa Kosa kata Pengucapan
Mengenalkan setempat	Diare	-Hindari masakan pedas -Makan buah dan roti pada minggu pertama	Daun jambu biji dan teh pahit untuk mengurangi gejala	Menulis	Membuat ringkasan	Tata bahasa Kosa kata Pengucapan
Keluarga Indonesia	Peraturan keluarga	-Hindari pulang terlalu malam -Memakai pakaian yang tertutup/sopan	-Pulang sesuai aturan yang disepakati	Mendengarkan	Mendengarkan dialog dan mengingat kembali informasi detail	Tata bahasa Kosa kata Pengucapan
Nonton <i>Malang Tempo Dulu</i>	Waspada di tempat keramaian	-Hindari memakai barang-barang berharga -Bawa uang secukupnya	-Pergi bersama teman-teman - Mengenakan batik atau busana tempo dulu-	Berbicara	Bertukar informasi tentang <i>Malang Tempo Dulu</i>	Tata bahasa Kosa kata Pengucapan

Contoh diatas dapat diperluas dengan berbagai modifikasi. Kecakapan bahasa dapat diintegrasikan menjadi dua (mendengarkan dan berbicara), tiga (mendengarkan, berbicara dan membaca) atau empat kecakapan (mendengarkan, berbicara, membaca dan menulis) sesuai dengan kebutuhan. Demikian pula komponen catatan budaya, manajemen resiko, topik dan sub topik. Kolom-kolom diatas juga bisa ditambah dengan pendekatan

pembelajaran yang akan dipakai misalnya *Notional Functional, Communicative Approach, Contextual Teaching and Learning, Content Language Integrated Learning (CLIL, Scientific Approach* atau integrasi dari pendekatan-pendekatan tersebut demikian pula dalam hal tujuan, media dan ilustrasi (Muhrofi-G, Kun A, 2014, h.156)

SIMPULAN

Manajemen resiko penting untuk diketahui, dipelajari dan dipraktekkan bagi penyelenggara program internasional maupun para peserta karena berhubungan dengan keselamatan dan kesehatan. Salah satu cara yang tepat adalah dengan memasukkan manajemen resiko dalam pembelajaran kecakapan bahasa dan budaya baik itu dalam program PPBI maupun program internasional lain. Pembelajaran ini juga akan banyak memberikan manfaat pembelajaran budaya lokal yang berhubungan dengan keselamatan dan kesehatan. Budaya tersebut akan menjadi nilai tambah yang perlu dilestarikan. Banyak hal tentang budaya yang sebetulnya sudah kita punyai namun karena kurangnya usaha untuk menerapkan dan menuliskannya

sehingga catatan-catatan tersebut lambat laun hilang.

Keberhasilan program internasional akan banyak memberikan manfaat bagi pengembangan bahasa dan budaya Indonesia di tingkat internasional, dan manajemen resiko merupakan aspek yang harus menjadi skala prioritas. Apabila program-program internasional berhasil dengan baik maka dengan sendirinya merupakan promosi yang baik pula. Untuk mendukung hal tersebut harus ada kerjasama antara penyelenggara, keluarga yang ditempati, organisasi-organisasi lokal yang menjadi mitra dan semua pemangku kepentingan hendaknya memahami manajemen resiko.

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NATIONALISM INSIDE THE POEM OF "DIPONEGORO" BY CHAIRIL ANWAR A HISTORICAL STUDY

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Abstract: This study aims to reveal the meaning of the elements of nationalism in the poem "Diponegoro" by Chairil Anwar and to reveal the relationship between the poetry of "Diponegoro" with the history of Diponegoro War (Java War) in 1825 – 1830. The "Diponegoro" poem is one of the phenomenal works that, if the contents are reviewed, alive and exist in a fighting spirit, the spirit of nationalism. In this postmodern era, the poetry of 'Prince Diponegoro' by Chairil Anwar is still exist as poem which fights for its country. The method used in this research is descriptive qualitative with content analysis techniques. Conclusion: 1. Poetry "DIPONEGORO" is the poem with struggling spirit. In this case, it was the fight of Diponegoro against the Netherlands' colonialism. His nationalism, his love and obedience, his loyalty for his country, had led Diponegoro onto resistance because he wanted to liberate his people, from the domination and the grip of foreign power, the Netherlands. 2. The poem of "Diponegoro" cannot be separated from the history of the past, the resistance of the people of Java against the Netherlands' colonialism.

Keywords: Poem, Nationalism, Diponegoro, Java War, Historical Study

PENDAHULUAN

Puisi-puisi karya Chairil Anwar walaupun sudah sangat lama diciptakan, namun masih banyak digemari oleh masyarakat umum bahkan masih tetap dipelajari di sekolah-sekolah. Banyak puisi karya beliau yang sangat fenomenal, diantaranya Puisi "Diponegoro". Dalam Puisi "Diponegoro", Chairil Anwar menggambarkan perjuangan Diponegoro dalam medan perang, berjuang demi tanah air dan kemerdekaan. Beliau tak gentar meskipun musuh jauh lebih banyak. Puisi perjuangan chairil Anwar hingga saat ini masih tetap menjadi motivasi bagi generasi penerus bangsa.

Puisi "Diponegoro" merupakan salah satu karya fenomenal yang jika ditelaah isinya tetap hidup dan eksis dalam semangat perjuangan, semangat nasionalisme. Diponegoro dengan predikat Sang Pangeran seolah masih tetap hidup dan berjuang untuk memperjuangkan bangsanya. Chairil Anwar begitu semangat menulis puisi "Diponegoro"

untuk menghormati jasa pahlawan Diponegoro melalui puisi yang ia ciptakan. Dengan kemampuannya menulis puisi, ia menggunakan kata dan kalimat yang teratur, kalimat yang sederhana dalam mengungkapkan semangat juang nasionalisme. Hingga saat ini eksistensi puisi "Diponegoro" masih terasa pas untuk kehidupan bangsa Indonesia. Puisi ini menunjukkan suatu bentuk perwujudan kenasionalisme Chairil pada bangsa Indonesia.

Puisi "Diponegoro" yang digubah Chairil Anwar ini sangat menggugah batin bangsa Indonesia karena puisi ini merupakan suatu perjuangan yang dilakukan oleh seorang pejuang yang nasionalis. Betapa gagah beraninya pejuang tersebut hingga ia rela berkorban dengan menempati barisan paling depan untuk melawan musuh (Belanda) yang jumlahnya sangat banyak. Puisi "Diponegoro" dapat menginspirasi bahwa pada zaman sekarang dibutuhkan seseorang yang dapat

menjadi pimpinan seutuhnya. Dalam masa pembangunan ini dibutuhkan sosok seperti Diponegoro yang punya semangat juang, nasionalis sejati, sebagai bara yang siap menjadi nyala api berkobar. Pangeran Diponegoro adalah pahlawan bangsa yang pantas untuk kita teladani. Di masa pembangunan seperti saat ini semangat perjuangan Pangeran Diponegoro harus dihidupkan kembali dalam jiwa kita sebagai penerus perjuangan bangsa. Diponegoro adalah sosok pahlawan yang gagah berani dan nasionalis. Ada beberapa tokoh di Indonesia saat ini yang nasionalis tapi mungkin takut berkorban dalam perjuangan, sedangkan Pangeran Diponegoro memiliki sifat nasionalis yang berani mati bagi bangsanya.

Puisi “Diponegoro” telah menunjukkan kecintaan Chairil Anwar kepada bangsa Indonesia dan kepada pahlawan Diponegoro. Bangsa yang besar adalah bangsa yang mengingat dan menghargai perjuangan para pendahulunya. Bukan emas dan uang yang mampu membuat suatu bangsa menjadi besar dan jaya. Manusia-manusia yang bertekad dan bersedia lama menderita demi kebenaran dan kehormatan bangsanyalah yang mampu membuat suatu bangsa besar dan jaya. Melalui tulisan ini penulis ingin mengangkat kembali Diponegoro sebagai pejuang, sebagai seorang nasionalis, sebagai pahlawan dalam sejarah Indonesia. Hal ini merupakan kenangan dan penghormatan terhadap perjuangannya lewat puisi Chairil Anwar. Perjuangan, ketabahan, kenasionalisme Pangeran Diponegoro dapat menjadi suri teladan buat anak cucu nanti dalam membangun kesatuan bangsa. Tak salah jika waktu lampau Bung Karno pernah berucap JASMERAH (Jangan Melupakan Sejarah).

Untuk itulah pada tulisan ini penulis akan membahas puisi “Diponegoro” dengan menggunakan pendekatan historis karena puisi “Diponegoro” tidak terlepas dari perang Jawa (Java War) tahun 1825-1830. Pendekatan historis adalah pendekatan yang meninjau suatu permasalahan dari sudut tinjauan sejarah, dan menjawab permasalahan serta menganalisisnya dengan menggunakan bukti-bukti sejarah. Pendekatan historis adalah studi yang berhubungan dengan peristiwa-peristiwa sejarah atau kejadian masa lalu yang menyangkut kejadian atau keadaan yang sebenarnya. Sejarah selalu berhubungan dengan peristiwa-peristiwa

masa lalu, namun peristiwa masa lalu tersebut hanya berarti bila dipahami dari sudut tinjauan masa kini. Para ahli sejarah dapat benar-benar memahami peristiwa atau kejadian masa kini hanya dengan petunjuk-petunjuk dari peristiwa kejadian masa lampau tersebut.

Berdasar pada latar belakang di atas maka peneliti memberi judul makalah ini ; Nasionalisme Dalam Puisi “Diponegoro” Karya Chairil Anwar, Suatu Kajian Historis

Rumusan Masalah:

1. Bagaimanakah penggambaran unsur-unsur nasionalisme dalam puisi “Diponegoro” karya Chairil Anwar?
2. Apakah puisi “Diponegoro” terkait dengan sejarah Perang Diponegoro (*Java War*) tahun 1825-1830?

Tujuan Penulisan

1. Mengungkap makna yang mendalam tentang unsur-unsur nasionalisme dalam puisi “Diponegoro” karya Chairil Anwar.
2. Mengungkap makna yang mendalam tentang keterkaitan puisi “DIPONEGORO” dengan sejarah Perang Diponegoro (*Java War*) tahun 1825-1830.

METODE

Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan historis.

LANDASAN TEORETIS

Pendekatan Historis

Historis yang berlandaskan ilmu sejarah adalah suatu ilmu yang didalamnya dibahas berbagai peristiwa dengan memperhatikan unsur tempat, waktu, objek, latar belakang, dan pelaku dari peristiwa tersebut. Menurut ilmu ini segala peristiwa dapat dilacak dengan melihat kapan peristiwa itu terjadi, dimana, apa sebabnya, dan siapa yang terlibat dalam peristiwa tersebut.

Melalui pendekatan historis seseorang akan diajak menukik dari alam idealis ke alam yang bersifat empiris dan mendunia. Dari keadaan ini seseorang akan melihat adanya kesenjangan atau keselarasan antara yang terdapat dalam alam idealis dengan yang ada di alam empiris dan historis. Histori atau

sejarah adalah suatu ilmu yang di dalamnya dibahas berbagai peristiwa dengan memperhatikan unsur tempat, waktu, objek, latar belakang dan pelaku peristiwa tersebut. Unsur-unsur tersebutlah yang dinamakan dengan kondisi historis-sosial-budaya.

Adapun yang dimaksud dengan pendekatan disini adalah cara pandang atau paradigma yang terdapat dalam suatu bidang ilmu yang selanjutnya digunakan dalam memahami karya sastra dalam hal ini puisi. Defenisi serupa diungkapkan oleh Abd. Ar-Rahman Sakhawi (2000, h. 10) bahwa sejarah adalah seni yang berkaitan dengan serangkaian anekdot yang berbentuk kronologi peristiwa.. Sejarawan Louis Gottschalk dalam bukunya *Understanding History: a Primer of Historical Method*, (200, h.5) menjelaskan pengertian sejarah. Sejarah dalam bahasa Inggris *history* berasal dari kata benda Yunani *istoria* yang berarti ilmu. Dalam penggunaannya oleh filosof Yunani, Aristoteles, *istoria* berarti suatu penjelasan sistematis mengenai seperangkat gejala alam, baik susunan kronologi yang merupakan faktor atau tidak di dalam bahasa Inggris sebutan *natural history*. Akan tetapi, dalam perkembangan zaman, kata latin yang sama artinya *scientia*, lebih sering dipergunakan untuk menyebutkan penjelasan sistematis nonkronologis mengenai gejala alam; sedangkan kata *istoria* biasanya dipergunakan bagi penjelasan mengenai gejala-gejala (terutama hal ihwal manusia) dalam urutan kronologis. Adapun menurut defenisi yang umum, kata *history* kini berarti masa lampau umat manusia. Sejarawan Indonesia, seperti Sartono dalam bukunya “Pendekatan Ilmu Sosial dalam Metodologi Sejarah”, membagi pengertian sejarah pada pengertian subjektif dan objektif. (Sartono Kartodirdjo, 1993, h. 14-15).

Sejalan dengan pemikiran Sartono, sejarawan Zakiah berpendapat, melalui pendekatan historis ini seorang diajak untuk memasuki keadaan yang sebenarnya berkenaan dengan penerapan suatu peristiwa. (Zakiah Drajat, 1996:1) Selanjutna Zakiah mengemukakan bahwa, pandangan historis adalah suatu pandangan umum tentang pandangan metode pengajaran secara suksesif sejak dulu sampai sekarang dan akan

diiringi secara sepintas lalu mengenai problematik metodologi itu.

Pendekatan Historis dalam Karya sastra

Nisa Ahmed mengatakan bahwa Pendekatan Historis adalah suatu pendekatan yang menekankan pada pemahaman tentang biografi pengarang, latar belakang peristiwa kesejarahan yang melatarbelakangi masa-masa terwujudnya cipta sastra yang dibaca serta tentang bagaimana perkembangan kehidupan penciptaan maupun kehidupan sastra itu sendiri pada umumnya dari zaman ke zaman (Nisa Ahmed Faruqi, 1979, h.3)

Prinsip dasar yang melatarbelakangi lahirnya pendekatan ini adalah anggapan bahwa cipta sastra bagaimanapun juga merupakan bagian dari zamannya. Selain itu, pemahaman terhadap biografi pengarang juga sangat penting dalam upaya memahami kandungan dalam suatu cipta sastra. Sebab itulah telaah makna suatu teks dalam pendekatan historis sangat mengutamakan konteks, baik konteks sosio-budaya, situasi atau zaman maupun konteks kehidupan pengarangnya sendiri. Dalam telaah karya sastra lewat pendekatan historis ini, pembaca dapat memanfaatkan berbagai informasi kesejarahan tambahan, pembaca juga dapat melihat pada keterangan tentang biografi pengarang yang terdapat dibagian belakang maupun esei-esei tentang kehidupan pengarang yang terdapat dalam buku-buku kumpulan karangan maupun majalah dan koran.

Penyebab utama lahirnya karya sastra adalah penciptanya sendiri yaitu sang pengarang. Itulah sebabnya penjelasan tentang kepribadian dan kehidupan pengarang adalah metode tertua dan paling mapan dalam studi sastra. Biografi hanya bernilai sejauh memberi masukan tentang penciptaan karya sastra. Tetapi biografi juga dapat dinikmati karena mempelajari hidup pengarang yang jenius, menelusuri perkembangan moral, mental, dan intelektualnya yang tentu menarik.

Nasionalisme

Nasionalisme adalah paham yang menciptakan dan mempertahankan kedaulatan sebuah negara yang dalam bahasa Inggris disebut *nation* dengan mewujudkan satu konsep identitas bersama untuk

sekelompok manusia. Koentjaraningrat, dalam bukunya Masalah Kesukubangsaaan dan Integrasi Nasional. (199, h.20) mengatakan secara umum, dalam konteks Indonesia, nasionalisme adalah perasaan cinta dan taat, setia kepada tanah air dan ingin membebaskan negara dan bangsanya dari penguasaan dan cengkeraman kuasa asing. Selanjutnya dikatakan bahwa nasionalisme juga ada kaitan dengan “negara” dan “bangsa”. Nasionalisme pada umumnya bertujuan mewujudkan kebebasan individu dan negara dari cengkeraman dan kungkungan pemerintah serta kuasa asing. Nasionalisme adalah satu ideologi yang mencipta dan mempertahankan kedaulatan sebuah negara dengan mewujudkan satu konsep identitas bersama untuk sekumpulan manusia.

Nasionalisme adalah sebuah tuntutan politik. Setiap bangsa berhak menuntut kedaulatan atas negeri tempatnya tinggal selama berabad-abad berdasarkan alasan-alasan budaya, ekonomi dan kemasyarakatan. Kuntowijoyo menjelaskan, walaupun persatuan Indonesia telah bertunas lama dalam sejarah bangsa Indonesia, akan tetapi semangat kebangsaan atau nasionalisme dalam arti yang sebenarnya seperti kita pahami sekarang ini, secara resminya baru lahir pada permulaan abad ke-19. Ia lahir terutama sebagai reaksi atau perlawanan terhadap kolonialisme dan karenanya merupakan kelanjutan dari gerakan-gerakan perlawanan terhadap kolonial VOC dan Belanda, yang terutama digerakkan oleh raja-raja dan pemimpin-pemimpin agama Islam. Rakyat juga diperas dan dipaksa bekerja untuk kepentingan ekonomi kolonial, misalnya seperti terlihat sistem tanam paksa (*culturstelsel*) yang diterapkan pemerintah Hindia Belanda di Jawa pada awal abad ke-18 dan menimbulkan perlawanan seperti Perang Diponegoro (Java war). Karena itu nasionalisme Indonesia hadir untuk menghentikan eksploitasi ekonomi asing dengan berdikari. (Kuntowijoyo, 1994, h.25)

Nasionalisme dalam Puisi “Diponegoro” Karya Chairil Anwar

Teks Puisi

DIPONEGORO (Chairil Anwar)

Di masa pembangunan ini
tuan hidup kembali
dan bara kagum menjadi api

Di depan sekali tuan menanti
Tak gentar. Lawan banyaknya seratus kali.
Pedang di kanan, keris di kiri
Berselempang semangat yang tak bisa mati.

MAJU
Ini barisan tak bergenderang-berpalu
Kepercayaan tanda menyerbu.
Sekali berarti
Sudah itu mati.

MAJU
Bagimu Negeri
Menyediakan api.

Punah di atas menghamba
Binasa di atas ditindas
Sesungguhnya jalan ajal baru tercapai
Jika hidup harus merasai

Maju
Serbu
Serang
Terjang

(Februari 1943) Anwar, Chairil. *Deru Campur Debu*. (1977, h. 15)

PEMBAHASAN **Nasionalisme**

Puisi di atas bertemakan perjuangan. Dalam hal ini, perjuangan Diponegoro adalah perjuangan melawan kolonialisme. Rasa nasionalis, rasa cinta dantaat, setia kepada tanah air, menyebabkan Diponegoro melakukan perlawanan karena ingin membebaskan negara dan bangsanya dari penguasaan dan cengkaman kuasa asing dalam hal ini Belanda.

Peranan Chairil Anwar sebagai perekam sejarah Perang Diponegoro merupakan rekaman kejadian nyata dimana pada perang tersebut rakyat Indonesia hanya bermodalkan tekad untuk diakui sebagai manusia yang merdeka. Tentu saja lawannya adalah penjajah yang bersenjata pelor, lengkap dan didukung kemampuan militer yang kuat. Puisi tersebut

di atas merupakan rekonstruksi perasaan dan semangat yang berkobar pada perang tersebut, kemudian Chairil Anwar merekonstruksi perasaan dan semangat itu dalam bentuk kata-kata, larik, dan bait.

//*Sekali berarti, sudah itu mati*//, larik ini menggambarkan nasionalisme yang tinggi, tegas, penyemangat hidup. Hidup hanya sekali, sudah itu mati, sebab itu berilah arti hidup ini demi bangsa dan negara. Ada pepatah yang mengatakan “gajah mati meninggalkan gadingnya, manusia mati meninggalkan namanya.” Hidup harus rela dan ikhlas. Hal ini jelas terkandung dalam larik: // *Sesungguhnya jalan ajal baru tercapai*// Larik ini menjelaskan bahwa dalam kehidupan ini seharusnya menjalankan semua kebaikan sampai akhir hayat, walau kita tidak dapat menikmatinya, namun generasi penerus akan menikmatinya.

Rasa nasionalis Chairil yang begitu tinggi tergambar pada bait pertama: //*Di masa pembangunan ini// Tuan hidup kembali// dan bara kagum menjadi api*//. Chairil Anwar melihat betapa pangeran “Diponegoro” begitu bergairah dan bersemangat dalam usaha membela bangsanya. Tanpa ragu dan gentar ia berjuang hanya dengan pedang dan keris melawan Belanda.

//*Di depan sekali tuan menanti// Tak gentar/ Lawan banyaknya seratus kali// Pedang di kanan keris di kiri/ Berselempang semangat yang tak bisa mati*//

Bait kedua tersebut menunjukkan, betapa besar perjuangan “Pangeran Diponegoro.”

Walaupun tidak didukung oleh kekuatan militer yang terlatih perang, namun hanya dengan semangat nasionalis, semangat juang, ia dan pasukan rakyatnya tak gentar melawan musuh.

//*Dan bara kagum menjadi api*//. Larik ketiga bait pertama puisi di atas menggambarkan semangat juang Diponegoro, seorang pangeran yang tegak dengan angkuhnya menghadapi musuh. //*Ini barisan tak bergenderang berpalu// Kepercayaan tanda menyerbu*//

Bait ketiga puisi di atas menggambarkan tentang pasukan Diponegoro yang memancarkan semangat dan kekuatan besar tak gentar melawan musuh. Dengan

mengandalkan rasa nasionalis, kesetiakawanan, saling percaya, bersatu menentang pasukan lawan yang menghadang di depan.

Hidup manusia bukan sekedar hidup tapi hidup harus diisi dengan arti. Hidup harus dihubungkan dengan sesuatu yang lebih besar dari hidup itu sendiri. Dihubungkan dengan konteks dan teks puisi “Diponegoro”, jelas terlihat dan terasa semangat nasionalis, jelas terlihat perjuangan Pangeran Diponegoro untuk memerdekakan negerinya.

//*Bagimu negeri menyediakan api*//

Bait keempat puisi tersebut Chairil Anwar mengatakan bahwa Diponegoro berjuang untuk tanah airnya (Jawa) yang mengacu pada kemerdekaan negara Indonesia. Rasa nasionalis yang bergelora dalam sanubarinya melawan kaum penjajah, walaupun nyawa melayang, ia tetap tegak dan tegar menghadapi lawan yang tak terhitung jumlahnya demi kemerdekaan negeri dalam konteks negara Indonesia.

Chairil mewakili sifat nasionalis Diponegoro, ia tidak mau hidup dalam jajahan lawan. Lihatlah bait kelima berikut: //*Punah di atas menghamba/ Binasa di atas ditindas*//

Dua larik di atas menunjukkan kebulatan tekad Chairil yang mewakili Diponegoro dalam membela bangsa dan tanah airnya. Keberanian, kepahlawanan, patriotisme Diponegoro diekspresikan Chairil pada bait keenam: //*maju*//, //*serbu*//, //*serang*//, //*terjang*//; menunjukkan betapa yakinnya Diponegoro sebagai seorang pangeran melawan para musuh yang ada di depannya. Lewat puisi “Diponegoro”, Chairil Anwar mengimbau pada generasi muda untuk menghayati kembali semangat nasionalis, semangat perjuangan Diponegoro dan menerapkannya di era pembangunan dan teknologi sekarang ini. Sebagai generasi penerus bangsa kita harus memiliki sikap nasionalis yang tinggi, semangat memperjuangkan kemerdekaan dan keadilan bangsa dan negara tercinta ini.

Puisi “Diponegoro” diciptakan Chairil Anwar pada tahun 1943. Pada tahun tersebut Indonesia sedang dijajah Jepang. Dalam puisi tersebut sarat dengan unsur propaganda. Kata-kata yang merujuk propaganda adalah ‘bara’, ‘api’, ‘semangat’, ‘kepercayaan’, ‘maju’, ‘serbu’, ‘serang’, dan ‘terjang’. Ada pula beberapa frasa yang merujuk propaganda

yaitu *'sekali berarti', 'sudah itu mati', 'bagimu negeri', dan 'menyediakan api'*. Pemilihan kata tersebut merupakan penanda dan pelecute semangat nasionalis. Jika dilihat konteks zaman puisi tersebut dibuat, puisi tersebut berfungsi sebagai propaganda. Penyair ingin menyampaikan semangat nasionalismenya untuk melakukan perlawanan terhadap penjajah. Semangat-nasionalisme tersebut sangat jelas terlihat dari pemilihan kata. Pemilihan kata yang dilakukan penyair cenderung tak berimbuhan. Pemilihan kata tersebut cenderung mengisyaratkan ketegasan. Dalam memberi semangat nasionalisme melalui media puisi Chairil mengangkat tokoh pahlawan Diponegoro yang sangat tegas dan berapi-api karena dalam melawan penjajah Diponegoro rela berkorban, berani mati, serta memiliki semangat tinggi. *//Sekali berarti, sudah itu mati//*

Pangeran Diponegoro adalah patriot bangsa yang pantas untuk diteladani. Di masa pembangunan ini semangat perjuangan Pangeran Diponegoro harus dihidupkan kembali di dalam jiwa kita; *//Tuan hidup kembali/ dan bara kagum menjadi api//*.

Chairil melihat betapa Pangeran Diponegoro begitu berani mempertahankan hidup ini. Tanpa rasa takut, tanpa rasa bimbang, seakan kan semua persoalan hidup ini sudah terjawab. *"Di depan sekali tuan menanti. /Takgentar// Lawan banyaknya seratus kali//Pedang di kanan/keris di kiri// Berselempang semangat yang takbisa mati//*. Larik larik ini juga menunjukkan perjuangan Pangeran Diponegoro yang tidak hanya didukung oleh kekuatan grilya yang terlatih (*pedang*) tetapi juga oleh kekuatan rakyat yang sesuai tradisi menggunakan keras. Melihatsemuaini, Chairilmudahanyabis aberkata: *//Dan barakagum menjadi api//*. Chairil sebagai seorang pemuda yang sedang bimbang dan berpikir keras, sekarang berhadapan dengan seorang pangeran yang tegak dengan angkuhnya menghadapi hidup ini.

Pasukan Diponegoro memancarkan kekuatan (*bergenderang-berpalu*), engandalkan semangat nasionalis, kesetiakawanan, dan saling mempercayai (*kepercayaan tanda penyerbu*). Hidup bukanlah sesuatu yang harus dipertahankan hanya supaya jangan mati. Hidup adalah sesuatu yang harus diisi dengan arti. Hidup

akan cukup berharga kalau dia punya arti, meski tuhanya dapat diberikan satu kali. Hidup harus dikaitkan dengan sesuatu yang lebih besar dari hidup itu sendiri, yaitu kemerdekaan negerinya. Dalam keadaan seperti itu, kematian yang menjadi pikiran yang terus menerus datang mengganggu Chairil, tampak tidak berarti, karena kehidupan itu sendiri sudah tidak menjadi inti persoalan lagi, melainkan hanya tinggal bagian kecil dari suatu yang lebih besar itu. Karena itu, meskipun tahu bahwa dia akan kehilangan hidupnya, Sang Pangeran tetap tegak *"takgentar"* di hadapan *"lawan banyaknya seratus kali"*. Karena kemerdekaan adalah lebih tinggi dari kehidupan itu sendiri.

Apa yang diperjuangkan Sang Pangeran? *//Bagimu, egeri menyediakan api//*, katanya. Diponegoro berjuang untuk tanah airnya, yang identik dengan kemerdekaan. Lebih baik punah dari pada hidup menghamba, lebih baik binasa dari pada hidup tertindas.

Bait terakhir puisi "Diponegoro" menunjukkan kebulatan tekad para patriot untuk membela bangsa dan tanah air seperti berikut ini: *maju/ serbu/ serang/ terjang/*. Penyair melihat bahwa para patriot bangsa tidak mempunyai pilihan lain dalam menghadapi penjajah kecuali maju untuk menyerbu, menyerang, dan menerjang musuh.

Unsur Historis

Perang Jawa (Java War).

Puisi "Diponegoro" tidak terlepas dengan peristiwa sejarahmasa lampau yaitu perlawanan rakyat di Jawa dalam menentang kolonial Belanda. Dalam sejarah Indonesia dikenal dengan Perang Diponegoro (1825-1830) atau dalam literatur asing disebut *Java war*. Pada sekitar abad ke 18, penjajah Hindia Belanda dengan melalui perusahaan dagangnya VOC (*Verenigde Oost indische Compagnie*) sedang melebarkan kekuasaannya untuk mengelolah dan memiliki perkebunan rakyat terutama rempah rempah dan beras diseluruh Indonesia termasuk di Jawa & Sulawesi - Maluku. Pada waktu itu di Jawa berdiri satu kerajaan Jawa peninggalan Kerajaan Mataram yakni Kerajaan Yogyakarta termasuk daerah Surakarta (Solo) dan diberi nama Kesultanan. Orang pertama yang menjabat sebagai Sultan adalah Hamengkubuwono I, dan pada masa terjadi perang Diponegoro maka Yogyakarta dipimpin

oleh Sultan Hamengkubuwono V. Penjah Belanda melihat, karena Jogjakarta pada waktu itu sebagai lumbung beras utama di Jawa, maka harus dikuasai melalui VOC, dan terjadilah pematokan persawahan milik rakyat, yang kemudian diklaim sebagai milik pemerintah penjajah

Salah satu pangeran dari kesultanan Jogjakarta pada waktu, Pangeran Diponegoro tidak tahan dan emosi melihat rakyatnya diperlakukan demikian oleh Belanda. Pangeran Diponegoro dengan nama lahir Raden Mas Ontowirjo adalah putra sulung dari Sultan Hamengku Buwono III, lahir 11 November 1785. Emosi Pangeran Diponegoro tak terbendung ketika pematokan dilaksanakan Belanda pada sawah sawah rakyat. Apalagi pematokan itu melintasi kompleks pemakaman bekas raja- raja Jawa, sekaligus merupakan makam para leluhurnya. Rakyat yang mempergunakan jalan sebagai transportasi perdagangan dibebankan pajak yang tinggi oleh Belanda. Pada waktu itu yang menjadi Raja (Sultan) Jogjakarta adalah Sultan Hamengkubuwono V yang dinobatkan ketika baru berumur 3 tahun. Jadi untuk sementara pemerintahan dijalankan oleh kerabat Keraton Hamangku Buwono IV. Pemerintah sementara kesultanan ini tidak berdaya, karena ternyata kekuasaan yang sebenarnya terselubung dan berkolaborasi dengan pemerintah Kolonial Belanda. Selanjutnya, Pangeran Diponegoro menyusun rencana untuk melawan penjajahan Belanda.

Beberapa saat kemudian pada tahun 1825 berkobarlah Perang Jawa / Perang Diponegoro melawan penjajahan Belanda. Perang tersebut sangat sulit diatasi Belanda walaupun memakan korban yang cukup besar di kedua belah pihak. Perang ini berlangsung hampir 5 tahun. Perang Jawa ini menelan korban di pihak pemerintah Hindia sebanyak 8.000 serdadu berkebangsaan Eropa, 207.000 pribumi/ orang Jawa, sehingga mengakibatkan penyusutan penduduk Jawa pada waktu itu. Sentot Prawirodirdjo berhasil dibujuk Belanda, meletakkan senjata pada tanggal 17 Oktober 1829, dan dikirim Belanda ke Sumatra Selatan untuk melawan pemberontakan para ulama dalam perang "Padri". Beliau wafat di Bengkulu pada tanggal 17 April 1855 dalam usia 48 tahun. Jendral De Cock naik pitam oleh karena walaupun dia punya banyak serdadu akan tetapi dia tidak

bisa memadamkan pemberontakan itu. Akhirnya De Cock mendapat kecaman dari atasannya di Batavia (Jakarta). Suatu saat selagi perang berkecamuk Pangeran Diponegoro terluka tertembus peluru, yang kemudian beliau menunjuk Kyai Mojo sebagai Panglima Perang dan Pangeran Mangkubumi sebagai Komandan Lapangan. (Noviandi, h, 2012)

Penangkapan Pangeran Diponegoro

Perundingan tidak mencapai kesepakatan, dan pada saat itulah Pangeran Diponegoro ditangkap oleh pasukan Belanda pimpinan de Kock. Pangeran Diponegoro ditawan, lalu dibawa ke Ungaran Semarang, kemudian ke Batavia. Pada 8 April 1830 Pangeran Diponegoro sampai di Batavia (Jakarta) dan ditempatkan di *Stadhuis*, penjara bawah tanah (Museum Fathahilah sekarang). Penjara bawah tanah ini dilengkapi dengan rantai besi dengan bandul-bandul besi bulat yang cukup berat agar para tahanan tak bisa melarikan diri. Tinggi pintu masuk penjara ini 1.50 meter sedangkan ruangan yang berbentuk terowongan tingginya hanya 1 meter sehingga tahanan harus membungkuk di dalamnya. Diponegoro, Kyai Mojo dan para pengikut dipenjarakan Belanda di tempat ini selama 25 hari.

Kemudian pada 3 Mei 1830 Pangeran Diponegoro dan rombongannya diberangkatkan dengan kapal perang Pollux ke Manado. Pengikut-pengikut Diponegoro semuanya kaum pria karena tek satupun wanita yang diikuti sertakan. Sebelum tiba ke tempat pengasingan, rombongan Diponegoro diberhentikan, menunggu di sebuah pelabuhan kecil Kema yaitu Tanjung Merah Minahasa, sebelah utara pelabuhan Kema. Kemudian dilanjutkan ke Manado. Di Manado ditempatkan di Benteng Amsterdam selama 4 tahun. Pangeran Diponegoro oleh Belanda tidak disatukan dengan Kyai Modjo di Tondano karena dianggap Belanda sangat berbahaya. Ketika di Manado, Diponegoro hanya sekali saja sempat bertemu dengan Kyai Modjo dan mendirikan mesjid pertama di perkampungan baru yang bernama Tegal Rejo (batas perkampungan Tondano dan Tonsea Lama). Mesjid tersebut diberi nama "Mesjid diponegoro". Oleh karena Belanda menganggap penjagaan di Manado tidak cukup kuat, apalagi Pangeran Diponegoro

ketika di penjara menampar Residen Gambier, maka Pangeran Diponegoro dipindahkan lagi di *Benteng Rotterdam* Makassar pada tahun 1834. Beliau wafat pada 8 Februari 1855 dalam usia 78 tahun.

SIMPULAN

Puisi “Diponegoro” merupakan puisi yang bertemakan perjuangan. Dalam hal ini, perjuangan Diponegoro adalah perjuangan melawan kolonialisme. Rasa nasionalis, rasa cinta taat, dan setia kepada tanah air, menyebabkan Diponegoro melakukan perlawanan karena ingin membebaskan negara dan bangsanya dari penguasaan

dan cengkaman kuasa asing dalam hal ini Belanda.

Puisi “Diponegoro” tidak terlepas dari peristiwa sejarah Indonesia yang dikenal dengan Perang Diponegoro (1825-1830) atau dalam literatur asing disebut *Java war*. Fakta sejarah membuktikan, sekitar abad ke- 18, penjajah Hindia Belanda dengan melalui perusahaan dagangnya VOC (*Verenigde Oost indische Compagnie*) melebarkan kekuasaannya untuk mengelola dan memiliki perkebunan rakyat terutama rempah- rempah dan beras di seluruh Indonesia termasuk di Jawa, Sulawesi dan Maluku.

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A CONCEPTUAL REVIEW ON LINGUISTIC APPROACHES OF IDENTITY INVESTIGATION

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Abstract: Identity has been a blossoming issue in different fields. The intensity of investigating identity has stimulated the diverse methods and approaches to study identity from different angles. This paper discusses the how identity can be investigated from three different linguistic approaches, sociolinguistics, discourse analysis, and sociocultural linguistics approach. The practicality of these three approaches is explored to detect the nature of identity which is fluid, multiple, fragmented, socially, culturally, historically, religiously, and politically constructed and emerges within interactions. More space, however, is invested for elaborating the five principles of sociocultural linguistic approach due to its flexibility and multidimension of the approach. Empirical data is provided for proving its practicality for identity investigation. Further areas of investigation is given at the last part of the paper.

Keywords: identity, sociolinguistics, discourse analysis, sociocultural linguistics approach.

INTRODUCTION

Identity has been an intriguing issue in the last few decades. The discussion on identity is getting more apparently significant in this globalized era due to the issue of identity crisis faced by many countries. Globalization which stimulates uniformity requires its citizens to show their uniqueness. The projection of self shows how someone is different from others and how similarities can be shared among members of a community. Identity is projected, shared, negotiated to characterize the existence of someone. It becomes increasingly important to investigate identity due to complexity and its role in our global world (Kumaravadevelu, 2012). It is not uncommon to find many fields and disciplines which serve identity as their main menu of investigation. Identity has been extensively researched from psychological, anthropological, sociological and other perspectives. Within linguistic world, identity has also occupied a pertinent role which is studied from different angles. The pivotal

relation between identity and linguistics indicates its critical role within any linguistic context (Nunan and Julie, 2010; Homberger and McKay, 2010; Fought, 2008; Benwell and Stokoe, 2006; Hall, 1997). The emergence of different approaches of identity investigation obviously shows promising significances of researching identity representation in various areas.

Identity now is no longer seen as the reflection of self which tends to be predetermined and permanent. Identity is characterized with some significant features which indicate its fluidity, multiplicity, fragmentation, and socially, culturally, religiously, politically context dependence (Susilowati, 2013). Within this concept, identity occurs only within interactions and has a language as the locus of its emergence. It is necessary to select suitable methods or approaches which are able to detect the appearance of identity with those features within the intended focus. This paper aims at elaborating three potential linguistic

approaches of investigating identity representation. However, more emphasis is given to sociocultural linguistic approach due to its comprehensiveness and multidisciplinary nature in portraying identity representation.

SOCIOLINGUISTICS

The multi-dimension of identity embraces the branches of linguistics. The fact that identity owns language as the locus of its emergence provides spacious places for linguists to work on diverse approaches and methods depending on their focus. From a sociolinguistics perspective, identity concerns with “the ways in which people position or construct themselves and are positioned or constructed by other in socio cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its member” (Omoniyi and White, 2006, p. 1). It is further elaborated that, within this sociolinguistic boundary, identity owns particular features, namely (1) it is not fixed, (2) it is constructed within established contexts and may vary from one context to another, (3) it is a salient factor in every communicative context whether given prominence or not, (4) it informs social relationship and therefore also informs the communicative exchanges that characterize them, (5) it may be articulated in more than one in a given context in which case there will be a dynamic of identities management (p. 2). Within the sociolinguistics lens, identity is categorisable from variables which can be analogously correlated with behaviors, in this sense, language behaviors. These salient attributes in many ways fit the above nature of identity.

Sociolinguistic approach provides sensitivity in capturing identity representation within its cultural bound settings. This also signifies the importance of different social classes as the pool of data collection. Sociolinguistics has made variety of ways investigating identity, specifically by taking into account the different social identities. Within this framework, researching identity is done based on the assumption that “all social actions are separable into moments which make up the stretch of time it takes to accomplish them” and therefore people posses

multiple identities depending on their multiple roles on their participation of the socio-cultural interactions (Omoniyi: 2006, p. 12). Each situation potentially provides ‘multiple positioning acts’ which evoke multiple identities with different degree of salience. It entails the visible role of identity category as a result of adjustment to the standard of appropriateness and suitable position which may flexibly fluctuate at all moments. A moment, in this sense, is ‘a temporal unit of measurement and/or monitoring in the identification process’ and “points in time in performance and perception at which verbal and non verbal communicative codes are deployed to flag up an image of self or perspectives of it” (Omoniyi, 2006, p. 21).

The above views lend voices to the methodological implications for investigating identity. Omoniyi (2006) proposes substantially practical ways of exploring identity from sociolinguistic perspectives. First of all, counting and setting out the numerical order in which several identities are foregrounded in the course of actions. Then, determine the identity in the section of spoken or written texts. All these identities are coded and presented in the entire situation but the section where identities were grounded needs illustration. These texts may suggest more than identity, depending on the function of different interpretive cultures. This can create a cluster of identities which requires a further deliberate explanation. Secondly, dividing action up on a timescale on to which identities are mapped to know what identities were foregrounded as well as which ones remain last longer periods. It is measured using a scale which starts from zero and is graded for the duration of talk delivery with marking to indicate (1) where a particular identity is first foregrounded, (2) what is displaced, or (3) backgrounded to give prominence to another. There could be a cluster of identities to a stretch of time on the scale. The last stage is showing by shading when two identities occupy the same moment.

Based on the above steps, Omoniyi (2006) explores practical applications of the whole stages on different types of data, both written or oral communication. However, the stages of detecting identity tend to roughly capture a ‘bigger’ picture which can only

portray within particular setting of sociolinguistics. It is less sensitive in terms of catching particular linguistic features which may be attached by identity.

DISCOURSE ANALYSIS

Discourse analysis (DA) posits identity with its important portion. As DA basically concerns with 'who' as socially-situated person and 'what' as socially-situated activity, language use projects different identity on different situations (Gee, 2000). The 'who' is generally multiple even though it does not necessarily represent the producer of the utterance; metaphorical meanings and the reporters may substitute the original producers. Within this perspective, 'identity is actively, ongoingly, dynamically, constituted in discourse' (Benwell and Stokoe, 2006:4). Identity is also fragmentarily, contingently and crucially constituted in discourse and is shaped in discursive contexts. Paltridge (2006) includes context, occasion, and purpose of discourse which also contributes the identity emergence and specifically indicates the role of space and place of interactions as the important factors which determine one's identity. The occurrence of identity within interactions is then recognized by participant(s) of the interactions. Benwell and Stokoe (2006) portray identity from social constructive point of view which posits identity as a result of context constructions across a wide range of spoken and written communications. Diverse contexts of construction in which identity works includes some potential environments such as everyday conversations, institutional settings, narrative and stories, commodified contexts, spatial locations, and virtual environments. Seen within these contexts, discourse creates spacious places for identity. This involves the relation among discourse, interaction and identity as well as the reciprocal relation among discourse, ideology and identity.

Various approaches and methods of DA can be fruitfully employed for identity investigation. The eight discourse approaches proposed by Schiffrin (1994), for example, have been utilized as identity investigation with different focus suitable with the nature of the approaches. This includes speech acts, interactional sociolinguistics, conversation analysis, pragmatics, the ethnography of

communication, and variation analysis. Within speech acts theory, for instance, identity can be detected from the locutionary, illocutionary and perlocutionary acts. Identity can be detected from the interlocutors' strategies of selecting particular locutionary acts under specific situations for delivering intended illocutionary acts with wished-for perlocutionary acts. Flexibility of an utterance reflected on its multiple response options offers spacious places for identity to forge. Conversation analysis sees identity as the self which is 'an oriented-to production and accomplishment of interaction' (Benwell and Stokoe, 2006, p. 36). The sequence of interactions may project highly complicated structure of identity negotiation due to the exchange of interpersonal needs establishes the positions of the interlocutors in the conversations. Turn-takings which occur in conversations do not only exchange the conversants' utterances for maintaining the smoothness of the communication but also show the how identity is negotiated, (re)constructed, and projected.

Critical discourse analysis (CDA) also plays a pertinent role in identity investigation. Its sensitivity in detecting power relation within interactions enables us to problematize how power domination, stereotyping, discrimination and abuse take place, even within a very casual daily interaction. Dolon and Todoli (2008) focus on how identity is constructed on three different areas, namely discursive construction of identity in educational contexts, building national and cultural identity, as well as identity construction and human suffering. Norton (2013) also has extensively researched social practice within educational settings with her concept of imagined identity. Wodak (2011) specifically list six primary areas of CDA investigation. This can be briefly stated as (1) analyzing the impact of Knowledge-based Economy (KBE) on various domains of a society, (2) integrating approaches from cognitive sciences into CDA, (3) investigating phenomenon within political system with the impact of media, transnational, global, and local development, (4) analyzing the impact of new media and genres which eventually creates new multimodal theories and approaches, (5) researching the relation between complex historical processes,

hegemonic narratives and CDA approaches, and (6) integrating qualitative and quantitative methods and providing 'retroductable' analysis, self-reflective presentation of past or present processes.

The above discussion remarks the potential areas of identity investigation on a wide range of discourses. Further research are necessitated not only for providing more conclusive findings within certain areas but also entailing (new) approaches and methods for identity investigation within more up to date contexts.

THE SOCIOCULTURAL LINGUISTIC APPROACH

This discursive view of identity can be realized in two ways, namely "as discursive performance or construction of identity in interaction and as historical set of structures with regulatory power upon identity" (Benwell and Stokoe, 2006, p. 29). The involvement of power in this point relates the domain of authoritative voice and the individuals, which may be associated with inequality and discrimination. This creates a wider space for critical discourse analysis to explore identity. However, the tendency of involving immediate context for data analysis may prevent us looking at more closely some linguistic features which may significantly indicate identity representation. Therefore, I propose Bucholt and Hall's Sociocultural Approach as a more comprehensive tool in investigating identity representation.

The sociocultural linguistics approach sees identity as intersubjectively and interactionally constructed and therefore tends to be fluid, luminal, and interactionally constructed. This Bucholt and Hall's approach views identity by taking into account the details of linguistic features, and the existence of culture and society as well as involving diverse fields in viewing identity (2005). The interdisciplinary nature of this approach collectively acknowledges the available different ways of accommodating the emergence of identity. These are wrapped within five principles, namely *emergence*, *positionality*, *indexicality*, *relationality* and *partialness*.

The first principles, the emergence principle, is derived from the concept that identity emerges from the specific conditions

of linguistic interaction. This is then formulated on the following tenet: Identity is best viewed as the emergent product rather than the pre-existing source of linguistic and other semiotic practices and therefore as fundamentally a social and cultural phenomenon (Bucholt and Hall, 2005). The principle can be easily figured out when someone's language does not conform with the social category to which she/he is normatively assigned. In this sense, identity occurs due to immediate trigger which requires her/him to expose particular identity.

The second principle, positionality principle, is derived from the micro details of identity because identity is constructed from moment to moment in interaction. This entails the concept that identity "encompasses (a) macro level demographic categories, (b) local ethnographically specific cultural positions, and (c) temporary and interactionally specific stances and participant roles" (Bucholtz and Hall, 2006, p. 592). This indicates that identity does not fall into broad social categories but is determined by formation of subjectivity and intersubjectivity in discourse. The interactional position someone temporarily stands on may accumulate sort of "ideological associations with both large-scale and local categories of identity" which may construct "who does what and how in interaction, though never in a deterministic fashion" (Bucholtz and Hall, 2005, p. 591). Particular a group of people may employ certain linguistic markers which apparently more recent appear on their conversations. Even though the conversants access quite similar linguistic resources, the markers may indicate more local dimension of their identity.

The third principle, indexicality principle, is based on the view of identity relations which "emerge in interaction through several related indexical processes including (a) overt mention of identity categories and labels, (b) implicatures and presuppositions regarding one's own or others' identity positions, (c) displayed evaluative and epistemic orientations to ongoing talk, as well as interactional footings and participation roles, and (d) the use of linguistic structures and systems that are ideologically associated with specific personas and groups" (Bucholtz and Hall, 2006, p. 594).

Within this principle, indexicality is considered fundamental in portraying how linguistic forms are used to construct identity positions, not only for its dependency on interactional contexts for its meaning but also its link to social meaning. In a certain interaction, for instance, *whitey* does not merely refer to a fixed racial group but an intersubjectively negotiated identity category, which gives a clue to a reference of certain attitudes.

The fourth principle, relationality, indicates the importance of relational aspect in determining identity. Emphasizing this has twofold benefits; first, it glaringly shows that identity appears as a result of the social interaction which creates meaning in relation to other available identity positions and social status. Secondly, it goes beyond the view on identity which limit its scope based on sameness and difference because it offers much broader sense of seeing identity as 'intersubjectively constructed through several, often overlapping, complementary relations, including similarity/difference, genuineness/artifice, and authority/deligitimacy' (Bucholtz and Hall, 2005, p. 598). The relationality principle entails four complementary identity relations, namely (1) adequation and distinction, (2) authentication and denaturalization, and (3) authorization and illegitimation.

The last principle, partialness, is as the consequence of proposing the fourth principle. As identity is relational, then, it will always be partial in the sense that it is produced through contextually situated and ideologically informed configurations of self and others. This generates the notion that "any given construction of identity may be in part deliberate and intentional, in part habitual and hence often less than fully consciousness, in part an outcome of interactional negotiation and contestation, in part an outcome of others' perceptions and representations, and in part an effect of larger ideological processes and material structures that may become relevant to interaction. It is therefore constantly shifting both as interaction unfolds and across discourse contexts" (Bucholtz and Hall, 2005, p. 606).

This principle attempts to capture the dynamic and multitude ways in which identity exceeds the individual self. To this point, it fits

well with the nature of identity: fractured and discontinuous. This principle also poses the issue of agency, which is viewed as the completion of individual action.

When the above principles are confronted with a chunk of data, the appearance of identity can be detected. The following data are intentionally selected from the teachers' talks of an English as a foreign (EFL) contexts at a university in Indonesia. The situations may exclusively reflect uniqueness of an EFL setting but the analysis may trace different contexts. Therefore, the analysis can be transferred into different discourse. The excerpts below are cropped from the teacher's long explanation about "She was a chunky kid" in a literature class session. In this context, the teacher and the students were discussing with the word 'tan' which is found in a sentence in the story being discussed. It is closely related to the meaning of 'She was a chunky kid'.

(go on reading the text displayed on the screen). *She was a chunky kid. Mr. Good's hands* (0.2) the tan is (0.2) let's say thaaat a spot (0.2) usually called by a pigment. Usually (0.2) **white people** have the hand (0.2) on the heat. And it interferes eer their skin (0.2) of the tan is more or less darker than the color of the skin and therefore they want to darken their skin by lying on the beach. (continue reading the text) *With a good tan in a sweet broad soft looking can.* I'm not to (0.2) **you don't smile at all?** (laugh)

From the above speech event, we can detect the teacher identity representation. The utterance "**white people**" in the above context can be perceived as identity through the *indexicality principle*. The utterance proceeds us to this principle from the use of linguistic structures and systems that are ideologically associated with specific personas and groups. In this sense, "**white people**" refers to the western people, who hold different culture. Mentioning the utterance "white people" clearly shows the teacher's way of assigning people based on particular group of people, whose culture is represented through certain color of their skin. The utterance "white people" is intentionally used to demonstrate teacher's view on a particular race without necessarily indicating any sense of discrimination or even stereotyping. Within

this context, the teacher position “white people” equal to any other “colorful” races.

The second principle, *emergence principle*, can be utilized to portray the utterance “**you don’t smile at all?**” which shows immediate response from the teacher who perceived less emotional involvement from the students concerning the value-laden concept of ‘good tan’ and ‘a sweet broad soft looking can’. The utterance “**you don’t smile at all?**” perfectly portrays the teacher’s identity by attaching him to his local culture, which sees “a good tan in a sweet broad soft looking can” in different way from the white people.

The teacher mentions the term “white people” to refer to a group of native speakers of English. He does not perceive any other *white people* whose first language is not English as “white people”. This is rooted from the context where teacher identity representation emerges which limits him to include the white who do not speak English or own English as the second language. In addition, the description of “tan” equips the students with another culture-laden term which shows the tendency of white people to darken their skin. Within the students’ community, the similar tendency is also found. Some Indonesian people do efforts to make their skin brighter. This sameness facilitates them to understand the phenomenon of ‘getting darkened’ which is implied on the term “tan”.

From the above analysis, it is shown that the approach potentially detects the occurrence of identity by exploiting more the linguistic aspects as well as sensitively capturing the cultural sense. The above data exhibits how a tiny linguistic features can be maximally used for marking identity representation. Some cultural contexts and markers may be effectively exploited as these may give a hint of identity. In this sense, the five principles lend a view of their practicality.

CONCLUSIONS

The discussion on the above three major methodological notions has mapped a potentially productive areas to investigate, namely identity representation. The emergence of different approaches obviously shows promising significances of identity investigation. Empirical data are required to show at least three points. Firstly, it is urgent to obtain the strengths and weaknesses of the methods in detecting the appearance of identity. Incarcerating more specific linguistic features which give significant clues for the emergence of identity is laudably needed. Secondly, particular subjects may require more specific method or approach for different nature of subjects may interact in different path. Thirdly, some other instruments are also recommended for accompanying a method or approach due to the uniqueness of data or contextual clues.

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INCLUSIVE ISLAM IN AHMAD TOHARI'S NOVELS

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Abstract: Most of Ahmad Tohari's novels have something to do with Islam. Yet, study on the aspects of Islam in the novels is rare. As an NU *santri*, Ahmad Tohari's view on life is shaped by Islam according to NU's understanding. He wants to develop an understanding of Islam which is inclusive. There are two kinds of inclusivism. Inclusivism that considers that "truth" and "salvation" are available in other religions, that is, inclusivism in conviction and inclusivism that rejects this idea and limits inclusivism to social affairs only, the existence of other religions is simply respected. Ahmad Tohari's idea of inclusivism goes as far as to include inclusivism which accepts "truth" and "salvation" in other conviction. In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari expresses his idea of a person who does not choose to embrace Islam as being embraced by Islam. In *Lingkar tanah dan lingkar air*, Ahmad Tohari expresses the idea of Islam which respects differences. In *Kubah*, Ahmad Tohari expresses an idea that Muslims should forgive sinners. The first belongs to inclusivism in conviction, while the second and the third belong to inclusivism in social affairs.

Keywords: Ahmad Tohari; novel; inclusive Islam.

INTRODUCTION

Most of Ahmad Tohari's novels have something to do with Islam. The relation to Islam is different in degree from novel to the other novel from merely functioning as background, as in *Di kaki Bukit Cibalak* and *Orang-orang proyek*, up to becoming a mission as in *Kubah* and the trilogy of *Ronggeng Dukuh Paruk*. In *Lingkar tanah lingkar air* it becomes a debate. However, the study on the aspects of Islam in the novels is rare.

Yudiono KS (2003) in his book, *Ahmad Tohari: Karya dan dunianya*, the only book discussing all Ahmad Tohari's novels, does not make any remarks on the aspects of Islam in the novels. Cooper (2004, p. 535) in her long discussion on the trilogy of *Ronggeng Dukuh Paruk* identifies an allusion to political and moral stance in the trilogy -- "a kind of literary *dakwah* or moral mission" -- which is well contemplating, yet Cooper does not discuss the literary *dakwah* or moral mission further. Discussion on the aspects of Islam of Ahmad Tohari's novels, so far, has only been

done in short articles published in news papers and unpublished researches. In my article, "*Nilai-nilai rumah tangga dalam novel-novel Ahmad Tohari*", I found that the domestic values presented in Ahmad Tohari's novels derive from Islam.

Problems, objectives, and significance

In this study I explored further the aspects of Islam in the novels, even the kind of view of Islam which is considered by Lysloff (2003, p. xii) as "post-modern". Lysloff bases his opinion on Ahmad Tohari's own statement that he wanted to advocate Islam which is inclusive.

Accordingly, in this study I explored the idea of inclusive Islam presented in some of the novels, namely the trilogy of *Ronggeng Dukuh Paruk*, *Lingkar tanah lingkar air*, and *Kubah*. The problem is what kinds of inclusivism are expressed by Ahmad Tohari in the novels? The objective was to describe inclusivism revealed by Ahmad Tohari in the novels.

This study would be very beneficial for the findings revealed by this study which was conducted using hermeneutic methodology would enrich our understanding on Ahmad Tohari's novels. In its turn the findings would also enrich our understanding on live as expressed by Ahmad Tohari in his novels.

METHOD

To solve the problems, I employed hermeneutics methodology with semiotics analysis as the frame of analysis. Developing Geertz theory of culture, Thompson conceives a methodological framework of depth hermeneutics in which he incorporates social-historical analysis, formal or discursive analysis, and interpretation/re-interpretation. (Thompson, 1990, p. 281). The methodology used in this research was a modification of the methodological framework of depth hermeneutics, that is, by adding the artist into the analysis.

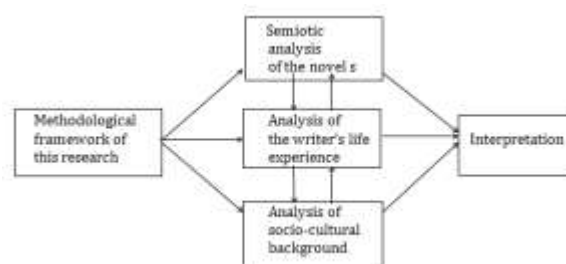
Semiotic theory employed in this study was eclectically taken from Saussure's concept of syntagmatic and paradigmatic relations, Peirce's theory of iconicity, and Reffatterre's theory of textual interpretant. Todorov said that syntagmatic relation is *in presentia* relation, configuration or construction relation; while paradigmatic relation is *in absentia* relation, metaphorical (symbolical) relation, relation for significance with external factors. (Todorov, 1985, p. 11-12). In his theory of iconicity, Peirce conceives that the world created by novelists in their novels is metaphorical icon of the real world (Zoest, 1993, p. 11-12). Reffatterre in *Semiotics of poetry* says that textual interpretant is mediating text, quotation, citation, or hint from other texts that serve for intertextuality. (Reffatterre, 1980, p. 81).

The data were taken in accordance with the kinds of data. The data about Ahmad Tohari's life experience and socio-cultural background were taken using interview and the data taken from the novels and other documents were taken using content analysis conducted qualitatively.

The data processes were conducted as follows. First, the data were classified based on the objective of this research. The second, the data from the novels were analyzed using semiotics theories. Syntagmatic relation is used to analyze the events in the novel based

on cause and effect relation. This analysis resulted in the description of the world created by Ahmad Tohari in the novels. Paradigmatic relation was used to analyze the relation of the events with external factor. Peirce's theory of iconicity was, then, employed to analyze how the lives created by Ahmad Tohari in the novels are metaphorical icons for the world outside the novel. This analysis was used hand-in-hand with textual interpretant analysis to connect the novels with Ahmad Tohari's life experiences and its socio-cultural background.

The methodology of this research could be described in a chart as follows.



AHMAD TOHARI AND HIS VIEW ON ISLAM

In several interviews with journalists published in news papers and magazines and with the writer, Ahmad Tohari claims to be an NU (*Nahdhatul Ulama*) *santri*, the biggest Muslim organization in Indonesia. His father was the head of the branch of NU in Jatilawang, Banyumas, Central Java. Ahmad Shobri, one of Ahmad Tohari's brothers, was the member of NU's *syuriah* in Banyumas Regency. (Mugijatna, 2011, p. 18).

NU claims to be the follower, guardian and disseminator of the teaching of *Ahlusunah wal Jama'ah*. This teaching is ascribed to Asy'ariyah's school of theology which was developed by Abu Hasan Ali bin Ismai'il al-Asy'ari (873-935 M) and Maturidiah's school of theology developed by Abu Mansur Muhammad al Maturidi (died in 944 M). These two schools of theology firmly held *sunnah* (the Prophet's tradition) which up to now has been held by the majority of Muslims in Indonesia. In determining the law of a problem, the *fuqaha* (lawyers) of *Ahlusunah wal Jama'ah* refers to *Al-Qur'an* as the main source. When they couldn't find the reference in *Al-Qur'an*, they refer to the *sunnah* of the Prophet. When they couldn't find it in the Prophet's *sunnah* either, they, then, made *ijtihad* (innovation).

In politics, NU always performs loyalty to any government which, *de facto*, governs the country. In colonialism era, NU was loyal to Dutch government as long as Dutch government allowed Muslims to perform their religion, even though the government was not Muslim government. When Dutch was defeated by Japanese and it was the Japanese who governed the country, NU was loyal to Japanese government. When Japanese was defeated by the allies and Indonesia declared her Independence, NU is loyal to Indonesian Government (Khuluq, 2000, p. 149).

In 50s when NU, then, became a political party, participated in the struggle for Islam as the Indonesian constitution. During the New Order era NU firstly refused *Pancasila* (the five principles) used as the only foundation (*asas tunggal*) for all organizations. Yet, in a conference in 1984 in Situbondo, East Java, NU decided that Indonesian Republic Country, which is based on *Pancasila* as the principle and UUD 1945 (Indonesian Republic Constitution) as the constitution, is the final form of Muslim struggle and cannot be replaced by Islamic State. (Baso, 2006, p. 389).

Ahmad Baso says that the establishment of NU was really encouraged by high spirit of nationalism, as a concern to keep Islam which accepts local culture and respects local religion, conviction and tradition differences which have been descended from the old tradition of *Nusantara* (the Archipelago) tradition. (Baso, 2006, p. 388). That is why, when NU acknowledged that the Country of Indonesian Republic declared in August 17, 1945 is legal, NU's loyalty to Indonesian Country is a must.

Accordingly, Ahmad Tohari says that as a *santri* loyalty to the country is a must: "*Saya ini orang santri yang menganggap taat kepada negara itu wajib hukumnya.*" The loyalty to the country, certainly, not blind loyalty, loyalty without criticism. Precisely, due to the loyalty to the government, he launched criticism to the government: "*Dan kalau saya mengkritik, ya dalam rangka itu.*" In his relation to government Ahmad Tohari poses himself as a *Punakawan* (the four attendances to Arjuna in *wayang*) who criticizes his bosses directly, but not to open a front: "*Saya hanya ingin menjadi Punakawan. Ikut mengkritik majikannya secara langsung, tetapi tidak membuka front. Apa yang saya kerjakan, langsung tetapi*

halus." (Mohammad, 1994). This is a typical behavior of the followers of *Ahlu sunnah wal Jama'ah* whose characteristics are *at-tawassut* (moderate), *al-i'tidal* (fair), and *at-tawazun* (balance). (Khuluq, 2000, p. 64-65).

In accordance with the understanding, Ahmad Tohari wants to develop a thought of Islam which is inclusive. In an interview with Santosa, Ahmad Tohari said that firstly Islam in Java was inclusive. It was Boedi Oetomo which coined the term *pribumi* (native inhabitants). Prior to the time, people like English, Portuguese, and Chinese called the native inhabitants of Indoensian archipelago *selam* which derives from Islam. This means that Islam and Indonesian nationality were united, Islam was inclusive. Only after the establishment of modern organization like Muhammadiyah and NU did, the inclusiveness, then, faded. (Santosa, 1993)

Ahmad Tohari's intention to develop Islam which is inclusive was also told to Lysloff (2003, p. xi), the translator of *Ronggeng Dukuh Paruk* trilogy into English.

"I advocate a return to the kind of Islam that was first brought to Indonesia, one that is inclusive, not just of a set of rules. Islam when it came here was not a commitment to formal procedures; instead, it emphasized ethical and moral teachings. The ancients who brought Islam to these shores put the ethical and moral at the forefront and made dogma and ritual duty secondary. This gets at the basis of my own ideas. I believe that I must establish an understanding of Islam that is holistic – one that embraces existing forms of culture. Not only should Islam tolerate these existing cultures, but also nurture them."

Ahmad Tohari's idea of inclusive Islam is Islam which is united with nationality, Islam which embraces existing local culture, Islam which puts forward morality, not Islam which takes law as the main platform. When the writer asked this idea further, Ahmad Tohari explained that the quality of Muslims is various. To him, people who have already believed in the one God, believe in the Prophet, are Muslims.

Begini ya, saya menganggap kualitas orang Islam itu berbeda-beda. Bagi saya, orang yang sudah percaya kepada Tuhan yang Maha Esa, percaya kepada Kanjeng Nabi, ya orang Islam. Bahwa kemudian dia menyempurnakan

Islamnya dengan menjalankan syari'at itu ya bagus sekali. Tapi orang yang merasa dalam dirinya ada Gusti Allah, merasa Kanjeng Nabi menjadi utusan-Nya, ya dia itu orang Islam. (Interview, October 16, 2007).

The idea that one who states that he is a Muslim, states that the one God (Allah) is his God, and Muhammad is his Prophet, is a Muslim, even though he does not perform any *syariat* (law), is not held by all Muslims. For the majority of Muslims, claim as a Muslim, like reciting *syahadah* in marriage or circumcision, is not enough. They demand that the claim is proved by performing *syariat*, particularly five prayers a day (*sholat*). *Sholat* is one of the five pillars of Islam, that is *syahadat*, *sholat*, fasting for month in *Ramadhan*, *zakat*, and *haj* for whoever able to do it. One *hadith* (the Prophet saying) says that *sholat* is the pillar of Islam, whoever forsakes *sholat* forsakes Islam. Another *hadith* says that the difference between Muslim and Kafir is forsaking *sholat*.

Ahmad Tohari links the idea of inclusiveness to the idea of universalism of Islam: because there is only one God and one Islam and Islam means submitting one self to God, so all religions which teach submission to God are Islam, because Islam means submission. Even, Ahmad Tohari is of the opinion that the piety of the converters of Hinduism and Buddhism may be accepted by God.

Saya membaca universalitasnya kan begini. Tuhan kita kan cuma satu. Jadi kalau ada kearifan spiritual, ajaran nabi-nabi dahulu, itu kan berarti Islam, berserah diri kepada Tuhan. Bahkan saya akan mengembangkan keyakinan bahwa karena kita diajari nabi itu banyak sekali, diterangkan bahwa setiap kaum ada nabinya, maka saya harus percaya bahwa pada kelompok-kelompok yang paling terpencil pun pernah diberi, dulu, paling tidak guru spiritual. Jadi, bagi saya, sebetulnya Islam itu agama yang seluruh dunia cuma satu, yaitu agama berserah diri. Kalau pelaksanaannya itu menyebar, agak ada penyimpangan, itu saya kira wajar. Dalam kehidupan ini tidak ada yang murni seratus persen, tidak ada. Saya memang agak berbeda dengan orang lain. Bagi saya, kesalehan-kesalehan orang Hindu, kesalehan-kesalehan orang Budha mungkin

juga diterima Tuhan. (Interview, October 3, 2008).

The explanation shows that Ahmad Tohari's thought on religion is liberal, as told to Lysloff (2003, p. x), "I'm not a communist and I'm certainly not an atheist. Perhaps I'm what you'd call a socialist, but one who honors humanistic liberalism, which is bound up in my sense of social responsibility." Lysloff comment is that Ahmad Tohari's idea on religion is "post-modern". In Islam, thought on inclusivism has been disseminated by the followers of liberalism. It has something to do with the idea of "pluralism".

Responses to these ideas fall into two groups. The first group holds that "truth" and "salvation" are available in all religions. Nata (2001, p. 188) says that the term is used to show religious thought based on views that the other religions have in them "truth" and "salvation" for their converters. This kind of view is the view of Western thinkers, the most outspoken of which is John Hick. In 'Religious pluralism and Islam', a lecture delivered to the institute for Islamic culture and thought, Tehran, in February 2005, Hick says that "It has been widely accepted that there are three possible schools of thought, which have come to be called exclusivism, inclusivism, and pluralism." (Hick, 2005, p. 2). As a Christian, Hick refers to exclusivism, inclusivism, and pluralism in Christianity. He says, "As a Christian position, exclusivism is the belief that Christianity is the one and only true faith and salvation, which Christian exclusivists understand as entry into heaven, or paradise, is confined to Christian." (Hick. 2005, p. 2). In regard to inclusivism he says, "In its Christian form this is the belief that, on the one hand, salvation for anyone depends solely on the atoning sacrifice of Jesus on the cross, but on the other hand that this salvation is available not only to Christians but in principle to all human beings." (Hick, 2005, p. 3). As for pluralism, he says that in its broadest sense it is "the belief that no one religion has a monopoly of the life that leads to salvation. Or in the more poetic words of the great Sufi, Rumi, speaking of the religions of the world, "The lamps are different but the Light is the same, it comes from beyond." (Hick, 2005, p. 4).

In Indonesia, the discourse on religious inclusivism and pluralism initiated by

Western Protestant are responded by proponents of Islamic liberalism, one of them is Budhy Munawar-Rahman. According to Munawar-Rahman (2009, p. 10-11), the idea of inclusivism in Islam starts from the understanding of Islam not as “organized religion”, but as spiritual meaning. Islam means submission to Allah, which, according to supporters of inclusivism, becomes the core teaching of true religion. That is why all true religions are called Islam. Many verses in *Al-Qur’an* reveal that all previous prophets taught the submission to the one God.

Inclusivism should be developed further to pluralism the paradigm of which holds that every religion has its own way of salvation, so, due to it, the claim that Islam is the only way to salvation, the exclusive attitude, for the sake of theological and phenomenological reason, should be rejected. (Munawar-Rahman, 2009, p. 11).

The majority of Muslims reject this view. Legenhausen (2010, p. 3) in ‘Islam and religious pluralism’, which is a response to Hick’s ‘Religious pluralism and Islam’, says that religious pluralism, “a theological movement grounded in the ethos of political liberalism and emerging directly out from liberal Protestantism,” has weaknesses when contrasted with Islam, “for the liberal separation of religion from social order is founded on the assumption that this separation is consistent with the tenets of all sects, while it is in direct conflict with the ideals of Islam.”

According to Legenhausen (2010, p. 12), religious pluralism offered by Hick is “reductive pluralism” which is incompatible with Islam.. Thoha in *Tren pluralisme agama* concludes that Islam rejects firmly four trends of pluralism in religion, that is: Secular Humanism, Global Theology, Sincreticism, and Perennial Wisdom, and puts forward the alternative which is able to appreciate vital differences among the religions and let the other religions become their selves as they are.

Oleh karena itu Islam menampik dengan tegas keempat tren pluralisme agama (*Humanisme Sekuler, Teologi Global, Sinkretisme, dan Hikmah Abadi -- the writer’s*) yang reduksionistik tersebut di muka, dengan mengajukan alternatifnya yang Islami yang mampu

mengapresiasi secara penuh perbedaan-perbedaan vital antar agama, dan membiarkan yang lain (the other) untuk menjadi dirinya sendiri sebagaimana adanya. (Thoha, 2006, p. 266).

It shows that Thoha belongs to those who hold the idea of inclusivism in social affairs and reject the idea that “truth” and “salvation” are available in all religions. However, this group appreciates the right of other religions to exist. This means that tolerance in conviction (*aqidah*) seems to be rejected by the majority, even MUI (*Maljis Ulama Indonesia*), the board of Indonesian Muslim-Priests, in 2005 issued a *fatwa* that Secularism, Pluralism, and Inclusivism are *haram*, and the most radical Muslims, then, abbreviated the three terms into “*Sepilis*” which sounds like “*syphilis*”, disease caused by *Treponema pallidum*, but tolerance in social affairs is accepted.

Ahmad Tohari’s thought on inclusivism seems to go as far as to include the first inclusivism. Ahmad Tohari, indeed, makes friends with the figures of propagators of liberalism like Ulil Absor Abdala and is familiar with their thoughts. (Interview, October 16, 2007).

INCLUSIVE ISLAM IN AHMAD TOHARI’S NOVELS

Inclusive Islam in trilogy *Ronggeng Dukuh Paruk*

In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari’s masterpiece, the idea of inclusivism makes its way into it through Srintil’s (the heroine) changes of idea from praising the status of *ronggeng*, a west part of Central-Java’s traditional semi-prostitute dancer, into praising the status of *perempuan somahan*, domestic woman or house-wife.

Syntagmatic analysis to the trilogy could be displayed as follows. *Ronggeng* had become a tradition in Dukuh (hamlet) Paruk since the life of Secamenggala, the ancestor of Dukuh Paruk who was buried in the grave yard located on a hill in the middle of the hamlet. Without *ronggeng*, the hamlet lost its fame. Because the hamlet had not had any *ronggengs* for eleven years, the head of the hamlet, Sakarya, who was no other than Srintil’s grandfather, made Srintil a *ronggeng*. Sakarya kept an eye at Srintil when Srintil was

dancing accompanied by mouth music played by Rasus, Warta, and Darsun. Sakarya believed that *indang*, *ronggeng* spirit, entered into Srintil's body, because Srintil had never trained to be a dancer, and yet she was able to dance like a *ronggeng*. However, *ronggeng* which firstly brought her to a fame and prosperity finally brought her to a jail for two years because the *ronggeng* participated in communist party propaganda. Upon being released from the jail, she made up her mind to change her idea of praising the status of *ronggeng* into praising the status of domestic women. Mahayana (1986), says that "*Pengalaman pahitnya selama di dalam tahanan, menjungkir-balikkan nilai-nilai yang pernah jadi kebanggaannya: ronggeng.*" She hoped that Rasus, her lover, would marry her. But, Rasus, who went away from the hamlet because Srintil, her beloved, was made a *ronggeng*, and due to it he met Islam with its different values from the values held by Dukuh Paruk's People, and met soldiers who trained him to read and write and eventually made him a soldier, refused to marry her. At last, Srintil accepted Bajus, the head of water drainage project from Jakarta, who approached her not to marry her, because he was impotent, instead to make her a bait to get more jobs from his boss. He threatened to send Srintil to jail again if she refused, because Srintil was, after all, only an ex-communist party supporter. The fear of being returned to jail was unbearable. Srintil was insane. Rasus, who now realized that he was the true son of Dukuh Paruk, on whose shoulder the responsibility to save Dukuh Paruk from the stupidity of worshipping the spirit of Secemenggala and developing pornographic *ronggeng* was put, saved Srintil by having her cured in army's hospital. He planned to bring Dukuh Paruk's people to the face of *Sang Wujud*, the Al-Mighty. (Mugijatna, 2011, p. 20).

The syntagmatic analysis shows that the trilogy is a really a literary *dakwah* as identified by Cooper as quoted on page 2. Srintil, who stayed in the hamlet of which the social-cultural life of the people was based on paganism and *ronggeng* which was pornographic, ended up her life in bitterness, while Rasus, who escaped from the hamlet and encountered Islam and soldiers and

eventually became a Muslim and a soldier, was exalted.

The trilogy has textual interpretants to connect the novel with external worlds in paradigmatic relation. The word *ronggeng* itself is really a textual interpretant referring to real life in Banyumas regency. So are these sentences, "Sampailah hari pertama bulan Oktober. Hari pertama yang disusul hari-hari berikutnya; suatu masa yang tidak dimengerti oleh siapapun di Dukuh Paruk. Tiba-tiba mereka merasakan kehidupan menjadi gugu dan limbung," (Tohari, 2004, p. 237). The sentences are textual interpretants referring to G.30.S/PKI rebellion in 1965. The rebellion was shocking to people all over Indonesia and also shocking to the people of Dukuh Paruk. Srintil was imprisoned and upon being released from jail she made up her mind to become *perempuan somahan*. This is, Ahmad Tohari told Lysloff, an Islamic process. "Rasus could leave his past behind. He could choose to embrace Islam. As a woman, Srintil had to live with the shame of her past. She did not choose to embrace Islam – Islam embraced her." (Lysloff, 2003, 458-459).

The statement is typically a statement of inclusive idea. It is another manifestation of Ahmad Tohari's idea that the piety of Hinduism and Buddhism converts may also be accepted by God.

Inclusive Islam in Lingkar Tanah Lingkar Air

Syntagmatic analysis to *Lingkar tanah lingkar air* found out that the idea of inclusive Islam is revealed explicitly. This novel deals with the conflict between DI/TII (an Islamic separatist movement in late 40s up to early 60s in West Java) and Indonesian Republic Army. The conflict was caused, on the one hand, by exclusive understanding of Islam, and, on the other hand, by the tendency of the Indonesian leaders, in particular Sukarno, to accommodate communist party in his government. (Mugijatna and Murtini, 2010, p. 98-99).

In short, the syntagmatic analysis could be displayed as follows. (Mugijatna and Murtini, 2010, p. 69-94). *Kiai* Ngumar told Amid and his friends (Kiram, Jun, and Jalal) that in a conference in the *alun-alun* (town square) of Purwokerto, Hadratus Syekh, the honorable syekh, from East Java, issued a

fatwa that makes war against Dutch to defend the young Republic is a must for all Muslims. *Kiai* Ngumar had them be ready to perform *Jihad* against Dutch's soldiers.

Differences in opinion occurred among them. *Kiai* Ngumar advised them to join Republic Army and Amid agreed upon the advice, but Kiram and Kang Suyud, younger *ulama* than *Kiai* Ngumar, insisted on establishing their own militia, that is, *Hizbullah* militia. The reason was that in the Republic Army there were communists, the men of Siswo Wuyung; they never performed prayers and once they looked down upon Kiram because Kiram was illiterate. *Kiai* Ngumar, still, agreed upon their decision and gave them blessing, under condition that when the situation had already been save they should return to kampong and joined Republic Army. However, secretly, *Kiai* Ngumar told Amid that he could not understand why Suyud didn't want to join the legal army only because in the army they were communists who did not perform prayers. The Prophet himself had ever tied an agreement with Christian people and the Jews to run the defense for Medina. The Prophet kept the agreement until the Jews had betrayed the Prophet.

When, in December 1949, the Dutch acknowledged Indonesian Republic sovereignty and the militia had no enemy any more, a problem came out, that is, to dissolve the militia or to join Republic Army as it was called for by the Republic Army. Amid was pleased to hear the calling from Republic Army to join the legal army. But, Kang Suyud had his own opinion. When Amid took them to *Kiai* Ngumar, a debate between *Kiai* Ngumar and Kang Suyud broke out.

Kiai Ngumar said that "becoming Republic soldier is *halal*, because the Republic is legal. [...] And remember the teaching in the *kitab*, to a legal government it is a must for us to be loyal." Kang Suyud replied, "what about if there is another government and this government is as legal as the other government. Even has higher legality?." Kang Suyud explained that there was news that Kartosuwiryo and his friends established an Islamic State and Kang Suyud chose Kartosuwiryo rather than Bung Karno and Bung Hatta. His reason was that Bung Karno and Bung Hatta established a government together with many kinds of people, while

Kartosuwiryo established a government with Muslims only. *Kiai* Ngumar explained that according to the content of the *kitab* (authoritative classical books on Islamic jurisdiction) there was only one legal power in one country. Kang Suyud asked, "So, *Kiai* chooses the Republic than Islam?" *Kiai* Ngumar replied, "Well. Yeah, Sons, witnessed my reply: in order to perform the *syariat* itself, I choose the Republic. I follow Hadratus Syech". Kang Suyud stood up and went away without saying a word. (Tohari, 2006, p. 57-60 – my translation).

This debate shows different opinions between the two sides. While *Kiai* Ngumar is of the opinion of inclusive Islam, Kang Suyud is of the opinion of exclusive Islam. Amid, Kiram, and Jun followed *Kiai* Ngumar advice to go to Kebumen, regency near Purwakerto, to join bigger *Hizbullah* militia to be formally recruited to become Republic soldiers. However, many *Hizbullah* militias had the same opinion as Kang Suyud's, they didn't want to join Republic Army. They were split into two factions and they said allusions to tease each other. The militia who wanted to join the legal army got together by a railway. There was news that they were going to be transported to Purworejo to be formally recruited there. At nine a sound of locomotive was heard from east, running backward from Purworeja railway station. But, suddenly shoots were heard from the train, the shoots were aimed at them. Fight between the militia and Republic soldiers broke out. *Hizbullah* militia believed that it was the communist elements in the Republic Army who had attacked them. At that time news of the establishment of the *Angkatan Oemat Islam*, or AOI (Muslim Force), was heard.

Amid and his friends returned back to Purwokerto to report this accident to *Kiai* Ngumar. *Kiai* Ngumar cried silently, how this accident could have happened. Anyhow, *Kiai* Ngumar advised Amid not to be hostile to Republic Army. He was ready to become their messenger. But Kiram and Jun thought that it was useless, they, then went into the forest to join Kang Suyud. Meanwhile, Amid wanted to stop fighting. But, one day, Republic soldiers searched for him. So, he went to the forest too.

Day by day the DI/TII lost its members, some of them returned home, some of them moved to Sumatra to become a peasant there,

and some of them were caught by Republic Army or died in battle. In an attack from Republic Army to their hiding place Kang Suyud died, not because of being shot but because of lung attack. Amid thought that Kang Suyud's death was useless and that he had no right of martyrdom. Even, Amid began to doubt the right of martyrdom of their fight against the Republic. The Republic Army's attack on them was revenge to their attack to a Jeep of a Republic soldier; the soldier, a lieutenant, died. But, when Amid put his hand into the pocket of the trouser of the soldier, Amid was shocked. Amid didn't find anything valuable, instead a small *Al-Qur'an* and a Rosario. Amid thought that the soldier must have had an intention to come close to God as himself had.

In June, 1962, Kartasuwiryo, the *Khalif* of Darul Islam, the Chief Commander of Indonesian Islamic Army, was caught by Republic soldiers. He signed a leaflet containing a call for all members of DI/TII to arm themselves and to surrender with a guarantee of national forgiveness from Indonesian government. Amid and his friends went down the mountain. Meanwhile, life in kampong was not convenient for them; communist people were often holding campaigns in town square. In the campaigns they often made the ex-*Hizbullah* militias target for despise. From day to day the situation became more and more difficult. In 1965 the communist made a rebellion and was liquidated.

Amid and his friends were asked by Republic soldiers to help them to show the hiding place of GS, a military wing of communist party, in Cigobang forest, where they had been when they were DI's soldiers. They were pleased. Kiram even asked to be allowed to fight against GS, not only to become a guide, for during their hiding in the forest they often fought against GS. Now the opportunity to revenge against GS was opened. Republic soldiers agreed upon his request.

His being in Republic Army made Amid touched. Now his dream to fight together with the legal army came true, even though it was only temporarily. Amid got a shot in the fight and *Kiai* Ngumar whispered to his dying ears to be patient, he said that Amid was about to die as a *syahid*, a martyr.

The syntagmatic analysis shows explicitly the idea of inclusivism. It is expressed in a binary opposition with exclusive Islam and inclusive Islam wins over exclusive Islam. On the one hand, Kang Suyud died useless and DI/TII was defeated. On the other hand, the Republic survived and Amid, *Kiai* Ngumar's faithful follower, died as a martyr. It is a metaphorical icon for a kind of Islamic understanding Ahmad Tohari would like to convey.

The novel is rich with textual interpretants to connect the novel with real life happening in the Indonesian history. *Hizbullah*, DI/TII, and Kartasuwiryo are all textual interpretants referring to DI/TII rebellion. Hadratus Syekh, the honorable *syekh*, from East Java, is no other than Hasyim Asy'ari, the founder of NU. This is a textual interpretant referring to NU. That is why, Ahmad Tohari said that *Kiai* Ngumar is a representative of NU's *fiqh*. He put his idea of inclusive Islam in his mouth that in the old days all people, performing prayer or not, *santri* or *abangan*, claimed to be Muslims. They lived together. So he did not understand why Kang Suyud didn't want to join legal army only because some of the soldiers in the army didn't perform prayer.

Orang-orang tua kita dulu, yang sembahyang atau yang tidak, yang *santri* atau yang *abangan*, bahkan juga orang dul-dulan sama-sama merasa sebagai orang Selam. Mereka bersaksi bahwa Gusti Allah adalah Tuhan Yang Maha Esa, Kanjeng Nabi Muhammad adalah utusan-Nya. Mereka sejak lama hidup dan bergotong royong. Jadi aku tak paham mengapa si Suyud kini tak mau bergabung dengan tentara resmi hanya karena di sana banyak anggota yang tidak bersembahyang. (Tohari, 2006, p. 41),

This inclusivism is different from the inclusivism in the trilogy of *Ronggeng Dukuh Paruk*. The inclusivism in *Ronggeng Dukuh Paruk* belongs to the first inclusivism while the inclusivism in *Lingkar tanah lingkar air* belongs to the second inclusivism.

Inclusive Islam in Kubah

Syntagmatic analysis to *Kubah* could be displayed as follows. The villagers of Pegaten accepted Karman (the main character in the novel) who, after becoming a communist cadre, had been hostile to Haji Bakir, whereas

Haji Bakir had provided Karman, when he was a child, for his daily meal by adapting him to become the member of his household. Communist leaders recruited him and indoctrinated him to become a communist cadre. They made Karman hostile to Haji Bakir. When communist party was liquidated because of the party's involvement in the G.30.S rebellion, Karman was seized and exiled to B Island. Upon being released from B Island, Karman went home to Pegaten, but on his way home he was haunted by anxiety that his co-villagers would reject him. When, at last, he arrived home, the villagers accepted him well. Haji Bakir, even, received Karman's daughter to become his granddaughter in law. The villagers who were Muslims, in particular Haji Bakir, could accept Karman easily, even though Karman had been hostile to them.

The attitude of the villagers of Pegaten, in particular Haji Bakir, to accept Karman again is an inclusive attitude. They know that when Karman was exiled to B Island Karman was not a Muslim anymore, because he had forsaken Islam from his daily life. When his uncle, Hasyim, asked him to go back to Islam, Karman replied, "Let me alone on my own, Uncle". Uncle Hasyim said, "Hi Karman. Is it only to make you like this that I have sent you to school?". Karman replied, "I have grown up Uncle. I acknowledge your giving me school cost. If Uncle wants to get all the cost back, surely I will pay it back." (Tohari, 2005: 97 – my translation). Yet, the villagers didn't hate him as Karman had thought of when he was being released. Even they allowed Karman to make the dome for Haji Bakir's mosque, applying the skill he learned in jail, with materials for the dome provided by Uncle Hasyim. This made Karman was sure that he was truly accepted by his co-villagers. So, more than containing Islamic worldview which is inclusive, *Kubah* is also a *dakwah* novel.

The novel is also rich with textual interpretant; G.30.S/PKI rebellion, PKI (Indonesian Communist Party), and Partindo (Great-Indonesian Party) are all textual interpretants connecting this novel paradigmatically to the real event in 1965. The villagers' forgiving Karman, Haji Bakir's

accepting Karman's daughter to become the member of his family by accepting her as the wife of his grandson, and Uncle Hasyim's providing him with the material for the building of the dome for Haji Bakir's mosque (forgetting Karman's cynical respond to his advice to return to Islam) are metaphorical icons for the idea to forgive sinners. Through this metaphor Ahmad Tohari invites Muslims to forgive followers of communist party who had conducted the rebellion. This is an idea of inclusivism, the second kind of inclusivism.

CONCLUSIONS

Ahmad Tohari uses the trilogy of *Ronggeng Dukuh Paruk*, *Lingkar Tanah* and *Lingkar Air*, and *Kubah* to express his view on Islam which is inclusive. There are two kinds of inclusivism. The first inclusivism holds that "truth" and "salvation" are available in other religions, the second rejects this idea. The second inclusivism defines inclusivism as inclusivism in social affairs. Ahmad Tohari's view of inclusive Islam goes as far as to include the one that accept "truth" and "salvation" in other religions.

In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari expresses inclusivism in which a person who does not choose to embrace Islam as being embraced by Islam, a kind of inclusivism in conviction. In *Lingkar Tanah* dan *Lingkar Air*, Ahmad Tohari expresses inclusivism which respects living together with difference convictions, a kind of inclusivism in social affairs. In, *Kubah*, Ahmad Tohari expresses inclusivism which accepts sinner who returns back, which is also a kind of inclusivism in social affairs.

Inclusivism in conviction is hold by the minority and Ahmad Tohari is fully aware of his having minor conviction. But, in his daily life Ahmad Tohari still performs traditional practice of ritual according to NU *fiqh*. This shows that in the NU congregation there is a dynamic of changes, but this dynamic of changes is moved by few people. The existence of few people having liberal ideology is also available in other congregations like Muhammadiyah, the second biggest Muslim congregation.

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PROMOTING STUDENTS' AUTONOMOUS LEARNING THROUGH ICT BASED LEARNING IN ICP: A CASE STUDY

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Abstract: Promoting Information and Communication Technology (ICT) into teaching and learning is a growing area that has attracted many educators' efforts in recent years. Based on the scope of content covered, ICT integration can happen in three different areas: curriculum, topic, and lesson. The evolution of the ICT has changed the way student or individual learns and communicates. It has created a global social network, where everyone is connected, either directly or indirectly, to each other, especially in exchanging, sharing and learning autonomously. This study attempted to delineate how the students of International Class Program (ICP) at the Faculty of Islamic Education, handle the use of online sources. The students of ICP were selected as the informant. For eliciting information; observation and interview are used in this study. Data are collected by mean of interview guide and field notes. There are 18 students in ICP class. However for the purpose of the study, the researcher selected only three students to participate in the study. The results indicated that three respondents felt positive about using internet to perform task learning experience compared to their experiences in the regular class.

Key words: autonomous learning, online resources and International Class Program

INTRODUCTION

The use of modern technology for teacher training has had tremendous changes over the last few decades. Innovations in technology, the popularity of the internet and its easy accessibility in many parts of the world has made a viable tool for teacher development. The use of the computer, for example, has gone beyond traditional computer assisted language learning and teaching and today the computer is used to take teacher trainees into cyberspace as part of their professional development. In this paper the writer looks at some of the considerations in planning and successfully implementing self-directed learning with technology for the purpose of professional development of English language teachers.

Technology should be used not because it is available or it has been shown effective in some cases. It should be used to enable the

process and enhance learning. Inappropriate use of technology can lead to negative effects (Johnson & Aragon, 2003, p. 31; Russell, 1999). Teacher-designers need to choose proper technology and justify i) why it is needed for the topic; ii) what added values the technology can offer; and iii) how the technology can support the instructional process. Moreover, Roblyer, Edwards, and Havriluk (2004) suggest the following for rationalizing the use of technology: i) high motivation; ii) unique instructional capabilities such as helping students visualize data/problems or tracking learning progress; iii) support for innovative instructional approaches such as collaborative learning and problem-based learning; and iv) increased teacher productivity and student knowledge construction. Thus, technology, especially the internet presents us with new opportunity for authentic tasks and materials, as well as

access to a wealth of ready-made ELT materials. In addition to this, technology is becoming increasingly mobile. It can be used not only in the classroom, computer room or self-access center, it can also be used at home, on the way to school and in internet cafes (Dudeney, 2007)

At present, the use of technology such as internet sites put on-line by independent, autonomous and self-access language learning center vary considerably in the amount and type of information they provide for their various types of users. The usefulness of technology software, including the computer and internet, for promoting autonomous language learning is questioned by Benson and Voller (1997, p. 46) when they say it is, “an example of a technology which claim to promote autonomy simply by offering the possibility of self-study. As stated by Dudeney (2007, p.8) using a range of ICT tools can give learners exposure to and practice in all of the four main language skills autonomously such as speaking, listening, writing and reading.

In relation to the ideas revealed by Benson, the discovery of strategies used by the “good language learner”, or those who are addressed as the successful ones, gives others who are less fortunate to improve their learning strategies. As it is stated by Benson (2001, p. 92) that compared to some other factors like general learning style or personality or personality traits, learning strategies are amenable to change.

Therefore, the need of helping learners who happen to be less fortunate ones, the investigation of the learning strategies, employed by the learners who have been successful, become very effective way. Based on the above statements, the idea of conducting a study on the use of the language learning strategy is bound to the idea of promoting autonomy. Studied by Mistar (2001, p.88) had concluded that there was a link between learning strategies and learner autonomy; therefore, one can judge how autonomous EFL learners are from the strategies they employ in learning. In looking at autonomy, the self-access setting can offer learners choices in time, location, and pace of learning; the path through the material to be chosen; and the topics of interest. Technology can play a role in all of these. Advances in information technology are enabling little

used educational delivery methods such as internet based learning to gain new life. In addition, the advances in IT have ushered in a new paradigm of on-line learning.

Although the use of IT in language teaching is still not widespread, the use of technology in the classroom is becoming increasingly important, and it will become a normal part of English Language teaching practice in the coming year. According to Dudeney (2007, p. 98) there are many reasons for using internet; the internet offers excellent opportunities for collaboration and communication between learners who are geographically dispersed, learners increasingly expect language schools to integrate technology into teaching, using of IT tools can give learners exposure to and practice in all of the four main language skills, speaking, writing, listening and reading.

Based on the background above, the main purpose of this present study is to develop autonomous learning in an online sources. Therefore, the research problems can be formulated into two main problems: (1) how do learners of ICP perceive themselves as autonomous learners? and (2) how does the ICT based learning programs help ICP students to be autonomous learners? (3) what is the value of online resources as a learning aid for the autonomous language learner?

For the purpose of the study, this study tries to explore how the ICP students perceive their autonomy through ICT based program. In addition, the study examines the way the ICT based learning programs help ICP students to be autonomous learners. Given the background, i.e the variety of language competencies and the relevant teaching materials to the needs of the students of the faculty of Islamic Education, Maulana Malik Ibrahim State Islamic University, Malang and the important status of English in the school curriculum, the choice of the study, of course, be primarily made on that basis.

METHOD

This research is aimed at drawing qualitative conclusion through case study on using ICT based learning program in ICP to build students' autonomous learning. The researcher gathers data through field notes and interviews in the culture under study. The researcher reports the actual data in the form

of a reported language on the actual data from the natural setting, where the researcher acted as the key instrument. The fact that the researcher has to obtain the data himself and analyze it by himself supported the condition on the importance of a case study approach. Thus a case study in this present study refers to the description and explanation of the nature of autonomous learning using online sources in their learning strategy.

The end of the study is a theory generation that is inductively derived from the phenomenon, namely, the ways the learners carry the learning process specifying on their use of online resources learning strategies. The theory is discovered, developed, and provisionally justified through data collection, analysis, and theory stand in reciprocal relationship with each other. In short, this qualitative case study uses grounded theory approach so the study ends with theory building about how autonomous online learning strategies have become contributing leading the students' success in learning English.

Subjects of the Study

The subjects of the study are students of the 2009/2010 academic year at Maulana Malik Ibrahim State Islamic University, Maliki, who join the ICP class. Their age ranged between 18 and 19. The proportion of male and female students in the classes are almost equal. One class of ICP is chosen for the present study which consists of 18 students, male and female, with different of language competency, educational background, and public school graduates. However for the purpose of the study, the researcher selected only three students to participate in the study.

Instruments

The main instrument of the present study is the researcher himself with all his qualifications. He collects data through observations and interviews. He is the only one who is responsible for collecting and analyzing data. In collecting data, he is a participant observer; he only observes the subjects' learning activities. Two kinds of instruments are used for eliciting information: 1) observation and interview.

He uses mini tape recorder, which he thinks is technically easy to operate, practical

and reliable interview. Interviewing is carried out using in-depth interview guide with the students about their educational background, the capability of using English and preference in using online resources etc.

Interview

After obtaining the relevant consent from the participants, the researcher, then, interviews them individually at the end of the semester. The interviews are semi-structured, consisting of pre-written major questions as well as additional questions asked during the interviews. The questions for the interview are grouped into two; major questions and specific questions. Major questions deals with the way to learn English using online and specific questions deals with their preferences of learning.

Data Collection

Two primary techniques of data collection were used "interview" and "field note". This section illustrates how these techniques are utilized in the study. During this part of the study, the researcher starts to gather raw data. The researcher observed the ICP class. The researcher kept a journal in which fieldnotes were taken at each class meeting. The researcher observed and took fieldnotes for several weeks in the course of the semester. The data were collected through interview to capture the perspective and opinions of participants.

Data Analysis

The main focus of this study was on the development of autonomy in non English language learners who use online resources as a part of their program. Therefore, one of the important goal of the data analysis process is finding out whether some of the participants could be characterized as autonomous learners.

All the interviews were transcribed and all the documents are typed manually. By using Dickinson (1993) and Benson (2001) as guides, the researcher looked for evidence in the data that supported the categories of analysis from those two sources. During the process of data analysis, some methods were used to compare and contrast interpretations, develop unforeseen findings and interpretations, and explore findings that are

anamalous. Data analysis procedures are: (a) data gathering and tabulation, (b) transcribing the data, (c) data interpretation, and (d) drawing conclusion

RESULTS

Respondents' Profile as Autonomous Learners

In an attempt to answer a question about the respondents' profile as autonomous learners, they were given a set of statements in the first interview and asked to comment on them. The statements are listed below with a summary of the respondents' replies.

Being Self-directed Learner

In line with their response to the way they perceive themselves to be autonomous learners, the respondents said that they manage time well, wrote notes themselves and plan learning well. All the respondents agreed with this statement especially when learning English was significant in their need. Two respondents, however, have visited sites other than the ones suggested by the class. WW and MH claimed that “*I use a translation site by going to Google and looking up Indonesia English translation*”. WW, however, said that her desire to learn the language is not stable. She added, “Sometimes I feel really well-motivated and excited. And sometimes it's a boring. It depends on whether I understand everything. It can be inferred that the respondents are well in managing themselves in integrating internet into their learning.

Working individually and in group

Two of the three respondents were not sure if they had this quality, but they all agreed that any change in the classroom environment or class would need time to be established. FM explained,

“Suppose I found there isn't any progress in learning language, I would initiate change my ways of learning.”

It can be stated that adapting to change depends on the system the learners use it in learning. Two of them are changeable. But, one respondent claimed that his grew up does not help or allow change. Thus, he needs more work to make them change.

In addition, two of the respondents (WW and MH) said that they preferred

working individually, but one of them preferred working in groups. In a foreign language learning such as English he preferred to work in a small groups consisting of three or four students “ FM claimed. FM explained in the first interview, “*I enjoy learning in small groups because if I get in a bigger group, I can get a problem to say certain words.*

Being curious, flexible and responsible

When asked about the curiosity and the responsibility of using internet, three respondents possessed these features in various degrees depending on their class assignment. The pattern that emerged from the data showed that the lighter the course load the more curious and motivated the student. FM had this comment, “*I lack in curiosity because when I'm learning something my mind does not open up a thousand questions about a certain subject.*

Generally,. I'm satisfied with how much I've learned. I don't have a need to learn beyond that.” Thus, it implied that the respondents can work more autonomously. It can be inferred that the respondents' learning was more motivating than what they usually did in the traditional class.

Three respondents perceived themselves as generally flexible when learning language. They did not mind if things were changed in class. FM also added that the flexibility depended on other course that might affect the amount of time and effort put into English. Three respondents agreed that they should be more responsible in this class, especially when doing the homework assignments or preparing for a presentation. The researcher believes that responsibility is an outcome of being autonomous learners .

Being able to Learn without an Instructor

In line with their experience of learning, the three respondents give the statement differently. Thus, when asked about their experience in learning without the teacher, the respondents said that they had had instructor-based learning throughout their history as learners and that they preferred it that way because they needed guidance, planning, motivation, and confirmation that what they were doing was right. Three respondents gave some details about the

aspect of learning without the instructor. First, FM said in his initial interview;

I actually tried to learn my language on preferred- ways without having an instructor guidance.

Second, MH talked about his experience in learning without an instructor saying in the first interview,

I learned English without an instructor. I learned English more frequently in Ma'had, Intensive English Program and in ICP program.

Finally, WW said in his first interview,

If I had an assignment with a deadline, I usually make it. But if there is no deadline, I usually put it off and I do it myself".

From the data analysis, it can be inferred that autonomous learning are basically personal so that a learner does not have to occupy a certain learning style to choose a certain strategy in order to succeed. It is highly possible that one strategy that is proven to be very effective is found to be ineffective when repeat to others. However, it can also happen that one effective strategy employed by a learner is at the same time effective when employed by others. In other words, learning strategies tend to be highly subjective in practice.

As has been stated above that learning strategy are personal, so there is not any need for a learner to repeat others' who can successfully employ the learning strategies in order to attain success. If there any possibility to repeat the same strategy, instead of directly adopt, there should be any adjustment and adaptation to make it more practical. A support also comes from O'Malley and Chamot (1990:1) who have earlier stated that learning strategy are special thoughts or behaviors that individuals use to help them comprehend, learn, or retain new information. Thus, in order to retain new information, several learners would employ different strategies to attain success.

Internet Resources Employed by the Three Study Subjects

The results for this research question showed how the three respondents used online sources in ICP class. During the course of the researcher's observations, the respondents worked mainly individually

rather than in groups in the course in connection with their tasks. The students took notes as they listened to course lectures. Through the interview, however, the researcher discovered pertinent information for the study. The finding of the study were based on both the observations and interviews held with the three case study subjects. The following are the results from the interview:

FM's Profile (Fikri Mubarok)

1. I'm well-motivated having something like the internet or CD recording to listen over and over again.
2. When using online I can be more independent.
3. I enjoy learning English vocabulary from online resource.
4. I can do everything I want with English task via online resources.
5. I'm really responsible for my English task using online.
6. I am quite flexible in learning without an instructor (from website, etc.)

It can be noted from the FM's preferred of learning that his personal ways of learning was independently since he has his own ideas about what and how he should learn. He did not need the teacher's input to tell him how he should access information from the web.

MH's Profile (Muhammad Hilmi)

1. I demonstrate curiosity about my resources learning from internet.
2. I'm flexible and positive learning language with online resources
3. I can improve my skills such as vocabulary and grammar with online text
4. I am well-motivated to search resource for online.
5. I'm more responsible and interactive with other students with email
6. I sometime chat with English with friends

The researcher reported that that MH's preferred learning language by combination of self-directed learning and self-taught. He approach to language learning by doing all of the activities which the instructor assigns and to do the best he can. He is really well-

motivated learner either inside or outside the class.

WW's Profile (Wiwin)

1. I'm sometime curious working with friend to locate online information .
2. I can be more successful learning when teacher assigns me with web.
3. I am so excited when teacher uses innovative online resources.
4. I'm motivated and interested to spend my time with google translation sites.
5. I'm responsible for searching topics related subject from internet

The researcher found that WW does her homework assignment by locating related subject via WIFI internet. She feels that by doing so she will be successful learning due to many vocabulary learned from the articles. She preferred learning depend on the instructor to make the assignments clear to her and to trust the instructor. All the major categories and their extensions as well as the preferred learning are described in detail in the following section. Her use of internet resources mainly focused on searching for good reading materials for the supporting class rather than for searching information on her own. In her class, she printed out interesting articles based on various topics, such as Islamic scientist, theory of developmental Psychology and Islamic thinkers, namely Al Ghazali, Al Farabi and Ibnu Khaldun.

The researcher found that, although the language learning used by three of the ICP learners varied, it was possible to identify them based on an analysis of qualitative data. For example, WW reported that the language learning that he used in the ICP language learning was memorization and guessing words from the Islamic articles. She reported trying to remember the vocabulary words, for example, in order to be able to use them in the correct context, when she held a conversation with colleagues or instructor. She also stated that when learning language from internet online she used a guessing meaning from the text. She tended to examine the words in English and sounded them by guessing the meaning of the word.

MH, on the other hand, also reported that he frequently used guessing to

understand meaning from text . He tried to guess what the instructor were saying to him whenever he did not understand a statement or a question addressed to him. He seldom used dictionary to understand meaning, but working with interpreting of meaning from the context. Different from FM and MH, WW reported that she tried to write down most words that she hear during the lecture and when she came across unfamiliar words, she then write those words in her note book.

Three of the respondents claimed that they were independent to learn but they also welcomed cooperation with classmates in a language class where communication was key to learning. The more autonomous students would know what they needed to do. On the contrary, the learners who are less autonomous wanted somebody to control things and tell them what to do.

In general, the respondents perceived themselves as flexible; they did not mind if they learn with online materials. The flexibility depended, to a degree, on other coursework that might affect the amount of time and effort put into English. They all agreed that any change in the classroom environment or class structure would need time to be established. The features of curiosity and motivation were possessed by three of the respondents.

In line with the responsibility in the class, the respondents expressed that they should be more responsible in the class, especially when doing the homework assignments or preparing for a presentation. They claimed that online materials were really helpful to support their language acquisition. They are aware of themselves of using references from online source as their aid for class presentation. All the respondents believed they had more confidence when they sat quietly in the classroom presentation. When they were asked to speak, their confidence level was higher because they were sure if what they were saying was correct. It can be noted that the students' confidence level depended on their knowledge of the language and the skills they used.

In addition, the students' interest was improved automatically since the respondents has been accustomed to using online sources as their extra materials, especially when the topic of presentation or project was of interest

to the learners. This was exemplified by better searching for answers to questions faced by the participants as well as looking up words in the dictionary more quickly and accurately. The researcher found that the class website was interesting and challenging. WW says that:

"I found website on Islamic thought more interesting than looking through the book and trying to understand the book. Website has things I could possibly need."

The researcher also noted that most of the students developed such skills especially by searching on the Internet. The respondents used various ways of how to use email, blogs and web quest in website for studying language. They need links that are especially useful to them when they are studying on their own. They stated that having many links, especially topics related to class, make the learning experience interesting and exciting.

When asked about the link is created to become autonomously, the respondents viewed in different statements. FM viewed that he visited as many as links as possible, and use the material available to him. He stated that the class website has just about everything he could possibly need at the early stage of learning English. Two others respondents, WW and MH have the same perception that having many links in language learning make the learning experience exciting. Watching the videos repeatedly and searching articles in the internet are the two regular activities that they carried out. Three of the respondents like to search a source of information and links related to learning the English language. It comprised of various link sections such as section on Wikipedia, BBC Learning English, EBSCO-Com (an international journal) online bilingual dictionary, and subjects related topics to class.

In addition, when asked about the frequency of the respondents to visit the web, two of the respondents stated that they visit the class website minimally once every day. They usually visit it to do the searching articles related to class. However, one respondent noted that she uses the class website just a few times in a week. She added that she can use the website just to keep listening or watching film from You tube. It

can be inferred that the more the respondents use the online resources the better their language skills will be. Thus, they believe to be more autonomous and independent than one who does not show as much interest on online

The respondents thought of the traditional method (non ICT Based Learning) and textbook as boring and uninteresting English instruction, while the online, on the other hand were more fun and interesting. One respondent (MH) expressed the idea that *"It (online bilingual dictionary) got my attention and stimulated curiosity"* The two other respondents (WW and FM) liked the online resources just because of the technological function. Through the graphics and sound, a respondent said she *"enjoyed learning from the internet more than reading from colorless textbook"* (WW). One respondent also said, *"I like this type of learning that included different kind of media like the internet, instead of using only textbook"* (MH).

However, it seems too soon to make a conclusion at this stage that the online sources can actually increase learner's motivation simply because they are new and difficult from the traditional method. The three respondents mentioned the benefit of the online resources in helping them to become more active in their language learning:

This (online resources) is an innovative ways of learning. I like to visit EBCO.COM (WW).

I like the online class because we had more freedom in our thinking as we learned new things and worked as a team (MH)

FM stressed the significance of the use of the internet in the class in the following statement;

When I liked most about online resource was a chance to use internet technology which becomes very important to gain knowledge.

When asked about the use of online resource to learn language, the respondents tried using English for email or chat, but they said they would like to learn how to do that. The respondents indicated that in their second interview where WW said, *"I started using it more because pronunciation has become a greater problem for me. So to work on my pronunciation, it really helps to listen to the online voice that we have to improve my*

pronunciation.” The respondents noted that they could make more use of the online resources especially in the area of improving pronunciation.

Three of the respondents stated their appreciation that online resources were available to them as a source of support and motivation. They highlighted the importance of having texts as well as interactive video materials to use at a convenient time and place. In addition, online resources gave them independence from their instructor, who was not accessible at all times, and enabled them to go beyond the scope of the class.

The respondents also expressed that the value of online resource was useful for motivating and fun learning method for ICP class because of its multimedia capacities and task-based activities. They admitted that the reading in traditional class may be boring for the learners, as the pictures contained in the textbooks were unappealing and some materials were outdated, they believed that the online resources and its authenticity may provide a better source of information.

In addition to this, the three respondents claimed that online resources are suitable to them as a source of support and motivation in their language class. They especially emphasized the importance of having texts as well as interactive film on their class website for them to use at a convenient time and place to learn. In addition, they said that online resources gave them independence from their instructor. WW wrote in her journal, *“Using online resources helps me take control over my language learning process”*.

Besides, the three respondents stated that the online resources in their language learning are beneficial for interactively practice their language skills, especially speaking and listening. They also said online resources provided information the students would not be able to obtain by any other means. MH said in the first interview, *“Online resources give me so much variety to choose from. When studying from a book all the time, it's boring. But when you go online, you listen to the recording, you watch the film or video and you feel the interaction.”*

Meanwhile, FM revealed that the use of online resources are very important part of learning language. He says that *“I need accessible materials on the website; I do not*

have to be in class or in the library. I could just do everything at home, emailing or chatting to friends and teachers.

Two respondents, FM and WW agreed that the class has taken them in improving their English skills, emphasizing grammar, vocabulary, and speaking in the end of the course. The respondents felt confident *“enough to survive in an ICP class,”*. In contrast, one respondent felt that the progress slowed down toward the end of the semester.

All the respondents agreed with this statement especially when learning English was significant in their need. Two respondents, however, have visited sites other than the ones suggested by the class. WW and FM claimed that *“ I use a translation site by going to Google and looking up Indonesia English translation”*. WW, however, said that her desire to learn the language is not stable. She added, *“Sometimes I feel really well-motivated and excited. And sometimes it's a boring. It depends on whether I understand everything.*

The problem indicated by the three respondents in their reflections included the difficulty of vocabulary. Even though they claimed that the topic and content of the selected articles was interesting and easy to understand, two of the respondents admitted that they had trouble with the vocabulary exist in the article. One respondent consistently expressed not liking to read on the computer screen because she could not mark or highlight the page, while two other respondents said they preferred to read on the computer monitor because they found it easier than reading a book.

In summary of the respondents' use of online resources showed that they had to be actively involved in the class assignment and perform the task by themselves with little help from the teacher. They struggled themselves to understand the lengthy text and difficult vocabulary. As the lesson progressed, the respondents little by little became more involved in finding ways to support their online learning, such as finding relevant materials and selecting appropriate links. Moreover, the respondents expressed their interest in creating resource materials by themselves for other class. It implied that they were proficient in using the internet access.

CONCLUSION

The researcher explored the students' self-choice of studying language in an ICP class. It was found that those who said that they would choose to study English with internet sources used significantly more strategies for learning English than those who said they would not. This finding on self-initiative for learning was similar to that found in a study investigating how prior English learning affects their language learning. In other words, when learning is self-initiated, there is more application of strategies which might lead to a more successful learning outcome. The benefits of learning with resources from internet are as follows: (a) learners can work at their own pace, according to individual needs, interests and learning preference - it can be very motivating; (b) access to appropriate supporting resources is especially important for learners with disabilities or specific learning needs. (c) learners learn to learn autonomously, learning focus on the process as well as the product, learners develop appropriate learning activities, (d) providing life-like or authentic communication activities, through group work, simulations and use of authentic materials and (e) access to new technologies increase general computer literacy skills, and gives practice in use of

specialist language tools such as translation packages, electronic dictionaries etc.;

Experience of internet resource learning will also prepare the language learner to carry on learning when a course of study has ceased or when support structures are no longer in place. The traditional period of residence abroad, for example, provides a difficult challenge for any learner if they are going to make the best of the learning environment - both in terms of their language competence and their general coping strategies.

The experience of independent learning and the development of key transferable skills will all lead to greater employability.

Overall, all three respondents felt positive about using internet to performance task learning experience compared to their experiences in the regular class. FM and expressed their frustration with the monotonous class activities, so both of them welcomed new learning activities using on-line materials, whereas WW did not think that there was much difference between performance task in the traditional class and using internet sources task. All of them mentioned that they liked the performance task. Three respondents (FM, MH and WW) reported that the usefulness of the internet resources, as it increased their motivation due to the use of innovative and more interesting activities.

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THE IMPLEMENTATION OF CONTENT-BASED APPROACH IN IMPROVING ACADEMIC WRITING SKILLS OF EFL STUDENTS

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Abstract: This study aimed at investigating the benefits of the implementation of Content-Based Approach (CBA) in academic writing of EFL settings. Therefore, the approach was implemented in writing class in which 35 students participated as the respondents of the study. They were treated with CBA and their essays were then analyzed to examine the effects of the implementation of the approach on their writing products. Besides, this study investigated further the grammatical errors made by the students as reflected on their essays. The findings of this study proved that CBA is beneficial to improve students' writing skills even though the students still produced grammatical errors.

Keywords: academic writing, content-based approach

INTRODUCTION

Academic writing classes are mainly considered as the most complicated activities to accomplish by EFL students. Commonly, the students' problems in writing appear because the students are not familiar with the theme and topic given by the lecturer. Unfortunately, the students do not understand some background knowledge related to the topic that they should write. Furthermore, writing an essay in English is not a part of their culture because most of the students prefer to express their ideas in spoken forms rather than in written ones. Most of them believe that writing is a demanding task dealing with the content of the paragraphs, organization, mechanism, diction, and complex grammatical rules.

Writing activities should not focus on products but process of writing. The activities of writing begin by brainstorming to get the ideas of writing which should be explained in written form (Allen, 1998, p. 16). Thus writing process is an essential ingredient in taking, retaining, and expressing information.

English Department at Kanjuruhan University of Malang offers writing courses from the second semester to the fifth semester. The writing courses include Writing 1 to Writing 4 which starts from the very basic of writing to the complicated ones. The lecturers of writing always train the students to write well in English, but the students still get confused to start their writing. In this case, they have to learn about sentences, paraphrase, summary, topic sentence, paragraph and body of the paragraph and also outline of the paragraph. Besides, the students also learn some genres of texts such as descriptive, narrative, expository, and argumentative texts.

Unfortunately, many students are not good enough at writing. For example, they cannot write a simple composition in writing class. They are still influenced with their own first language. The students consider that writing is one of the most difficult language skills because they are demanded to express their ideas in written English appropriately. This phenomenon is caused by many factors, and one of them is the way the lecturers teach

writing classes. They tend to focus on finishing the materials and ignore the results and they may also focus on one aspect only, such as the grammatical structure, so the students get less attention in the writing class (Wahyuni, 2003, p. 17). The lecturers have a very pivotal role not only to teach in the class but also to make some important decisions, such as selecting appropriate methods, materials, and media that will be used in teaching in the class. While, the students have their own proficiency levels and learning styles that affect their comprehension to grasp the materials.

A deep investigation conducted in a writing class for the fourth semester students of English Department at Kanjuruhan University of Malang found out that the students got difficulties to develop their ideas into a good argumentative essay. In addition, they did not have sufficient background knowledge about the topic given by the lecturer.

Based on the students' difficulty in developing their idea in a good essay, this research aims to help the students improve their skills to write and develop their ideas and knowledge into a good essay through content-based academic writing.

The Essence of Content-Based Approach (CBA)

In order to help the students solve their problems in writing, it is essential to employ CBA as one of the appropriate approaches in writing. CBA in academic writing emphasizes on the development of strategies for information compilation, synthesis, interpretation, and evaluation, as well as the correlation between information and existing experiences (Suppawan & Chuchart, 2010, p. 88-89). Moreover, CBA also aims to help students improve their communication skills, critical thinking skill, academic reading capability, and writing skills.

The basis for CBA to teaching writing skill is the concept of Second Language Acquisition (Krashen, 1985). The concept maintains that, in order to learn a language well, one must also learn context in which language is conventionally used to attain the language and the course simultaneously. It focuses more on the "meaning" than the "format" of the language as the ability to understand the language would motivate the

learners to continue with learning. The main purpose is the students are able to communicate in the target language; they will be able to understand the contents; and subsequently see improvement in their writing skill (Suppawan & Chuchart, 2010, p. 88-89).

It is also in line with Shih (1986), who states that CBA in academic writing is connected to the study of specific academic subject matter which is viewed as a means of promoting understanding of the content. In addition, Suppawan and Chuchart (2010) argue that CBA emphasizes the development of strategies for information compilation, synthesis, interpretation and evaluation, as well as the correlation of new information and existing experiences. In this case the lecturer can employ the treatment of matter of form including organization, grammar, and mechanism.

The CBA in academic writing can be an effective means to develop the requisite skills because it deals with writing in a manner similar (or identical) to how writing is assigned, prepared for, and reacted to in real academic courses. In this method, the implementation to teaching writing still follows the four stages of teaching writing; prewriting, writing the first draft, revising, and publishing (Shih, 1986). In this approach, the contexts of the various contents are transformed into language learning tool. The instructional activities revolve around writing from sources, with integration of reading, listening, and content discussion.

CBA in teaching-learning process of the second language (L2) settings emphasize more on the importance of mastering the contents of the materials rather than on the philosophy of the language itself. Accordingly, CBA merely focuses on the contents which automatically will lead the students to acquire L2 or the target language. Basically, students in general will learn effectively if they are motivated since the materials are challenging and contextual. Thus lecturers or teachers are strongly suggested to activate students to discuss the topics of their essays to facilitate students to be more active in the classroom.

The implementation of CBA, hopefully, enables students to be more effective language learners and help them to acquire their writing skills since they realize the challenges

and benefits of mastering an L2 or target language better.

METHOD

Participants

The participants of this study were 35 fourth semester students majoring in English at Kanjuruhan University, Malang. The research design was implemented to examine the improvement of the students' writing ability and students' difficulties in writing an essay. The students were taking Writing 3 course focusing on argumentative essay and they were treated with CBA.

Instruments

The measuring instruments employed in this study consisted of pre-test, post-test, interview, and observation. Since scoring in writing products is very subjective, this research applied analytical scoring rubrics for students writing adapted from Cohen's analytical scoring of writing assessment. The scoring rubric which measured content (30%), organization (30%), vocabulary (20%), grammar (15%), and mechanics (5%) was used by two raters when scoring students' essays. The scores given by the two raters were then totaled and divided by two as the final score of each student. Pearson Product Moment Correlation SPSS 18 is used to analyze inter-rater reliability level. In addition, interview and observation were conducted to find out other supporting data related to the implementation of CBA in the writing class.

Procedure

The implementation of CBA was conducted in seven meetings, each of which consisted of 100 minutes. The first two meetings were employed to investigate the problems dealing with writing faced by the students and to take the first score of the students (pre-test). Meanwhile, the other five meetings were used to implement CBA.

The implementation of CBA focused on the activities of reading and discussion on the

contents of the topic to write. Also, CBA was done through process of writing consisting of pre-writing, drafting, revising, and writing final draft activities. The students merely read texts dealing with the topic of their writing, namely "Corruption in Indonesia and its impacts" before they wrote their essay. The main text they read was "The effects of corruption" (See Appendix 1). In addition, they discussed anything related to the topic which was intended to enrich students' schemata. After obtaining enough schemata, they started writing the first rough draft. Then they revised the draft by themselves and exchanged the draft with their friends in order to do proof reading and to get comments or suggestion to make the draft better. The last step to do was writing the final draft before submitting it to the lecturer.

Then the last meeting was intended to provide the lecturer's comments and to find out the students' opinion about the implementation of CBA through follow-up interview.

Results and Analysis

The final product of the students, in the form of an essay, showed that they made progress, especially dealing with content even though they still produced grammatical errors. As a whole, there was statistically significant difference between the scores of pre-test and post-test. Somehow, among the five components of writing, the components of mechanics did not indicate significant difference between pre-test and post-test. Then the results and analysis of the study are described in details in the following discussion.

The mean score of pre-test was 71.4 and that of post-test was 75.76 (scaling scores from 0 to 100). Table 1 shows the statistical computation on the scores of pre-test and post-test.

Table 1. The Results of Statistical Computation on Pre-test and Post-Test Scores

Paired Samples Statistics

	Me	N	Std.	Std.	Error
an			Deviation	Mean	
P VAR- air 1 pre	75. 7571	35	6.5117 2	1.10068	

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 VAR-pre	75.7571	35	6.51172	1.10068
VAR-post	71.4286	35	5.93239	1.00276

Paired Samples Test

	Paired Differences							
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 –VAR-pre	4.32857	3.45973	.58480	3.14011	5.51703	7.402	34	.000

Paired Sample T-test was used to measure the difference between the mean score of pre-test and that of post-test. Since the real probability .000 is lower than .05 at 5 % level of significance, it means that there is a significant difference between the two means. It implies that CBA is beneficial to improve students' academic writing skills.

Meanwhile, Table 2 shows the mean scores of the students both in pre-test and post-test dealing with content of the essay. Based on the inter-rater system, it was found out that there is improvement of the students' mean score. The mean score of the content of the essay in pre-test was 22.97 and 24.63 was the mean score of post-test (scaling scores from 0 to 30).

Table 2. The Result of Statistical Computation on the Content of the Essay

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 VAR-post	24.6286	35	2.52442	.42670
VAR-pre	22.9714	35	2.43124	.41095

Paired Samples Test

	Paired Differences							
		St d. Deviation	St d. Error Mean	95% Confidence Interval of the Difference				
				Lo wer	Up per			
air 1003 VAR00004	1.65714	1.52803	.25828	1.13225	2.18204	7.416	4	.000

Paired Sample T-test was used to measure the difference between the mean

score of pre-test and that of post-test dealing with the content of the essay. Since the real probability .000 is lower than .05 at 5 % level of significance, it means that there is a significant difference between the two means. It means that CBA is beneficial to improve students' academic writing skills dealing with the content of the essay.

Then Table 3 provides the results of the statistical computation dealing with the

difference between the two means of scores related to the organization of the essay. Based on the inter-rater system, it was found out that there is improvement of the students' mean score. The mean score of the organization of the essay in pre-test was 21.49 and 23.04 was the mean score of post-test (scaling scores from 0 to 30).

Table 3. The Result of Statistical Computation on the Organization of the Essay

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre	21.4	35	2.76928	.46809
	Post	23.0	35	3.18861	.53897

Paired Samples Test

	Paired Differences							
		Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1	VAR00005 - VAR00006	-1.55714	1.81404	.30663	-.93400	2.18029	.078400	.000

Paired Sample T-test was used to measure the difference between the mean score of pre-test and that of post-test dealing with the organization of the essay. Since the real probability .000 is lower than .05 at 5 % level of significance, it means that there is a significant difference between the two means. It means that CBA is beneficial to improve students' academic writing skills dealing with the organization of the essay.

Table 4 provides the results of the statistical computation dealing with the difference between the two means of scores related to the vocabulary of the essay. Based on the inter-rater system, it was found out that there is improvement of the students' mean score. The mean score of the vocabulary of the essay in pre-test was 15.57 and 16.20 was the mean score of post-test (scaling scores from 0 to 20).

Table 4. The Result of Statistical Computation on the Vocabulary of the Essay

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre	15.5	35	1.70269	.28781
	Post	16.2	35	1.70725	.28858

Paired Samples Test

Paired Samples Test										
Pair	Paired Differences									
	1			95% Confidence Interval						
				VAR00005 -	Std.					
VAR00006	Mean	Std. Deviation	Error Mean	Lower	Upper	t	df	Sig. (2-tailed)		
Pair 1 07 - VAR00008	62857.979	.94	.16	.30	.95	.915	34	.00		

Paired Sample T-test was used to measure the difference between the mean score of pre-test and that of post-test dealing with the vocabulary of the essay. Since the real probability .000 is lower than .05 at 5 % level of significance, it means that there is a significant difference between the two means. It means that CBA is beneficial to improve students' academic writing skills dealing with the vocabulary of the essay.

Table 5 provides the results of the statistical computation dealing with the difference between the two means of scores related to the grammar of the essay. Based on the inter-rater system, it was found out that there is improvement of the students' mean score. The mean score of the grammar of the essay in pre-test was 7.57 and 7.96 was the mean score of post-test (scaling scores from 0 to 15).

Table 5. The Result of Statistical Computation on the Grammar of the Essay

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pre-test VARp	7.95	35	.68996	.11663
Post-test VARp	7.57	35	.81478	.13772

Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 09 VAR00009 - VAR00010	38571.800	.70	.11	.14	.62	.223	4	.000

Paired Sample T-test was used to measure the difference between the mean score of pre-test and that of post-test dealing with the grammar of the essay. Since the real probability .003 is lower than .05 at 5 % level of significance, it means that there is a significant difference between the two means. It means that CBA is beneficial to improve

students' academic writing skills dealing with the grammar of the essay.

Table 6 provides the results of the statistical computation dealing with the difference between the two means of scores related to the mechanics of the essay. Based on the inter-rater system, it was found out that there is improvement of the students' mean score. The mean score of the grammar of the essay in

pre-test was 3.83 and 3.92 was the mean score of post-test (scaling scores from 0 to 5).

Table 6. The Result of Statistical Computation on the Mechanics of the Essay
Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pre-test VARp	3.92	35	.43963	.07431
Post-test VARp	3.82	35	.45282	.07654

Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 11 VAR000 - VAR00012	-10000	386	334	-.04904	904	-.364	4	.182

Paired Sample T-test was used to measure the difference between the mean score of pre-test and that of post-test dealing with the grammar of the essay. Since the real probability .182 is higher than .05 at 5 % level of significance, it means that there is no significant difference between the two means. It means that CBA is not beneficial enough to improve students' academic writing skills dealing with the mechanics of the essay.

Meanwhile, the products of the students showed that there were 142 grammatical errors made by the students. The errors covered 49 misformation (35%), 41 omission (29%), 37 addition (26%), and 15 misordering (10%). Besides, the errors were resulted from two sources: 122 (86%) interlingual transfer and 20 (14%) intralingual transfer.

DISCUSSION

To begin with, comparison between the mean score of pre-test and post-test indicated that the results of the study statistically proved the positive effects of the implementation of CBA on students' writing skills (see Table 1). It was also showed that there was significant difference between the mean scores of pre-test and post-test dealing

with the components of writing: content, organization, vocabulary, and grammar. In contrast, there was no significant difference between the mean score of pre-test and post-test related to mechanics.

CBA and Students' Writing Skills

Based on the statistical analysis, the implementation of CBA was able to facilitate students to improve their writing skills as reflected on the improvement of their writing scores after being treated with CBA. These findings were similar to those found by Pessoa (2007) which concluded that there was a significant correlation between students' writing ability and the activities focusing on content and language discussion. It shows that discussion related to the topic enabled students to enrich their background knowledge before writing. Having sufficient background knowledge or schemata, the students are able to express their ideas since it deals with content familiarity or knowledge on the content of the essay.

Among the components of writing, it was also found that there were four components which statistically verified the positive effect of CBA on writing skills. They were content, organization, vocabulary, and grammar. The improvement was resulted from the activities of discussing the content of

the essay before writing even though they still produced grammatical errors. In addition, being treated with CBA, the students also did borrowings or adapted some words or phrases from the texts they had read.

In contrast, there was one component of writing which did not demonstrate statistically significant values between the mean score of pre-test and post-test dealing with mechanics even though there was a small improvement. It probably happened because the improvement was too small to detect and or the students were not careful enough when writing. They did not pay attention on punctuation and capitalization.

In language learning of English, as a second or foreign language, CBA helps students to improve their skills of writing as stated by Early (1990) "this approach is valuable in that it enables low English proficiency students to work with academic context and discourse." In addition, Madrid (2001) stated "those related to the context and the natures of language instruction are decisive. The effect and value of the language used for classroom instruction is of paramount importance." Also, Shih (1986) believes that "such instruction develops thinking, researching, and writing skills needed for academic writing tasks and does so more realistically than does traditional instruction that isolates rhetorical patterns and stresses writing from personal experience".

Another research by Sulisty (2014, p. 257) also proved that the activities of reading, as the application of CBA, helped students enrich their background knowledge but also know a good text model. It means that discussing content in writing activities was really beneficial to enrich their schemata related to the topic being written.

Grammatical Errors on Students' Essay

Grammatical errors based on surface category taxonomy which were produced by the students were categorized into addition, omission, misformation, and misordering. Misformation category took the largest percentage compared to the other categories. The errors existed because of two different sources: intralingual and interlingual transfers. They had not mastered the English

grammar rules or they were still in the developmental process of acquiring L2 rules.

Intralingual transfers originally come from the facts that the students had not acquired the complete rules of L2 or they were still in the development process of acquiring L2. It basically happens not only to ESL or EFL students but also children of native speakers. In contrast, interlingual transfers happen because of the influence of L1 into L2. The students brought along the rules of L1 into L2 resulting on the production of mixed utterances. These two kinds of errors happen to every person learning a certain language naturally. Parodi (2007, p. 240) notes that it is important to emphasize the fact that the teaching practices currently in use do not seem to lead to the expected levels of language performance.

Meanwhile, the influence of L1 into L2 was also investigated by Hussein and Mohammed (2011) which came up to a conclusion that learners tended to compose words and sentences in L1 at first and then translate them into L2 thus making negative transfers. Thus the influence of L1 into L2 or vice versa happens because of a contact between two different languages with different rules.

CONCLUSIONS

The implementation of CBA in the teaching of writing really helps the students in improving their writing skills. The students find it easier to compose their essay because they got sufficient knowledge related to their topic. Their writing content, organization, and language use were improved significantly because they had the good models through the texts they read. In addition, these parts of writing were not distracting their time to write.

On the other hand, in the implementation of CBA, the students got not only the adequate knowledge related to the content of the text but also the vocabulary use. Overall, the students' writing skills were improved as it can be seen from the result of the students writing test. It means that the students really enjoyed and got the benefit in the implementation of content-based approach in the academic writing. Somehow, it was not found statistically significant influence of the students' mechanics in

writing. It was probably caused by the careless habits of students when writing punctuation and capitalization. The result of this research explains the useful strategy in the teaching of academic writing and it describes the implementation of the strategy. This is supported by the result of the students writing score and their opinion about the implementation of this strategy in the teaching of writing.

Overall the implementation of CBA was conducted in several steps. The first step was deciding topic and texts to be discussed. The second step was reading some texts related to the topic which would be written. Thirdly, the lecturer discussed with the students the importance of process of writing. The students then wrote their draft and the teacher or

lecturer provided individualized help with course-related writing.

Since this research was only small scale classroom action research with the very limited time to implement the research due to content-based approach, the researcher suggests other researchers to explore more about the implementation of content-based approach in large scale research, with other various types of text, material to be explored, and also with the adequate time to employ. Future researchers can also implement content-based approach as one of the strategies for teaching other language skills. In addition, lectures should know the students' level of proficiency in writing, in order to help the students solve their writing difficulties in EFL classroom.

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Appendix 1. A Text on Corruption

THE EFFECTS OF CORRUPTION

The effect of corruption has many dimensions related to political, economic, social and environmental effects. In political sphere, corruption impedes democracy and the rule of law. In a democratic system, public institutions and offices may lose their legitimacy when they misuse their power for private interest. Corruption may also result in negative consequences such as encoring cynicism and reducing interest of political participation , political instability , reducing political competition, reducing the transparency of political decision making, distorting political development and sustaining political activity based on patronage, clienteles and money, etc.

In our society, the impact of corruption is often manifested through political intolerance, problems of accountability and transparency to the public, low level of democratic culture, principles of consultation and participation dialogue among others.

The economic effects of corruption can be categorized as minor and major. However, both in one way or the other have serious impact on the individual community and country. First and foremost, corruption leads to the depletion of national wealth. It is often responsible for increased costs of goods and services, the funnelling of scarce public resources to uneconomic high profile projects at the expense of the much needed projects such as schools, hospitals and roads, or the supply of potable water, diversion and misallocation of resources, conversion of public wealth to private and personal property, inflation, imbalanced economic development, weakling work ethics and professionalism, hindrance of the development of fair in market structures and unhealthy competition there by deterring competition. Large scale corruption hurts the economy and impoverishes entire population.

In Social sphere, corruption discourages people to work together for the common good. Frustration and general apathy among the public result in a weak civil society. Demanding and paying bribes becomes the tradition. It also results in social inequality and widened gap between the rich and poor, civil strife, increased poverty and lack of basic needs like food, water and drugs, jealousy and hatred and insecurity.

Closer home, corruption is said to have been factors for the down fall of past regimes byway of undermining the legitimacy of the governments and weakening their structures, reducing productivity, hindering development, worsening poverty, marginalizing the poor, creating social unrest and then to their downfall.

STABILIZED ERRORS: ATTRIBUTED PROBLEM IN TIMED AND NON-TIMED ARGUMENTATIVE WRITING

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Abstract: This study is a case study seeking the relation between the errors students made in timed and non-timed argumentative writing. The use of good English language influences whether or not the students can develop their claim. The finding shows that students have fifteen types of stabilized errors, the dominant of which are verb tense, word choice and spelling. On language form, the stabilized errors mostly occur are omission and addition. Some students also show stabilized errors with reference to the negative transfer of their first language. In addition, the type of writing task results in different number of stabilized errors. Despite the favor on non-timed writing, some students show more careful language use without using the computer's spelling and grammar check. However, the type of writing task does not affect the number of errors as there is no significant difference between the two writing tasks. It supports the fact that post systematic errors are caused by several factors such as language transfer, intralingual interference and sociolinguistic situation. Accordingly, process approach writing is needed in which learners are given chance to make progress and, as suggested by Krashen's theory, to become optimal Monitor users.

Keywords: Stabilized Error, Argumentative Writing

INTRODUCTION

A child becomes an adult when he realizes that he has a right not only to be right but also to be wrong.

Thomas Szasz. *The Second Sin*, "Childhood".

To be wrong or to make mistake is inseparable from language learning process. When the mistake is repeated unconsciously, it becomes error. In applied linguistics, Error Analysis (EA) is "the study of patterns of errors" which is interesting to highlight as the focus of this study. Analysts have proposed several kinds of error. By discovering the type and pattern of occurring errors, it is expected that the root of the errors is also uncovered.

Established in the 1960s by Stephen Corder, EA was an alternative to contrastive analysis through which applied linguists sought to use the formal distinctions between

the learners' L1 and L2 to predict errors. A key finding of EA has been that learners make faulty inferences about the rules of L2 (Elliot & Lado, 2007). It might worsen the development of ideas in writing which in turn results in difficulties for its readers to understand the content.

Discussing EA is not merely emphasizing on correctness because linguistically speaking, correctness is not a valid concept (Cook, 2003, p. 6). Even in English, correctness resulted in hypercorrection i.e. changing pronoun *John and me* into *John and I* at any time because of the influence of Latin (Andersson & Trudgill, 1990, p. 109). Therefore, in this study the learner's errors are not viewed from how to correct them immediately but to explore how the learners view their own errors.

Recent studies on error analysis mostly concern with those on timed writing essays or non-timed essay as separate matters. While, other studies concern with the comparison or the contrast between the two types of writing tasks, this study does not view the two types of writing tasks in terms of their difference. It relates between the errors in both timed and non-timed writing to see any stabilized errors found.

In this study, the term 'stabilized' is preferable to 'fossilized'. Fossilization means that the learner makes no further progress (Mason, 2002). Though stabilization is the first sign of presumed fossilization, stabilized errors are not permanent as fossilization. They are maintained in the learners' L2 production at a given level or it is just a momentary halt. In fact, learning is a process and learners are given chances to make progress (Long in Brown, 2007). Thus, the term stabilization, rather than fossilization, is favorable in this study because the subjects (English Department students) are still in the process of learning the TL.

This study is very significant as it gives clear pictures of the common phenomenon naturally occur in foreign language (FL) learning or second language acquisitions (SLA). English students, practitioners, and researchers will find useful implication for language teaching and learning. This also gives contribution to the applied linguistic field, in particular, to the debatable issue of error fossilization in SLA.

Writing and Argumentation

Writing as a process is seen as a recursive rather than linear, meaning that it includes prewriting, drafting and revising activities. During the process, fluency is considered more important than accuracy by helping learners understand well their own composing process (Brown, 2001). In the context of academic writing, this process requires learners critical thinking in treating the information related to the issue to be developed into an essay. Learners need to stimulate the recall of information for the purpose of reproducing knowledge (Crasswell, 2005). Such a process is needed to formulate a solid and well-developed argument.

Writing leads to learner's skill to identify a purpose, to produce and shape ideas and refine expression as well (White, 1995). This means that learners are generating ideas by using problem-solving process employing a range of cognitive and linguistic skills to produce a good argument. Accordingly, the teaching of reading and writing critically is significant especially for tertiary students. It aims at developing skills of critical thinking as well as critical reading and argumentative writing practices.

Argumentative writing is inseparable from reading critically. In order to write a good analysis and evaluation on a topic, careful critical reading of sources is essential to strengthen the argument. The judgments and interpretations made based on the texts are the first steps towards formulating the writer's own approach (Knott, 2009). By reading critically, learners can develop reflective skill before they actually start to write critically.

Therefore, it can be stated that critical thinking plays an important role in the development of argumentative writing skill. In addition such a development is also affected by the ability to read critically. This process generates the dynamic of critical thinking and both reading and writing critically. Indeed, this process is not always followed by the consistency of rhetorical skill meaning that there might occur stabilized errors in learner's writing. This is due to the fact that writing in second or foreign language requires not only the idea development but also correct and appropriate language use. This issue has become the starting point of this study.

METHOD

This study was conducted in the English department of UIN Maulana Malik Ibrahim Malang. It employs a case study as the object is the real writing process through text analysis to understand the actual experience faced by learners in developing their claim using correct language use. Data in this study are obtained from the main source namely document analysis on the essay writing and questionnaire on the learners' perspective on their writing errors.

The subjects of this study were 34 second-year students taking Writing 3 course. This study was initiated by assigning the

research subjects to write an essay on the topic 'about writing'. This take-home assignment belongs to non-timed writing task. Then, in another meeting the research subjects take an essay quiz. As timed writing task, the instruction is to write an essay on the same topic in 90 minutes. The errors in both writing tasks are analyzed to find what the stabilized errors in the learners' timed and

non-timed writing are and how the learners view their errors.

FINDING AND DISCUSSION

The Stabilized Errors in the Learners' Argumentative Writing

Based on the analysis on the 34 essays as the data of this study, the stabilized errors are summarized in table 1.

Table 1: Types of errors which are stabilized

SN	Types of remained error in essay 1 & 2															Σ er. 1	Σ er. 2
	V	W	Sp	F	Pc	Pp	Wo	A	C	Cj	M	U	P	Pn	Ar		
1.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	3
2.	√	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	4
3.	√	-	√	-	-	-	-	-	-	-	-	-	-	-	-	9	2
4.	√	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	9
5.	-	-	√	-	-	-	-	-	-	-	-	√	-	-	-	9	8
6.	√	-	-	-	-	-	-	√	-	-	-	-	-	-	-	3	13
7.	√	√	-	-	-	-	-	-	-	-	-	√	-	-	-	10	9
8.	-	√	-	-	-	-	√	√	-	-	-	-	-	-	-	7	12
9.	√	-	-	-	-	√	-	-	-	-	-	-	-	-	-	13	8
10.	√	√	√	-	-	-	-	-	-	-	-	-	-	-	-	10	12
11.	√	√	√	-	-	-	√	-	-	-	-	-	-	-	-	10	16
12.	-	√	-	-	√	√	-	-	-	-	-	√	-	√	-	9	17
13.	√	√	-	-	-	-	√	-	-	-	√	-	√	√	-	19	10
14.	√	√	-	√	-	-	-	-	-	-	-	-	-	-	-	13	18
15.	√	√	-	-	-	-	-	√	-	-	√	-	-	-	-	10	26
16.	√	√	√	-	-	-	-	-	-	-	-	-	-	-	-	25	19
17.	√	-	√	-	-	-	-	-	√	-	-	-	-	-	-	9	45

Note:

SN : subject number

V: verb tense

W : word choice

Sp : spelling

Fr : fragment

Pc : punctuation

Pp : preposition

Wo : word order

A: awkwardness

C: capitalization

Cj : conjunction

M : missing word

U: unnecessary word

P: plural

Pn : pronoun

Ar : article

The type of errors above are adapted from the categorization proposed by Oshima & Hogue (1999). As seen in table 1, the types of error which are stabilized cover verb tense (76%) and word choice (53%) as the dominant ones. Some students show that they cannot avoid the errors on spelling (35%). The errors on word order, awkwardness, and unnecessary word (18%) also occur. In addition, a few number of errors occur in wrong preposition and pronoun, and missing

word (12%). While, the least number of error is on fragment, punctuation, capitalization, plural marker (6%).

There are errors occurring in separate essays, i.e. coordinate conjunction and wrong article meaning that they do not belong to stabilized errors. On the errors of article, students ignore the importance of it to point out objects and to bring someone to the attention. Although English article system is difficult for learners from many language backgrounds (Hatch & Brown, 1995, p. 248),

any Indonesian learner of English should not have great difficulty with it. This is because both languages (Indonesian and English) are conceptually similar in the use of article. Therefore, it does not belong to stabilized error.

In addition to the errors identified above, the stabilized errors also deal with the language form as categorized by Krashen et al. (1982) as follow:

Table 2: Samples of error in language form

No	Type of Error	Examples	Σ error
1.	Omission	Deni <i>do</i> the test (does/did) The <i>lecture</i> gives the scores (lecturer)	31
2.	Addition		16
	a. Simple addition	Our writing will <i>be</i> have meaning. Does <i>the</i> each sentence give meaning?	8
	b. Double marking	They <i>were dislike</i> it (disliked) I <i>was</i> really <i>hate</i> it (hated)	3
	c. Regularization	People may <i>imagine</i> it (imagine) They prefer <i>to read than write</i> (prefer reading to writing)	5
3.	Double function	It would be the problems of <i>theirs</i> (their problem) They prefer it to express <i>themselves</i> (themselves)	3
4.	Alternation	Before writing, one will think what <i>we</i> will write (he)	1
5.	Misordering	Writing <i>not only needs</i> theory but also practice (needs not only) Let's see how <i>can work it</i> (it can work)	4
Total			55

Based on table 2, omission (56%) is mostly found which is followed by addition (29%). The errors on omission occur mostly in the use of inflectional morphemes. According to Hatch and Brown (1995, p. 265), inflectional morphemes indicate the syntactic relation between words and function as grammatical markers. For instance the third person singular present tense morpheme applies to all verbs and plays a syntactic role in terms of verb agreement. In addition, inflectional morpheme errors are more

likely than derivational ones. This is apparently in line with the most stabilized errors found, namely verb tense and spelling.

On the use of word choice or diction, most students have difficulty in deciding the extent to which the words the writers use are thought suitable and effective for different kinds of writing. This is in line with Richards and Schmidt (2002) which is also influenced by the negative transfer of their first language.

The stabilized errors are also due to another aspect namely reference with L1 and L2 as seen in the following table.

Table 3: Error with reference to L1 & L2

No.	L1	L2
1.	<i>Hanya itukah?</i>	Is it only?
2.	<i>Tapi perlu diketahui...</i>	But important to know....
3.	<i>Kita dapat mudah mengetahuinya.</i>	We can easy know it.
4.	<i>Tidak akan cemas</i>	Will not nervous
5.	<i>Karena kurang latihan</i>	Because of lack practice
6.	<i>Merasa kebingungan</i>	Feel confuse
7.	<i>Naskah drama</i>	Text drama

8.	<i>Berbeda dengan</i>	Different with
9.	<i>Diperiksa sebelum kemudian kita kumpulkan</i>	Check before then we submit it
10.	<i>Kita akan lebih memahami</i>	We'll more understand
11.	<i>Tapi tanpa gramatika</i>	But no grammar
12.	<i>Dapat digambarkan</i>	Can image by
13.	<i>Tugas mengarang</i>	Command writing
14.	<i>Sama halnya dengan yang memilih menyimak</i>	The same with listening elector
15.	<i>Jika berhasil untukku, untukmu mengapa tidak?</i>	If it can be effect for me, why not with you?
16.	<i>Lebih meyakinkan pembaca</i>	More persuade the readers

The influence of first language word order occurs in the sentence such as:

- *Kita dapat mudah mengetahuinya*: We can easy know it (We can know it easily)
- *Lebih meyakinkan pembaca*: More persuade the readers (Persuade the readers more)

The influence also occurs in terms of word-by-word translation such as:

- *Naskah drama*: text drama (drama text)
- *Tugas mengarang*: command writing (writing assignment)

Looking at the data, most students seem to experience the negative transfer by translating literally or citing the term used by Johnson (2001), "working through" Indonesian.

It is also obvious that a different way of writing may result in a different number of errors. Timed writing causes more errors for 11 students (65%), meanwhile 6 students (35%) show that they wrote more carefully without using the computer's spelling and grammar check. However, the average of the errors made in both writing tasks is not significantly different as shown by the computation result in table 4 below:

Table 4. Paired Samples Statistics and Difference

Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Errors in timed writing	9.5294	17	6.02202	1.46055
Errors in nontimed writing	13.5882	17	10.21065	2.47645

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Errors in TW- Errors in NTW	-4.05882	10.50280	2.54730	-9.45887	1.34122	-1.593	16	.131

From the result, it can be concluded that there is only slight difference between the average stabilized errors in timed writing and non-timed writing. Based on the t distribution table, the value for df 16 at $p < .05$ is 1.729 which means that t_{obtain} (1.593) is lower than

t_{critical} (1.729). In other words, both writing tasks results in a not significantly different number of errors. The range between both types of writing task (4.06) may occur due to sampling error. Therefore, in assessing writing, both types of tasks are recommended

to use for their result is not significantly different.

Based on the above analysis, it is noticeable that learners' errors tend to be dynamic. At a particular point of learning course, they may get stabilized temporarily; but they are not fossilized since it happens in a natural learning process. This finding is in line with Fauziati (2010) who found that through some treatments, the stabilized errors can be destabilized as they do not belong to permanent condition.

It can be seen that the finding is in line with relevant studies in which verb tenses are the major source of stabilized or fossilized errors. Georgian students of English also had the same difficulties especially when facing various contexts which become more complicated. This means that they require more efforts and better strategies while learning particularly in writing (Nozadze, 2012).

The need to treat the errors by teacher's providing comparison between the forms causing skill interference is a significant alternative as pointed by Nozadze (2012). Had the comparison attitude been really effective, there would have been no problems with error fossilization and minimizing error stabilization.

In general, the types of error found in this study is to some extent similar to those occurring in the writing of Korean college learner. The results of Jung's study (2013) indicated that form-based errors were generally reported much more than meaning-based errors. In addition, learners frequently made errors with the article and grammar categories. Her study suggests that students will develop the

quality as well as the accuracy of their writing when they recognize the most frequent error categories in their L2 writing.

Factors Influencing Errors and Their Types

Having a look on the students' stabilized errors above, most teachers often generalize that students who are poor in writing are mostly affected by inadequacy vocabularies and limited structure. However, there some other factors which may influence the learners' errors (Richard, 1974; Brown, 2000). Among them are as the following:

1. *Language transfer*. Sentences in the target language may exhibit interference from the mother tongue. Interference tends to be from the deviant sentence back to the mother tongue.
2. *Intralingual interference*. It refers to items produced by the learners which reflect not the structure of their mother tongue, but the generalization based on the partial exposure to the target language.
3. *Sociolinguistic situation*. Different settings for language use result in different degrees and type of language learning. Included here are thus the effects of the learner's particular motivations for learning the second language as well as the effect of the socio-cultural setting.
4. *Modality*. The learner's language may vary according to the modality of exposure to the target language and the modality of production.
5. *Age*. Some aspects of the child's learning capacities change as he grows older and these may effects language learning. The child's memory span increases with the age. He acquires a greater number of abstract concepts, and he uses these to interpret his experience.
6. *Successions of approximative system*. The system are usually unstable in given individuals, since there is invariably continuing improvement in learning the target language.
7. *Universal hierarchy of difficulty*. It is concerned with the inherent difficulty for man of certain phonological, syntactic or semantic items and structure. Some forms may be inherently difficult to learn no matter what the background of the learners.

Based on the data analysis on above, language transfer, intralingual interference, and sociolinguistic situation are more dominant factors influencing the learners' errors than the other.

The factors above influence the occurrence of the stabilized errors which according to Richard (1974) and Brown (2000) involve the following types:

1. *Over-generalization* where learner creates a deviant structure on the basis of his experience of other structures in the target language. It can be done by identifying omission, addition, substitution, and ordering.
2. *Ignorance of rule restrictions.* The failure to observe the restriction of existing structure, that is, the application to context where they do not apply.
3. *Incomplete application of rules.* The occurrence of the structure whose deviancy represents the degree of development of the rules required to produce acceptable sentences.
4. *False concept hypothesized.* Faulty comprehension of distinctions in the target language. These are sometimes due to poor gradation of teaching items.

Practically, all causes supporting stabilized error deal with lack of knowledge which becomes the most typical reason. As found by Nozadze (2012) this emphasis on knowledge instead of skills does not totally correspond to contemporary view on language teaching, this is why practice and attention (or content-focused grammar activities) should be stressed more. More communicative practice should be offered, not just form-focused drills.

Further as noted by Nozadze (2012), other reasons are relevant to student's lack of attention, knowledge and practice which seem to be the main causes of error fossilization or stabilization which means teachers need to provide more practice, while students need to be more attentive (probably, more emphasis should be on self-correction).

Similar finding is also given by Hongwu and Jing (2014) investigating the interlanguage fossilization in Chinese college students' written output. Within the same context of EFL (English as a foreign language) learners' writing, there is a tendency towards fossilization. Analysis shows that negative/corrective feedback has played a key role in reducing fossilization of some errors, but it does not work in every case. Their study shows that some errors tend to be fossilized for several reasons. First, language items that do not have a direct form-function

relationship are likely to be fossilized. Second, advanced learners create their own language system and neglect the basic rules of grammar. Third, task difficulty takes learners' attention away from form to meaning. Fourth, ingrained thinking patterns have a great impact on how learners organize their thoughts in writing. It is true that many Chinese EFL advanced learners reach a plateau in the process of acquiring English. However, attention, consciousness, and training of self-monitoring ability will help destabilize their interlanguage system.

How Learners View Their Errors

Research shows that EFL students were able to successfully self-correct 81% of the errors they attempted to correct (Applied Linguistics, 2006). This study tries to explore not on how learners self-correct their writing errors but on how they view their own errors in line with Krashen's Monitor Hypothesis. The hypothesis suggests that language items (specifically grammar items) required deliberate thinking before they will manifest themselves in language production. Soon when learners know that correct grammatical form is essential to the success of their writing, they check the sentences before sharing them.

Corder suggested three categories of error namely pre-systematic, systematic and post-systematic errors (in McDonough, 1981). The first category is made by learners trying to understand a new topic, the middle is produced when learners formed a hypothesis which is wrong, while the last is occurred when a point is understood but the learner forgot it. In this study, the stabilized errors made by the learners occur as post-systematic errors.

Based on the review of the questionnaires, 71% of the students stated that they concern more on the idea development or the essay content rather than the language used. This is due to the emphasis on the ability to monitor one's own correct flaw in the logic of their writing. Meanwhile, 59% stated that they are not aware of the existing errors although they have used the computer's language tool. Only 24% could identify their own grammatical errors. Interestingly, 18% thought that their writing is good enough.

The way the learners view their error belongs to the basic part of self-regulatory judgement. This also becomes the milestone before they reach further competence or higher skill in expressing their ideas in the form of argumentative writing. As another target, they can develop their critical thinking skill which is defined as the process of purposeful, self-regulatory judgment, which drives problem-solving and decision-making (American Psychological Association, 1990). Concerning this, critical thinking is characterized by one's competencies on using reasoning and logic focusing on what to believe or do based on the mechanism such as conducting conceptual and argument analysis for problem solving and decision making especially in viewing their own stabilized errors in their writing.

In the feedback session, learners knowing their stabilized errors were given opportunity to comment and give input their peer's writing. In this case, they practiced their critical thinking skills which include interpretation (the ability to decide what to believe based on logic and the consequence of the decision), explanation (the ability to communicate the reasoning process to others), and self-regulation (the ability to monitor one's correct flaw in logic). This disposition toward critical thinking can be understood in terms of open-mindedness, inquisitiveness, cognitive maturity, truth-seeking, analyticity, systematicity, and critical thinking self-confidence (Ernst & Monroe, 2004). These have become the beginning stage before they have actually find the solution for eliminating their stabilized error which might occur in their following argumentative writing assignments.

The reasons underlying the occurrence of stabilized errors are various. Analysts have proposed six reasons of error, arising from inaccurate learning, inaccurate teaching, wrong guessing, poor memory, the influence of the mother tongue, and the process of learning (Elliot & Lado, 2007). In Krashen's term the errors made by the learners show their variation in Monitor use (1982, p. 18). Being Monitor under-user, learners do not pay sufficient attention on the language use. Of course it does not mean that over user is better since writing fluency is a matter especially in timed writing. Becoming an

optimal user in writing is the best solution to fade away the stabilized error.

Realizing that the error becomes a significant concern of both teacher and students, the way to treat the error is also a prominent issue to discuss. Urgent intervention seems necessary in order to assist students to attain their academic goals, so that there will be minimizing the occurrence of stabilized errors. The basic inquiry is related to Ferris's (2004) pressing question, "... what do we do in the meantime?". Teachers should encourage students to know how and when to use the conventions of the target language, while still acknowledging the value of their own variety. This is also in line with the finding of Ward-Cox (2012) that follows the principles of bidialectism which should underpin the ideal of local and international intelligibility. This fact may empower users of English to use the communicative resources in order to foster a climate of intranational and international communication based on mutual acceptance and respect. Further Ward-Cox (2012) recommends that students be given exposure to extend their linguistic repertoire and consequently their ability to choose the appropriate variety.

CONCLUSIONS

Writing, especially on argumentation, is essential for academic purpose. Writing learners, therefore, need to develop their writing skills through process approach in which learners are given chance to make progress and to become optimal Monitor users, citing Krashen's term. By becoming optimal Monitor users, students are expected to destabilize their own grammatical errors which may affect the quality of their argumentative writing.

The stabilized errors found in this study cover fifteen types, the dominant of which are verb tense, word choice and spelling. On language form, the stabilized errors mostly occur are omission and addition. Some students also show stabilized errors with reference to the negative transfer of their first language. In this case, language transfer, intralingual interference, and sociolinguistic situation play a role in continuation of such errors to be stabilized.

In addition, the type of writing task results in different number of stabilized errors. Despite the favor on non-timed writing, some students show more careful language use without using the computer's spelling and grammar check. However, the type of writing task does not affect the number of errors as there is no significant difference between the two writing tasks. It supports the fact that post systematic errors are caused by the variation in student's

Monitor use employed in any type of writing tasks.

Viewing the students' errors occurred naturally in the writing classroom comprised micro and macro linguistics domains. Therefore teachers need to deepen their understanding of the nature of language learning, the learning modalities and strategies which will help the students to minimize stabilized language learning errors.

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PESANTREN LITERATURE IN INDONESIAN LITERATURE CONSTELLATION

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Abstract: Pesantren literature challenges an issue of confession and acceptance in Indonesian literature. Questions on pesantren literature are concerned with the existence and literary quality of the works included in the category of pesantren literature. The important question is whether the works have literary uniqueness as specific genre that can be distinguished from other kinds of literary works. This article will not identify the literary quality of pesantren literature but tries to discuss the existence of pesantren literature among other Indonesian literary works. The discussion is expected to give an alternative perspective on the position of pesantren literature in the whole constellation of Indonesian literature.

Keywords: pesantren literature, Islamic literature, Indonesian literature

INTRODUCTION

Indonesian literature in the beginning of twenty first century witnessed the emergence of a large number of novelists with *pesantren* (Islamic boarding school) background. Their existence was very significant due to the booming of their works and the influence to other media, such as film and television, in the forms of the novel adaptation into films and soap operas (Hoesterey and Clark, 2012; Rani, 2012). By this time, the term *sastra pesantren* (pesantren literature) was debated and became controversy in the media, such as newspaper and Internet. Two different opinions spread concerning the appropriateness of the term pesantren literature existing in Indonesian literature. They who agreed on the importance of pesantren literature argued that group of writers coming from pesantren really existed in Indonesian literature with their specific works, while the others asked about the uniqueness of the so-called pesantren literature so that it can be identified as a specific genre different from the existing kind of works written by Indonesian writers in general. The polemic made the issues on

pesantren literature important in the discussion of Indonesian literature.

The debate on the position of pesantren literature is closely related to the importance of pesantren in Indonesian Muslim society. Pesantren as the one of oldest traditional educational institution have strategic function for the development of Muslim society along the history of Indonesia since the sixteenth century (Srimulyani, 2007, p. 85). This institution role in bearing many important leaders strengthens its position in Indonesian social and political life. As a country with Muslim majority, pesantrens are considered influential due to their existence as established educational institutions rooted in traditional society with their strong tradition and root that have great influence in Indonesian society and politics, in spite of the complex relation between pesantren and the state in Indonesian history (Sirry, 2010).

The important position of pesantren makes the issue of pesantren literature significant in the discussion of Indonesian literature. In the history of Indonesian literature many writers from pesantren have existed since the beginning era of modern Indonesian literature. However, they have

never been identified as pesantren writers but only Muslim writers instead due to their only concern on Islam in general without any presentation of their pesantren background in their works. Before the last years of twentieth century and the beginning of twenty first century there was only the categorization of Islamic literature regarding the religious themes the writers suggest in their works. Once Abdurrahman Wahid has ever discussed about writers from pesantren (Wahid, 1973) and A. Teeuw (1989) and Sumardjo (1992) identified one prominent writer with pesantren background, Djamil Suherman who presented pesantren life in his work, *UmiKalsum* (1963), but then the issue disappeared until the last years of twentieth century and the beginning of the twenty first century when the term pesantren literature became an important issue in Indonesian literature.

The mushrooming of novels by pesantren writers in the last decade shows the significance of such novels in Indonesian literature and for Muslim society as well. Many discussions on this new phenomenon result in various reasons of the emergence of pesantren literature, among other things, due to the Muslim celebration after the suppression in the New Order era, the emergence of new middle class Muslim society, the commodification of Islam, and the influence of the rise of global Muslim religious spirit (Hoesterey and Clark, 2012). Studies on novels by pesantren literature are mostly related to popular culture, Islamic literature in general, and pesantren literature in the form of traditional Islamic poems developed in Pesantrens (Rani, 2012; Abdullah, 1996). Such novels written by contemporary pesantren writers have not got any specific attention while in fact they really exist as specific literary forms compared to the existing literary works in Indonesia at least in terms of themes and diction, the two literary elements that can be considered as distinctive elements to distinguish one literary form to the others. This can be a reasonable argument to conduct a specific study on the novels by pesantren writers separately. Some studies take it for granted that pesantren literature has really existed as a different genre in Indonesian literature, even there has been a subgenre generated from it, that is, popular pesantren

literature that refers to the novels written by young writers from pesantren with similar characteristics as chick lit or teen lit, that is, the use of colloquial language, and specifically in popular pesantren literature, the use of specific words used by young students of pesantren (Ismah, 2011; Dewi, 2011). Considering the results of the studies, there should be no debates or controversy about the existence of pesantren literature. However, this article is going to take the debates as starting point to find out the real existence of pesantren literature.

The specific characteristics of the novels written by contemporary pesantren writers can be identified from the distinguished religious theme and the presentation of pesantren tradition in their works. This makes them different from the previous generation of pesantren writers who mostly wrote poems and did not specifically explore pesantren tradition. In spite of the same religious themes suggested by both generations of pesantren writers, the contemporary pesantren writers write in more acceptable way for common people with easy language while the previous generation used more difficult language and imagery that needs further interpretation to understand it. This can be the reason why people in common like reading novels more than poems that contributes to the popularity of novels, including novels by contemporary pesantren novels that become best sellers, not only the novels but also the film versions (Rani, 2012; Imanda, 2012). The people's enthusiasm, and in turn support from publishers, on pesantren novels gives a great opportunity for pesantren writers to actively write so that their novels can be easily found in the bookstores and many new names of pesantren writers appeared. To this condition, support from some Islamic literary movements and communities should be counted, such as *Forum Lingkar Pena* (Pen Circle Forum) and *Matapena* with their corresponding publishers that have mission and aims to publish Islamic novels. These organizations have made various groups of writers possible to be recognized in Indonesian literature. In general, the term Islamic literature is used to refer to all literary works containing Islamic values from which pesantren literature and popular pesantren literature are generated. This article tries to

describe the map of contemporary Islamic literature. This may become one of the significances of this article in side by side with the effort to find the map of the genre of pesantren literature in Indonesia literature.

Indonesian Islamic Literature: An Overview

Islamic literature has always become inseparable discourse in the entire history of Indonesian literature since the beginning, even before the period of modern Indonesian literature, the time after the use of Bahasa Indonesia as unifying language formally acknowledged in the 1928 Indonesian Youth Congress. The pope of Indonesian literature, H.B. Jassin, has tried to define the specific literary genre of the early period. His definition refers not merely to the religious background of the writers but specifically to the content that should show the writers' religious ideas and the literary quality of the works (Jassin, 1985, p. 138). Hamka, a prominent Indonesian Muslim writer and a religious leader, gave stronger emphasis on the difference between orthodox Sufi belief and non-orthodox teaching in his guidelines of an Islamic literature (Osman and Nasir, 2011). Emha Ainun Nadjib, a younger generation Indonesian Muslim writer, distinguished between "*Sastra Islam*" (Islamic literature) that refers to the works by Muslim writers and "*Sastra Islami*" (literature of Islam) that includes works by non-Muslim writers (Osman and Nasir, 2011). This definition seems too simple but Emha stressed more on the person writing the literary works. His definition represents the idea that Islamic literature illuminates the religious insights of a writer's inner thought because only Muslim writers can deeply absorb the religious nerves of Islam, while literature of Islam only calls for the idea about Islam and it can be done by anyone concerning himself with Islam. In accordance with Emha, a contemporary Muslim woman writer, Rosa (2003), identified the difference between *sastra Islam* (Islamic literature) and *sastra berdasarkan Islam* (Islam-based literature). She proposes the requisites of *sastra Islam* that include: a) the writers should be Muslims who realize and have responsibilities for the purity of their religion and write as the expression of their religious service for God and people, b) their

work should be in line with Islamic teachings, and c) their works should have universal message, give benefits for all people and show both creativity and esthetic values. On the other hand, *sastra berdasarkan Islam* refers to literary works with Islamic values regardless the writers' religion, such as works of Kahlil Gibran. Concluding all definitions, Musa (2012) gives his general definition of Islamic literature, that is, literature inspired by broad concept of Islamic arts with the base of Islamic belief and conduct emphasizing on the truth more than beauty but still considering the standard literary quality. It must present good impression and put emphasis on the goodness (*makruf*) and Islamic principles.

In the discussion of Islamic literature in Indonesia, pesantren literature is the other discourse that should be included because since the beginning it has existed in Indonesian literature history. The division of Indonesian literature history into periods by Indonesian literary experts has not identified pesantren literature as specific genre while there have been many writers from pesantren and literary works concerning the life of pesantren along the history of Indonesian literature. In the historical aspects, Indonesian Islamic literature and pesantren literature might have a different pave, especially in the beginning period. In the earlier period of Indonesian literature in broader scope, works of Islamic literature were created in Arabic or translated from Arabic into Indonesian by mostly unknown writers. Hamzah Fansuri living at the end of sixteenth century to the beginning of seventeenth century is considered as the representative of Islamic literature writers. In narrower scope, meaning the literary works have used Indonesian language, works of Islamic literature have been found before the twentieth century in the forms of *hikayat* (saga), *syair* (verse), and *pantun* (Indonesian specific traditional verse) (Jassin, 1985). In the next era, *Pujangga Baru*, the era after the 1928 Youth Pledge, Jassin identified there were quite many Muslim writers with works that can be categorized as Islamic literature.

The next era witnessed only few Islamic literature writers in the upheaval of many ideologies in the new nation Indonesia, even though a Muslim weekly *Bintang* (Star) published in Medan "had a cultural

supplement *Gerkis* (Gerakan Kesusasteraan Islam = Islamic Literary Movement)” (Teeuw, 1994, p. 117). In the nation with Islam as the religion of the majority, religious affairs is so prominently important in all aspects of the people’s life that discussing religion sometimes becomes very risky as happened in *Heboh Sastra* (literary commotion) in 1968 when Kipandikusmin wrote about the prophet Muhammad related to the situation of Jakarta. However, religious themes always existed through the different eras and genres. In poems, God and religious experience constitutes hot issues and strong influence in the works of Indonesian young poets. Among the poets, Taufiq Ismail conveyed very strong religious belief in his poems, while Abdul Hadi was keen on his poems that were full of sound Islamic nuance. In prose, Ali Audah is a writer consistent with his Islamic belief and his translation of Arabic novels and short stories (Teeuw, 1994).

In the beginning of twenty first century, Islamic literature got its revival spirit through the fast growing publication of the so-called Islamic novels while until eight years before Indonesian literature was full of erotic novels known as *sastrawangi* or ‘fragrant literature’ (Arnez, 2005, p. 1). Musa (2012) believes that the mushrooming of erotic literature by *sastrawangi* writers was the trigger of the revival of Islamic literature in this era beside the support of the entire society. Meanwhile, Hoesterey and Clark (2012) identify some factors, that is, the growing Islamisation process, the rise of Muslim middle class society, the increasing Muslims’ involvement in politics, and the privatization of the media, supported by the freedom of expression in Indonesia in the post-New Order era. Rani (2012) labeled this kind of literary works as popular literature or popular Islamic novels.

In the various discussions of the recent phenomena of Islamic literature, that of specific focus on pesantren writers writing about pesantren has not been emerged. This can become space to enter. Among the literary works labeled as popular Islamic novels, specific phenomena can be identified, that is, the fact that works about pesantren by pesantren writers are very significant. The writers with pesantren background are among (if not the most of them) the best selling writers with the theme mostly about the life

or the influence of pesantren. This phenomenon is obvious considering that the pesantren background writers spread in various groups based on the community, interest and age. At present there are considerably a large number of pesantren background writers writing about pesantren life supported by other aspects, such as the people’s interest, the media, the publishing company, and the revival in religious aspect. As the really existing phenomena of contemporary Indonesian literature, the study on it is prominently important to do to give a broader picture of the entire facts about Indonesian literature at present time.

Pesantren Tradition

Pesantrens in Indonesia have so long history that to understand pesantren and its tradition needs the understanding of its history. Zamakhsyari Dhofier (1999) gives a comprehensive overview of it by giving the detail of pesantren history from early era when Islam first penetrated Java, in the era of Dutch control, to pesantren in contemporary era. His diagram of organizational structure of traditional Islamic education in Java gives a comprehensive description of pesantren. It starts from elementary Quranic chanting usually held by an *ustadz*(teacher) at home or little mosque followed by students from near surrounding, and then *pengajian kitab* (learning standard Islamic books) given by a pesantren leader in a mosque followed by more audience, next minor pesantren, secondary pesantren, and major pesantren with large number of students, well-organized and led by a well-known *Kiai* (religious leader).

The position of *Kiai* is very important both for the *santri* (students of pesantren) and in the society. *Kiai* is not only the leader of pesantren but also a very important public figure among the society. Srimulyani (2008) describes that leadership in pesantren has various meaning. *Kiai* as the leader of pesantren has both internal duties, which deal with the management and academic matters of the pesantren, and external duties, which deal with his responsibility to the society. Within the pesantren, his general duties are to teach the *kitabkuning* (yellow books), that is, the source books or standard works of fiqh (Islamic jurisprudence), *usulfiqh* (systems of

Islamic jurisprudence), *hadith* (traditions purporting to preserve the decision, actions, utterances of the Prophet Muhammad), *adab* (Arabic literature), *tafsir* (Qur'an exegesis), *tauhid* (Islamic theology), *tarikh* (the history of Islam), *tassawuf* (Sufism), and *akhlaq* (Islamic ethics) (Dhofier 1999, p. 4); to lead (be the imam) the students' communal prayers; to give religious speeches or advices to the students; and to conduct religious ceremonies and rituals. His external duties are to be religious leader for the society; to give religious preacher; to arrange general religious forum; and to be the source person for any problems of the people coming to ask solutions. This position places the *Kiai* as charismatic leaders and respected figures of the society. There is a mutual relationship between society and pesantren. Society needs spiritual support from pesantren and pesantren needs economic support from the society. The relationship also influences the position of the *Kiai* in the society (Jones, 1991, p. 21).

In pesantren, through everyday and on going teaching learning process, the students are encouraged learn continuously "from the cradle to the grave" (Dhofier, 1999: 6). For the students, it gives very strong spirit to study (Nilan, 2009). In spite the same spirit, there are some types of pesantren. Tan (2011) divides types of pesantren into traditional, which focus on traditional Islam and are affiliated with Nahdlatul Ulama (the biggest Indonesian Muslim organization); modern, introducing a structured grade system, classrooms, textbooks, and an ethos of reform and progress, and are affiliated with Muhammadiyah (the second Indonesian Muslim organization); and independent, which is not associated with both organizations. Dhofier (1999) categorized pesantrens into *Pesantren salafi* that teach classical texts and *Pesantren khalafi* that introduce secular subjects.

Among other educational institutions developing in Indonesia, the enrollment to pesantrens steadily increases (Azra et.al., 2007). Azra et.al. also present data that pesantrens have included many other academic instruction, not only religious, but also nonreligious and vocational instruction to fit the need of people in new era. The root of the kind phenomena could actually be traced

from the earlier time. It had become a tradition in pesantren to give the students other skills than only studying classical texts in the earlier history of pesantren (Jackson and Parker, 2008). Therefore, it is not a new phenomenon, but nowadays the other skills provided to the students are more various and professionally managed (Rahardjo, 1986; Rais, 1987). In addition, pesantrens also have created a system he calls as a hybrid system of education that combines religious instruction and scientific and technical training Lukens-Bull (2001). To Pohl (2007), the reason is that pesantrens have to respond to the development of education otherwise they will be left behind.

Pesantren Literature

As a new term in Indonesian literature, *sastrapesantren* (pesantren literature) invites debates regarding the appropriateness of the term to use in Indonesian literature when the first time it appeared in 1990s. There were at least two different opinions: the first is that pesantren literature really exists in Indonesian literature considering the existence of many writers from pesantren and the long literary tradition in pesantren; and the second is that the works by writers from pesantren are not different from other Indonesian writers in terms of literary features so their works are not appropriate to be categorized into different genre. The bridge between the two opinions can be found in the opinion of Ahmad Tohari (1997), one of the outstanding Indonesian novelists having pesantren background who said that the emergence of pesantren writers gave a new color to Indonesian literature that simultaneously blurred the border between pesantren and non-pesantren literature. For him, it is not objective to consider that pesantren literature exclusively belongs to santri; in fact it is an inseparable part of Indonesian literature.

The important point can start from the history of the emergence of the term. In Indonesian literature, there has not been the term *sastra pesantren* before the last years of twentieth century and the beginning of twenty first century with the emergence of many pesantren writers in 1990s and the booming of many novels written by writer with pesantren tradition. The label of *sastra*

pesantren is used for the works by writers from *pesantren*. This gives a point that actually the term *sastra pesantren* is actually new in the history of Indonesian literature regardless the existence of literature in *pesantrens* since some centuries before.

The literary tradition in *pesantrens* can be traced from the very beginning in the era of the nine Saints who used literary works to proselytize and arrange new social order and history with the efforts to combine the existing literary tradition and the Islamic mission they bore with. This embryo then existed and developed accompanying the history of Indonesian literature as a whole. The first era until the nineteenth century before the era of Indonesian modern literature was characterized by Baso (2012) as that (1) being a writer was not the profession of this era *pesantren* writers since they have other profession like other common people as the strategy to approach the people; (2) *pesantren* literature in the form of *hikayat*, *serat*, *kisah*, story, poems, novelette, novel, *syi'ir*, and *nadhoman* became communal works due to the generation to generation transfer process, (3) *pesantren* became the basecamp for the *pesantren* writers to create their works; and (4) *pesantren* literature made the edit version, rewriting, addition and insertion, to suit with the *pesantren* social-religious ideas. According D. Zawawi Imron (2004), *pesantren* literature has existed since the coming of Islam in Indonesia in the twelfth century and could not be separated from Indonesian literature. In the first period of the coming of Islam, there were many literary works describing the life of *pesantren*, including the teachings, attitudes, tradition, culture, and even the upheaval happening inside the *pesantrens*. This condition and this kind of literary genre with its own characteristics have always grown until the beginning of the nineteenth century. The next phase was the phase of declination until around the last of the first half of the twentieth century. This phase is called as the revival of *pesantren* literature (Wahid, 1973). The paradigm in this phase changed because of the influence of modernism and colonialism. This phase can be divided into two main groups, the first, literary works that only include *pesantren* as the setting, and the second, literary works that can explore the soul of *pesantren*. The next

phase is 1960s generation; for example, Djamil Suherman presented *pesantren* life in the early era with a strong religious influence presenting a story of young students of Islamic boarding schools based on his own experience in a *pesantren* in East Java in his short stories collection book *Umi Kalsum* (Sumardjo, 1992). He represented traditional Islam with the background of *Pesantren* (Teeuw, 1989). The next generations are in the 1970s Emha Ainun Nadjib; in the 1980s K. H. Mustofa Bisri, Jamal D. Rahman, Acep Zamzam Noor, and Ahmad Syubbahuddin Alwy; and in the 1990s Mathori A. Elwa, Hamdi Salad, Nasruddin Anshory, Kuswaidi Syafi'i, and Abidah El Khalieqy (NU Online, 2004).

Pesantren literature generally refers to literature concerned with the knowledge and traditions related to the *pesantren* system whose themes are about "religious expression and feelings of love for God, esoteric religious experience, concerns about human ethics, and praise for God's universe" (Ismah, 2011). In more specific definition, it refers to at least three kinds of literary works, that is, (1) literature that exists in *pesantren*, such as *syi'ir* and *nadhoman*; (2) literature written by writers from *pesantren*, they are *kiais* (the leaders of *pesantren*), *santri* (the students of *pesantren*), and alumni of *pesantren*; (3) literature containing *pesantren* as the theme, this refers to the works like *UmiKalsum* by Djamil Suherman and *Genjora* by Abidah E-Khalieqy. Based on the three definitions, *pesantren* literature is likely to develop to the broader scope outside the original form and content (Rahman, 2008). While Sony Farid Maulana emphasized *sastra pesantren* more to its relation to the background of the writers as ones who are or have been involved in *pesantren* tradition (Maulana, 2010). Munawar (2008) gives more general definition, that is, *pesantren* literature applies to literary works written by writers from *Pesantren* or Islamic boarding schools. From the definition, both Islamic literature and *pesantren* literature are alike in respect to their concern on the religious values, however the difference on the aspect of *pesantren* becomes significant through deeper analysis on it.

Those definitions are very open to all possible kinds of literary works produced in the area of *pesantren* tradition. They

accommodate all possible debates on the existence of *sastra pesantren*.

Issues of pesantren writers as a specific group of writer have been discussed in several writings of some Indonesian literary critics. Their ideas give a basis of the arguments for this article concerning the existence of pesantren literature in Indonesian literature in spite of the limited specific studies on it. Well-known Indonesian literary critics A. Teeuw (1989) and Jacob Sumardjo (1992) recognize a prominent writer with pesantren background, Djamil Suherman, who wrote *UmiKalsum* (1963), a short stories collection about life and problems in pesantrens as Islamic traditional educational institutions that have great influences to the form of Indonesian Islam and Indonesian Muslims' way of thinking. A famous Indonesian novelist, Ahmad Tohari (1997), identified the existence of pesantren literature as an inseparable part of Indonesian literature and its contribution of giving new color to Indonesian literature. Moreover other prominent Indonesian pesantren writers, such as D. Zawawi Imron, Jamal D. Suherman, and Soni Farid Maulana also give great contribution to the clear definition of pesantren literature.

Contemporary Indonesian Islam

In the last decade Indonesia has experienced a very dramatic change since the fall of the new order regime in 1998. It was the change from authoritative government under Soeharto as the president, who was in power for about three decades, to democratic situation in all aspects of Indonesian life. Not only did the change happen in politic, social and economic aspects, but also in religious aspect. Concerning the religious aspect, Indonesian Islam was also influenced by the situation on the one hand, and influenced the possibility of the change to happen on the other hand.

In the era of Soeharto Islam, as Abdurrahman Wahid stated, was depoliticized and marginalized (Loveard, 1999), especially in the seventies and eighties, Islam experienced deconfessionalization, domestication, and marginalization (Effendi, 2005), and politically it has happened since 1960s (Hefner, 2000). Economically, in spite of the existence of rich Muslims, most of Muslims only had very small roles in the

twentieth century Indonesian economy, which maintained the idea of capitalism (Mansurnoor, 2005). The government did not give opportunities and facilities for Muslims to improve and develop their capacities in order that they had the same chances as other groups of society who had been more modernized. In social aspect, the new order government restricted the influence of Islam in Indonesian civil life (Hefner, 1997).

In the unbeneficial condition, Islam were directed into cultural movement, the experts called this as 'cultural Islam' (Azra, 2000; Fealy, Hooker, & White, 2006). Not involving in political affairs, Muslims developed the social and cultural basis. As a result, in the next decade, there was "the renaissance of Islamic religion and culture in Indonesia" (Azra, 2000). Starting from the late 1980s, the religious consciousness and interest in Islam among Muslims, specifically the young, revived and, in turn, it was followed by their stronger demands to voice their political aspiration (Schwarz, 1994). In 1990s, the Islamic cultural movements resulted in the rise of, among others, the number of mosques, madrasahs, hajji pilgrimages, Islamic Banks, and Islamic insurances. This, in turn, gave political implications. However, this era, in which the influence of Muslim social styles grew specifically among urban middle class Indonesians, increased Muslims' dignity to confess their faith, their pride to be Muslims, their devotion to God, and their observance of the Islamic teachings. Those were previously considered embarrassing, unfashionable, and probably unsafe for their careers (Hefner, 1997; Barton, 2001; Ramage, 1995). Cultural Islam has had considerable implications that gave great inspiration and spirit among Muslim intellectuals, scholars, and students. Accompanying cultural Islam, some movements also rose from campus, known as 'campus Islam', referring to some university-based movements, namely Gerakan Tarbiyah (Education Movements), Hizbut Tahrir (Liberation Party) and Jamaah Tabligh (Preaching Community) (Fealy, Hooker, & White, 2006). However, "Indonesia's *santri* community is in uneasy state. Conservative preachers remain preoccupied with the 'Christian threat' and disoriented by rapid

economic growth and changes in society.” (Schwarz, 1994, p. 189).

After Soeharto resigned and Habibie replaced his position as President, Muslims got more political access. The most apparent fact was the sharp increase of Islamic political parties declared after the three party system was formally abandoned and the 1985 Mass Organization Law that oblige all organizations to adopt Pancasila as the only ideology was abolished. According to Kuntowijoyo, it was only the Muslim political elites’ expression of political euphoria after the marginalization and suppression in the era of Soeharto (Azra, 2000). Amien Rais (1999) identified it as “the beginning of the new chapter in Indonesia’s history where Muslim are allowed to form parties representing their goals and interests, having been barred from doing so during the previous regime.” In this era, with the growing strength of Muslim human resources, Islam has become a big power (Jamhari, 1999).

Soeharto’s resignation resulted in the consciousness among Indonesian people to reform all the previous unsatisfying aspects of nation life. Muslims, supported by the growing change in the previous era, demonstrated more their consciousness to show their religious identities in public sphere. Islam then had important roles in political, economic, social, and cultural practices and could carry out their needs to implement the Islamic principles (Hasan, 2009). Culturally, the last decade witnessed the emergence of new Muslim in company with the new middle-class, urban-based and well-educated Muslims in the early decade from the mid 1980s to the mid 1990s that resulted in the dramatic change in Muslim identity. Islam is now close to the media and other modern symbols of modern society, such as television talk shows and business cards with PhDs from prominent Western schools. Since then, Muslims gained important economic and political positions that require them to enjoy the privileges and show their identities (Heriyanto, 2008).

The Islamic revival in Indonesia cannot be separated from the global Islamic revival of the last decades that created new figures of public piety and Islamic teachings spread as public interest. In the case of Indonesia, it is due to the wider growing middle class, the decrease of the restrictions to the media after Soeharto’s era, and the expanding privatization of media that contributes to the emergence of symbolic and economic capital of Islam. In turn, Islamic brands and products are largely consumed, including Islam-themed novels (Hoesterey, 2012). In terms of Islamic literature publication, this was the era when Islamic books got specific attention from public. Such books could be found easily in the bookstore, supported by the omission of press censorship and bans to give a place for democratic freedom (Watson, 2005).

CONCLUSION

Understanding the position of pesantren literature cannot be separated from the understanding of the development of Islamic literature in Indonesia and Indonesian literature as a whole and the history of pesantren and Islam in Indonesia as well. The existence of pesantren literature in recent years results from a long history of Islam in Indonesia. The discussion above gives us perspective on how we place pesantren literature in the constellation of Islamic and Indonesian literature in a broader perspective. Pesantren literature emerged from pesantren tradition that developed from a long history of the development of Islam in Indonesia. Literature as a part of human life develops in line with what people concern with. Indonesian Muslims concern with Islam as their way of life. It also induces in their creative works, including their works of literature. Literary works concerning Islamic ideas are included in Islamic literature. Among the works, pesantren literature place themselves as a specific genre.

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