

## STRENGTHENING NASIONALISM CHARACTER THROUGH LITERARY WORKS

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### Abstract

There are a few worries from parents and Indonesian linguists in Indonesia when they notice that there are so many young people speak foreign language (especially English) that it will eliminate Indonesian language permanently. In addition, parents and linguists worry that young Indonesian people will loose their nationalism character. According to Whorf (1952), the linguistic system of language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity. Whorf's statement will strengthen the worry of loosing nationalism character because this will give opportunity to people to make new language replacing Indonesian language. This happens because young people always switch back and forth between Indonesian and English formally and informally. If this keeps continuing, young Indonesian people will forget their culture for good. It is, therefore, the Indonesian government has given first language since they were in elementary level until university level in order to overcome the lose of culture. However, how the first language education is given to them to build nationalism charcter is effective.

Thus, Is it true that the character of nationalism young Indonesian people has faded? For example, in this paper, the writers will describe the IPB (Bogor Agriculture University) students expression of their nationalism. So, in this paper, the writers will show some poems taken from IPB students to indicate their nationalism character.

**Keywords:** nasionalism, character, students

### A. INTRODUCTION

Erodibility of the pride of the Indonesian people against their own culture will result in losing the charm of Indonesian culture to foreign culture. Language as one of the cultural elements (Koentjaraningrat, 2007) will also lose the charm that will make language change.

Recently the Indonesian teenagers, especially those who are living in big cities, such as Jakarta often slipped some vocabulary of a foreign language (English) in their conversation. There is pride when they say the word or term, such as word hijaber and trending topic. Two examples of vocabulary that the author mentioned are not Indonesian vocabulary. The teens often use that words although they may have the equivalent in Indonesian, the veiled woman and the main topic. However, it is considered less prestigious.

According to Whorf (1952), the linguistic system of language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, will reinforce concerns about the loss of Indonesian nationalism in Indonesian adolescents. It means that when the teens think the use of foreign vocabulary is more prestigious than Indonesian, it is not possible a sense of pride towards their language Indonesian teenagers will be eroded. The effect of foreign language on the development of Indonesian language is needed as the way to develop science and technology. However, do not let it displace Indonesian language to foreign language. Wijana said (quoted from de Cuellar, 1996) that 90% of the languages spoken in the world today will become extinct due to its inability to compete with the major languages. Thus the loss of a language will become an impoverishment (impoverishment) source of society knowledge (Wijana, 2003). Not only that, the character of nationalism within the community would be lost because the language is not just a medium of communication (Gibbs, 1994). Language is a means of forming a person's character. The character is a mindset expression in the form of verbal or behavioral. The mindset is strongly influenced by the power of language and literature appreciation (Sugono, 2010). Thus it can be seen the character of a person based on the produces of its literature. Literature, especially poetry is the medium of communication used for student expression, expressing their feelings about the situation that occurred in Indonesia. Sense of nationalism inspired the students to see that the nation start to lose ancestral cultural heritage that is recognized by other countries as their own..

This paper will describe the language use in poetries which are made by the students of FMIPA IPB which show their nationalism character. How is the nationalism character of the students which is shown in their poetries?

### B. METHODOLOGY

The method of this research is analytical descriptive which describe and analyze the data. The population of this research is four poetries of FMIPA IPB students. The poetries are made by Intan Yuli

Kiswari (Ikom angkatan 50) entitled “Ha Na Ca Ra Ka”, “Sajak Selintas Tanah Pertiwi”, “Ibunda Pertiwi yang Tersakiti”, “Pena Nusantara”. These poetries have joined the contest in IPB at 2014. The data collection technique is identifying the words and analyzing the meanings of the poetries.

### C. LITERATURE REVIEW

Literature is a media of learning character. In fact, character and literature or literature and character can not be separated. They are completely each other. The character which are built each other in the process of writing become a strong and responsible (Utami, 2004)

Character is the spirit of psychological, moral or reasonableness which is differentiates a person to other. Besides, nationalism is a concept of loving of the country or the consciousness of the people from a country potentially or actually to catch, defend and immortalize the identity, integrity, prosperity and the strength of the nation; spirit of the nation (KBBI, 2008).

The word of poetry comes from Greek, *poesis* means creation. Based on Coulter (in Tarigan, 1986), in Greek, poet means person who creates using imagination, person who resembles as God or person who likes God. He or she is the person who has strong eyes, philosopher, statesman, teacher, person who guesses the right things.

Poetry is kind of literature which is bunched by rhythm, dimension, rhyme, line and abode (Sudjiman, 1990). Based on Teeuw (1983), we need the knowledge of codes to give a meaning in poetry. These three codes are language code, literature code and culture code. These three codes are related to the sign system which is called as semiotics. Sudjiman and Zoest (1992) explain that semiotic is a study of sign and the words of semiotics come from Greek, *semion* or sign. Therefore, the writer will try to combine those three codes in order to understand the meaning of the poetries of FMIPA IPB students.

### D. RESULT AND DISCUSSION

Echoes of the education curriculum in 2013 that focuses on the formation of character education resonates throughout the archipelago. This relates to the Law No. 20 Year 2003 on National Education System Chapter II, Article 3 states that the national education serves to develop the ability to form the character and civilization of the nation's dignity in the context of the intellectual life of the nation. National education aims to develop potential students become a man of faith and fear of God Almighty, noble, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable.

Every field of science that is taught must contain the character values. Field of linguistics form character of the Indonesian human through the field of Indonesian studies, because it can be implanted through the Indonesian religious values, honest, smart, tough, caring, democratic, logical thinking, critical, creative and innovative, confident, responsible, curious, polite, nationalist (Kemendiknas, 2009). Nationalist character values will be discussed further by giving four examples of poems made by students of IPB.

Nationalism character clearly illustrated in the poems made by students of FMIPA IPB. Based on the title, the author conclude the description, for example the poem "Ibunda Pertiwi yang tersakiti" clearly express the feelings of the writer from this poem is sad because of his nation is hurt. In addition, there is "Ha Na Ca Ra Ka", "Pena Nusantara", "Sajak Selintas Tanah Pertiwi".

Proud of being Indonesian society and culture is illustrated in this poem. However, their concern as Indonesian teenagers that have to see the lost of Indonesian culture also were described on their poems. Their nationalism was opened and it was described on their poems. Poem is a place where they can express their expressions. With the solid combination of word, they ask their friends to save the nation, culture, and language. We can see it from “Ha Na Ca Ra Ka” poem.

.....  
Kau memang kaya, Nak  
Semua itu milikmu  
Tapi dirampok sukarela  
Apa guna kau susun perumpamaan berwujud ilusi  
Bangsamu dari serambi mekah hingga tanah kasuari tak ikhlas peduli  
Hanya sibuk berorasi, mengutuk, mencaci, dan mengadopsi  
Jika katamu kau pemuda  
Teriakkan di gendang telinga dunia  
Ha Na Ca Ra Ka  
Agar tak dikumandangkan di tanah panda

Ha Na Ca Ra Ka are Javenese and Sundanese words that consist of 20 symbols, *ha,na,ca,ra,ka,da,ta,sa,wa,la,pa,da,ja,ya,nya,ma,ga,ba,tha,nga*. The poem tells us about the description of Indonesian culture that is started to lost one by one taken by the other nation. The lost of various Indonesian

culture is because of neglect of Indonesian people that do not care with their own culture, it was said in line seven “*Ini sisa sejarah dari laku tak peduli pada bangsa sendiri*”. The decreasing of nationalism or proud of their own nation is realized by students. Indonesian people appreciate something from outside but they do not care what they have. Nationalism is proud of the greatness of their self. Furthermore, nationalism according to Matindas (2010) in Meteray (2012), nationalism has to erect with a good logic and understanding. It cannot neglect without clearly understanding and the important thing is it can be tasted as a big emotion that can burn the spirit. It says in line 26 “*Padahal semua itu harga mati bangsa ini*”.

The nationalism spirit that shows the beauty of Indonesian is on this poem:

Sajak Selintas Tanah Pertiwi  
 Menadah air hujan yang membasahi mahkota anyelir  
 Eloknya sawah terbalut padi yang menguning  
 Keragaman warna kulit ras anak adam  
 Kecantikan suku budaya kaum hawa  
     Merah pelupuk mata, putih nirmala  
     Bhineka Tunggal Ika, khas nusantara  
     Tabur luas candi dan prasasti  
     Tak hapus jua bangga kami  
 Gemulai gerak tari kaum hawa  
 Alunan nada tradisional nan syahdu  
 Tertanam di setiap budaya yang menua  
 Wahai anak adam, jaga semua lestari kita  
     Meruah budaya satu Indonesia, ksatria garda garuda  
     Maeruah warna satu Indonesia, kirana tanah pertiwi  
     Meruah suku satu Indonesia, asri bumiku, bumi Indonesia.

This poem have purpose to take us to keep an eye of our culture. The third line reminds us that we are multiethnic nation. Indonesian nationalism is opened to all religion, ethnic, and nation because Indonesian people try for *Bhineka Tunggal Ika* (sixth line).

In the poem "Ibunda Pertiwi yang Tersakiti," creator of the poem suggests that the students of Indonesian society have begun to be affected and admire foreign culture and forget their own culture.

.....  
 Mereka yang tak lagi miliki kain-kain songket indahnya  
 Mereka yang tak lagi menjaga nada-nada syahdu milik bangsanya  
 Mereka yang tak lagi mengingat lima ayat perjuangan  
 Mereka sungguh dibutakan oleh kilau peradaban  
     Yang mengasingkan budaya mereka sendiri

Line “*Mereka yang tak lagi memiliki kain songket indahnya*” means it isn’t like the Indonesian traditional costume. Means of five principle of struggle is Pancasila. Pancasila start left behind. Only a few of elementary students memorize five principle of Pancasila. Pancasila as part of Indonesian nationalism attitude was left behind. Indonesian people start to admire western culture that they consider modern and avoid Indonesian culture. Language as a part of culture is contaminated by foreign vocabulary. As it is said previous, Indonesian teenagers like to give foreign vocabulary in their sentence, such as “*style para hijaber artis mulai banyak mencuri perhatian remaja*” or sometimes they write a short message with: *thank you.....bu*, instead to say *terima kasih* in Indonesian.

Poem “Ibunda Pertiwi yang Tersakiti” tries to remind the official to do their job honestly. Like in line three:

.....  
 Mereka yang meninggalkan Ibunda lalu menggila karena harta  
 Mereka yang meninggalkan Ibunda lalu berbahagia karena jabatan  
 Mereka yang meninggalkan Ibunda lalu sibuk mempermasalahkan  
     hal yang tidak perlu dipermasalahkan  
 .....

This is a poem created by IPB students who were aged about 20 years. They belonged to the youth group with ambitious ideas. Their observations on the attitudes of officials in Indonesia are more concerned with

personal interests rather than the interests of the common people. This young group saw the rampant corruption in Indonesia. Each day on news paper and electronic media show arrested criminals who embezzled billions of state money. The mass media also often preach things that are not important on the news about people's interests.

The invitation of nationalism by the state of Indonesia noted that fading culture, in the fifth stanza:

.....  
Lihatlah bila engkau masih memiliki hati  
Wahai manusia yang mengaku berjiwa merah putih!  
Ibunda pertiwi di sini, butuh engkau lihat  
Butuh engkau lindungi  
Butuh engkau kasih  
Pun engkau harus pelajari makna hidupnya  
.....

Student creators of this poem in this regard invites the Indonesian community residing outside Indonesia to build Indonesia together. Trying to learn the customs and culture of Indonesia, although its diverse. Preserving the Indonesian culture is easy if there is unity. Student creators of this poem state that a mother can still remain prosperous and does not have to work abroad because Indonesia has abundant natural resources (SDA). Until now, Indonesia is still exporting labor. The Indonesian workers are working for a change of their citizenship. Students catch this as a concern because the natural resources of Indonesia is very large, but not well explored. If natural resources of Indonesia managed properly the results can certainly be enjoyed by all the people of Indonesia. Bait is related to the previous verse that describes the creator of the poem concerns the student who will be officials engaging in corruption. In the minds occurred when Indonesian students free of corruption, Indonesia does not need to send people to work abroad as a laborer. Seen in the following verse:

.....  
Bukankah mudah untuk tetap menjaga Ibunda pertiwi tanpa harus  
Mengorbankan hidup demi ibu yang lain.  
.....

The following poem also concerns students will still show deprivation of Indonesian culture. Students as part of Indonesian society revealed expression of grief will be the loss of one by one Indonesian culture is recognized as the culture of other countries.

Pena Nusantara  
Siluet senja yang kurindukan  
Di balik kanopi aku menerawang  
Kubiarkan penaku menyelami eloknya nusantara dalam balutan budaya  
Kutelusuri tiap jengkal tanah yang menoreh jutaan misteri jati diri  
Penaku mulai menari  
Menyiratkan keanggunan jaipong, ondel-ondel, dan lenong di tengah hiruk pikuk  
Metropolitan  
Melukiskan tanah lot, sanur, dan kuta yang menjadi latar apik penari kecak di pulau  
Dewata  
Menggambarkan reog, karapan sapi, dan remo yang tak lepas dari ketinggian bromo  
Asaku kian tak tertahan,  
Menuntun penaku pada ribuan keajaiban  
Pulau Komodo yang membawa nama nusantara di kancah dunia  
Rafflesia arnoldi yang dengan megah menyiratkan pesona  
Borobudur dengan keperkasaannya menyimbolkan tahta bangsa  
Sesaat lamunanku tersentak  
Tergugah tubuh gusar, kaku kekar berderap  
Kedua bola pejal hitam yang menghunus tajam  
Merampas budayaku dalam pena nusantara

The first line in the poem "Pena Nusantara" reveals the symbolic relationship between the human aspects, namely feelings with things on the outside, which is natural, weather (Luxemburg et al, 1991). There is a symbolic relationship between "senja" on the first line by the end of the day. The poem is trying to give a warning to the reader through the dreamy character I like to remember the past when his pen painted the beauty

of Indonesian culture and pride in their nation who have an identity. I also paint pen the various Indonesian cultural products that have a high charm, such as dances, a panorama of nature, indigenous traditions, and Borobudur temple is the ancestral heritage. It was described by the author's straightforward. However, the last verse of the poem tells us that I awakened myself because it turned out to be taken away is no longer described by his pen "*Kedua bola pejal hitam yang menghunus tajam. Merampas budayaku dalam pena nusantara*".

Some time ago never happened euphoria about some Indonesian culture products are patented as a product of the culture of other nations. Before the appropriation of cultural products, the Indonesian people know that their culture is beautiful and much admired by other nations, seen in every line which is made by IPB students. In "Ibunda Pertiwi yang Tersakiti" says *Bukankah mudah untuk menyadari bahwa budaya dan alam kita teramat kaya?* In "Ha Na Ca Ra Ka" contained the word *Kau memang kaya, Nak/ Semua itu milikmu*. The poem "Sajak selintas Tanah Pertiwi" also interpret the array with a wealth of cultural pride archipelago *Menadah air hujan yang membasahi mahkota anyelir/Eloknya sawah berbalut padi yang menguning*. Similarly, "Pena Nusantara" states that "*Pulau Komodo yang membawa nama nusantara di kancah dunia*". Komodo archipelago which carries the name on the world stage". Through the creation of their poems, the students tried to express his concern about the loss of some Indonesian culture patented by other nations. It can be seen from the run-lines are created by IPB students in the creation of their poems. Through these poems that poetry can be presented to students, especially students of IPB is a medium to convey their aspirations honestly. Full of poetic language interpretation is an appropriate vehicle for expressing their expression. Students of the creators of this poem is aware of the existence of the nation, but the spirit which they have not been able to be able to change the things that are happening to this nation. Through poems they make, they pour their idealism. This shows that the character of the students are still inherent nationalism within them.

## E. CONCLUSION

Based on poems which is made by students of IPB, the author concludes that the IPB student still has the character of nationalism. Spirit of nationalism they moved when they saw the state of the nation began to lose cultural products. In the poem "Ibunda Pertiwi yang Tersakiti" students say that no longer has a songket. Songket is a product of the culture of Indonesia. The use of Indonesian foreign vocabulary without tucking in the work of these students showed their concern and pride will be Indonesian. They tend to look for local language vocabulary to enrich the meaning of the poem, as the poem "Ha Na Ca Ra Ka". Their pride will be the local language is also seen. Indonesia is inseparable from ethnic diversity, language, and religion. Through poems made by students of IPB was revealed that the youth or the youth of Indonesia still has the character of nationalism in them. They are still concerned about the charm of the beautiful Indonesian culture.

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